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(Translated from Arabic)

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O Armies of the Muslims: Beware, beware lest you let this blessed month of Rajab pass you by, before you give your military support (nussrah) to Hizb ut Tahrir to establish the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood. Then your standing among the Muslims will be like that of the great Ansar (ra). Otherwise, by Allah ﷻ, it will be a disgrace in this world and the Hereafter. The Khilafah (Caliphate) project has been adopted by Hizb ut Tahrir to be a roadmap for the revival of your Ummah and the building of its state. All that remains is for you to respond to the call of Allah ﷻ, Whose call is never false, for by Allah ﷻ, it is an honor in this world and the Hereafter.

The New Syria: Unjust Prison Sentences At a Dangerous Stage

(Translated)

By: Ustadh Ahmed Maaz

On Friday, (02/01/2026) a protest was held at the Seven Wells roundabout in Idlib by relatives of detained mujahideen who supported the state during the events on the coast in March of last year. The protesters demanded the release of their sons, who have been detained for many months on charges related to violating “civil peace” in the country. Several protesters pointed out that their sons went to the coast to support the Syrian state and defend the gains of the revolution, which the remnants of the defunct Bashar al-Assad regime tried to crush. A number of activists participating in the protest questioned why honorable mujahideen are being detained, while hundreds of the Bashar regime thugs are being released under the pretext that their hands are not stained with blood. It is worth noting that a large number of martyrs from the security forces, police, and army fell at the hands of the remnants of the defunct regime and criminal sectarian gangs during the coup attempt in the Syrian coastal region in March 2025.

These movements and popular anger in Idlib province come at a time when outrage continues to grow over the unjust sentences handed down by the Syrian judiciary to members of Hizb ut Tahrir, who have been detained for three years in Idlib prisons. The sentences ranged from three to ten years in prison, following illegitimate trials devoid of any semblance of due process. The

court was held in a cave, the judges were masked, and the verdicts were unjust and oppressive. It should be noted that these Hizb ut Tahrir members, along with many others, were arrested for their rejection of the political agreements, the closure of front lines, and the prohibition of fighting the regime at that time. They are, therefore, prisoners of conscience only. Despite this, they were sentenced to lengthy prison terms, prompting people to break their silence, and launch a major media campaign, demanding the immediate release of all prisoners of conscience in Idlib prisons.

All of this is happening amidst a suspicious government silence, while large groups of regime thugs, soldiers, officers, and criminals — those who have been complicit in the bloodshed of the Syrian people and participated in the regime's crimes throughout the years of the revolution — are being released. Some of them, even drug traffickers, have been freed through tribal mediation, and in exchange for exorbitant sums of money. This blatant disregard for justice by the transitional government, whose ministers and officials have been constantly touting its supposed commitment to the Syrian people, is truly appalling.

Justice is the foundation of governance, but it seems the leadership of the interim phase reads this principle, but fails to grasp its meaning. They are unwilling to fulfill their Shariah obligation to take care of the people and rule justly. Indeed, one of their followers has gone so far as to claim that prisoners of conscience in Idlib prisons pose a greater threat to the state than the remnants of the old regime, the Syrian Democratic Forces (SDF), and the regime's thugs! This reveals the prevailing mentality in managing the country's affairs, and lays the groundwork for a dangerous phase, whose early signs are already

appearing for the Syrian people. This tells the people that the gains of the revolution are in danger, as long as the factional leadership mentality persists, the unjust treatment of opponents continues, and the concept of a unified state, as they claim day and night, has not yet been adopted.

The country is going through a critical phase, and it is imperative to take the initiative to find sound solutions to confront the challenges. Ignoring the demands of the popular base, and continuing down a path of provocation, in response to foreign pressures, will not bring any good to the country or its people. The issue of prisoners of conscience must be resolved at its root, as its effects are worsening, and the consequences of injustice are dire. Keeping them in prison while releasing the enemies of the revolution — figures from the ousted Bashar regime and its remnants — is extremely dangerous, symbolic, and consequential, and it pushes us toward undesirable outcomes.

The people of Syria, who rose up from the beginning against injustice, must remain steadfast in upholding the principles of the blessed revolution until its goals are fully achieved. Foremost among these goals is the establishment of justice and the rejection of oppression. They must not be swayed by slogans and fleeting trends, nor should foreign pressures on the leadership of this phase lead to an escalation of injustice, a loss of control, and a descent into disastrous consequences and immense loss. We are speaking here of just one issue among thousands that can only be addressed within the framework of the just ruling governance of Islam and its long-awaited state.

The responsibility is immense, and the risks are great. Allah ﷻ sees, hears, and knows what is in the hearts. So, fear Allah ﷻ and

beware of injustice, for injustice is darkness, and its consequences are dire in this world before the Hereafter.

Feature Article

The Address of Eminent Scholar and Ameer of Hizb ut Tahrir Ata Bin Khalil Abu Al-Rashtah (May Allah Protect him) On the 105th Anniversary of the Destruction of the Khilafah (Caliphate)

(Translated)



All praise is due to Allah, and peace and blessings be upon the Messenger of Allah, his family, his companions, and those who follow him.

To the Muslim Ummah, the Ummah of Jihad, justice, and benevolence, by Allah's permission—the best Ummah brought forth for humankind—may Allah grant it victory and empowerment.

To the dawah carriers to resume the Islamic way of life by establishing the Khilafah Rashidah (Rightly Guided Caliphate) - and we consider them, by Allah's permission, to be the pious, the pure, the noble, and the blessed.

* On these similar days, 105 years ago, in late Rajab 1342 AH, corresponding to early March 1924 CE, the kaffir (disbelieving) colonizers, led by Britain at that time, in cooperation with traitors of the Arabs and Turks, managed to destroy the Khilafah (Caliphate). The criminal of the era, Mustafa Kemal, openly declared open disbelief (kufr) by abolishing the Khilafah, besieging the Caliph in Istanbul, and expelling him at dawn that very day. Thus, a terrible earthquake struck the lands of the Muslims with the destruction of the Khilafah, the source of their glory and the pleasure of their Lord. It was incumbent upon the Ummah to fight him with the sword, as stated in the agreed-upon Hadith of the Prophet ﷺ on the authority of Ubadah ibn al-Samit, may Allah be pleased with him, said, «وَأَنْ لَا تُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا» **“And that we should not dispute the authority of those in charge unless you see clear disbelief for which you have proof from Allah.”** But the Ummah fell short in this, and did not do what would stop that criminal and his supporters and defeat him and his supporters. Rather, the earthquake of the loss of the Khilafah continued. Then the influence of the kaffir colonizers spread in the lands of the Muslims, so they divided the lands and tore it into pieces that reached about 55 fragments!

* Then, the Ruwaybidha (insignificant incompetent) rulers in the Muslim lands added another earthquake to this one, failing to prevent the Jews from occupying the Blessed Land, the site of the Prophet's Israa wal Miraj (Night Journey and Ascension). They then sank even lower, rushing towards normalization with the Jewish entity without it withdrawing from anything! Some committed the crime of normalization behind closed doors, while others did so openly, day and night! Thus, they all hasten towards this crime, heedless of the humiliation that surrounds them from

head to toe. ﴿سَيَصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾ **“The wicked will soon be overwhelmed by humiliation from Allah and a severe punishment for their evil plots”** [Al-An’am: 124].

* This is how you Muslims have become, after the Khilafah was stripped from you, and you were ruled by the Ruwaybidha rulers who today take orders from the tyrant Trump, even in Gaza (of Hashim) and all of the Blessed Land. In September 2025, Trump chaired a meeting that included Saudi Arabia, the UAE, Qatar, Egypt, Jordan, Türkiye, Indonesia, and Pakistan, on the sidelines of the UN General Assembly meetings, describing it as the most important meeting. Then he presented, or rather imposed, a 20-point plan on them. The points of his plan spoke volumes about the loss of Gaza, its subjugation, and its colonization to become a backyard for the enjoyment of Trump and the Jewish entity! After that, Sisi held a celebration in Egypt (al-Kinanah) for Trump and his ominous plan. This was a prelude to Security Council Resolution 2803, which imposes a trusteeship or colonization council to administer Gaza (of Hashim), which he calls a Peace Council! Then Trump declares that he will announce the members of the council headed by him in Gaza at the beginning of this year, 2026. Al Jazeera also quoted him as saying that Trump is likely to appoint an American general to lead the stabilization force in the Gaza Strip. (Al Jazeera, 11/12/2025). In other words, Trump controls the governing council and security forces in Gaza! Then, his envoy, Witkoff, meets with the "mediating" countries—Turkey, Egypt, and Qatar—in Miami on 19/12/2025, to advance the second phase of discussions on how to deploy the stabilization forces and disarm Hamas, as well as to discuss the practical steps for implementing this! Then, Trump met with Netanyahu in Florida and said: ["The meeting was very

productive." He adds to reporters: "The talks addressed the issue of disarming Hamas, stressing that they have to disarm within a fairly short period of time, and then there will be hell to pay for them." (BBC, 30/12/2025)]. Trump says this while he is supplying the Jewish entity with every weapon, heavy and super-heavy, in a brutal war on Gaza that is harming people, trees, and stones. Trump says and does this under the sight and hearing of the rulers in Muslim countries who have betrayed the Blessed Land by remaining silent about its liberation, and even applauded Trump for his 20-point plan!

* Palestine is not alone in which these rulers have betrayed, they also betrayed the countries they governed, acting on behalf of and at the behest of the kaffir colonizers, especially America. South Sudan was separated from the North, and Darfur is now on the same path. Libya is also embroiled in conflict and divided into two states. Yemen is divided into North and South, and the South is even splitting apart! The new Syria has thrown itself into America's arms, releasing the henchmen and thugs of the former tyrant's regime while detaining the members of Hizb ut Tahrir, who call for the Khilafah (Caliphate), imprisoned and sentencing them for up to ten years. These Ruwaybidha (insignificant ignorant) rulers were not content with this; they surrendered or handed over other parts of the land of Islam. Kashmir was annexed by the Hindu polytheists (mushrikeen). Russia annexed Chechnya and other Muslim lands in Central Asia. East Timor was taken from Indonesia. Cyprus, a stronghold of Muslims for many years, is now mostly controlled by Greece. The Rohingya Muslims are being slaughtered in Myanmar, and if they seek refuge in Bangladesh, the regime oppresses them and fails to support them by fighting their enemy! Then there is East Turkestan, which China is brutally attacking, with brutality that even beasts would avoid.

And the existing states in the Muslims lands are silent as the graves; if they speak, they say that China's oppression of the Muslims is an internal matter! ﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا﴾ “They have no knowledge of this, nor did their forefathers. What a terrible claim that comes out of their mouths! They say nothing but lies” [Al-Kahf: 5]

O Soldiers in the Armies of the Muslims: Are you not capable of following in the footsteps of those who came before you from the soldiers of Islam, and fulfilling the obligation of Allah Al Qawi Al Aziz, by liberating Palestine and Gaza (of Hashim) through jihad in the path of Allah, the very pinnacle of Islam? And then reclaiming every inch of Muslim land that has been severed from its origin or seized by the kaffir colonizers in the east and west of the earth, and pursuing them to their very lands? Are you not capable? Yes, by Allah's permission, you are indeed capable:

* You are the sons of the Muslim Ummah, the Ummah of the Messenger of Allah ﷺ, the Ummah of the Muhajiroon and Ansar (Emigrants and the Helpers), the Ummah of the Khulafaa' ar-Rashidoon (Rightly Guided Caliphs) and those who followed them, the descendants of Harun al-Rashid, who responded to the Byzantine emperor's breaking of his treaty with the Muslims and his aggression against them: “The response is what you see, not what you hear!” and so it was. You are the descendants of al-Mu'tasim, who led a mighty army to the aid of a woman wronged by a Roman man, who cried out, "O Mu'tasim!" And you are the descendants of Salahudin, the vanquisher of the Crusaders and the liberator of al-Aqsa from their defilement on the 27th of Rajab 583 AH (October 2, 1187 CE).

* You are the descendants of Muhammad al-Fatih, the young Ameer whom Allah honoured by the praise of the Messenger of

Allah ﷻ, for the conqueror of Constantinople: «فَلَنِعْمَ الْأَمِيرُ أَمِيرُهَا، وَلَنِعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ» **“The best Ameer is its Ameer, and the best army is its army!”** It was opened by him, may Allah have mercy on him and bless him, in 857 AH (1453 CE). You are the descendants of Sultan Selim III, during whose reign the United States of America paid an annual jizyah tax to his governor in Algeria amounting to \$642,000 in gold, in addition to 12,000 Ottoman gold liras, in exchange for the release of its prisoners held in Algeria and permission to pass through the Atlantic Ocean and the Mediterranean Sea without intervention from the Ottoman navy. And for the first time, America was forced to sign a treaty not in its own language, but in the language of the Ottoman State, on 21 Safar 1210 AH (September 5, 1795 CE).

* You are the descendants of Caliph Abdul Hamid, who summoned the French ambassador in Istanbul and deliberately met him in military uniform, then threatened him to stop the play that slandered the Prophet Muhammad ﷺ, saying, "I am the Caliph of the Muslims... I will turn the world upside down on your heads if you do not stop that play." France complied and banned it in 1307 AH (1890 CE). You are the descendants of this Caliph who was not tempted by the millions of gold coins offered by the Jews to the State Treasury (Bayt ul-Mal), nor was he intimidated by the international pressure they mobilized against him to allow them to settle in Palestine. He famously said, "It is easier for me to have my body cut to pieces than to see Palestine severed from the Khilafah (Caliphate)." He was foresighted, adding, "...Let the Jews keep their millions... If the Khilafah is ever torn apart, then they can take Palestine for free." And that is exactly what happened!

O Muslims! O Armies in the Lands of the Muslims! If the Khilafah returns, you will return to the glory of your forefathers, for their deeds speak of their might and the greatest pleasure of Allah. They established the Khilafah and preserved it, so they were honoured and prevailed and attained the pleasure of their Lord. You are their descendants, so come to the truth they followed and follow it, and to the glory they created and create it. Restore the Khilafah and preserve it. Hizb ut Tahrir is among you, so support it, for it works day and night to resume the Islamic way of life by establishing the Khilafah Rashidah (Rightly Guided Caliphate). It leads the Ummah and guides it to this great task, and it disturbs the sleep of the disbelieving colonizers with its call for the Khilafah. So, what will happen when the Khilafah is established and removes the borders and barriers drawn by the disbelieving colonizers from the edges of the Pacific Ocean, where Indonesia and Malaysia are located, to the shores of the Atlantic, where Morocco and Andalusia are located?! Then the Muslims will return to being one Ummah under one state, the Khilafah Rashidah which will honour Islam and the Muslims, and humiliate disbelief and the disbelievers (kufr and the kuffar). It will reclaim the lands of Islam and the Muslims from the hands of the colonizing disbelievers, pursue them to the depths of their own lands, and illuminate the world anew. On that day, truth will prevail and falsehood will perish. ﴿وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ **“And declare, “The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish.”** [Al-Isra: 81].

* It might be asked, "Does the Khilafah (Caliphate) accomplish all this? Does it achieve victory and repel defeat? Does it liberate Muslim lands from the colonizing kuffar and even pursue them to their own lands?" We say, "Yes, our Lord, the

Exalted, says this ﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O believers! If you stand up for Allah, He will help you and make your steps firm”** [Muhammad: 7]." Allah's true victory can only be achieved through the establishment of the state of Islam that implements His Laws. When it is established, Allah ﷻ grants it victory, and it becomes firmly established and powerful, so that its allies respect it and its enemies fear it. The Messenger of Allah ﷺ said this: «الإمام جنة يُقاتل من وراءه ويَتَّقَى به» **“The Imam is a shield behind whom people fight and by whom people are protected.”** The Caliph (Khaleefah) and the Caliphate (Khilafah) are a shield, i.e., a protection. And whoever has protection will, by Allah's permission, be victorious in the end; his land will not be lost, and his enemies will not approach him. The history of the Khilafah testifies to this. Where is Byzantium and its scepter? Where is Ctesiphon and Khosroes? And who else but the Islamic State, the soldiers of Islam, and the justice of Islam raised the call of Takbeer in those vast lands stretching from ocean to ocean? Had the Khilafah known of lands beyond the two oceans, east and west, it would have traversed their depths, calling to Allah, the All-Powerful, the All-Mighty, the All-Wise.

* It might also be said that Hizb ut Tahrir has no other commodity but the Khilafah; wherever it goes, it speaks only of the Khilafah, knows nothing else, and is familiar with nothing else. We say, yes, the Khilafah is indeed its commodity and its project; it is its glory and its strength; it is the protector of the Deen and worldly life; it is the foundation and the essence. Through it, rulings are established, boundaries are defined, openings are achieved, and heads are raised in truth. It is what the Muslims began with before they began preparing the Messenger of Allah ﷺ, and his burial, may Allah's prayers and peace be upon him, despite the importance and greatness of

that, and all of that was due to the greatness and importance of the Khilafah, as the senior Companions saw that being occupied with it was more important than that great obligation: preparing the burial of the Messenger ﷺ.

O Muslims! O Armies in the Lands of the Muslims: The establishment of the Khilafah is the Muslims' vital issue. We are confident in Allah's victory, in the glory of Islam and the Muslims, in the return of the rightly guided, striving Khilafah, in the elimination of the Jewish entity occupying Palestine, and in the opening of Rome as Constantinople was opened and Istanbul became the abode of Islam (Dar al-Islam). We are confident of this, even if the disbelievers (kuffar) and hypocrites say otherwise, ﴿إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينَهُمْ﴾ **“Remember when the hypocrites and those with sickness in their hearts said, “These ‘believers’ are deluded by their faith.”** [Al-Anfal: 49]. All of this victory for the Muslims is in the promise of Allah ﷻ. ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **“Allah has promised those of you who believe and do good that He will certainly make them successors in the land”** [An-Noor: 55]. And the glad tidings of His Messenger ﷺ after this oppressive rule in which we live: «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ: أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ» **“Then there will be an oppressive rule, and it will last as long as Allah wills it to last. Then He will remove it when He wills to remove it. Then there will be a Khilafah (Caliphate) on the method of Prophethood.”** Then he remained silent. (Musnad Ahmad). So the Khilafah will inevitably return, Allah willing. However, it requires serious and diligent work to establish it. For the way of Allah, the Almighty, the Wise, has decreed that He will not send down angels from heaven to establish a Khilafah for us and fulfill the promise of Allah, the Mighty, the Exalted, and the

glad tidings of His Messenger ﷺ while we sit idly by. Rather, He will send down angels to assist us while we work diligently, earnestly, truthfully, and sincerely. Then Allah ﷻ will grant us victory and success in both worlds, and that is the supreme triumph. Hizb ut Tahrir is working earnestly for it, anticipates imminent establishment. So, hasten, O Muslims! Hasten, O people of power! Join the call and support (nusrah), and hasten to establish the Khilafah with the party, not merely witness it from them. For victory, by Allah's permission, is near. ﴿إِنَّ اللَّهَ بِأَلْعُ﴾
﴿إِنَّ اللَّهَ بِأَلْعُ﴾ **“Certainly, Allah achieves His Will. Allah has already set a destiny for everything”** [At-Talaq:3]
﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **“And on that day the believers will rejoice * at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful”** [Ar-Rum: 4-5].

Our final prayer is that all praise belongs to Allah, Lord of the Worlds.

Wassalamu Alaikum Wa Rahmatullah Wa Barakatuh.

Rajab 1447 AH

You loving brother,

January 2026 CE

Ata Bin Khalil Abu Al-Rashtah

O Ummah of Islam!

The women and children of Gaza are crying out for help... The women and children of Sudan are pleading... The women and children of the Uyghurs in East Turkestan are suffering and crying out... Muslim women and children everywhere are raising their voices, one cry after another, asking, "Is there anyone to help? Is there anyone to answer our call? Is there anyone to respond?!"

So where are you? Have you grown accustomed to the scenes and news reports, and has the blood of your sons and daughters frozen in their veins, so that neither brotherhood in Iman, nor zeal for honor, nor the call to defend honor and the land, no longer moves them?!

O Ummah of Islam: In every corner of the world, your children are witnessing a war against their Deen. Those in charge of the capitalist world order want to assimilate them into their secular civilization, and obliterate their Islamic values. It has become clear to you that this is a war of civilizations, and if you do not stand up for your Islamic civilization, the situation will worsen, and you will witness more pain and greater losses.

O Ummah of Islam: Your enemies are well aware that your strength lies in your return to the Book of your Lord ﷻ and the Sunnah of His Prophet ﷺ, and in acting upon them within a unified state that protects all your people. This is why they are vigilant in securing those abhorrent nationalistic borders, and appointing those who work to protect them, and maintain them as an impenetrable barrier against your unification.

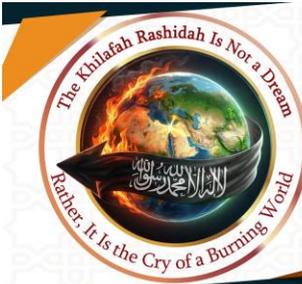
O Ummah of Islam: You witness the suffering of one part of your body after another, and the rest of your body is unable to defend it, or confront the ailments and dangers that threaten it and

others, because it is divided and weak, and because it has abandoned the source of its strength and glory: the Shariah Law of its Lord.

O Ummah of Islam: We hope that you will heed our call and urge our ulema and preachers to speak the truth, enlighten minds, and show people the path to salvation. We ask you to urge our sons, the officers and soldiers of the armies, to rise up as one to support this Deen and exalt its word.

O Ummah of Islam: Come, let us work together to establish the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, which will put an end to the suffering of your children, and protect them and all who live under their protection.

Central Media Office of Hizb ut Tahrir: Coverage of Hizb ut Tahrir's Global Events of Hizb ut Tahrir for the Commemoration of the Destruction of the Khilafah 1447 AH – 2026 CE



Coverage of Hizb ut Tahrir's Global Events

On the Anniversary of the Destruction of the Khilafah

1447 AH – 2026 CE

#ReturnTheKhilafah #YenidenHilafet #TurudisheniKhilafah #أقيموا الخلافة #خلافت_كو_قائم_كرو

In the sacred month of Rajab of this year, 1447 AH (2026 CE), we commemorate the 105th anniversary of the destruction of the Islamic State by Arab and Turkish traitors, agents of the kafir (disbelieving) colonizers. This state was established by the Master of Messengers, Muhammad (peace and blessings be upon him), and his Noble Companions (may Allah be pleased with them all). The Islamic system of governance (the Caliphate) was abolished on the 28th of Rajab 1342 AH, corresponding to March 3, 1924 CE, at the hands of the criminal Mustafa Kemal. This tragic anniversary returns to us while the genocide committed by the Jewish entity against defenseless Muslims in the Gaza Strip continues, as do the brutal massacres perpetrated in the West Bank. These atrocities have resulted in the martyrdom, injury, and disappearance of more than 230,000 Muslim men and women

over the past two years, the majority of whom are women, children, and the elderly. Furthermore, the senseless and bloody war raging in Sudan continues to claim the lives of innocent Muslims there, serving the interests of disbelieving America, which ignited the conflict between its agents to separate Darfur from Sudan, just as it previously separated South Sudan.

For all these reasons, Hizb ut Tahrir is organizing widespread public events in the countries where it operates to awaken Muslims and galvanize them to work diligently with the party to establish the Islamic State (the Second Khilafah Rashidah (Rightly Guided Caliphate) on the methodology of the Prophethood). This state alone holds the key to worldly glory and salvation in the Hereafter, and it alone is capable of liberating the land and its people from the criminal infidels!

We, at the Central Media Office of Hizb ut Tahrir, will, Allah willing, provide comprehensive coverage of these events on this page, at the following link:

<https://hizb-ut-tahrir.info/ar/index.php/hizb-campaigns/106813.html>

Admitting a Mistake is Salvation, Not Downfall

Not everyone who supports someone is malicious, nor is everyone who defends a leader complicit in their error. Many people are misled by appearances and powerful rhetoric, falling into delusion unintentionally. However, the problem doesn't begin with thinking good of others, but with persisting in it after a succession of evidence, and with turning individuals into sacred figures, beyond discussion, scrutiny or accountability.

It is unacceptable to cite difficult circumstances or the nature of the times as justifications, because this very excuse has been used throughout history, to justify the greatest deviations. If changing circumstances justified altering fundamental principles, no principle would remain in the Ummah, steadfastness would have no meaning, and sacrifice no value.

The Shariah and moral obligations require that every person be weighed on a single, unchanging scale: What have they contributed to the ideology? What have they changed within it? Where are they leading the people? With whom are they coordinating? And at what cost are they making concessions? If the answers cause more anxiety than reassurance, then silence is not wisdom, but unwitting complicity.

Admitting a mistake is not a fall, but salvation. Continuing to justify the wrong path, for fear of the collapse of image is the surest way to transform an individual deception into a collective catastrophe. Truth is not defined by men, but men are defined by truth, and whoever deviates from it loses all pretense, no matter how eloquent their words.

Political Recognition or Geostrategic Investment?

By: Ustadh Nabil Abdel Karim

For over three decades, Somaliland has existed in a unique situation within the international order. It is a territory possessing the attributes of a state in terms of administration, security, and relative stability. However, it lacks the crucial element in international law: international recognition as an independent state.

Recently, the region's name has resurfaced strongly, fueled by reports and analyses indicating growing interest from the Jewish entity, which seeks to bring the issue of Somaliland before the international community, for recognition as an independent state separate from Somalia, in exchange for conditions and commitments that Somaliland would undertake, should this recognition occur.

The roots of the issue trace back to the colonialist era. Somaliland was a British protectorate until 1960, before voluntarily uniting with Italian Somaliland to form what is known today as Somalia. This merger occurred without balanced constitutional arrangements, resulting in a profound imbalance in the distribution of power and wealth. With the collapse of the Somali state in the early 1990s, the country descended into civil war. In 1991, the northern political and clan elite unilaterally declared independence, re-establishing the "Republic of Somaliland."

Despite this unilateral declaration of independence and the lack of international recognition, Somaliland managed to build a model that differed somewhat from the rest of Somalia. It

established local governing institutions, held internal elections, and created security forces that maintained a minimum level of stability, in addition to developing limited foreign relations. It operates within a complex regional environment as an internationally unrecognized entity, yet compelled to cultivate external relations to ensure its security, economy, and survival.

Its foreign policy rests on two fundamental principles: first, avoiding direct confrontation with neighboring countries, and second, forging pragmatic, non-sovereign understandings, instead of full international agreements.

Its relationship with Ethiopia is of paramount importance; Ethiopia is a landlocked country, and the port of Berbera serves as a vital gateway to the Gulf of Aden. Therefore, Ethiopia relies on Somaliland as a political and economic lever, and there are trade, logistical, and security understandings between them, in addition to unofficial diplomatic representation. However, Ethiopia has not officially recognized Somaliland to avoid a confrontation with the Somali government.

Regarding its relationship with Djibouti, it is a normalized one, characterized by clan and border cooperation, alongside clear competition, especially concerning ports. Djibouti opposes Somaliland's secession and supports a unified Somalia.

Its relationship with the Somali Federal Government is marked by political estrangement and conflict, as Mogadishu considers Somaliland a rebellious region. Its relationship with Puntland is deeply hostile, as Puntland believes in federalism within the Somali state, unlike Somaliland, which advocates for independence.

Thus, it can be said that Somaliland is not entirely isolated, but it is politically besieged; it has practical partners, not formal allies, within limited understandings. Somaliland has returned to the forefront of international attention due to its location on a global trade and security corridor, making it a focal point in the struggle for influence in the Horn of Africa between the United States, China, Russia, Turkey, the Gulf States, and the Jewish entity. This comes amidst the increasing weakness of the central Somali government and its growing dependence on external support.

In this context, the Jewish entity has raised the issue of recognizing Somaliland on the political stage. Benjamin Netanyahu announced his intention to recognize it as an independent state, within the framework of the Abraham Accords, on Friday, December 27, 2025. This proposal was met with near-total international rejection. The Somali government, on the same day, categorically rejected Jewish entity's recognition of what it calls the "separatist region."

Jewish entity's approach is driven by several motives, most notably: the strategic advantage of Somaliland's geographical location, which would grant it an additional geostrategic presence in a region close to the Middle East; and the desire to strengthen its engagement in the Abraham Accords process and expand the circle of normalization in Africa and the Middle East. Discussions have also taken place regarding the possibility of resettling Palestinians in this territory. These proposals are used as political maneuvers within the context of displacement projects, whether as part of previous American plans or ongoing attempts to revive them.

These moves cannot be understood as a moral step by an entity that has occupied land, displaced its people, and continues to

commit genocide and forced displacement against them. Instead, these developments must be interpreted within the strategic doctrine of this Jewish entity, where recognizing Somaliland serves to defend policies of imposing a *fait accompli*, redefine the concept of international legitimacy, and justify establishing relations with unrecognized entities. This is a long-term legal investment, not an innocent precedent.

Despite the potential geopolitical gains this recognition may bring, it is not without political and security risks that may outweigh the anticipated benefits, especially in a volatile region like the Horn of Africa. Among the most prominent of these risks are: antagonizing the African Union, which rejects altering borders inherited from colonialism; hindering the Jewish entity's efforts to obtain observer status within African institutions; and opening the door to power struggles with Somalia, Turkey, and Egypt. This weakens the legal discourse of the Jewish entity itself regarding the rejection of imposing a *fait accompli* by force, and transforms the Somaliland issue from a strategic opportunity into a political and security burden.

The Somaliland issue once again highlights the transformation of the Horn of Africa into an arena of open conflict for influence, where geopolitical calculations take precedence over the principles of international law, a clear indication of the fragility of the global order. The Jewish entity's interest in this region does not stem from a vacuum, but instead from an understanding of its geographical, maritime, and security importance, especially in the Bab el-Mandeb Strait and the Red Sea.

The future of Somaliland is not contingent on a decision by this entity or any other, but is rather linked to the balance of power in the Horn of Africa, and to the ability of local and regional actors

to realize that dismantling fragile states may yield short-term gains. However, it often opens the door to conflicts that are longer and deeper than anyone can control.

In light of American plans to divide the countries of the region, especially Muslim countries, into small, warring entities, and to fuel power struggles within them to cripple their infrastructure and drain their people and resources, it becomes imperative for the people of the region to be aware of these schemes, designed to divide their homelands and plunder their wealth for the benefit of the colonialist, through agent rulers whose only concern is preserving their posts and riches at the expense of their countries and people.

O people of Somalia, O people of Africa: The fundamental solution for restoring dignity and honor lies in committing to this Ummah's project of resuming the Islamic way of life by establishing the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, and expelling the colonialist from our lands. This will not be achieved through mere wishes, but by removing the ruling faction that governs by man-made laws, designed to serve Western interests and distance the Ummah from its Deen, which is the safeguard of its affairs.

On Its Fifteenth Anniversary: The Tunisian Revolution Between Foreign Polarization and Domestic Conflict

By: Ustaadh Yassin bin Yahya

At the peak of its stages of weakness, the Islamic Ummah was subjected to a fierce Western attack that ended with the entry of the hateful French colonialism into the Ottoman province in Tunisia in the year 1881. This occupation was the result of a silent European consensus or an exchange of colonies following the Berlin Conference in 1878, where the German Chancellor Bismarck expressed, on more than one occasion, that Tunisia was weak, bankrupt, and without real protection, and that France could take it without a European clash.

After the establishment of security and the quiescence of the resistance movement, the ill-fated La Marsa Convention came in 1883 CE, between the French Resident General and Ali Bey to entrench Western influence and complete submission to colonialism with all its intellectual, political, and legal settlements.

The declaration of independence document in 1956 did not change the ugly colonialist face except in its form, as the nation-state was born throughout the Arab Maghreb, which is Tunisia, Algeria, Morocco, with a deformed birth, since it did not arise as a result of an domestic societal contract, but as an administrative disaster of the colonialist state, within nationalistic borders drawn by colonialism and elites who absorbed the logic of the centralized, controlling state. This birth produced a formally strong state with a weak political society, deriving its legitimacy

from unilateral pillars: liberation in Algeria, historical monarchy in Morocco, and bureaucratic modernization in Tunisia.

The accumulations caused by the corruption of the state of modernity project in Bourguiba's regime, which caused a sharp clash with the Ummah's identity and way of life, followed by the policy of drying up the sources of religiosity during Ben Ali's rule, which generated resentment among the generations, not to mention the economic and political crisis, where the looted funds at the time of the revolution were estimated at 49 billion dollars, so the situation was sufficient to ignite the fuse of a massive revolution. The people rose up against the regime that produced all these disasters, and their demand was clear in what became known as the icon of the Arab people, "The people want to overthrow the regime," to break with the old regime in favor of a new one, even if its form had not crystallized in minds.

The Tunisian example is not an exception to the rest of the regimes in the lands of the revolutions. It is a civilizational conflict that the Ummah expressed at all stages and confronted all Westernization projects, and the state of instability we are experiencing is nothing but a sincere expression from the Ummah of its refusal to hand over its leadership throughout 15 years of the revolution, to those who do not represent its aqeedah and lead its civilizational struggle with colonialism.

The Power of Foreign Polarization and Its Plans:

It is obvious that the colonialist will not leave the country to its people merely because of popular protests. The West's accommodation of the revolutions was reluctant, and within a clearly defined area; for it does not support change against the existing state, but within its ceiling, and does not accept redefining or dismantling it. Even Western democracy, when it

threatens the sovereignty of the state or the centrality of decision-making, prefers stability.

After the fall of Ben Ali, Western powers worked to direct the revolutionary path from the beginning, through clear mechanisms. The Deauville Summit in May 2011 represented the general framework for this direction, where the promised financial support for managing the transitional and constituent phase was linked to strict conditions, the most important of which was commitment to the inherited international agreements, and the programs of international financial institutions. Moreover, the structural reform of the Tunisian economy had its directions drawn from Western circles, as the Central Bank admitted the presence of foreign representatives in its supreme strategic committee.

Engineering the Political System from Outside and Inside:

The new Tunisian political scene was engineered with design mechanisms in which foreign actors, and local elites loyal to them, participated. From the constitutional side, international parties had a direct role, as we recall the presence of Noah Feldman, the chief constitutional advisor to the United States-led coalition in Iraq, during the drafting of the 2014 constitution, as Azad Badi, deputy general rapporteur for the constitution in the Constituent Assembly, confirmed that the constitution's articles were coming from the guest palace in La Marsa. From the electoral side, the complex proportional representation list system was adopted in 2011 to ensure broad representation, then the system changed in 2014 in favor of lists of large parties, which enabled the rise of Nidaa Tounes and Ennahda, a transformation that came after the famous consensual meeting in Paris between Beji Caid Essebsi and Rached Ghannouchi. In

addition to what happened in clouding the atmosphere with terrorist acts and political assassinations throughout the constituent process.

The national consensus between the major forces did not lead to stability. Instead, the country entered a dead end under the slogan “I do not rule, nor do you rule,” amid domestic conflict and foreign pressure to sign agreements such as ALECA (Accord de Libre-échange Complet et Approfondi), which is known as the EU-Tunisia Deep and Comprehensive Free Trade Area (DCFTA) agreement.

The people’s discontent with the failure of the political elite and the blatant compromises paved the way for Kais Saied, who ended the consensual path after July 25, 2021 and returned the state to a model of a unilateral actor with a populist sovereign discourse. This authoritarian return did not face real Western opposition. Instead, it was met with realistic acceptance, especially from France and the United States, because it ensured stability and preserved the basic structure of the state and geopolitical interests.

What is Required to Exit the Crisis:

The situation has not changed as long as colonialism itself remains in place and in control. Change must be radical, targeting the intellectual, political, and legal settlements that the colonialist placed in the lands of the Muslims, which generated suffocating political crises of division, prisons, persecution of opponents, and societal crises that Muslims have not witnessed throughout their history, and categorically fail to resolve. All this burden requires a prepared project expressing the Ummah’s thought and sensibility, starting from its aqeedah and its viewpoint on life.

The project of change is heavier than the nation-state, and this is what the revolutions and their extensions in most Arab countries expressed. This requires a new idea about the concept of ruling governance and the state emanating from Islam, the complete and self-sufficient Deen, and a distinguished leader in whom the conditions of leadership are met. Otherwise, the fate of the process would be failure, as happened to the Tunisian revolution when it was taken over and led by parasitic, treacherous opportunists.

Likewise, the process of change needs to be led by a ideological political structure based on the Ummah's aqeedah, digesting its thought, and aware of its goal. To avoid the fate of the rest of the experiences that the Ummah has gone through, two things must be present in it:

- That this structure be a Hizb based on the people's aqeedah, that is, the aqeedah of Islam, undertaking the process of culturing the Ummah with Islamic culture to fuse it with Islam, and purifying it from corrupt beliefs, wrong thoughts, erroneous concepts, and from being influenced by the thoughts of disbelief and its opinions.
- That this Hizb works to make Islam the one implemented, and its aqeedah the basis of the state, and the basis of the constitution and laws therein.

This is because the aqeedah of Islam is a rational aqeedah, and it is a political aqeedah from which a system emerged that addresses all human problems: political, economic, cultural, and social...

These specifications are available today only in **Hizb ut-Tahrir**, which has dedicated itself and its members to bringing Islam to

power, not bringing Muslims to power alone. For how many a Muslim has ascended to the seat of power, yet fought Islam and aligned with its enemies! So, the obligation today is to resume the Islamic way of life, and that can only be achieved by establishing the Khilafah (Caliphate) on the Method of Prophethood.

Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾
“O you who have believed, respond to Allah ﷻ and to the Messenger when he calls you to that which gives you life.” [TMQ Surah Al-Anfal:24]

Why Did America Want to Topple Maduro?

By: Ustadh Mounis Hamid – Wilayah Iraq

Venezuela has never been far from America's orbit, but under Nicolás Maduro, it transformed from a country orbiting in its sphere of influence, into a geopolitical thorn in its side. Since then, the conflict has been less about human rights, or the integrity of elections, and more about who holds the reins of power, who controls the wealth, and who draws the maps of influence.

The Trump administration raised the slogan "to make Venezuela great again," as it has raised similar slogans in other parts of the world. However, historical experience proves that America does not oppose tyranny per se, but rather regimes that defy its will. How many regimes, even more repressive than Maduro's, have received its absolute support, simply because they opened their markets, surrendered their sovereignty, and tied their security to America's will?

Therefore, the problem is not how Maduro governs, but rather for whose benefit and interests does he govern?

Oil is the essence of this silent conflict. Venezuela possesses the world's largest proven oil reserves, a fact sufficient to understand the intensity of the targeting. The danger, from the American perspective, is compounded by the exclusion of US companies and the redirection of a significant portion of oil exports to China and Russia.

In this sense, Maduro was not merely the president of an oil-rich nation, but the guardian of a strategic resource that had slipped

from American control, a transgression considered by the US to be an unforgivable crime in its colonial lexicon.

The rapprochement between Russia and China with Venezuela appears to have constituted a clear violation of the Monroe Doctrine, the principle under which the US has, for over a century, considered Latin America its exclusive sphere of influence. However, Venezuela opened its doors to the Chinese and Russian axes without US permission, and therein lies the real danger: a “rebellious” state hosting US adversaries in its immediate geographic sphere, a strategic challenge deemed unacceptable by the American political mindset.

Furthermore, the US fears that this model could become an enticement for other nations, leading to the spread of the idea of liberation from hegemony and the erosion of the perceived “sanctity” of the American alternative as the only viable option. What is happening in Venezuela strips away all pretense of morality from American rhetoric. The issue has never been about the freedom of a people, but rather about threatened influence, unchecked wealth, and a regime that refused to be subservient. And so the story repeats itself everywhere: whoever deviates from the norm is besieged and then targeted, not because they are tyrants or dictators, but because they chose to be independent.

Unless nations regain their awareness and dismantle the narrative of “salvation” coming from abroad, they will continue to pay the price for conflicts not fought for their sake, but at their expense.

Likewise, the Muslim World must understand the true nature of America. It should not seek its aid or ask for victory from it. Instead, it must rid itself of its hegemony and the treacherous

rulers who support it, and achieve true independence. This is achieved by establishing its Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, so that it may live by it, as Allah says, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ **“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life,”** [TMQ Surah Al-Anfal 24] and save the world from America and all colonialist powers.

Trump Grants the Syrian Golan Heights to the Jewish Entity

US President Trump announced that he had signed a decree granting the Syrian Golan Heights to the Jewish entity, then said mockingly, “Then I discovered its value amounts to trillions of dollars, at which point I said perhaps I should have asked them for something in return.”

Ar-Rayah Magazine: Anyone who examines the events since September 11, 2001, realizes that America is waging a fierce crusade against Islam and Muslims, as George W. Bush declared at the time, “This crusade, this war on terrorism, is going to take a while.” Now, in his second term, Trump has further confirmed this idea through his unlimited support for the Jewish entity and its direct participation in the genocide in the Gaza Strip, which has killed more than 70,000 and wounded many times that number. America has more than 70,000 troops in the Middle East, a number exceeding its presence in Europe. And America is stealing the wealth of Muslims, especially in the Gulf states, where Trump managed to collect \$2 trillion on his recent tour of the region. He ensures the subservience of rulers of Muslims to his arrogance and insolence.

Despite Trump’s declaration confirming his intention to give the Golan Heights to the Jews, the Syrian administration remains silent. It also remained silent regarding Netanyahu's declaration that his forces would remain on Mount Hermon (جبل الشيخ) and in the areas into which the Jewish entity army has penetrated Syrian territory, an area twice the size of the Gaza Strip. And this Syrian administration, despite all this, remains committed to the path of

normalization to appease America, the foremost enemy of Islam and Muslims. How wretched is their judgment!

A Battle of Attrition Between Saudi Arabia and the UAE. The Battleground: Hadramawt

By: Engineer Shafiq Khamis – Wilayah Yemen

What ignited the recent events in Hadramawt Governorate was the announcement on November 21, 2025, of granting the American company Jannah Hunt Oil Company (JHOC) the right to operate oil sector 5 in Shabwa Governorate, near Hadramawt, after its production had ceased since October 2022. This coincided with the increasing control of the Saudi-backed Hadramawt Tribal Alliance, which had established forces and begun expanding its influence, threatening British proxies. In response, on November 26, 2025, the UAE-backed Southern Transitional Council forces, supported by Britain, launched a military offensive, dubbed “Promising Future,” to seize control of the First Military Region in Seiyun, Hadramawt Valley, ostensibly to combat terrorism and arms smuggling. The Hadramawt Tribal Alliance forces, led by Amr bin Habrish al-Alii, head of the Hadramawt Inclusive Conference, swiftly stormed the oil fields of the PetroMasila company on November 29, 2025. However, the Southern Transitional Council (STC) forces continued their advance towards them, aiming to extend their control over Hadramawt and the neighboring Al-Mahra Governorate. This prompted the arrival of a Saudi committee led by Mohammed al-Qahtani and the establishment of a local mediation committee to prevent military clashes between the STC forces and Amr bin Habrish al-Alii. On December 9, 2025, the STC announced its complete control over Wadi Hadramawt and the neighboring Al-Mahra Governorate. This led Saudi Arabia to send a second team,

with Emirati participation, to Aden on Friday, December 12, 2025, to discuss arrangements with the STC for the return of its forces to their original positions, after handing over the camps to the Homeland Shield Forces. The Southern Transitional Council was also urged to adhere to the recommendations of the 2019 Riyadh Conference.

The Southern Transitional Council forces' refusal to withdraw from their positions in Wadi Hadramawt prompted Riyadh to mobilize 20,000 Homeland Shield Forces troops in Al-Wadi'ah and Al-Abr, Hadramawt Governorate, on December 20, 2025. This deployment was met with assurances of support from Abu Dhabi for the STC. Then, on December 25, 2025, Riyadh resorted to force again, stating in a statement issued by its Ministry of Foreign Affairs that "this could have dire consequences." A third time, on December 27, 2025, Defense Minister Khalid bin Salman declared, "It is time for the Southern Transitional Council to withdraw its forces from the camps in Hadramawt and Al-Mahra." On December 29, 2025, Riyadh set a deadline for the Southern Transitional Council forces to return to their original positions. Two separate drone attacks resulted in the death and injury of soldiers; one targeting Hadrami Elite Forces in Wadi Nahib, and the other targeting Southern Transitional Council soldiers in Khashm al-Ayn. These attacks are believed to have been orchestrated by Riyadh.

In a surprising development, on Tuesday, December 30, 2025, the head of the eight-member Presidential Council declared a 90-day state of emergency in Yemen and canceled the joint defense agreement with the UAE, demanding that all Emirati forces withdraw from Yemen within 24 hours. Meanwhile, the coalition bombed weapons and armored vehicles at the port of Mukalla in

Hadramawt, after they arrived on two ships from Fujairah. Al-Alimi requested the entry of Saudi forces into Hadramawt under the pretext of protecting civilians. Tariq Afash, Abdul Rahman al-Mahrami, and Faraj al-Bahsani joined forces with Aidarus al-Zubaidi. Al-Alimi's resignation was due to significant Saudi pressure; whenever Saudi pressure increased, Britain, through its other arm, the Southern Transitional Council (STC), would mobilize.

Looking at the sequence of political events over the past month following the STC's entry into Hadramawt Governorate, Riyadh, through its Ministry of Foreign Affairs, issued a statement on Thursday, December 25, 2025, indicating that “the military movements in the governorates of Hadramawt and al-Mahra recently undertaken by the Southern Transitional Council were carried out unilaterally without the approval of the Presidential Leadership Council or coordination with the coalition leadership.” The statement added, “We rely on the Southern Transitional Council’s initiative to end the escalation and for its forces to withdraw smoothly and urgently from the eastern governorates of Hadramawt and al-Mahra.” The following day, the UAE Ministry of Foreign Affairs issued a statement affirming its “role in serving the interests of the Yemeni people and fulfilling their legitimate aspirations for stability and prosperity.” It also reiterated its commitment “to supporting all efforts that contribute to strengthening stability and development in Yemen, which will positively impact the security and prosperity of the region.” Statements were subsequently issued by Qatar, Oman, Kuwait, and Bahrain.

The sequence of events, beginning on November 18, 2025, with the visit of British Minister of State for the Middle East, North

Africa, Afghanistan, and Pakistan (MENAP), Hamish Faulkner, to Aden, followed by Mohammed bin Salman's visit to Washington, then the decision on November 21, 2025, to hand over the Oil Sector 5 in Shabwa to the Jannah Hunt Oil Company within a week, the launch of Operation Promising Future on November 26, 2025, and the entry of Amr bin Habrish al-Alii's forces into the PetroMasila oil fields on November 29, 2025, leaves no doubt that they are all interconnected, with the primary objective being the race for oil in eastern Yemen.

The Southern Transitional Council's deployment of its forces to the governorates of Hadramawt and Al-Mahra undermines the roadmap agreed upon in 2023. Arrangements were underway to begin a new round of negotiations between Sana'a and Aden, after a postponement imposed by Operation Decisive Storm. This move further delays granting the Houthis, who are present but absent from the events in Hadramawt and Al-Mahra, legitimacy to govern in Sana'a. Instead, it pushes southern Yemen toward fragmentation, potentially losing parts of it, beyond the Sykes-Picot Agreement.

The Southern Transitional Council's project is a revival of the British colonialist conflict, now being waged through the UAE, and the American ambitions of Riyadh under Salman and his son Mohammed. It undoubtedly evokes past colonialist conflicts, such as those of June 26, 1978, and January 13, 1986. The only remaining option for the people of Yemen is to return to their former state of Iman, wisdom, and Fiqh. America, which feigns no involvement in the events in Hadramawt, is the same America whose company, the Pan American Petroleum and Transport Company, drilled an exploratory oil well in Thamud, Hadramawt, in 1960. It is also the same America that is working today to

bypass the Strait of Hormuz and the Bab el-Mandeb Strait, redirecting oil trade eastward toward the Indian and Pacific Oceans, instead of the usual route through the Atlantic.

What does the appearance of a British minister after 58 years of nominal independence signify?

The events are unfolding in both Hadramawt and Al-Mahra Overlooking the Arabian Sea, and close to the ongoing conflict in the Red Sea, the desire to control the Arabian Sea is linked to Abu Dhabi's acquisition of Socotra Island and the Yemeni islands of Mayyun and Zuqar, as well as the Jewish intelligence presence there. The Institute for National Security Studies (INSS) of the Jewish entity has revealed the true dimensions of the Southern Transitional Council's control over Hadramawt and the southern governorates. The Council is prepared to normalize relations with the Jewish entity and join the Abraham Accords in exchange for political and security support for the secession of southern Yemen.

Saudi Arabia and the UAE are acting as proxies in the fragmentation of Yemen, believing themselves immune to becoming victims of a similar fate. The fragmentation of Iraq and Yemen makes Najd and the Hejaz the third country on the path to disintegration, a plan conceived with the launch of the so-called "crusade" against Islam and Muslims in 2001. As for the UAE, teeming with expatriate workers whose numbers exceed its own population by nine times, it has exposed itself to dangers that neither its continued service to Western colonialist policies nor its close ties with the Jewish entity can prevent. It is strange that Hadramawt stands like a lost soul, unwilling to submit to either Sana'a's authority or that of the Southern Transitional Council.

Yet, Saudi Arabia also aspires to annex it, just as it annexed the Ottoman province of Asir from Yemen following the 1934 war.

The problem for the people of Hadramawt, and Yemen in general, lies in being ruled by those unworthy of the title of ruler. These individuals are embroiled in the international conflict over Yemen, brought in by those who fear the resurgence of Islam within a unified political entity. Meanwhile, the righteous and devout remain marginalized, lacking any active role in the political arena, until they enter the fray and work towards the revival of Islamic way of life by establishing the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood.

What Did the United Nations Assistance Mission for Iraq (UNAMI) Offer Iraq? And How Did It Leave Iraq?!

By: Ustadh Ahmed Al-Tai – Wilayah Iraq

Following the American occupation of Iraq in 2003, UN Security Council Resolution 1500 was issued on August 14, 2003, establishing the United Nations Assistance Mission for Iraq (UNAMI). This was not at the request of Iraq at the time. Its stated purpose was to assist Iraq in transitioning to a new phase of political and economic development and positive engagement with the international community by providing advice, support, and assistance to the Iraqi government in resolving any problems that arose at the local, regional, and international levels. Its first representative was Gio Vera de Mello, who was killed five days after assuming his post in the bombing of the Canal Hotel in Baghdad on August 19, 2003. He was followed by other representatives, most notably Jeanine Hennis-Plasschaert, and most recently, Dr. Mohammed Al-Hassan.

After more than two decades of operation, the UN mission was officially dissolved on Saturday, December 13, 2025. This announcement coincided with UN Secretary-General António Guterres' visit to Baghdad, following a formal request submitted on May 21, 2024, by outgoing Iraqi Prime Minister Mohammed Shia al-Sudani to the Secretary-General.

So, what did this mission accomplish during its 22 years?

Its most significant achievements, as it claims, were its role as mediator and observer, particularly during sensitive transitional periods, such as drafting the constitution, promoting inclusive

political dialogue and national reconciliation, organizing elections, and reforming the security sector. The rosy picture painted by the UN mission's representative, Mohammed al-Hassan, in his farewell address, was a far cry from the reality of Iraq. He portrayed Iraq as a paradise, a “model country free of problems, now capable of governing itself after achieving political maturity! It no longer needs the paternalistic care of the United Nations, which oversaw the building of the new Iraq, and the people are now able to choose their representatives in parliament through the ballot box,” and many other such praises worthy of adulation!

Here, we must ask: After more than two decades of its presence, and with all these purported achievements, how did the United Nations Assistance Mission for Iraq (UNAMI) leave Iraq?

It left Iraq in its worst state: a country stripped of its sovereignty, burdened with debt, mired in corruption, lacking security and safety, where weapons and criminal gangs reign supreme. This contradiction and falsehood between what it claims, and the reality the country is experiencing is not surprising, because these organizations were not established and have never been in the service of humanity. Instead, they are colonialist organizations that implement the agendas of the occupier, offering poison disguised as honey. The people of Iraq witnessed the malicious actions of the UN envoy, Jeanine Hennis-Plasschaert, who worked in Iraq from 2019 to 2024. She managed to surround herself with a large media presence through her appearances on television channels and social media, broadcasting her meetings with Iraqi politicians, from the Prime Minister and Speaker of Parliament to the President and even leaders of armed factions. She also met with Grand Ayatollah Sistani twice. Despite all this, she witnessed the deterioration of the situation and the country's decline, yet

she offered no assistance to alleviate this suffering. The reason, as we mentioned earlier, is that she did not come to solve the country's problems, but rather to exacerbate them, all while collecting the salaries and benefits of approximately 648 employees in her mission.

As for the international repercussions of this decision, China, Russia, Britain, and France supported ending the UN mission. However, the United States expressed reservations, emphasizing the mission's crucial role in many important political issues, such as supporting the organization of elections and promoting human rights. According to this American stance, Iraq may witness events in the coming days and face a new scenario:

Either the strengthening of what is termed national sovereignty and support for the political process according to the American vision, demonstrating Iraq's autonomy and the dominance of American investment, following political understandings, particularly regarding the issue of armed factions—which is what prompted the Sudanese official's satisfaction—or chaos, security breakdown, political score-settling, and Iraq's descent into an even darker abyss. In short, regarding the suffering of the Iraqi people, this mission entered Iraq in 2003 when it was an occupied country in dire straits, and left it in an even worse state, burdened with political, social, security, and moral problems and crises, along with widespread drug use, rampant poverty, unemployment, proliferation of weapons, pervasive corruption, and theft of funds on a staggering scale, in addition to its external and internal debt... So, what reformative role did this mission play, and was its presence better than its absence?

Therefore, we say: We cannot beg for reform and solutions to our problems from our enemies. Instead, we must take the initiative

and remove our own thorns. This can only be achieved by activating our Islamic identity, embracing our civilizational project, and establishing the sovereignty of Allah ﷻ by implementing His Shariah Law and adhering to His commands. By doing so, our past glory and lost honor will return to us, and we will be among the strangers about whom the Messenger of Allah ﷺ said, «بَدَأَ الْإِسْلَامُ غَرِيبًا ثُمَّ يَعُودُ غَرِيبًا كَمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ» “Islam began as something strange, and it will return to being strange as it began. So blessed are the strangers.” It was said, « يَا رَسُولَ اللَّهِ وَمَنْ الْغُرَبَاءُ؟ » “O Messenger of Allah ﷺ, who are the strangers?” He ﷺ said, «الَّذِينَ يُضِلُّحُونَ إِذَا فَسَدَ النَّاسُ» “Those who reform when people become corrupt.”

This is the only cure that can uproot disbelief and its foundations, end the occupation and its organizations, and sever its political, economic, social, and cultural arms. The disease is clear, the cure is known, and there is no cure other than Islam.

In the New Syria: Criminals Acquitted, Honorable People Condemned

The Syrian Ministry of Justice issued a statement affirming the Syrian state's commitment to the rule of law and respect for the public rights and freedoms guaranteed by the constitution.

In response, Abdo al-Dalli, a member of the Media Office of Hizb ut-Tahrir in Syria, wrote a comment for the Central Media Office of Hizb ut-Tahrir, comparing two starkly contradictory scenes:

The first scene, he said, involves a group of people released a few days ago. Hassan Soufan described this release as falling within the framework of the "reconciliation policy pursued by the state," claiming that those released had no blood on their hands. However, the facts proved that among them were officers who had served in active military units that participated directly or indirectly in suppressing the people's revolution. Despite this, they were released and received with open arms, all under the umbrella of the constitution!

In the contrasting scene, young men with their own histories are being tried in complete secrecy; a masked judge, a masked jailer, even the appointed defense lawyer seemed more like a prosecution lawyer, with all the shebaab weighed down by chains. They received harsh sentences, the likes of which I first heard of in Sednaya Prison, when a young man from the Supreme State Security Court said, "I've been sentenced to twelve years."

Abdo al-Dalli continued writing: This is a strange paradox between the two scenes, leading us to legitimate questions: Is the constitution being applied selectively? Are rights and freedoms respected for one group but not another? Has freedom

of expression become an exclusive right for some, forbidden to others?!

These questions are directed to the Minister of Justice, who ascended the podium, advising and warning against injustice and its consequences. If he is unaware of what is happening in the courts and the regions under his ministry's jurisdiction, this is a great calamity. However, if he is aware, the calamity is even greater!