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Al-Waie Magazine Editorial: Maqaasidism ("Objectives Ideology" المقاصدية): Is It a Methodology for Creating a New Shariah?

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Maqaasidism (المقاصدية “Objectives Ideology”): Is It a Methodology for Creating a New Shariah?

By Ahmad al-Qasas

All praise is due to Allah, and may prayers and peace be upon the Messenger of Allah ﷺ, his family (ra), his Companions (ra), and all those who follow him. To proceed:

Many of those who today seek to free themselves from the detailed evidence of the Shariah explicitly set forth in the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, as well as from the Ijmaa’ and Qiyas to which the Quran and Sunnah direct, wish to devise new legislation. Indeed, they seek to borrow laws from those who formulate man-made legislation—particularly the laws of the West—and then cloak them in Islamic garb. To accomplish this, they have falsely and deceitfully invoked the banner of “the Objectives of Shariah (مقاصد الشريعة Maqaasid Ash-Shariah),” claiming that they formulate their rulings in accordance with the objectives of the Shariah and that, consequently, these rulings are themselves Shariah rulings. Anyone who follows and observes this trend will find that most of those who have become known in our time for deviant fatwas. for distorting the Shariah Law of Allah ﷻ and for accepting man-made legislation and laws, are among those who have raised the banner of “the Objectives of Shariah” and made it their point of entry, thereby committing a blatant fabrication against the objectives of the Shariah. Hence, it is important to examine the Objectives of Shariah in terms of their substance, historical development, and function.

The Ulema of the Ummah Agree That the Shariah Was Legislated for the Interest (مصلحة Muslahah) of the Servant

The ulema agree that the Islamic Shariah was revealed to secure the interests (مصالح masaalih) of the servants. There is no disagreement among Muslims that when the Islamic Shariah is properly understood, firmly adhered to, and correctly implemented, it ultimately secures the interests of the servants in this world, in addition to success in the Hereafter for those who follow the Shariah Law of Allah ﷻ.

Allah ﷻ says, ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ **“We have not sent you except as a mercy to all creation.”** [TMQ Surah Al-Anbiyaa’: 107]. The meaning of mercy cannot be complete unless this Shariah serves the interest of the servant in the life of this world. Allah ﷻ also says: ﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾ **“We send down from the Quran that which is healing and mercy for the believers, but it only increases the wrongdoers in loss.”** [TMQ Surah Al-Israa’: 82]. These and many other Qurānic verses and mutually reinforcing hadiths transmitted from the Messenger of Allah ﷺ confirm that adhering to and implementing the Shariah Law of Allah ﷻ serves the interests of the servants in both this world and the Hereafter. Conversely, whoever turns away from the Shariah Law of Allah and adopts something else will ultimately meet misery and wretchedness. Allah ﷻ says, ﴿وَمَنْ أَغْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى﴾ **“Whoever turns away from My remembrance will have a life of hardship, and We will raise him blind on the Day of Resurrection.”** [TMQ Surah Taha: 124].

The Methodology of the Early Generations in Deducing Shariah Rulings

The earliest generations of Muslims—the Companions (ra), followed by the Successors (Taabi'oon) and then the Successors of the Successors (Taabi'oo Taabi'een)—were certain that if they adhered to the Shariah Law of Allah ﷻ, it would be a mercy to them in this world, in addition to bringing them success in the Hereafter. Nevertheless, when we return to the early generations at the beginning of Islam—from the first century through the second and third, and even into the fourth and fifth—we find that the ulema, particularly the qualified Shariah jurists (fuqahaa') who undertook the task of clarifying the rulings of the Shariah so that people could act upon them and implement them in their lives, did not devote their attention to identifying, enumerating, investigating, analyzing, arranging, or classifying these interests despite their conviction that the Shariah had been revealed for the interests of the servants. Their attention was instead directed toward identifying the sources of legislation. They agreed that the Quran and the Sunnah were the two sources of legislation. The majority also agreed that the Unanimous Consensus (Ijmaa') of the Companions (ra) constituted evidence for Shariah rulings—not because the Companions (ra) were themselves legislators but because their Unanimous Consensus disclosed a Shariah evidence from the Sunnah of the Messenger of Allah ﷺ that had otherwise remained hidden from us. The majority likewise agreed on the validity of Qiyas (Shariah analogy). This analogy is not evidence that rivals the Quran and Sunnah. Instead, it also expresses the revelation contained in the Book of Allah ﷻ and the Sunnah of His Prophet ﷺ. Qiyas is not rational analogy based on human reason. It is a Shariah-based analogy centered on an effective Shariah reason (علة 'illah) established by the revealed evidence found in the Quran, the Sunnah and the Unanimous Consensus of the Companions (ra). Consequently, relying on the Ijmaa' of the

Companions and on Qiyas ultimately amounts to relying on the Quran and the Sunnah. The Quran and Sunnah therefore remain the fundamental and exclusive sources of legislation. Even if we were to say that the evidences of legislation are the Quran, the Sunnah, the Ijmaa' of the Companions, and Qiyas, and even if we were to add the other legislative evidences over which the ulema differed, all the ulema who accepted those additional evidences ultimately traced them back to the Book of Allah and the Sunnah of His Prophet ﷺ. This applies to those who accepted istislah (استصلاح juristic consideration of recognized interests), istihsan (استحسان juristic preference), "the Shariah of the previous Prophets where no abrogating text exists in our Shariah" (شرع من), (قبلنا ما لم يرد له ناسخ في شريعتنا), the Ijmaa' of the People of Madinah, or istishab (استصحاب the presumption of continuity), and so forth. If we examine closely the forms of evidence accepted by various groups of scholars, despite their differences, we find that they all ultimately derive, in one way or another, from the Quran and the Sunnah. Their concern was therefore focused on examining the revealed legal evidence and identifying the rules through which Shariah rulings could be derived from the Book of Allah ﷻ, the Sunnah of His Messenger ﷺ, and the evidences to which they directed. What mattered to them was deriving these rulings so that they could be acted upon and so that an Islamic way of life could be established through them.

The Objectives Are Realized as a Consequence, Not Through Prior Intent

When we examine the major Islamic schools of jurisprudence that emerged between the second and third centuries AH, the most prominent of which remain authoritative to this day, we find that, during their initial formation and for nearly three centuries thereafter, they gave no attention whatsoever to

anything called the Objectives of Shariah. They neither analyzed nor classified them, nor did they make them a distinct subject of consideration. In practice, however, when these jurists skillfully derived Shariah rulings from the Quran and the Sunnah, and Muslims adhered to those Shariah rulings in their lives and relationships, their tremendous scholarly effort gave rise to an Islamic way of life. As a result, the Objectives of Shariah were realized within Islamic society whether people were aware of them or not, whether they consciously intended them or not, and whether they monitored their realization or not. By simply applying the rulings of the Shariah Law of Allah ﷻ, conducting their affairs according to them, and shaping their lives through them, Muslims realized the Objectives of the Islamic Shariah among themselves. This is because those objectives arise from adherence to the Shariah Law of Allah ﷻ.

What we have stated constitutes evidence that the Objectives of Shariah are not sources of Shariah rulings, nor are they the foundations or proofs upon which such rulings are based. Instead, the evidences of Shariah rulings are the detailed textual evidences found in the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ. The pure spring from which those Shariah rulings flowed is none other than the Quran and the Sunnah. For this reason, Allah ﷻ called the Islamic law a Shariah, ﴿ثُمَّ جَعَلْنَاكَ﴾ **“Then We placed you upon a clear way of the command, so follow it and do not follow the desires of those who do not know.”** [TMQ Surah Al-Jaathiyah: 18].

In its original linguistic sense, Shariah refers to something open and extending onward. It is also used for a watering place to which people come to drink. From this usage arose the terms shir'ah (شِرْعَة) and Shariah (شَرِيعَة) in relation to religion. Among

the Arabs, water was not called a Shariah unless it was flowing and uninterrupted. The word Shariah is also used to mean a straight path. Accordingly, in its original sense, the Shariah is a source of water for drinking and use, while Ash-Shar'a (الشرع) is the path leading to it. Ibn al-A'rabi and al-Azhari stated that shara'a means to make something manifest, clear, and evident. Al-Tabari, al-Qurtubi, and Ibn Kathir stated that, linguistically, the Shariah is the great and broad path. Thus, whoever establishes a matter, clarifies it, and makes it evident has legislated it.

It is important to recognize that the highest level of juristic production—the magnificent edifice of Islamic legislation—was achieved between the second and third centuries AH. It continued to grow thereafter with the passage of time because new questions continued to arise and unprecedented cases followed one after another. Qualified Shariah jurists (فقهاء fuqahaa') therefore derived rulings for these cases or applied previously derived rulings to them when those rulings properly addressed their legal circumstances. Islamic jurisprudence naturally expands as new cases and questions arise that require Shariah rulings. Yet, the breadth of Islamic jurisprudence is one matter, while what is called the “evolution,” “flexibility,” or “change” of fiqh (فقه Islamic jurisprudence) is another. Islamic jurisprudence is broad by its very nature, but it does not change or evolve in the manner of human-made legislation, as many of those who intrude upon the field of jurisprudence today claim. The first, greatest, most impressive, and exemplary edifice of Islamic jurisprudence therefore remains the fiqh developed by the founders of the major schools of fiqh (مذاهب madhaahib), such as al-Shafi'i, Malik, Abu Hanifah, and others whose schools were not transmitted to us in complete form, including al-Awza'i, al-Thawri, and many other ulema of that era. Those who later

expanded Islamic jurisprudence and its Usool in subsequent centuries followed their methodology. It was during the time of these ulema that the magnificent and towering structure of Islamic jurisprudence and usul al-fiqh was established. Yet, that structure contained no chapter whatsoever devoted to the Objectives of Shariah. No one should understand from this statement that the author approves of the grave error of closing the gate of ijtihad, which many jurists of the established schools later adopted.

The Emergence and Development of the Study of Maqasid

Centuries passed before the term Objectives of Shariah (مقاصد الشريعة Maqasid Ash-Shariah) appeared in works of usul al-fiqh. It first emerged in the fifth century AH through Imam al-Haramayn Abu al-Ma'ali Al-Juwayni (rh). His most significant treatment of the subject appeared in his book al-Burhan fi Usul al-Fiqh (البرهان في أصول الفقه The Clear Evidence in Foundations of Jurisprudence). Al-Juwayni was therefore the first to open this chapter of study. His student Abu Hamid al-Ghazali, may Allah have mercy on him, then developed, elaborated, and organized the subject further. Those who came after them and belonged to the same school of legal theory followed this approach. That school became known as the methodology of the Mutakallimīn in usul al-fiqh. Nevertheless, the addition of this new chapter produced no significant change in the methodology of usul al-fiqh established by Imam al-Shafi'i, may Allah have mercy on him. By introducing a chapter on the Objectives of Shariah, Imam al-Haramayn al-Juwayni, Abu Hamid al-Ghazali, and those who followed their approach did not alter the methodology of usul al-fiqh in any way. The inclusion of the study of the Objectives of Shariah brought about no substantial modification to that methodology.

Clarifying the Objectives, their Classifications, and the Five Essential Necessities

What was examined under the heading of the Objectives of Shariah?

The ulema stated that the Shariah was revealed to secure the welfare of the people in this world and the Hereafter. As for the interests it came to secure in this world, they divided them into three levels according to their importance. At the highest level are the Essential Interests (المصالح الضرورية Al-Masaalih Ad-Darooriyah), followed by the Necessitated Interests (المصالح الحاجية Al-Masaalih Ad-Darooriyah) and then the Complementary Interests (المصالح التحسينية Al-Masaalih At-Tahsaniyah). After establishing this classification, they proceeded to identify the Essential Interests. They stated that a comprehensive examination of the rulings of the Shariah demonstrates that, through their combined operation, these rulings ultimately secure five essential interests: preservation of the Deen, preservation of life, preservation of lineage, preservation of property, and preservation of the intellect. They therefore concluded that the Shariah rulings, taken collectively, secure these five essential necessities. Some rulings occupy the level of necessity in realizing these objectives, while others occupy the level of needs, and still others the level of complementary refinements. The latter two categories also contribute to realizing the five objectives, though not at the level of absolute necessity.

Naturally, they reached these conclusions through a comprehensive examination of the Shariah, not by relying on specific revealed legal evidence. In other words, the evidence from the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ did not directly enumerate and identify these five objectives. Instead, through an examination of the Shariah as a whole, the

scholars found that it ultimately secured these objectives. It is also noteworthy that punishments—whether prescribed legal punishments or legal retaliation—were legislated for the protection of these five essential objectives, indicating their immense importance and gravity. To preserve the intellect, the Hudood punishment of flogging was legislated for one who drinks intoxicants. To preserve the Deen, the Hudood punishment for apostasy was legislated. To preserve lineage, the Hudood punishment for Zina was legislated. To preserve property, the Hudood punishment for flagrant theft (سرقة sirqah) was legislated. To preserve life, Shariah retaliation (قصاص Qisas)—life for life—was legislated. They therefore regarded these punishments as further indications that these five matters are among the essential objectives of the Shariah.

Disagreement over Limiting the Necessities to Five

The restriction of the essential necessities to five was neither conclusively settled nor unanimously accepted by all ulema. Some ulema added a sixth necessity to the five already mentioned: preservation of honor, meaning human dignity. This was the position adopted by Imam Ibn al-Subki, who stated in Jama' al-Jawami'a (جمع الجوامع) that, (والضروريّ: كحفظ الدين، فالنفس، (The essential includes such matters as preservation of the Deen, followed by life, the intellect, lineage, property, and honor." Imam al-Shawkani defended this addition in Irshad al-Fuhul (إرشاد الفحول), stating, (الضروريّ: وهو المتضمّن لحفظ مقصود من المقاصد الخمسة التي لم تختلف فيها الشرائع، بل هي مُطبّقة على حفظها، وهي خمسة، أحدها: حفظ النفس.. ثانيها: حفظ المال.. ثالثها: حفظ النسل.. رابعها: حفظ الدين.. خامسها: حفظ العقل..، وقد زاد بعض المتأخّرين سادساً، وهو حفظ الأعراض، فإنّ عادة العقلاء بذل نفوسهم وأموالهم دون أعراضهم، وما فُدي بالضروري فهو بالضروري أولى، وقد شُرّع في الجناية عليه بالقذف الحدّ، وهو أحقّ بالحفظ من غيره، فإنّ الإنسان قد يتجاوز عمّن جنى على

نفسه أو ماله، ولا يكاد أحد يتجاوز عمّن جنى على عرضه. ولهذا يقول قائلهم: يَهُونُ The essential is that عَلَيْنَا أَنْ تُصَابَ جُسُومُنَا وَتَسْلَمَ أَعْرَاضُ لَنَا وَعُقُولُ) which entails preserving one of the five objectives over which the revealed laws have not differed, but have unanimously sought to preserve. They are five: first, preservation of life; second, preservation of property; third, preservation of lineage; fourth, preservation of the religion; and fifth, preservation of the intellect. Some later ulema added a sixth: preservation of honor. It is customary for rational people to sacrifice their lives and property in defense of their honor. That for which necessities are sacrificed is itself even more deserving of being regarded as a necessity. A prescribed punishment has been legislated for violating it through false accusations. Honor is more deserving of preservation than other things, for a person may pardon someone who has harmed his body or property, but hardly anyone pardons one who has violated his honor. Hence the poet said, يَهُونُ عَلَيْنَا أَنْ تُصَابَ جُسُومُنَا ‘It matters little to us that our bodies should be harmed, وَعُقُولُ لَنَا وَعُقُولُ وَتَسْلَمَ أَعْرَاضُ لَنَا وَعُقُولُ ‘Provided that our honor and our minds remain unharmed.”

Some ulema also held that preservation of security could be added to these objectives, which constitutes the highest aims for safeguarding the Islamic society. For this purpose, Allah ﷻ legislated the Hudood punishment for hirabah—armed banditry and highway robbery—as evidenced by His statement, **﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾** **“The recompense of those who wage war against Allah and His Messenger and strive to spread corruption throughout the land is that they be executed, crucified, have their hands and feet cut off on opposite sides, or be banished from the land.”** [TMQ Surah Al-Maa'idah: 33]. Preservation of the state may likewise be regarded as an

objective in its own right within Islam. Rulings were legislated for its existence, preservation, and unity, some of which require measures concerning life and death. The Messenger of Allah ﷺ said, «إِذَا بُوِيَحَ لَخَلِيفَتَيْنِ فَاقْتُلُوا الْآخَرَ مِنْهُمَا» **“If Bayah (allegiance) is pledged to two Khaleefahs at one time, then put the latter of the two to death.”** He ﷺ also said, «مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ، وَوَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ أَوْ يُفَرِّقَ جَمَاعَتَكُمْ، فَاقْتُلُوهُ» **“Whoever comes to you while you are united under one man, seeking to break your unity or divide your community, put him to death.”** And he ﷺ said, «مَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَثَمَرَةً قَلْبِهِ، فَلْيُطِعه مَا اسْتَطَاعَ، فَإِنْ» **“Whoever pledges allegiance to an imam, giving him the clasp of his hand and the sincerity of his heart, must obey him to the extent of his ability. If another comes to challenge his authority, strike the neck of the latter.”**

Imam Taqi al-Din al-Nabhani (ra) states in the third volume of his book al-Shakhsiyyah al-Islamiyyah (The Islamic Personality Vol 3), which he devoted to usul al-fiqh, (المقاصد الخمسة التي يقولون) **إنّها لم تخلُ من رعايتها ملّة من الملل، ولا شريعة من الشرائع وهي حفظ الدين، والنفس، والعقل، والنسل، والمال، ليست كلّ ما هو ضروري للمجتمع من حيث هو مجتمع، فإنّ حفظ الدولة وحفظ الأمن وحفظ الكرامة الإنسانية هي أيضًا من ضرورات المجتمع، فالضروريات إذن في واقعها ليست خمسة وإنّما هي ثمانية** **“The five objectives which they say no community of Deen or revealed Shariah Law has failed to preserve—namely, preservation of the Deen, life, the intellect, lineage, and property—do not encompass everything essential to society as a society. Preservation of the state, preservation of security, and preservation of human dignity are also among the necessities of society. In reality, therefore, the necessities are not five, but eight.”**

In any event, whether these essential objectives number five, six, or eight, the issue does not lie in counting them. There is

agreement that the Shariah was revealed to secure human interests, regardless of how these interests are classified.

Approximately three centuries after the time of al-Juwayni and al-Ghazali, an alim would expand the discussion of the Objectives of Shariah and assign them a major role within *usul al-fiqh*. This was Imam Abu Ishaq al-Shatibi (rh), who died in 790 AH. He devoted the second volume of his book *al-Muwafaqat* to the subject of the objectives and gave them an exceptionally broad role within legal theory. Yet, however extensively Imam al-Shatibi and many later ulema throughout Islamic history treated the subject within *usul al-fiqh*, their expansion of it never led to what many contemporary “Maqasidists” have reached today: diverting the study of the Objectives of Shariah so that it becomes an additional source of Shariah rulings in place of the detailed evidence from the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ. In other words, they seek to set the Quran and Sunnah aside and install the Objectives of Shariah in their place as a source of legislation.

The Contemporary Maqasidist Deviation

A group of contemporary thinkers who have followed the path of distorting the Shariah—indeed, replacing it after stripping it of its substance—have relied on the claim that, since the Shariah was revealed to realize those objectives, we may now adopt a new methodology to replace the traditional science of *usul al-fiqh* followed by Muslim ulema for hundreds of years. Rather than closely examining the detailed evidence contained in Quranic verses and Prophetic hadiths in order to deduce Shariah rulings from them, weighing one piece of evidence against another, and studying the generality (عموم *umoom*) and the specification (خصوص *khusoos*), the absolute (مطلق *mutlaq*) and the restricted (مقيّد *muqayyid*), the abrogating (ناسخ *naasikh*) and

the abrogated (منسوخ mansookh), the summarised (مجمّل mujmal) and clarification (مبيّن mubayyin), the understood implication of the text, its evidencing, and so forth, they claim that we may dispense with all of this and instead adopt the Objectives of Shariah as foundations upon which a new body of jurisprudence may be built. This is the most dangerous aspect of the matter. In our time, this reliance on what is called the maqasid-based methodology has led to fatwas unsupported by any Shariah revealed by Allah ﷻ. Through it, many man-made laws legislated by the lawmakers of disbelieving nations have been justified. The division of the Muslim World into separate territorial nation-states has been justified. The public freedoms characteristic of Western life has been justified. Adoption of the international order and the laws of the United Nations, as well as Muslim participation in them, has been justified. Many sins and grave transgressions have been defended on the pretext that they ultimately realize the Objectives of the Islamic Shariah. Such positions have been issued by people who raised the banner of the maqasid-based methodology, maqasid-oriented thinking, and similar labels.

Clarifying the Terms Effective Legal Cause, Objective, and Wisdom

Some researchers in *usul al-fiqh* fall into a confusion that requires us to return to the precise clarification of several concepts and terms. The fact that the Shariah objectives are the general purposes and highest ends for which rulings were legislated does not mean in any way that they occupy the position of the effective legal cause with which a ruling applies when present and ceases to apply when absent, nor does it mean that they can serve as evidence from which rulings may be independently derived in the first instance. The difference

between the two is immense. Anyone wishing to pursue this subject further and examine its finer details should consult Imam al-Amidi's *al-Ihkam fi Usul al-Ahkam* (الإحكام في أصول الأحكام), who died in 631 AH. This work, together with comparable foundational texts in the discipline, contains a rigorous explanation of the distinctions among the terms *sabab* (سبب Shariah cause), *'illah* (علة Shariah reason) and *hikmah* (حكمة revealed wisdom,) the last of which constitutes the objective intended by the All-Wise Lawgiver.

From Universal Objectives to the Specific Objectives

If ulema of *usul al-fiqh* and *maqasid* have established that the universal necessities of the Shariah—whether five, six, or eight—are the general objectives of legislation, then these higher objectives can be realized only through the realization of the particular objectives of all individual rulings. These are what ulema call the *hikmah*, or wisdom, of a ruling. Quranic texts and Prophetic hadiths repeatedly explain the intended wisdoms behind many individual Shariah rulings. Examples include the following:

The prohibition of intoxicants and gambling. Allah ﷻ says, ﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ﴾, **“Satan seeks only to sow hostility and hatred among you through intoxicants and gambling.”** [TMQ Surah Al-Maa'idah: 91]. The verse explains the objective and wisdom behind the prohibition: preserving harmony and eliminating the causes of hatred.

The institution of *Salah* (Shariah prayer). Allah ﷻ says, ﴿الصَّلَاةُ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾, **“Indeed, *Salah* restrains from indecency and wrongdoing.”** [TMQ Surah Al-Ankaboot: 45]. The

text thus explains that one of the objectives and purposes of Salah is to restrain people from indecency and wrongdoing.

The obligation of Siyyam (Shariah fasting). Allah ﷻ says: ﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ **“Fasting has been prescribed for you as it was prescribed for those before you, so that you may attain taqwa.”** [TMQ Surah Al-Baqarah: 183]. The verse therefore identifies taqwa as an objective of this act of worship.

If we were to examine many other Shariah rulings, we would find that the All-Wise Lawgiver has drawn attention in numerous places to their wisdoms and purposes. These wisdoms are themselves the objectives of the rulings.

The Distinction between the Shariah Reason (العلّة ‘Illah) and the Objective (المقصد Maqsad) or “Wisdom”

Relating the particular objectives of individual rulings to the higher universal necessities is an established matter. The error into which many who have engaged in usul al-fiqh have fallen, however, lies in conflating the objective—the wisdom behind the legislation—with the ‘illah and treating the two as one and the same, even though they differ fundamentally in several respects.

In the terminology of usul al-fiqh, the ‘illah is an evident and precisely defined attribute to which the Shariah ruling is attached, and with whose presence or absence the Shariah ruling correspondingly applies or ceases to apply. It is also the basis upon which Qiyas is constructed. Accordingly, the following must be established:

The ‘illah is not a rational basis for the ruling. Some Shariah rulings are based on ‘illah, while others are not. It is impermissible to contrive an ‘illah for every ruling rationally. ‘Illah is only when Shariah textual evidence from the Quran or Sunnah

establishes through a sound process of istinbat (استنباط Shariah deduction) in accordance with the recognized methods of identifying 'illah. Where the Lawgiver has linked a ruling to an 'illah, the scholars apply the principles of Shariah reasoning (تعليل ta'leel) and Qiyas to it. Where the Lawgiver has not based a ruling on an 'illah—whether in acts of individual worship or in transactions and social dealings—the Shariah ruling must remain confined to the evidencing of the text, without contriving in 'illah for it rationally. Such rulings may therefore not be made into original cases upon which other cases are analogically based, whether they belong to the field of worship or to that of transactions.

Regarding the classification of rulings as either 'illah based (معلل mu'alil) or textually fixed (توقيفي tawqeefi), it is true that the vast majority of rulings concerning acts of worship are not based on identifiable illah, while most effective 'illahs are found in rulings of transactions. This does not mean, however, that every Shariah ruling within the field of transactions is 'illah based. An alim of usul al-fiqh is not entitled to regard every individual ruling concerning transactions as 'illah based merely because it falls within that field. Many Shariah rulings in the fiqh (فقه Shariah jurisprudence) of transactions have been transmitted without any 'illah being established for them. It should also be noted that the division of Shariah rulings into acts of worship, transactions, morals, punishments, and other categories is not a textually fixed (توقيفي tawqeefi) classification established by specific Shariah evidence. Instead, it is a terminological and organizational classification adopted by Shariah jurists (فقهاء fuqaha) and the usooliyyoon (أصوليون jurists of foundations of jurisprudence) to facilitate categorization and consultation of Shariah works. It is, of course, a sound and necessary classification that assists juristic

analysis. It would be difficult to examine the branches of jurisprudence and deduce rulings for its various questions without observing this conventional arrangement. Nevertheless, this organizational classification does not negate the existence of Shariah rulings that stand between two categories—namely, acts of worship and transactions—and bear similarities to both. Zakat, for example, is classified under acts of worship. Yet, when we consider its consequences and the details of its rulings, we find that it is a fundamental pillar of Islam’s economic and financial system, which lies at the heart of the rulings governing transactions. Similarly, a group of jurists classified the rulings of Jihad in the Path of Allah ﷺ under acts of worship. In its essence, however, Jihad is a fundamental component of Shariah governance, the system of government, and the foreign policy of the Islamic state. In this respect, it also falls within the field of transactions and social dealings.

Accordingly, this classification is not textually fixed (توقيفي tawqeefi) in a manner that would entail different methodologies of istinbaat (استنباط Shariah deduction). The methodology for deduction of rulings in the Shariah is one, and the Shariah principles (قواعد qawwa'id) governing evidence and the recognized methods of identifying 'illah apply consistently across all rulings. The matter amounts only to this: inductive analysis (استقراء istiqlaa') within usul al-fiqh has shown that Shariah rulings concerning acts of worship are generally not based on 'illahs, while most 'illah-based rulings are found in the field of transactions.

The Profound Difference between the 'Illah and the Shariah Objective (مقصد Maqsad) or “Wisdom”

To clarify the true nature of the 'illah and prevent its conflation with the objective, it must be explained that, in the

terminology of usul al-fiqh, the ‘illah differs completely from the objective.

The ‘illah is the evident and precisely defined attribute associated with a ruling that the Lawgiver has made the basis prompting its legislation and an indication of its applicability. Accordingly, the ruling applies operatively when its ‘illah is present and ceases to apply when that ‘illah is absent. It is established when the cause is established and falls away when the ‘illah is absent. One consequence of establishing an ‘illah is that it becomes an essential component of Qiyas (قياس Shariah reason). Qiyas is the extension of the ruling of an original case addressed by a text to a subsidiary case not addressed by a text, because both share the same ‘illah. The ‘illah is therefore the basis of the Shariah ruling. In other words, the ruling arises from ‘illah and is consequent upon it. It precedes the ruling of the subsidiary case in existence: ‘illah is first present, and the ruling of the subsidiary case then follows from it.

The objective, or wisdom, is the end resulting from the legislation of the Shariah ruling. The ruling is not initially founded upon the objective. Instead, the objective is an effect produced by the ruling and consequent upon it. Thus, while an ‘illah-based ruling arises from its ‘illah, the objective arises from the ruling and follows from it. This is the fundamental distinction between the two in terms of their existence and legal function.

Practical Evidence that Objectives may Fail to Materialize while ‘Illahs Apply Consistently

To clarify this distinction, we present the following Shariah examples.

Regarding Salah, Allah ﷻ says, **﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾** “Indeed, Salah restrains from indecency and

wrongdoing.” [TMQ Surah Al-Ankaboot: 45]. This effect—restraining indecency and wrongdoing—is the objective, purpose, and intended outcome of the Shariah ruling. From the perspective of *usul al-fiqh*, would it be valid to make this objective the ‘illah upon whose presence or absence the obligation of Salah depends? The answer is categorically no. Were it treated as the ‘illah, the obligation to pray Salah would cease to apply to a person whose Salah failed to restrain him from wrongdoing. This is invalid with consensus within the ulema. The objective may therefore fail to materialize in particular cases and for particular individuals. The Shariah ruling, however, remains in force because the command obligating it applies consistently and because the occasion giving rise to the obligation remains present—namely, the commencement of the Salah time and the general address imposing the Shariah obligation.

Regarding Siyyam (صيام Shariah fasting), Allah ﷻ says, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ **“O you who believe, fasting has been prescribed for you as it was prescribed for those before you, so that you may attain taqwa.”** [TMQ Surah Al-Baqarah: 183]. Taqwa is the objective. It is not, however, possible under any circumstances to make “the attainment of Taqwa” the ‘illah of the obligation to fast, such that the ruling would apply when it is attained and cease to apply when it is absent. This is unanimously established across the schools of Islamic jurisprudence. The obligation to Salah does not fall from one who fails to attain the level of Taqwa through his fasting.

Regarding women’s clothing, Allah ﷻ says: ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّلرِّجَالِ مِمَّا رَزَقْنَاهُمْ ذِيئَارًا وَلِلنِّسَاءِ مِمَّا رَزَقْنَاهُنَّ حِجَابًا وَنِصَاءً لِّمَا رَزَقْنَهُنَّ لَعَلَّهِنَّ يَظُنُّوْنَ اَنَّهُنَّ مُخْفَرَاتُ الْحَيْضَةِ فَهُمْ يَحِجُّْنَ الْحَرَامَ فَتَعْلَمْنَ اَنَّهُنَّ مُخْفَرَاتُ الْحَيْضَةِ فَهُمْ يَحِجُّْنَ الْحَرَامَ﴾ **“O Prophet, tell your wives, your daughters, and the**

women of the believers to draw their jilbabs closely over themselves. That is more likely to ensure that they are recognized and not harmed” [TMQ Surah Al-Ahzab: 59]. The context indicates that the wisdom and objective here is to distinguish free women from slave women in order to protect them. If someone were to claim that this distinction is the ‘illah of the ruling, this would lead to the conclusion that the obligation of the jilbab no longer applies in the present age because slave women no longer exist in contemporary society. This is an invalid position that no Muslim jurist has adopted. Among the conditions of a ‘illah, according to ulema of usul al-fiqh, is that it must be legally operative and consistently applicable. The distinction between a free woman and a slave woman in this case is an objective and wisdom, not an ‘illah upon whose presence or absence the obligation of the jilbab depends.

Regarding the prohibition of intoxicants and gambling, Allah ﷻ says, ﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ﴾ **“Satan seeks only to sow hostility and hatred among you through intoxicants and gambling.”** [TMQ Surah Al-Maa'idah: 91]. The verse explicitly states the wisdom and objective behind the prohibition: preventing hostility and hatred. If someone were to claim that this objective is the ‘illah, he could then say, “I will drink a small amount that does not intoxicate and therefore causes neither hostility nor hatred.” Such a consequence is legally invalid under the Shariah.

By contrast, as an example of a consistently applicable ‘illah, Allah ﷻ says, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾ **“O you who believe, when the call is made for prayer on Friday, hasten to the remembrance of Allah and leave off trade.”** [TMQ Surah Al-Jumuah: 9]. The ‘illah of the prohibition of trade in this case is “being occupied in a manner

that prevents the performance of the obligatory Salah.” Since this is a legally valid ‘illah upon whose presence or absence the ruling depends, the prohibition does not apply to those upon whom the Friday prayer is not obligatory, such as women, travelers, and the sick, since the ‘illa is absent in their cases. Because it is a Shariah-based ‘illah, it may also serve as the basis for Qiyas. Thus, every occupation—whether agriculture, manufacturing, commerce, or teaching—is analogically included alongside trade because they share the same ‘illah: distraction from the obligatory Friday prayer at the time of the call.

Refuting the View that “Every Ruling Constitutes an Independent Benefit in Itself”

An objector may say that the Lawgiver’s attachment of rulings to these ‘illah means that He has based them on benefits, and that the ‘illah may therefore be called a benefit. Our response is as follows: if this designation is merely a matter of terminology based on the belief that the Shariah in its entirety constitutes benefit, then there is no dispute over terminology. However, even if we were to accept this terminology—and we do not—it must not be allowed to alter the methodologies of istinbaat and the extraction of rulings within usul al-fiqh. Rigorous application of usool requires that we not treat ‘illahs as vague and undefined benefits. Instead, we treat them as evident and precisely defined meanings that the Lawgiver has recognized as the bases prompting His rulings. They are therefore Shariah evidences derived from the address of the Lawgiver—that is, from the Quran and the Sunnah. The foundation is that a Shariah ruling is (خطابُ الشارع المتعلّقُ بأفعال العباد) “the address of the Lawgiver concerning the actions of human beings.” Adherence must therefore be directed toward the divine address and the

revealed text, not toward a term with no clearly defined meaning.

Moreover, the claim that every individual Shariah ruling, considered separately and in isolation, necessarily contains an independent benefit is an arbitrary and deficient assertion unsupported by Shariah evidence. What is conclusively and certainly established is that the Islamic Shariah, in its totality and through the combined operation of its Shariah rulings—each interconnected with the others—ultimately secures human interests in this world and the Hereafter through its comprehensive and integrated application. This does not mean that each of its rulings, taken in isolation, independently produces such a benefit.

Consider the jurisprudence of acts of worship. If each detailed Shariah ruling of Salah—such as bowing, prostration, recitation, and its prescribed forms—were isolated from all the other rulings, its independent benefit would not necessarily be apparent. Yet, when these rulings are combined and integrated, they constitute the act of worship that leads to its intended Shariah objective.

Consider also the economic system. If some of Islam’s financial rulings were taken in isolation from the rest of the system, this might result in the loss of an immediate benefit. Yet, through their integration, these rulings construct the intended system that secures human interests.

In our contemporary reality, in which the Islamic economic system is entirely absent, a person who refrains from commercial insurance contracts or avoids interest-based transactions may suffer some individual harm. Nevertheless, he refrains from them as an act of worship and obedience to Allah ﷻ, in confirmation of

the statement of the Messenger of Allah ﷺ who said, «يأتي على الناس زمان الصابر فيهم على دينه كالقابض على الجمر» **“A time will come upon the people when the one who remains steadfast in his religion will be like one holding a burning coal.”**

Conclusion

In light of the foregoing, the claim that every Shariah ruling constitutes a benefit in and of itself, and the construction Shariah rulings and ‘illah upon abstract benefit and objective, constitute a departure from the sound methodology of usul al-fiqh in understanding and applying Islam.

The authentic and properly grounded methodology is to adhere to the Shariah rulings as a binding divine address governing human actions. People are commanded to comply with that address and to conduct their affairs, their lives, and their transactional relationships in accordance with its commands and prohibitions.

When the Ummah consistently and comprehensively adheres to this divine address, the resulting implementation will inevitably—under the guarantee of the All-Wise Lawgiver—realize the Objectives of Shariah and secure human welfare.

A servant of Allah ﷻ is neither obligated nor authorized to search for humanly devised means of realizing the objectives apart from the path of the revealed texts. If human beings were capable of securing their interests and necessities through reason alone, without the mediation of the Shariah, there would have been no need to send Messengers ﷺ, reveal divine Shariah laws, or provide detailed evidence leading to practical Shariah rulings.

The foundational aspect of Islam is adherence to the Shariah: following the transmitted revelation and the evidence, seeking the intention of the Lawgiver through the linguistic and Shariah

principles governing His Address in the Quran and the Sunnah, and implementing that address in practice. This compliance is what guarantees that human interests will follow as a consequence—just as was established and realized during the earliest centuries of the Ummah’s history, when life was properly ordered and lands were opened through the detailed implementation of the Shariah rulings before the discussions of the “Objectives of Shariah” were ever formally compiled.

Where Is the Trump Administration Leading the United States? (Part 2)

By Essam Al-Sheikh Ghanem

The major problems we discussed in the previous article, part 1, such as the rise of China and the perceived threat of Islam, are tangible issues reflected in U.S. policies through measures like tariffs, government support for the competitiveness of companies, such as semiconductor manufacturers, as well as the invasion of Afghanistan, the possibility of war with Iran, calls for rulers to normalize relations with the Jewish entity, and many other actions.

However, the fundamental capitalist problem, or the deeper structural dilemma, facing the United States, some aspects of which were previously outlined, is not the subject of serious consideration by any American administration, let alone the Trump administration. Trump himself is a product of American capitalism and has been accused of using political power for personal financial gain. His shifting statements regarding the prospect of war with Iran, alongside their alleged connection to oil futures contracts that could only benefit those with advance knowledge of presidential intentions, are often cited as examples of this.

Nor is this deeper issue meaningfully addressed by the American public, much of which is immersed in misinformation propagated by both the government and large corporations. Although public frustration occasionally erupts into movements resembling political parties, such as Occupy Wall Street, these movements are quickly suppressed by the state and neutralized by corporate influence, extinguishing their momentum.

In other words, the Trump administration came to address America's problems, without any intention of reforming the capitalist system itself. Nor do its proposals, such as bringing manufacturing back from overseas, constitute genuine reform of that system. Instead, such policies are intended to create domestic jobs, revive local manufacturing, reduce dependence on China, and use these measures as tools to weaken China's economy by depriving it of profits from the American market.

Accordingly, the Trump administration is pursuing a fundamentally flawed approach to resolving America's international challenges. In this respect, it resembles an ill and unqualified doctor attempting to treat his family's various ailments, while failing to recognize that his own illness is more serious than the very diseases he seeks to cure.

If President Trump realizes that America's problem lies in its dwindling resources, he wants to bring those resources to it through international extortion. He began this in his first administration, when he pushed Saudi Arabia to extort Qatar, so the latter poured its money into the American economy to appease Trump, and ease the Saudi blockade. So, that is what happened. He also wants to bring resources from Saudi Arabia, which promised him weapons contracts worth hundreds of billions during his first term but could not fulfill them due to the enormity of the sums, and then promised him a trillion dollars during his second term. Likewise, the UAE, which announced investments worth 1.4 trillion dollars in artificial intelligence that is, in the American economy while the UAE cannot even make a needle. Instead, its rulers direct their money toward hotel luxury, trivial matters, and purchasing weapons provided to serve British influence in Yemen, Sudan, and elsewhere. That is, this administration, led by President Trump, wants to reap money

from the Gulf oil states. He also wants to reap it from international projects by provoking others to invest in them while he pockets the profits. Among them is the project to turn Gaza into a tourist resort, taking control of the management of the Panama Canal, his demands to take over Greenland from Denmark for its Rare Earth Elements (REEs), pushing Saudi Arabia to strike British agents in southern Yemen and take control of Hadhramaut and its REEs, demanding that Ukraine sign contracts under which America would take its mineral ores in exchange for the weapons provided by the Biden administration, demanding the American weapons it was forced to leave behind during its withdrawal from Afghanistan, demanding that Kabul return American control over Bagram Air Base, in which America invested during the occupation, Trump's demand for joint control with Iran over the Strait of Hormuz and to collect fees from it, igniting a war on Iran to make it a subordinate state like Saudi Arabia and facilitate American oil and gas companies' control over Iran's oil and gas, and his attack on Venezuela, the arrest of its president, and his declaration of control over its oil. Before and after that, his demands that the Gulf States and world countries pay money in lieu of American military protection. These are the policies that President Trump is thinking of turning into new tributaries that pour money into the arteries of the American state, so it possesses what it wants and enough to spend on its global role.

Meanwhile, the Trump administration sees that the US must not intervene in every corner of the world, but rather selects the corners where intervention benefits it. For instance, it selects Venezuela and arrests its president, selects Nigeria and bombs it under the pretext of Muslims persecuting Christians, selects partnerships and agreements with the Gulf States, and fights Iran.

What unites this group of countries in the mind of the Trump administration is nothing but oil, and control over energy. This control is enshrined in the National Security Strategy adopted by the Trump administration, which understands that control over energy enables it to determine the fates of competing nations and other non-competing nations, thereby subjecting them to the American will.

The United States wants to deprive its adversaries of economic benefits, as tariffs on Chinese and European goods weaken these countries that reap hundreds of billions in profits from the U.S. market, and they are part of America's efforts to counter China's rise. The crazy tariffs Trump imposed on most countries around the world have thrown international economies into disarray. To encourage U.S. exports, President Trump demands that the Federal Reserve's independence be revoked, and he accused its former chairman, Jerome Powell, of stupidity and pushed for his early resignation. This was because he does not align with the president's direction toward lowering interest rates in a policy of weakening the dollar to encourage U.S. exports abroad, and reduce the attractiveness of the U.S. market for foreign goods.

In Europe, President Trump continued Biden's policy that cut off Europe's cheap Russian energy arteries and tied it to expensive U.S. liquefied natural gas, a costly commodity. Europe has repeatedly protested U.S. gas prices but is compelled to buy it, which weakens European economies, that are sliding toward recession amid high energy prices following the Ukraine war. After President Trump ignited war against Iran, he continuously directs reprimands at Europe to push it into joining his war on Iran.

When Iran closed the Strait of Hormuz, the Trump administration imposed a blockade on Iranian ports to prevent Iran from exporting its oil, exacerbating the global energy crisis. Trump says outright, not implicitly, that America does not import its oil from the Gulf and is unaffected by the strait's closure, calling on Europe and China to join under his leadership and participate in the war on Iran to open the strait. This means that due to his war on Iran, he has raised global oil and gas prices, while in principle he does not oppose Iran's demands for tolls in the strait, but wants a major share of these tolls for himself, a matter Iran has not yet agreed to.

With Russia, the U.S. president said he would stop the war in Ukraine within twenty-four hours. He met with the Russian president in Anchorage, Alaska, in August 2025, and they agreed on matters that President Putin always hints at as the "Anchorage understandings with Trump." Trump wanted to impose them on Ukraine, including annexing its eastern part to Russia. He demanded that Ukraine grant America all economic privileges, and sent his minister to Kyiv to sign an agreement that Ukraine has not yet studied. He became angry because the Ukrainian president did not sign it immediately. He alternately appeases Russia and imposes more sanctions on it, wanting Russia to respond quickly, so he can give it territorial gains in Ukraine, and he wants it to break away from China and even join him in his anti-China policies.

As for the Muslim region, he deals with the oil rulers to take their money, and demands from them and from others—the rulers of Jordan, Iraq, Egypt, Pakistan, and Azerbaijan—coordination with the Jewish entity to deter Iran until it accepts "unconditional surrender" to American force. He demands that all Muslim countries normalize with the Jewish entity, provide

facilities to it, and coordinate with it to strike any Muslim hotspot in the region. He does not want any significant power to remain in the Muslim region that could be toppled by Islamic hands in the future, so he does not want any uranium enrichment in Iran, nor any indigenous missile industry. He wants Lebanon to negotiate with the Jewish entity while it bombs Lebanon and even kills members of the Lebanese army. He demands that Ahmad al-Sharaa's regime in Syria keep his country an open air corridor for the Jewish entity's warplanes against Iran, and demands his participation in the war on its Lebanese flank, wanting to assign him the task of striking Iran's Hezb in Lebanon instead of the Jewish entity. He cannot tolerate any Islamic appearance, designation, or Islamic label, and he declared the Muslim Brotherhood a terrorist organization. He wants the armies of Muslims to be at his disposal to fight any Islamic threat. He has abandoned the Kurdish organization SDF, and America declared through its envoy Tom Barrack that this organization's role has ended and that America assigns the task to Ahmad al-Sharaa himself.

In America itself, the immigration police have been implementing Trump's policy with extreme harshness, costing the lives of non-immigrant Americans. The new Department of Government Efficiency (DOGE) has dismissed tens of thousands of government directors and employees from their positions because they are not loyal to Trump. He changed the name of the Pentagon from Department of Defense to the Department of War to terrorize and intimidate the world's states, and demanded a doubled budget for the Department of War. His Secretary of War, Pete Hegseth, dismissed nearly 40% of the highest military ranks in America. He fiercely attacks Democrats and seizes every opportunity to attack former presidents from the Democratic

Party, especially Presidents Biden and Obama. It can be said that America is in a state of shock due to the depth of internal changes in immigration policy and the policy of opposing Trump's adversaries, especially Democrats, and even the media, which Trump continues to label as fake news. Moreover, he works to impose personal prestige in governing circles, criticizing any Republican who disagrees with him, branding them as traitors, and dismissing Republican officials he himself appointed. He dismissed the US Secretary of Homeland Security, Kristi Noem, and Attorney-General Pam Bondi, whilst Director of National Intelligence, Tulsi Gabbard, resigned amid his criticisms, especially after her report that Iran's nuclear program had not been destroyed. His National Security Advisor Michael Waltz resigned. He attacks any Republican who criticizes him, attacking John Bolton, his National Security Advisor in his first term, and the influential media figure Tucker Carlson, who is influential in Trump's MAGA or America First movement.

Upon closer examination, we find that the Trump administration has rushed with great momentum to achieve its goals inside America and around the world, although that momentum has begun to decline due to the rising cost of living sweeping America today, and due to the contradictions of the Trump administration. He states something and its opposite in the same hour, and he attacks American presidents who embroiled the country in deep wars in the Muslim region, only to then ignite a war against Iran. Some Americans accuse him of submitting to the Prime Minister of the Jewish entity, who drags him into fighting his wars. Governing circles in America carry out their functions under the fear of dismissal if loyalty to President Trump wavers. His closest officials tell him what he wants to hear for fear of criticism. He makes his position sacred, portrays

himself alongside images of Isa (as), bestows upon America the favor of his rule, elevates his self-worth, and declares that he has surpassed America's founding fathers in his achievements, within a short period after his return to power in 2025.

Before moving on to examine the inevitable or likely repercussions of the Trump administration's policy on the international level, some important points about the reality of American policy must first be confirmed. America dominated all parts of the world after the collapse of the Soviet Union. Although this hegemony is tempting for its holder, it requires enormous resources. America used to boast that it could fight three wars simultaneously, yet it failed to fight even two, in Iraq and Afghanistan. It kept Afghanistan on the back burner for years to focus on Iraq. No sooner had it left Iraq than it was stricken with the "Iraq syndrome," which renewed the legacy of the "Vietnam syndrome." The effects of the Iraq syndrome manifested in an aversion to engaging in new large-scale wars. Then, under the weight of this syndrome, it carried out a humiliating withdrawal from Afghanistan in 2021. That is, its military and financial resources did not enable it to fight two wars competently at the same time. No sooner had it exited both wars, as its debts were weighing heavily on it, it rushed to consider alternatives.

When this Trump administration came and announced in its National Security Strategy that it would not intervene in every corner of the world and that it would pick and choose the countries in which it intervenes, this was a clear trend toward abandoning some countries and voluntarily removing them from the American sphere of influence, and even a first step toward withdrawal and isolation. When it launched a swift operation in Venezuela, arrested its president, removed Chinese companies

from the administration of the Panama Canal, began threatening to kidnap the president of Cuba, and declared that the Western Hemisphere is at the top of its priorities, its path toward isolation became clearer. That is, it is seeking to fortify its nearby strongholds.

As another note, in the new reality of American politics, the American domestic division hinders the direction of U.S. resources toward achieving success in its foreign policy. President Trump says regarding the war on Iran that Democrats do not wish for America's victory in the war on Iran for fear that this victory would be credited to Trump. Trump and his faction's influence over Saudi Arabia had hindered the Biden administration's policy toward it. This American domestic division has made each side of the American equation obstruct the other through that side's international influence. Europeans look forward to the return of Democrats to power in America, while Russia is pleased with the arrival of Republicans and the Trump administration. The same applies to America's agents and followers in the Muslim region. Just as Saudi Arabia today, along with Turkey's Erdogan and the right-wing parties ruling in the Jewish entity, are thriving under the Trump administration, which openly patronizes them, the Egyptian regime is annoyed by Republican rule that marginalizes its role. This means that America's international influence has become divided into two influences, Democratic and Republican, which weakens American policy and weakens any achievement the Trump administration dreams of.

As a third note, America's domestic strength, which manifests abroad through the power of its politicians and generals, is undermined by the Trump administration's purge campaign to cleanse state institutions of those loyal to Democrats, thereby weakening America's strength abroad, when it loses the political

and military expertise of its senior officials. The dictatorial demeanor of President Trump and his desire that all his followers and employees sing his praises also weaken America's strength abroad, when Trump demands that everyone be a unified, cohesive bloc behind the president's statements, many of which are contradictory, to the point that the White House spokesperson is compelled to say that this is the president the American people elected. Trump wants to subject the state and its strategy to his whims and megalomania, and he wants to be above the law. He wants a third term for himself, and he places his relatives, in-laws, and loved ones at the top of the American hierarchy, most notably Kushner, Barrack, and Witkoff, who lack experience in the tasks assigned to them. As a president coming from the business sector, he sees wealth and money as the primary measure for evaluating men inside and outside America, which made him court the super-rich, including Elon Musk, whom he placed at the head of the Department of Government Efficiency (DOGE). This man dismissed senior officials and put his own minions in their places. Then Elon Musk began to almost openly attack Trump's tax policies, and news spoke of a conflict between them before Musk left the agency of his own free will. Trump could not deal with him in this crisis as he dealt with his other critics because Elon Musk is wealthier than Trump, making Trump feel inferior before him. So, he let Musk do as he pleased with the state for nearly a year until he became the richest man in the world with astronomical capital reaching a trillion dollars, registering himself as the world's first trillionaire.

This new reality in American politics means that the Trump administration sets out to achieve its international goals, while being a weak administration, but the momentum of his moves

still covers up this weakness. When that momentum fades, this weakness will be as clear as the sun.

President Trump leads his country's foreign policy with a recklessness that knows no law and is not bound by any political or diplomatic norms. When he demanded that NATO countries fulfill their financial commitments and increase their military spending, he threatened those that do not meet their obligations in front of Russian President Putin, which is a reckless breach of the principle that the Russian president is an enemy to all NATO countries. He repeatedly rebuked European leaders and opened negotiations with Russia on Ukraine without any regard for Europe, even though America had entered the European issue from the standpoint of supporting its European allies and preventing Russia from nibbling away at Europe from the east. It is as if President Trump's arrogance leads him to believe that weak Europe, dependent on the American military umbrella, must eventually yield and submit to Washington's will. However, European countries did not submit to this will and began to openly oppose Washington and reject its efforts to resolve the Ukrainian crisis, and they began pushing the Ukrainian president to oppose Washington. Ultimately, Ukraine, like Europe, was overtaken by much skepticism about the Trump administration's policy, and Ukraine, like Europe, rejected America's plans to resolve the Ukrainian problem. Ukraine even emerged as a European country, and Trump attacked it for not acknowledging America's favor represented by military and financial support. European countries increased their opposition to America after the latter ignited the war with Iran, making the Trump administration appear as if it had caused America to lose traditional allies.

It is true that the Trump administration was offering solutions in Ukraine, solutions that favored Russia because America's eye was focused on separating Russia from China, and Trump deluded himself that this could be achieved quickly. Yet Russia, which initially hailed the Trump administration's efforts in Ukraine and hailed the marginalization of European countries, i.e. creating a rift among Western allies, later realized that the American solution in Ukraine was worthless, if European countries continued to support the Ukrainian army against it. So Russia began asking Trump to arrange a comprehensive solution in Ukraine. When the Trump administration wanted to somewhat appease European countries and announced demands on the Russian side including the need for Putin to stop the war, Russia rejected these demands and Trump announced new sanctions on Russia. Thus, the Trump administration has failed to win over Russia, after having lost much in Europe and Ukraine. Although the war in Ukraine has not yet ended, what is certain is that America is losing on both sides: on the European side, European countries declare their urgent need to build a force separate from the American force; and on the Russian side, President Putin visited Beijing days after President Trump left China, indicating that Russia wants to tell China that the era of partnership between the two countries is still ongoing, meaning it has not taken any step toward separation from China.

Added to the above is that the US president pursues a path in which he turns his back on all political norms. In addition to insulting leaders of countries, especially his country's allies, he wants to detach Greenland from America's ally Denmark and annex it to America, declares that Canada is the 51st state of America, kidnaps the president of an independent state in Venezuela, supports the Jewish entity in crimes that make

humanity's forehead sweat in Gaza, Lebanon, and elsewhere, withdraws his country from climate agreements and other international organizations, and America imposes sanctions on the International Criminal Court because of its decision to arrest Netanyahu. He does all this with utter brazenness and impudence, causing the so-called international order to be in a state of great upheaval, reminding countries of the law of the jungle where the strong devour the weak, and stripping America of its moral power or so-called soft power, when it used to pretend to be the defender of democracy, human rights, and international law. It is this facade that enabled it to mobilize more than thirty countries behind it to expel Iraq from Kuwait in 1991 and then its war on Islam, which it called the War on Terror.

In conclusion, the result of President Trump's reckless momentum leads to counterproductive outcomes in which America loses its allies on the international stage, raises many doubts about its policy, and instead of gaining, it loses international influence.

(To be continued ...)

Who Will Have the Honor of Severing the Rope of People Extended to the Jewish Entity?

Nabil Abdul Karim

At the conclusion of a long struggle, the memory of Muslims still holds a decisive verse from Surah Aal-i Imran, which stands as a testament to the ways (sunan) of Allah ﷻ concerning peoples, where He ﷻ says, ﴿صُرِيتَ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلِ مِنْ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ﴾ **“They were covered with humiliation wherever they were found, except by a rope from Allah and a rope from the people, and they incurred the wrath of Allah”** [TMQ Surah Aali Imran: 112].

This verse is not merely a passing remark, but a universal principle that encapsulates the equation of dignity and humiliation in two things: the rope with Allah ﷻ and the rope with the people. If these two ropes are severed, humiliation returns to strike everywhere.

The rope with the people is the strategic alliance between them and states, nations, or political and military powers and alliances, and the foreign support that provides them with security and strength they do not possess on their own.

However, why did this humiliation befall them? This is evident from the complete verse, ﴿ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾ **“That is because they used to disbelieve in the signs of Allah and murder the Prophets (as). That is because they disobeyed and were transgressors”** [TMQ Surah Aali Imran: 112].

If we look back to previous times, we find that during the reigns of the prophets Daud (as) and Suleiman (as), the Jews had a unified state. After the death of Suleiman (as), their dominion split into two warring states, plagued by internal corruption and military weakness. Among the reasons for this division were the struggle for power and the existence of strong tribal divisions within Bani Israeal (Children of Israel). The result was the division of the dominion into two, followed by the fall of the northern kingdom to the Assyrians in 722 BCE, and the fall of the southern kingdom to the Babylonians in 586 BCE.

In our current situation, if we consider the concept of the rope of people as support, alliance, and protection, such ropes rarely break suddenly. Instead, they develop in stages, including:

First: Domestic Weakness Within the Beneficiary.

This includes political division, domestic conflict, administrative or economic corruption, and a loss of legitimacy or stability. All of this constitutes internal weakness, and we can apply it to the current state of the Jewish entity as follows:

1- Sharp political division: Especially in recent years, a division has emerged between the right and the left, along with a conflict over the state's identity: religious or secular? This has been accompanied by recurring crises in government formation, resulting in frequent political instability and difficulty in building long-term consensus. Therefore, the current government, led by Netanyahu, is trying to avoid ending the state of war, in order to maintain its right-wing government under his leadership.

2- A crisis of confidence between the state and society: This has manifested in widespread protests against judicial reforms, a decline in trust in the political elite, and extensive debate surrounding the role of the Supreme Court and the executive

branch. This type of division is extremely dangerous because it undermines the legitimacy of the domestic order.

3. Social Division (Religious and Secular): Jewish society is heterogeneous, comprising secular Jews and ultra-Orthodox Haredim, as well as Jewish groups of diverse ethnic origins, including Ashkenazim, Sephardim, and Dönme. Disagreements arise on numerous issues, including military service, education, resource allocation, and the form of the state.

4. Arab-Jewish Tensions within the State: Arab citizens reside within the Jewish state, and significant economic disparities, political tensions, and issues of identity and equality exist between them and the state.

5. Constant Security Pressure: From the state's perspective, the pressures stem from the conflict with the people of Palestine, who have not forgotten their claim to the land and believe they will be held accountable by Allah ﷻ if they relinquish it. This is compounded by tensions with some neighboring countries, which could escalate further. Moreover, recurring wars and confrontations lead to domestic political exhaustion and a division regarding the priorities of security versus the economy and freedoms.

6. The Demographic Challenge: The increasing population growth rates among various religious groups may disrupt the balance between the Jewish and democratic character of the state.

7- Economic and Technological Pressures: Any major political upheaval quickly impacts the economy and investment. Military costs are also very high, and political and security instability weakens technological stability and reduces exports, thus weakening the economy overall.

Second: Changing Interests of Supporting Parties

Alliances are not permanent, and states only support what serves their interests. If those interests change, they begin to withdraw.

Applying this to the Jewish entity today, we find two fundamental elements that maintain its existence: Western support, especially unlimited American support, and the lack of action from Muslims.

We will begin with the first point, unlimited Western and American support, and postpone discussing the second point until later in this article.

Since October 7th, 2023, we have observed a change in the nature of the relationship between Trump and Netanyahu. This will certainly not end American support for the occupation, nor will it affect the strategic nature of their relationship. However, it may create space for deepening the rift, especially given the growing populism and increasing American public sympathy for the cause of Palestine. This increasing public pressure is putting pressure on governments, which fear the impact of popular movements on the future of political parties and governments. Without being overly optimistic, the reality of the entity indicates that it is losing the Western popularity upon which it relied for political and economic support. A major factor contributing to this decline is the remarkable steadfastness of the people of Palestine. This extraordinary resilience has refuted the occupation's claim to ownership of this land. Indeed, the steadfastness of the people of Palestine, as they are martyred, arrested, displaced, starved, and so on, is a testament to their being the people of this blessed land. One cannot confront such

atrocities with such courage except by virtue of a right they possess.

Third: The Collapse of Trust or the High Cost

Support becomes more costly than beneficial, or it creates domestic pressure on the supporting state. This does not refer solely to the financial cost, but also includes military, security, political, and diplomatic costs, in addition to the domestic cost, namely public opinion and societal division.

Military aid to the Jewish entity is annual and fixed within the framework of a long-term agreement. It includes funding for the entity's defense systems, such as the Iron Dome, and supporting its stockpiles of weapons and technologies. Reports also indicate that tens of billions of dollars have been spent over many years, a large portion of which goes to American arms companies.

The alliance with this Jewish entity also creates costly commitments, such as logistical support in any regional crisis, and the deployment of aircraft carriers or deterrent forces. Today, the cost has become extremely high with the management of the Middle East crisis since October 7th, as the cost of American military deployments has increased, thus increasing American military spending. We must also not forget the political and diplomatic cost, which deprives the US of flexibility in its foreign policy, as it often finds itself in a position of defending the Jewish entity in international forums.

The most important point, however, is the domestic cost in America and Europe. In the US, there is a clear division: one current sees supporting the Jewish entity as part of national security, while another, growing current, sees this support as costly and disproportionate. This latter current is evident in

universities, the media, and some political movements, especially among young people.

As for Europe, there are frequent protests in major European cities criticizing the Jewish entity's policies and officially demanding that their governments stop this support.

Here, we draw attention to an important point regarding domestic pressure; It is not pressure to withdraw support, but instead pressure to redefine it: How? How much? And under what conditions? In other words, the debate within the West is not about the existence or non-existence of this Jewish entity, but about the nature and limits of the relationship.

We cannot ignore what the Western states invest in the existence of this monstrous Jewish entity; for them, it is a powerful ally in a region from which the Islamic state may emerge. The existence of this Jewish entity, despite its cost, is considered the primary safety valve and the advanced forward military base, boasting superior intelligence and technology in this region.

This support is clearly financial, military, and political, but it is not one-sided; there are mutual interests. The greatest cost currently is not money, but the domestic division within Western society regarding the nature of this support. This division does not signify an immediate change in policy, but it represents cumulative pressure in the medium and long term.

Returning to what we left for the end of the article: the lack of action from Muslims. After planting this diabolical Jewish entity in Palestine to act as a buffer to separate the states of the former Uthmani Khilafah (Ottoman Caliphate) in Eurasia, from those states in Africa, and to prevent their unity, they found no Jewish entity more insidious or vile than this one. With the

Muslims becoming divided and their affairs scattered, and with crises deliberately created to ignite conflict, discord, and wars, the Islamic Ummah disintegrated and succumbed to a materialistic civilization. This secular civilization then spread its influence throughout our lands until we lost our homelands, resources, and dignity, and we came to be governed by man-made laws that contradict our Deen.

We are no longer the people we once were, spreading mercy, disseminating knowledge and guidance, supporting the oppressed, and aiding the weak. Muslims have been dominated within nationalistic and ethnic states, and their bonds have become based on self-interest. Nothing remains of the Deen except the individual rituals we are permitted to practice. Missionary activity, intellectual infiltration, and a distancing from Deen have taken hold, to the point that those who rule us today are the true protectors of this Jewish entity. Those who rule us continue to spread vice and deviation from the Deen. They produce religious figures who have distorted the Deen and become henchmen of the rulers, leading people away from the Lord of all humanity, except for those upon whom my Lord has bestowed His mercy. Despite the human resources, strategic geographic location, and considerable power possessed by Muslim countries, their presence in the international order is almost nonexistent and does not reflect their true potential.

This paradox is not a recent phenomenon, but instead the result of persistent Western interventions since the fall of the Khilafah (Caliphate) to the present day. These interventions have rendered this power ineffective in the eyes of its own people, and the logic of the nation-state has become dominant, with everything managed separately and subserviently: security, the economy, and politics.

Furthermore, these foreign interventions have drawn nationalistic borders of bloodshed, giving rise to civil wars, regional conflicts, and proxy wars, and, most importantly, establishing governments and rulers who are entirely subservient to them.

The weakness of Arab and Islamic strategic influence is not due to a lack of resources, capabilities, or power, but instead it is due to the continued dominance of treacherous rulers. If they fall, their shadow will fall with them—this very Jewish entity that seeks to expand today at the expense of the weakness of the region's states and the treachery of these rulers.

The question today is: Who will have the honor of severing the rope of the people?

The solution lies in returning to the state we had when we had a Khilafah that shook the foundations of the world. Yes, the solution lies in returning to our Deen, in which lies our glory.

Once the Islamic state is established, the rope of Banu Israeel will be severed, and they will return to humiliation and wretchedness. For with the rise of the mighty Islam, the world's states will change their calculations. Moreover, the emergence of the Islamic state means the downfall of the thrones of the traitors, and with their demise, their shadow will vanish—namely, the Jewish entity.

One of the first acts of the state will be the liberation (تحرير) of Al-Quds, the expulsion of the Jewish entity, holding it accountable, and the dismantling of its foundations, in accordance with the words of Allah ﷻ Who said, **﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا﴾** **“Then, when the final promise comes to pass, they will disgrace your faces and enter the Temple as they entered it the**

first time, and utterly destroy all that they have conquered”
[TMQ Surah Al-Israa: 7].

The true solution lies in returning to the ideology of Islam and putting the Deen into practice, that is, by establishing its state. The Khilafah Rashidah (Rightly-Guided Caliphate), led by the Khaleefah (Caliph), will oversee the affairs of the Ummah, protect its unity, and fight on its behalf. It will restore the concept of the Ummah to this state, and expel and hold accountable all those who have transgressed against the blood of Muslims, their homelands, and their resources, and who have humiliated them. It will restore the Islamic Ummah to its original state, and we will submit to a divinely ordained civilization by implementing the Shariah Law of Allah ﷻ as He has commanded.

All of this cannot be achieved through Duaa’ supplication alone, but through action—diligent, focused, and clear action—to revive the Islamic way of life.

Praise be to Allah that there is a party, Hizb ut Tahrir striving in the manner our noble Prophet ﷺ did to establish the first Islamic state. This Hizb has prepared everything necessary for the launch of the state, based on a methodology derived from the Noble Quran and Prophetic Sunnah, and comprised of men and women who lived by this methodology and embraced this project throughout their lives, becoming statesmen of the highest caliber, possessing a correct, comprehensive, and clear understanding of Islam.

O people of Islam, the radical solution lies in establishing the Islamic state that practically applies the ideology of Islam in all aspects of life. It is capable of uniting the scattered Ummah, restoring its prestige, and restoring its state to its true status and

its true role in leading the world to safety, the justice of Islam, and spreading its light throughout the world.

So, rise up for glory in the world and the pleasure of its Lord, and be a support and aid to those working towards it, until Allah ﷻ grants us victory and the return of the Khilafah Rashidah on the Method of the Prophethood whose light will encompass the entire world.

On the authority of Tamim al-Dari, may Allah be pleased with him, who said: I heard the Messenger of Allah ﷺ say, «لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدَرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ هَذَا الدِّينَ، بِعَرْزٍ عَزِيزٍ أَوْ بِذُلٍّ ذَلِيلٍ، عِرًّا يُعَرِّ اللَّهُ بِهِ الْإِسْلَامَ، وَذُلًّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ» **“This matter will reach as far as the night and day reach, and Allah will not leave a house of mud or hair except that Allah will bring this Deen into it, with the might of the mighty or the humiliation of the humiliated, a might by which Allah will make Islam mighty, and a humiliation by which Allah will make disbelief humiliated.”**

Establishing a Machinery Industry is a Shariah Obligation that Prevents Harmful Dependence on Colonialist States and Their Companies: Pakistan as an Example

Musab Umair, Wilayah Pakistan

Dawn Newspaper reported on 5 June 2026, “The foreign exchange reserves of the State Bank are inching close to the target of \$18 billion for current fiscal year (FY26), but a widening trade deficit threatens to erase the growth in reserves and remittances.” ([Dawn](#)). In Pakistan, every year, decade after decade, the issue of the trade deficit is prominent in both the pre-budget and post-budget discussion. Throughout the existence of Pakistan, the costs of imports have vastly exceeded what Pakistan earns from exports. Citing the trade deficit as a major component of the budgetary deficit, the government announces a budget, where it takes even more loans to bridge the budgetary deficit. It then increases taxation to prevent default on loans, so that it is able to spend on interest payments.

In fact, Pakistan has a continuous trade deficit, regardless of the government, whether it is civilian, military or hybrid. Each year, without fail, the debt of Pakistan grows, as does its interest payments and taxation. Each year, the cycle worsens with more and more suffering, with people fleeing the country for relief, whilst fleeing misery is not a solution for the entire population. Clearly, under the current economic system in Pakistan, there is no way out of this cycle. However, this annual spectacle is now being questioned by many Muslims, who are looking for a way out of this vicious cycle. To break the cycle requires examining the

reality of the trade deficit from a special angle, which is the Shariah Law of Allah ﷻ.

Regarding the reality upon which the Shariah rulings are to be applied, a close review of the annual figures published by the State Bank of Pakistan reveal a glaring, long-term flaw in the industry of Pakistan. In the Financial Year 2025, the total import bill was \$58.7 billion, whilst the total exports earned only \$31.4 billion. The large trade deficit is obvious, when the two figures are compared. On the import side, the largest item is “Mineral Fuels, Oils and Their Distillation Product” which cost \$15.9 billion. Then there is the item of “Machinery and Mechanical Appliances” which cost \$8.4 billion. Then there is the item of “Vehicles, Aircraft, Vessels and Associated Transport” which costs \$2.16 billion. As for the export side, the largest earner is “Textiles and Textile Articles” which earned \$17.4 billion.

Many disturbing questions arise regarding this reality. How is it that after nearly eight decades, the agriculture of Pakistan still depends on machinery and vehicles from abroad? Pakistan is blessed with ingenious and hardworking people, who succeeded in acquiring nuclear weaponry and export brilliant brains every year to the most advanced industries. So, how has it been unable to produce heavy machinery and vehicles locally? Why does the textile industry of Pakistan still depend on imported machinery and parts, often leading to disruption in production when machinery breaks down? Pakistan has an abundance of raw materials and sources of energy, including Rare Earth Elements (REEs) which are essential for advanced microchip and battery production. Why does Pakistan depend on the machinery of Western companies to survey, extract and refine its own treasures?

Pakistan is only able to export low value textiles, which is a basic form of industry. Why is it still unable to produce high value exports such as vehicles, engines, machinery and advanced electronics to earn handsome amounts in exports? These disturbing questions have a single alarming answer. There is a deep, decades-long structural flaw within the manufacturing base of Pakistan- the absence of machinery industry. It is the machinery industry that makes and maintains machines for consumers, industry, and most other factories and companies in the economy.

The absence of a machinery industry is not an accident, but by deliberate design. It is a manifestation of economic colonialism, which ensures that machinery industry is confined to the colonialist powers, so that it exploits the raw materials, low value products and huge consumer markets of the Third World. This economic colonialism is undertaken by all the major colonialist powers, the US, China, Russia and Europe, wherever they find an opportunity. This is why dependence on the American machinery industry, and its companies, is as dangerous as dependence on the Chinese machinery industry. This dependence can never be a game changer or build an independent powerful economy. Here, the reality of Pakistan is similar to that of South America, or Africa, or the Middle East. A study of the data from the central state banks, and various ministries, confirms the same reality for any Muslim country.

The design of economic colonialism includes the model of development that the International Monetary Fund (IMF) and the World Bank (WB) impose on the Third World, including the Muslim World. The colonialist development model permits the building of rails, roads, storage depots and ports to help the export of low value local products and raw materials, as well as

imports of expensive foreign products. However, this model prevents the building the key to sustained development, industrial independence and emerging from poverty- the machinery industry. The machinery industry alone enables a country to reduce expensive imports of machinery and vehicles by making its own. It enables a country to survey, extract and refine its own raw materials without surrendering its resources to foreign companies. It allows a country to develop a complete, secure military infrastructure, without dangerous dependencies on foreign powers, which are liabilities that can be exploited by them during hostilities. This is why the blind, unquestioning implementation of the Western development model has worsened the situation in Pakistan every year and every decade. It has occurred even though some of the implementors shake their heads in despair, after spending years implementing the advice of the Western experts and officials to the letter, but the situation of their country worsens.

This is the pitiful reality of industry in Pakistan, and what results from the failure to produce machinery, engines, vehicles and microchips. It results in an import bill that is permanently much larger than money earned from exports. More and more loans retaken to bridge the gap, which in turn results in rising taxation to keep up with growing interest payments. In its Country Report No. 26/101, released on 14 May 2026, the IMF targeted Pakistan's federal revenues at Rs17,145 billion for 2026-27, whereas the revenues were Rs 619 billion for 2001-2002. As for the Shariah rulings which are to be implemented by the Khilafah (Caliphate) soon, by the Permission of Allah ﷻ, they collectively provide a complete treatment to this problem. These rulings represent the only escape for Muslims from the misery of economic colonialism. These Shariah rulings are not merely nice

ideas, or options amongst options, or alternative models amongst models. They are commands and prohibitions from the Creator of all of humanity, Allah, which are to be obeyed and implemented, using the ingenuity, dynamism and resolve that the light of Iman generates within souls. Taken together, they provide a complete solution to the absence of machinery industry, including its funding.

Firstly: Establishing the Machinery Industry:

It is a Shariah obligation from the angle of maintaining material superiority over the apparent enemies, potential enemies and the concealed enemies. Allah ﷻ said, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾ **“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.”** [TMQ Surah Al-Anfal: 60]. Indeed, the peak of industry is military industry, and its innovations drive the progress of the regular industry. Establishing a machinery industry is also a Shariah obligation from the angle of preventing the harm of dependency on the enemies of Islam and Muslims. The Messenger of Allah ﷺ said, «لَا ضَرَرَ وَلَا ضِرَارَ» **“There must be no harming and no reciprocating harm.”** And he ﷺ said, «مَنْ ضَارَّ أَضَرَ اللَّهُ بِهِ، وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ» **“Whoever harms, Allah will harm him. Whoever causes hardship, Allah will cause hardship upon him.”** The entire Muslim World has suffered harm due to dependence on the machinery industry of foreign powers. These foreign powers dominate the markets, and resources of the Ummah. The Khilafah Rashidah (Rightly Guided Caliphate) will focus immediately on building a machinery industry. Depending upon the Shariah revenues, and ending the expenditures that Shariah forbids, the

Khilafah will attract the world's best minds, of which many are Muslims, to establish a machinery industry at a rapid pace.

Secondly: Non-Payment of Interest Accrued on Debts because it is Riba (Interest):

Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُّؤْمِنِينَ﴾ **“O you who have believed, fear Allah and give up what remains [due to you] of usury, if you should be believers.”** [TMQ Surah Al-Baqarah: 278]. Allah ﷻ said, ﴿فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِۦ وَإِن تُبْتِغُوا فَلَکُمْ رُءُوسُ أَمْوَالِکُمْ لَا تُظْلَمُونَ وَلَا تَظْلَمُونَ﴾ **“But if you do not, then be informed of a war against you from Allah and His Messenger. But if you repent, you may have your principal—[thus] you do no wrong, nor are you wronged.”** [Surah Al-Baqarah: 279]. The current situation is that most of the revenues of the states of Muslims are spent on debt servicing, which is paying the interest and premiums on loans. This aspect is so prominent that the State Bank of Pakistan divides expenditure into Interest Expenditure, and Non-Interest Expenditure (NIE). In the Financial Year 2025, the total expenditure was 21.5 billion Rupees, whilst the Federal Mark-up payments, which is interest payments, was 15.7 billion Rupees. Interest payments increased from \$1.99 billion in FY2022 to \$3.59 billion in FY2025, representing an increase of 80.4 percent. Yet, the foreign and domestic debt of Pakistan continuously increases, year after year, decade after decade. Riba (interest) is a wound that is bleeding profusely. It weakens the body of the economy so that it is not able to undertake the essential work for repair, radical reform and economic independence.

Thirdly: Payment of the Debt Without Paying the Interest (Riba):

The correct way for ending debt is to place its responsibility upon all of those corrupt rulers and officials who participated in governing, during the period of plunging Pakistan into the bottomless pit of *riba* (usury) debt. In Shariah Law, those who assume the position of ruler are not permitted to engage in any commercial financial activity. Their only financial entitlement is their monthly allowance. If they become wealthy during their term, they are held accountable. The Prophet ﷺ used to account the governors and 'aamils on their earnings and said in this regard, «من استعملناه على عملٍ فرزقناه رزقاً فما أخذ بعد، فهو غُلُول» **“Whomever we appointed in his post and we provided him some funds, so whatever he took unduly would be ghalool (misappropriation).”** It is reported of 'Umar bin Khattab (ra) that he used to account the properties of the 'aamils before appointing them, as well as after their terms were completed. He would take away any unreasonably extra wealth found with them. He also accounted the possessions of some the governors and took away part of wealth of others, because of suspicion about the means of their earning such wealth, such as exploiting their position and influence. He would take possession of such wealth and put it in the Bait ul-Maal (State Treasury).

Fourthly: Rejecting New Loans with Conditionalities that Bring Harm to the Ummah:

The loans come with conditionalities based on the colonialist model of development. It maintains dependency on the machinery industry of foreign powers, opens the doors for foreign dominance of the raw materials and markets of Muslims. The Messenger ﷺ says, «لَا ضَرَرَ وَلَا ضِرَارَ» **“There must be no harm nor reciprocation of harm.”** So, the Khilafah will not take loans from the London Club of commercial banks and the Paris Club of state donors, ending the destructive cycle of dependence.

Fifthly: Dependence on the Shariah Revenues:

All of war booties, jizyah tax, kharaaj tax on agricultural production, fifth of the buried treasure (rikaz), state properties including state machinery industry, as well as custom tax taken from the covenanted and legally belligerent, profits resulting from public property which includes minerals and power sources, inheritance funds of those that have no heir, misappropriated funds taken from corrupt rulers and state officials, illegal earned funds, funds of fines, funds of apostates, and taxation on a temporary, basis from those who are neither poor nor indebted, and are wealthy.

In addition, the Khilafah will supervise the expansion of foreign markets for the products of agriculture and industry, with the many states of the world that are not actively at war with Islam and Muslims. Moreover, the Khilafah can contact foreign states that are not belligerent, and major companies to obtain credit facilities. This entails importing machinery, tools, and materials necessary for production projects for a deferred price, upon the condition that it is by a sales transaction where a higher price is agreed, and it is not by a riba (interest) transaction.

Sixthly: Unleashing Huge Funds from the Public Ownership of Power and Minerals:

The Messenger of Allah ﷺ said, «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْمَاءِ وَالْكَلَاءِ وَالنَّارِ وَثَمَنُهُ حَرَامٌ» **“Muslims are partners (shurakaa) in three: In water, pasture and fire.”** And Anas (ra) narrated from Ibn Abbas (ra) who added, «وَتَمَنُّهُ حَرَامٌ» **“And its price is haram.”** The term ‘fire’ is a kinayah (metaphor) for fuel (wuqood), here includes all forms of power used as fuel in industry, machines and plants, as well as the plants which use gas and solar power as fuel. All of these are under the public ownership category. The

Prophet ﷺ refused Abyadh ibn Hammal ownership of a salt-laden land on the grounds that this land contained an abundant quantity of minerals. Here the abundant means a source that is so abundant it does not diminish. This category includes all minerals whether they are solids like copper, iron, gold or Rare Earth Metals (REEs). It includes liquid, like petrol, or gaseous material, like natural gas. They are not private property where their price is taken as profit by the owners of companies. It is also not state property where the price is taken by the state to spend as it wishes. It is a public property where the Khilafah state alone manages and supervises their extraction, sale and distribution, spending their profit upon the needs of the community (jamaa'ah) of Muslims. Moreover, the unification of the lands of Muslims under the Khilafah will allow the pooling of resources, and ending expensive imports between Muslim countries, generating a powerful stimulus for an Ummah-wide industrial revolution.

Seventhly: Restoring Foreign Trade on the Basis of Gold and Silver, Ending the Unjust Dollar Hegemony:

The Prophet ﷺ specified gold and silver as the monetary medium of cash and made these as the only benchmark to measure goods and wages of work. All transactions were based on this standard, the units of which were the ounce, dirham, daniq (1/8 of dirham), carat, mithqaal, and dinar. All of these were well known during the era of the Prophet ﷺ, the people used them and it is established conclusively that the Prophet ﷺ approved the usage of these units. All trade, blood money and dowry were measured in gold and silver as the monetary standard. This is confirmed by the authentic ahadeeth. The weight of these was laid down on a specific system of the people of Makkah, the Prophet ﷺ said, «الوزن وزن أهل مكة» **“the standard**

of weight is the standard of the people of Makkah.” In comparison to the units of cash under Islam, the units of this period are: 1 dinar = 4.25 grams of gold and 1 dirham = 2.975 of silver. Thus, the Shariah rulings have linked the monetary system to gold and silver. Under this monetary system, there was never a fiscal crisis as opposed to the current practice where the currency of one country is tied to a currency of another country. It is ever since gold was removed as the sole monetary standard, and was then taken jointly with the US dollar as the standard under the Bretton Woods system at the end of the World War II, and then was finally replaced by the dollar as the sole monetary standard in the 1970's, that the dollar became the dominant currency of the world. As a result of this, any tremor in the US economy caused a fatal blow to the economy of all other countries. This is because most, if not all, the cash reserve of these countries is covered by the paper dollar, whose intrinsic value does not exceed much beyond the value of the paper it is printed on! The Khilafah will end the injustice of dollar hegemony, where local currencies are weakened to maintain the value of the US dollar. As a painful reminder of the extent of the problem, on 29 May 2026, the exchange rate of the Pakistan rupee to the US dollar was 278.50, whilst in the 2000s, the rupee was around Rs60 to the dollar. It will lead the world in returning to the gold standard for international trade, whilst maintaining the even more stable bimetallic gold and silver standard as a basis for its currency.

O Muslims of Pakistan! O Muslims!

With every budget, the rulers of Pakistan speak of poverty alleviation, development, game changers, breaking the beggars bowl and escaping the debt trap. However, their deeds ensure that poverty worsens, as does debt and foreign dominance of our

wealth. Pakistan is not an exception in the Muslim World; it is the rule. The added tragedy in the case of Pakistan is that it is one of the strongest states in the world, in terms of military power, agricultural capabilities, human labor resource, power sources and mineral treasures. Instead of leading the Muslims away from harm, the rulers of Pakistan benefit directly from the current economic colonialism. They amass huge wealth by corruption and acquiring private ownership of what should be state property and public property. They will never bring change because they benefit from the status quo. They have no regard for the harm upon the country, and so how can it be expected that they will deliver a solution. They even describe brain drain as “brain gain,” because they can see no further than the remittances that our most brilliant sons and daughters send from the four corners of the world to their suffering relatives in Pakistan. Indeed, they can never deliver what we deserve from our Deen, the great Deen of Islam.

Change must be brought by us through our Deen. We must all strive to bring change on the basis of the Shariah rulings. We need a new system, a new constitution and a new leadership. We must strive to restore the Shariah constitution, that of the Second Khilafah Rashidah (Rightly Guided Caliphate). Change comes through us mobilizing with a leadership. The qualified leadership is of those who have spent decades studying the realities of the current systems, are fully aware of their flaws, and deeply familiar with the Shariah rulings for looking after our affairs. The capable leadership before us is that of Hizb ut Tahrir. It has prepared legions of capable Shariah politicians throughout the Muslim World, and even in the diasporas of Muslims outside the Muslim World. It remains for us to put our hands in theirs. Allah ﷻ said, ﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ

﴿اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾ “But seek the abode of the Hereafter in that which Allah has given you, and do not neglect your portion of worldly life, and be kind even as Allah has been kind to you, and seek not corruption in the earth.” [TMQ Surah Al-Qasas: 77].

The Arabic Language's Capacity for Influence, Expansion, and Spread and the Perils of Neglecting It

Qais Al-Ansari – Iraq

One of the primary factors contributing to the decline of the Islamic Ummah and its lands, indeed, the root cause of most of the calamities it currently faces, is the profound weakness that has afflicted Muslims' understanding of Islam. This weakness stems from the decoupling of Arab vitality from Islamic vitality, specifically through the neglect of the Arabic language, the language of Islam and an integral part of it. It is the language through which the Deen was conveyed and must continue to be conveyed; for the texts of the Revelation, whether the direct words of Allah ﷻ or the expressions of the Noble Messenger ﷺ, are in Arabic. Consequently, grasping these texts and their meanings is impossible if one neglects the language itself. As for the meanings and concepts contained within them, however, it is permissible, and indeed a Shariah obligation, to convey them to the world and invite others to believe in them. These are truthful ideas and sublime concepts that address the human intellect; any rational human being possesses the capacity to comprehend their meanings and grasp their objectives.

Since the Muslim has transcended the narrow confines of nationalism to issue a Dawah to the entire world, and since Islam establishes that distinction among people rests solely on piety ﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ **“Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware”** [TMQ Surah Al-Hujurat, 49:13], the individual addressed by these ideas is not asked to become a

second-class follower. Instead, he is addressed simply as a human being. Should he embrace these ideas, the path lies open for him to stand on equal footing with the earliest believers in Islam, whether Arab or non-Arab. Furthermore, the opportunity remains open for him to assume a position of leadership and shoulder the responsibility of carrying the Dawah of Islam, the fundamental mission of both the individual Muslim and the Islamic state.

This concerns the impact of the Arabic language on the Muslim, shifting him from a state of following and imitation, to a position of competence and leadership, as well as its impact on society in addressing its ever-evolving problems. These issues must be resolved in accordance with the Will of Allah ﷻ, for He ﷻ has informed us that He ﷻ will hold us accountable for every word we utter and every action we undertake. Indeed, He ﷻ even promised to hold us accountable for the thoughts that cross our minds, yet He ﷻ granted us relief by limiting responsibility to what we actively acquire and act upon. Allah ﷻ says, **﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾** **“To Allah alone belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it. He forgives whoever He wills, and punishes whoever He wills.”** [TMQ Surah Al-Baqarah, 2:284]. The Prophet ﷺ also said, **«إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»** **“Allah has pardoned my Ummah for the thoughts that cross their minds, provided they do not speak of them or act upon them.”**

Yes, the ruler, the employee, the husband, the wife, the daughter, and the trader will all be held accountable, each according to the responsibilities entrusted to them. This implies

that Allah ﷻ has ordained a law for people to follow and by which to organize their affairs; for accountability is akin to the meticulous grading of exam papers, and an examination must necessarily be based on a pre-established curriculum, ﴿لَيْتَ لَا يَكُونُ﴾ **“So humanity should have no excuse before Allah after the coming of the messengers. And Allah is Almighty, All-Wise.”** [TMQ Surah An-Nisa, 4:165].

Establishing the argument requires clarifying the intended meaning, and grasping that intended meaning is impossible without the Arabic language. For instance, anyone wishing to sit for an exam at a German or English university cannot study the curriculum or answer the questions unless they have acquired enough of the language to comprehend the subject matter and respond, a self-evident fact. Consequently, for anyone seeking admission to an Islamic university, where passing such an exam is mandatory, understanding the university's language is essential for success. Furthermore, since we believe our primary mission there is to call people to Islam, it has become incumbent upon us to combine the vitality of the Arabic language with the vitality of Islam, given the immense power of influence, expansion, and dissemination inherent in such a union. Without doing so, we will be utterly unable to uplift this Ummah; indeed, we will fail to halt the ongoing deterioration or curb this decline, ultimately plunging into the abyss and facing certain annihilation, not merely for individuals, but for the Ummah itself.

Regarding the Arabic language's capacity for influence, expansion, and dissemination, its power to affect others becomes evident when one considers the very nature of influence, which arises from the ability to embody reality and highlight specific aspects one wishes to convey. A close examination of the Arabic

language reveals a wealth of vocabulary capable of vividly embodying ideas; it captures the finest details and paints a picture so expressive that the idea resonates directly with the heart, removing any barrier between the expression and the listener's emotions. Arabs imbued their language with a vocabulary sufficient to describe reality exactly as it is, creating vivid imagery through their words. Consider the poet's description of a warrior, (مِكْرٌ مِّقْرٌ مَقْبِلٌ مَدْبِرٌ مَعًا كَجَلْمُودٍ صَخِرٍ حَظُهُ "Charging and retreating, advancing and withdrawing all at once, like a massive boulder cast down from the heights by a torrent." He vividly embodies the hero's momentum for the listener, evoking the very fear of colliding with that rock as it hurtles down the mountainside. Furthermore, the language employs metaphor to depict and embody meanings in ways that astonish the mind and captivate the soul. Take, for instance, the poet's verse, (فَأَمْطَرَتْ لَوْلُؤًا مِنْ نَرْجَسٍ فَسَقَّتْ وَرَدًا وَعَضَّتْ عَلَى الْعَنَابِ بِالْبَرْدِ) "Tears welled from abundant eyes, as if watering flowers, while biting down on lips with teeth like hailstones." This exquisite artistic imagery uses metaphor to depict tears rolling down a sorrow-stricken face, illustrating the physical traces left upon her lips by the intensity of her grief and emotion.

The eloquence of a word and the precision of imagery have been described in terms that approach the truth, specifically as the "magic of eloquence (سحر البيان)." Indeed, employing the right word, considering both its meaning and its phonetic cadence, within the appropriate sentence and context exerts a magical effect upon the heart. It is recounted that a certain amir ordered an enemy of his to be brought before him; the man then recited a poem so compelling that the prince wished he were the one being addressed by such words, that famous poem which begins with the lines:

علو في الحياة وفي الممات *** لحق تلك إحدى المعجزات

“Exalted in life and in death, truly, this is one of the miracles.”

كأن الناس حولك حين قاموا *** وفود نداك أيام الصلات

“When the people gathered around you, they seemed like the throngs who once sought your bounty in times of generosity.”

كأنك قائم فيهم خطيبا *** وكلهم وقوف للصلاة

“It was as if you stood before them delivering a sermon, while they stood in solemn Salah.”

مددت يديك نحوهم احتفاء *** كمدهما إليهم بالهبات

“You extended your hands toward them in welcome, just as you once extended them to bestow your gifts.”

What, then, happens when this immense expressive power blends with sublime meanings and elevated ideas? What impact does it leave, and what emotions does it stir?

Let us pause for a moment to consider a Shariah ruling, one whose terrifying nature Allah ﷻ wished to vividly illustrate for humanity: the prohibition against following an act of charity with reminders of the favor or with hurtful words. Allah ﷻ says, ﴿أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ **“Would any of you wish to have a garden with palm trees, grapevines, and all kinds of fruits with rivers flowing underneath and as they grow very old with dependent children, a fiery whirlwind hits the garden, burning it all up? This is how Allah makes His revelations clear to you, so perhaps you will reflect.”** [TMQ Surah Al-Baqarah, 2:266]. This

passage inflames the feelings and stirs the emotions with a vivid, dynamic image that seems to speak for itself, thereby inviting deep reflection. It is through such means that impact is achieved, creating a profound impression within the listener's soul, driven by elevated ideas, sublime meanings, magnificent imagery, and a language that is rich in vocabulary, accessible in its wording, robust in its grammatical foundations, and steadfast in its standards and meters.

It is through this dynamic of mutual influence that Islam must be conveyed, to spark a revolution within the human soul and elevate the community to the highest pinnacles of perfection, thereby restoring the glory of Muslims and the honor and vital impact of Islam in the world.

Regarding its capacity for expansion, the Arabic language possesses limitless potential to articulate any event or any field of knowledge, whether existing or yet to emerge. Arabic has already demonstrated this capability; as Muslims carried the language forward and established a state that stood preeminent in the known world of that era, the language proved itself capable of generating a body of knowledge vast enough to encompass all the sciences and disciplines that either emerged during that time or were inherited from civilizations of the past.

How beautifully Hafiz Ibrahim described the Arabic language, speaking as if the language itself were voicing its own nature:

وَسِعَتْ كِتَابَ اللَّهِ لَفْظًا وَغَايَةً * وَمَا ضِيقَتْ عَنْ آيٍ بِهِ وَعِظَاتٍ

“I beheld the Book of Allah in both word and meaning, never narrowed by its verses or its words of wisdom.”

فَكَيفَ أَضِيقُ الْيَوْمَ عَنْ وَصْفِ آلَةٍ * وَتَنْسِيقِ أَسْمَاءٍ لِمُخْتَرَعَاتٍ

“How, then, could I falter today in describing a machine? Or in arranging names for modern inventions?”

أَنَا الْبَحْرُ فِي أَحْشَائِهِ الدُّرُكَايْنُ * فَهَلْ سَأَلُوا الْغَوَاصَ عَنِ صَدَفَاتِي

“I am the ocean; within my depths, pearls lie hidden, Have they asked the diver about the shells I hold?”

A vast avenue available to us is semantic derivation (الاشتقاق ishtiqaaq), through which we can coin terms and expressions that enable us to articulate our intent effectively. Deriving nouns from verbs, or vice versa, serves to enrich the Arabic language with new vocabulary and modern structures capable of conveying lofty meanings to the public.

In addition to this, there is the avenue of Arabization (تعريب ta'reeb). This process is straightforward and accessible; it essentially involves adapting a foreign term to fit an Arabic morphological pattern. New foreign nouns are adopted as they are, using their original names, rather than attempting to translate their meanings, a pitfall into which the Academy of the Arabic Language once stumbled. If a foreign noun already conforms to an Arabic pattern, such as telephone (تلفون), it remains unchanged. If it does not, such as television (تلفزيون), letters are added or removed to align it with an Arabic pattern. Subsequently, verbs can be derived from these adapted nouns, such as ‘to telephone’ (تلفن، يتلفن، تلفنة) and ‘to televise’ (تلفز، يتلفز، تلفزة). This process facilitates the expansion of the Arabic language, thereby enabling the formulation of new linguistic solutions for emerging issues.

As for its spread, the Arabic language, with its vocabulary, structures, and grammatical rules, is accessible and manageable; it is governed by rhythmic balance, possesses straightforward rules, and is light on the tongue. Arabic has successfully

navigated this experience. It became the language of the majority of the known world at that time, and people found it easy to learn, so much so that non-Arabs, such as Sibawayh and others, achieved mastery in it. Far from being an obstacle to the spread of Islam, the language facilitated it; Islam addresses the human intellect and possesses the power to influence minds, leading people to enter Allah's Deen in droves. Moreover, because Arabic is the language of the Noble Quran, and was not viewed merely as the language of a specific people, people embraced its study as their own; it was the language of their scripture, the Noble Quran, and of their Deen. They eagerly sought to understand its literary nuances and meanings, aiming to appreciate the eloquence of the Quranic verses, internalize their concepts, perceive the miraculous nature of the Book, and find spiritual devotion in its recitation.

These are some observations regarding the importance of the Arabic language and the fusion of its inherent power, characterized by its capacity for influence, expansion, and dissemination, with the power of Islam. Unless Muslims return to prioritizing the Arabic language and integrating it with Islam, there is no hope for improvement, nor even for halting the current decline, given that it is the language of Muslims. The consequences of this separation between Arabic and Islam will remain a crushing nightmare for all Muslims; for, as previously stated, Arabic is an integral part of Islam, and the Deen cannot be truly understood without it. Therefore, it falls upon the upcoming Khilafah Rashidah (Rightly-Guided Caliphate), by Allah's will, to restore the Arabic language to its rightful status and renew focus upon it, ensuring it once again becomes the language of the entire Muslim Ummah. By fusing Islamic energy with Arabic

energy, the Ummah can reclaim its stature and its leadership role in the world.

وآخر دعوانا أن الحمد لله رب العالمين والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين.

And our final supplications: Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon our Prophet Muhammad ﷺ, and upon all his family (ra) and Companions (ra).

With the Noble Quran: The Conformity of Islamic Belief with Innate Human Nature (الفطرة Al-Fitrah)

Khalifa Muhammad - Jordan

Allah ﷻ says, ﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ لَا يَكْفُرُ النَّاسُ إِلَّا بِأَنَّ لَهُمْ فِطْرَةً كَذَبُوا بِهَا﴾ “So direct your face self toward the Deen, inclining to truth. Adhere to the fitrah of Allah upon which He has created mankind. No change should there be in the creation of Allah. That is the correct Deen, but most of the people do not know” [TMQ Surah Ar-Rum: 30].

This noble verse came after mentioning many of the signs of Allah ﷻ, including bringing forth the living from the dead, and bringing forth the dead from the living, reviving the earth after its death, creating man from dust, creating spouses for them to dwell with, creating affection and mercy between spouses, creating the heavens and the earth, the diversity of languages and colors, people sleeping at night and seeking His bounty during the day, and that He ﷻ shows us lightning out of fear and hope, and sends down water from the sky to revive the earth after its death, and the heavens and the earth standing by His command, and His ﷻ power to revive us after the resurrection, and that He ﷻ owns whatever is in the heavens and the earth, all are obedient to Him, and that He ﷻ begins creation and then repeats it; This noble verse we are discussing begins with the explanatory conjunction “fa” (الفاء then), which connects what follows to the meaning understood from the preceding context. The implied meaning is, “If you have come to know the power and greatness of Allah ﷻ in the preceding verses, then set your

face towards the Deen, inclining towards truth.” This is both eloquent and concise, as Allah ﷻ suffices with this “fa” (الفاء) then) which indicates the implied meaning understood from the context of several preceding verses.

Then came Allah ﷻ’s command to His Messenger ﷺ to turn his face towards the true Deen. Allah ﷻ’s address to His Prophet ﷺ is an address to his Ummah unless there is evidence making it specified to the Prophet ﷺ. Here, there is no evidence for specification, so the command to turn one's face towards the true Deen is general, encompassing both the Messenger ﷺ and his Ummah. This is further emphasized by the verse that immediately follows, ﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ **“Adhere to it, turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah”** [TMQ Surah Ar-Rum: 31]. Here the phrase ﴿مُنِيبِينَ﴾ **“turning to Him in repentance”** is in the plural, and the two commands and prohibitions that follow are addressed to the community (جماعة jamaa’ah), ﴿وَاتَّقُوهُ﴾ **“and fear Him”** ﴿وَأَقِيمُوا﴾ **“establish Salah”** and ﴿وَلَا تَكُونُوا﴾ **“do not be of those (who associate partners with Allah).”**

The establishment of the face that is commanded means straightening and adjusting the face to what it is looking at without turning to the right or left. It is a metaphor for complete and pure devotion to the Deen. The establishment of the face and its direction is mentioned more than once in the Noble Quran, such as Allah’s ﷻ saying, relating the words of Ibrahim (as), ﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ﴾ **“Indeed, I have turned my face [self] toward He who created the heavens and the earth”** [Surah Al-An’am: 79], and His ﷻ saying, ﴿وَأَقِيمُوا﴾ **“and that you direct yourselves to the Qiblah at every place or time of prostration,**

and invoke Him, sincere to Him in Deen” [Surah Al-A’raf, 29], and others.

The definite article Al (ال the) attached to Ad-Deen (الدين the Religion) is the established, ordained Deen commanded by Allah ﷻ, that is, the Deen of Allah ﷻ revealed to His Messenger ﷺ.

As for ﴿حَنِيفًا﴾ **“upright”** the word Al-Haneef (الحنيف the inclining) means inclination, i.e., inclining away from falsehood towards truth. Truth and falsehood cannot coexist, nor can belief and disbelief coexist, because belief in Allah ﷻ as the Creator and Sustainer necessitates disbelief in all else.

Allah ﷻ said, ﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ﴾ ﴿الْوُثْقَى﴾ **“So whoever disbelieves in taghut (false deities) and believes in Allah has grasped the most trustworthy handhold”** [TMQ Surah Al-Baqarah: 256] and ﴿فِطْرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾ **“Adhere to the fitrah of Allah upon which He has created mankind”** [TMQ Surah Ar-Rum: 30]. The word Innate Human Nature (الفطرة Al-Fitrah) is from the verb fatara (فطر) which means “created,” and from it is His ﷻ saying, ﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ﴾ **“All Praise is due to Allah, Creator of the heavens and the earth”** [TMQ Surah Fatir: 1], meaning: Creator of the heavens and the earth. The nature is added to the name of Allah ﷻ to magnify it because it is one of the signs of Allah ﷻ. Therefore, Allah ﷻ swore by the soul that contains this nature and its formation in this form, so He ﷻ said, ﴿وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ **“And by the soul and He who proportioned it and inspired it with discernment of its wickedness and its righteousness”** [TMQ Surah Ash-Shams: 7-8]. Then, Allah ﷻ affirmed this by describing the innate human nature (fitrah) as that upon which He created mankind, using the preposition ‘ala (على upon), which denotes superiority, due to the profound

influence this innate human nature has on people, as if it were above them, dominant and firmly established within them.

The verb is understood as an implied verb, meaning: Follow or adhere to what your innate nature, upon which Allah created you, dictates, namely, directing your face towards the Deen of Allah. Then, Allah ﷻ affirmed the steadfastness, continuity, and unchanging nature of this innate nature in people by saying, ﴿لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾ **“There is no altering the creation of Allah”** [TMQ Surah Ar-Rum: 30]. Thus, from Aadam (as) until the last human being on Earth, all people are created with this innate human nature, which never deviates. This innate human nature is the inherent disposition with which humankind was created and formed, characterized by a natural sense of helplessness and imperfection, which necessitates the glorification of the Creator alone, Allah ﷻ.

As for ﴿ذَٰلِكَ ٱلَّذِينَ ٱلْقَيِّمُ﴾ **“That is the upright Deen”** [TMQ Surah Ar-Rum: 30], the demonstrative pronoun “that” (ذَٰلِكَ dhalika) is used to further distinguish and emphasize this Deen. Al-Qayyim (الْقَيِّمُ Upright) is an adjective (وصف wasaf) on the pattern fee'il (فَعِيل) like hayyin (هَيِّن easy) and jayyid (جَيِّد good). This pattern indicates the strength of the quality it embodies, which is Al-Qayyim (الْقَيِّم Upright), metaphorically used to mean the absence of crookedness, as in the verses, ﴿وَلَمْ يَجْعَلْ لَهُٗ عِوَجًا *﴾ **“And has not made therein any crookedness * upright”** [TMQ Surah Al-Kahf: 1-2], and the verse, ﴿ذَٰلِكَ ٱلَّذِينَ ٱلْقَيِّمُ﴾ **“That is the upright Deen”** [TMQ Surah At-Tawbah: 36].

As for ﴿وَلَكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾ **“But most of the people do not know”** [TMQ Surah Ar-Rum: 30], this is a clarification to explain the reality of most people, the disbelievers and polytheists, who are preoccupied with their worldly affairs and neglect the knowledge that leads to understanding the true

Deen. This aligns with the description of the majority of people as lacking knowledge, belief, and gratitude in many places in the Noble Quran.

The term innate human nature (الفطرة Al-Fitrah) in this context refers to the innate drives for behavior that have been placed in man, including organic needs such as the need for food, drink, sleep, and others, and the three instincts: spiritual, survival, and procreation, with their various manifestations, and the feelings and inclinations related to them.

The Prophet ﷺ said, «كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ «يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ” **“Every child is born upon Al-Fitrah but his parents convert him to Judaism or Christianity or Magianism”** [Sahih Ibn Hibban, and it was narrated by Al-Bukhari and Muslim]. Muslim narrated in his Sahih that the Messenger of Allah ﷺ said, «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمْتُ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُزَلَّ بِهِ سُلْطَانًا» **“Allah, the Exalted and Glorified, said: “I have created My servants as ones inclined to the worship of Allah but the Satans came to them and turned them away from their Deen and he makes unlawful what has been declared lawful for them, and he commands them to ascribe partnership with Me, although he has no justification for that.”**

Thus, the innate human nature (الفطرة Al-Fitrah) aligns with the pure monotheism and with submitting oneself to Allah ﷻ meaning acknowledging the inherent limitations and imperfections of humankind, and the necessity of venerating (تقديس taqdees) the Creator and Sustainer alone. Therefore, what aligns with the Fitrah is the foundation of belief: the Oneness of Allah ﷻ and dedicating worship and governance solely to Him. This is the common principle in the Risaalaat (messages) of all the Prophets (as).

The Shariah rulings came to regulate the satisfaction of the manifestations of organic needs and instincts in the correct way that achieves happiness for man. They do not unleash satisfaction nor suppress it. Instead, the philosophy of Islam is based on mixing the material with the spiritual, so man performs his material actions while adhering to the commands and prohibitions of Allah ﷻ, so the spiritual aspect is achieved for him, even if those Shariah rulings contradict his desires, temperaments, and inclinations.

News of Muslims Around the World

The Leaders of the Jewish Entity Are Aware of Its Small Size Compared to Other Powers in the Region, And Therefore They Are Sounding the Alarm About Advanced Weaponry Falling Into Muslim Hands.

The renewed debate over the possibility of the United States selling F-35 fighter jets to Turkey has reopened the issue of the military balance in the Middle East. Just hours after U.S. President Donald Trump stated that he was considering selling this type of fighter aircraft to Ankara, 'Israeli' Prime Minister Benjamin Netanyahu voiced his strong opposition to the move. In an interview with CNN on 7 July 2026, Netanyahu warned that selling Turkey the latest American F-35 fighter jets "doesn't make Turkey a friendly state to the United States." He described the regime in Turkey as "a regime that's infected with the Muslim Brotherhood, which hates the United States" adding about Erdogan that "He's not exactly a model ally of the United States... He threatens to destroy my country, the one and only Jewish state." He confirmed that he directly urged Trump not to sell the fighter jets to Turkey, saying that doing so will "destroy the power balance in the Middle East." Over the past few years, tensions between the Jewish entity and Turkey have increased because of the Gaza war and the Syria conflict. During his visit to Ankara to attend the NATO summit, Trump indicated that he was willing to lift the ban imposed during his first term on selling F-35 fighter jets to Turkey.

Professor of Law and International Relations in Turkey, Dr. Samir Salha, told An-Nahar that "'Israel's' firm opposition to selling F-35 fighter jets to Turkey is linked to Tel Aviv's insistence

on remaining the strategic superior in the air domain across the region.” He pointed out that the F-35 issue is not limited to the possibility of the United States lifting the ban on selling the aircraft to Turkey, but is connected to the overall defense relationship between Ankara and Washington. He explained that Turkey was removed from the fighter jet program and subjected to sanctions because of its purchase of the Russian S-400 missile defense system, even though it had already paid for the aircraft years earlier. He added that Ankara is also seeking to return as a partner in the aircraft's production program, have the U.S. sanctions lifted, and obtain engines for its national fighter aircraft, KAAN. Salha believes that the recent positive signals in Turkish-American relations are significant. He concluded by saying that this path is what worries ‘Israel’ more than Turkey simply acquiring a number of F-35 fighter jets, because Turkey’s return to the aircraft production program, the lifting of sanctions, and the strengthening of its defense partnership with the United States would enhance its military capabilities and regional position. In his view, this explains Netanyahu's escalation and his objection to the deal.

For his part, researcher on ‘Israeli’ affairs Yasser Manna told An-Nahar that Netanyahu’s objection to selling the fighter jets to Turkey “reflects ‘Israel’s’ understanding that the issue goes beyond a conventional arms deal to a reshaping of the regional balance of power.” He added, “‘Israel’ views its regional monopoly on the stealth fighter as one of the most important elements of its qualitative military superiority. It believes that Turkey’s possession of this platform would give it advanced capabilities in penetration, intelligence gathering, and conducting long-range operations, at a time when political relations between Ankara and Tel Aviv are experiencing high levels of tension.” He

continued, “Therefore, the ‘Israeli’ position is more connected to preserving long-term freedom of military action and air superiority than to the deal itself. This is consistent with the traditional U.S. policy of maintaining ‘Israel’s’ qualitative military edge in the Middle East.” According to Manna, this issue carries additional importance because “it represents a direct test of Netanyahu’s ability to influence Trump’s security decisions when they intersect with broader American interests.” He noted that “if Trump responds to the ‘Israeli’ objection and restricts the deal or subjects it to additional conditions, it will confirm the continued ‘Israeli’ influence over strategic arms decisions in Washington. But if he proceeds with returning Turkey to the F-35 program despite ‘Israeli’ reservations, it will reveal that the Trump administration gives priority to its calculations related to NATO, its relationship with Ankara, and its regional repositioning, even when these conflict with the ‘Israeli’ position.”

From this perspective, Manna believes that “the test is not limited to the future of the arms deal, but also extends to measuring the limits of ‘Israeli’ influence in shaping the priorities of American security policy during the coming period.”

Al-Waie: An entity that is frightened by any development in the region, and knows that it has no strength against the Muslims—or even against some of them—except through the support of America and the West, which Allah ﷻ said about, ﴿صُرِّبَتْ عَلَيْهِمُ الدَّلَّةُ أَتَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبِلَ مِّنَ النَّاسِ وَبَآؤُوا بِغَضَبٍ مِّنَ اللَّهِ وَصُرِّبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ﴾ “Humiliation has been laid upon them wherever they are found, except by a covenant with Allah and a covenant with the people. They have drawn upon themselves the wrath of Allah, and misery has been laid upon them. That is because they used to disbelieve in

the signs of Allah and kill the prophets without right. That is because they disobeyed and used to transgress” [TMQ Surah Aali Imran:112].

Following the Normalization Process Involving Criminal Arab Rulers, the Jewish Entity, International Coalition Forces, and the War on Terror, the New Rulers of Syria Are Now Normalizing Relations With NATO!

Syrian President Ahmed al-Sharaa arrived in Ankara on Wednesday, where he was scheduled to meet US President Donald Trump on the sidelines of the NATO summit. The military alliance summit, which concluded on Wednesday, brought together 36 heads of state as well as representatives from Gulf nations. Al-Sharaa had received an invitation from Turkish President Recep Tayyip Erdoğan. Trump, who has long boasted of his close relationship with Erdoğan, described his Syrian counterpart as “a strong person.” The US President told reporters on 8 July 2026, “I’m with the highly respected president of Syria, and we are working together.” He continued, “We were -- right from the beginning, we were responsible, along with actually President Erdogan, uh, also felt very strongly.” He added, “And he’s done a really fantastic job as president. He’s unified the country in a very short period of time. I’d say like a year and a half, about a year and a half. And right from the beginning, it was a real mess. It was a very, uh, disjointed place and he’s brought it together.”

Thirteen years of war have caused massive destruction in Syria—a country that requires international support for reconstruction and continues to face numerous threats.

On 7 July, 18 people were wounded in two bomb attacks in Damascus, near the hotel where French President Emmanuel Macron was staying. Al-Sharaa had visited Washington last November seeking financial support for Syria. However, last month he rejected calls from Trump for military intervention in neighboring Lebanon against Hezbollah, which is engaged in an open conflict with Israel. In an interview last month, Al-Sharaa stated, “We are looking for economic channels between Lebanon and Syria, not military ones.”

Al-Waie: Trump insists on repeatedly insulting Ahmad al-Sharaa by saying, “we are responsible” meaning that “I brought him in.” Yet, in return, al-Sharaa thanks Trump and flatters him with the cordiality of a friend. Has America—which strikes and kills the people of Gaza and Iran, slaughtered the people of Iraq and Afghanistan, and occupies Islamic lands—truly become a subject of gratitude and friendship? Is this the America that championed the War on Terror for decades as a pretext to fight Islam, and supported the regimes of Bashar Al-Assad, El-Sisi, Ibn Salman, and others who excel at nothing but shedding Muslim blood and warring against Islam day and night? Have Syria’s new rulers truly consented to join that chorus? Have they reached the point of recruiting Muslims to operate under the NATO military umbrella—meaning Muslims would fight under the banner of disbelievers, such as NATO, abroad, while being forbidden from liberating Syria and Palestine from the Jewish entity?

The ‘Israeli’ Knesset Approves a Bill Restricting the Call to Prayer in Mosques

The ‘Israeli’ Knesset has passed the first reading of the Muezzin bill, which aims to restrict the use of loudspeakers in

places of worship—particularly masajid—ostensibly to “prevent noise.” The bill was supported by 50 members and opposed by 36, a move that sparked widespread controversy and accusations of racism from Arab political parties. Proponents of the bill claim its objective is not to infringe upon religious freedom but to protect the quality of life for residents disturbed by the high volume of mosque loudspeakers, citing precedents in other countries such as China. Conversely, opponents—including Arab Knesset members and officials within the Ministry of Justice—argue that the legislation targets Arabs and Muslims. They contend that the noise issue could be addressed through existing laws, without resorting to specific legislation that might undermine equality and freedom of worship. It should be noted that the bill is still in its early stages; it requires further deliberation and votes across three readings before it can be finally enacted.

Al-Waie: True is the word of Allah ﷻ Who said, ﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ **“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it”** [TMQ Surah At-Tawbah: 32].

The Scientific Method and Its Limitations: From Empirical Reduction to the System of Causality: The Epistemic Shortcoming of the Empirical Scientific Method (Part 1)

By Yusuf al-Sarisi - Palestine

Introduction:

Modern Western civilization, particularly in its capitalist model, has been built upon a materialist empirical vision that sought to understand reality by breaking it down into small, isolated parts that could be studied separately. Although this reductionist approach achieved remarkable procedural success in the natural sciences due to its facilitation of isolating variables within the laboratory, it gradually transformed from a mere laboratory tool into a comprehensive method of thinking and inquiry in life, the human being, and society.

Thus, in Western thought, each human being came to be viewed as an independent individual separate from others, and society came to be defined as merely a collection of individuals, without sufficient attention to the relationships that bind them together such as ideas, emotions, and systems. Over time, this perspective led to the spread of individualism, and the emergence of numerous intellectual, social, and economic problems in countries applying capitalist systems. However, reality in its essence is not merely separate parts detached from one another, but rather interconnected systems in which each part affects the others within an organized and precise structure.

Profoundly deep criticisms have been directed at capitalist thought due to its focus on the individual and its neglect of the system that connects people in society to one another. Among the most prominent figures who diagnosed this issue was Sheikh Taqi Al-Din Al-Nabhani (rh), who demonstrated in his book “The System of Islam” that society is not merely a collection of individuals, but instead that its most important component is the collection of permanent relationships that bind people together, and these relationships consist of ideas, emotions, and systems. Therefore, his critique of capitalism was not merely a political or social objection, but was based on a deeper understanding of the nature of society as a holistic, interconnected system that does not admit of individualistic reduction. Hence, he saw that true reform of society is not achieved solely by reforming individuals on a one-by-one basis, but instead by reforming relationships, especially the systems and ideas that govern people’s lives.

Sheikh Taqi Al-Din Al-Nabhani (rh) criticized more profoundly the epistemological foundation of materialist thought in general, in both its capitalist and communist branches. He discussed the inadequacy of the empirical scientific method in his great book “Thinking,” and demonstrated that this method is suitable for studying tangible matter within the laboratory, but it is not sufficient on its own as a general foundation for all fields of knowledge. Therefore, he called for adopting the rational method in thinking, as the correct normative approach capable of understanding, interpreting, and judging reality in various spheres of life, in the major issues of existence and life - from creed and thought, to politics and society.

The Scientific Method and Empirical Reduction:

Modern Western capitalist civilization has witnessed since the seventeenth century the rise of the empirical method in

conjunction with the scientific revolution associated with names such as Francis Bacon, Isaac Newton, and René Descartes. This method was based on the fundamental idea that understanding complex phenomena is not achieved by studying them as a whole, but rather by breaking them down into smaller parts that can be isolated, measured, and experimented upon within the laboratory. Hence emerged what was philosophically known as “reductionism,” a reductionist tendency that holds that understanding the whole is achieved through understanding its fundamental parts and the laws governing their interaction.

The empiricist school needed this reductionist approach due to the nature of the method it adopts. The empiricist school, especially since Bacon and Hume, wanted to make knowledge based on sensory observation and direct experience. However, complex phenomena are difficult to subject to experimentation all at once, so it was necessary to forcibly simplify reality and isolate some factors from others so that the researcher could ascertain the effect of each factor independently. The scientist within the laboratory typically controls some variables and stabilizes others in order to determine the relationship between a specific cause and a specific effect. Therefore, empiricism required the “disassembly” of reality into simpler units that could be isolated, measured, and controlled in the laboratory.

Reductionism was, for the empiricist school, a necessary methodological tool to transform complex reality into elements amenable to empirical examination. For this reason, reductionism became strongly associated with modern empirical science; because the laboratory by its very nature requires simplifying the phenomenon, removing complex factors, and studying a specific element under controlled conditions. Hence, analyzing things into smaller parts became a practical condition for producing precise

empirical knowledge. For example, when studying the combustion of a substance, one controls the amount of oxygen, temperature, and type of fuel, because the goal is to discover the precise causal relationship between these elements. Without this reductionist simplification, the experiment becomes uncontrollable, and it becomes difficult to distinguish between true causes and secondary factors.

This method was among the reasons for the success of the scientific revolution of Western civilization, because it allowed transforming nature from a complex and intertwined reality into systems amenable to examination, experimentation, and mathematical measurement. Instead of studying nature as an obscure whole, scientists began studying motion, force, heat, electricity, and atoms each separately under controlled conditions, which led to the development of physics, chemistry, engineering, and modern technologies. This method achieved tremendous success in studying relatively simple phenomena, especially in classical physics, where many motions and interactions could be explained by formulating them into precise mathematical laws, to the point that reductionism became one of the central foundations of modern science.

The Materialist Empiricist Epistemology:

In the Eighteenth Century, David Hume came to give the empirical method a more radical epistemological foundation, where he determined that causality is not a real necessity we perceive in matters, but merely a constant conjunction between phenomena from which a mental habit has been generated in the human mind. According to Hume, when a person sees fire burning wood repeatedly, he becomes accustomed to linking them, and thus the idea forms in his mind that fire is the cause of combustion, but this relationship in his view is not a true

necessity existing in matters, but merely a mental habit resulting from repetition.

This skeptical tendency later evolved with John Stuart Mill and with the positivist and modern empiricist schools, which closed the gates of knowledge behind the walls of induction and direct experience, affirming that everything that falls outside the bounds of sensory verification is cognitive nonsense or metaphysics from which no true certainty can be hoped.

With the Industrial Revolution and the development of the natural sciences, this empiricist view became dominant in modern Western thought, and the empirical method transformed in the eyes of many philosophers and thinkers into a complete materialist ideology; that is, an almost absolute reference in interpreting reality and monopolizing knowledge. As a result, many fields of knowledge not based on direct experience were devalued, such as philosophy, logic, rational inquiry, and matters of the unseen and religion. Moreover, some human sciences including psychology, sociology, and education were forcibly coerced into the molds of natural empirical imitation, which led to the stripping of the human being of his moral and teleological dimensions.

Over time, the empirical method did not remain for some tendencies merely a useful means of studying nature, but became a complete materialist philosophy attempting to confine knowledge to whatever is seen, measured, and experimented upon only. This led to the marginalization of the role of the intellect as an instrument capable of attaining certainty through reasoning, and opened the door to the spread of atheism, agnosticism, and absurdity, because everything not subject to direct experience became for them a matter of doubt or denial. Thus, the empirical method shifted from being a useful scientific

tool to an attempt to monopolize the very definition of knowledge and determine what a person is permitted to believe in or reject.

The Challenge of Systems Science to the Reductionist Empirical Method:

However, scientific progress itself later began to reveal that the reductionist method, despite its great success, is not capable of explaining everything. With the development of the sciences in the Twentieth Century, especially when studying complex systems such as the environment, the economy, the brain, life, and networks, it became clear that knowledge of the small parts alone is insufficient to predict and understand the behavior of the system as a whole. Complex systems produce entirely new properties known as “emergent properties.” Each part may be understood in isolation, yet the behavior of the whole system remains incomprehensible unless the relationships connecting the parts, their organization, and their mutual influence are studied.

For example, knowing the components of the brain each in isolation is not enough on its own to understand awareness and the mind. Knowing individuals each in isolation is not enough to understand the behavior of society, because relationships, organization, and interaction between parts may produce new properties that do not appear in the single element alone.

Hence, in the 1940s and 1950s, new intellectual trends emerged, including systems science and general systems theory, which later evolved with complexity sciences, artificial intelligence, network theory, and cybernetics. These trends confirmed that reality is not understood only by breaking it down into small parts, but also through understanding the overall

structure, internal organization, and networks of mutual influence within the system, and through studying structure, organization, feedback, and dynamic relationships that give the system its holistic properties.

At the same time, the philosophical debate on causality returned, and contemporary philosophy saw the emergence of ideas opposing David Hume's refutative interpretation of causality. A number of philosophers began to speak of what is called the philosophy of powers or the ontology of powers, which holds that objects are not merely silent bodies moving randomly, but that things possess real properties and capacities that enable them to affect and interact. Fire, for example, burns by its very nature which Allah (swt) created in it, and water quenches by its nature, and objects possess real properties that make real causal relationships between them, and not merely a repetition that the mind has become accustomed to seeing.

Thus, modern scientific and philosophical thought gradually began to return to acknowledging that reality is not merely discrete events, but interconnected systems based on real causal relationships within an organized structure. However, this development did not abolish the importance of experimentation or the laboratory, but rather revealed only their limits. Reductionism remains a useful and important tool for understanding simple elements, but complex systems additionally require understanding the relationships, organization, and overall structure of the system. For this reason, many researchers today combine the study of parts with the study of the complete system, which reveals that reality is not merely scattered, separate matter, but an interconnected system based on precise and organized causal relationships.

The Impact of Systems Science on Modern Epistemology:

The great development in understanding complex systems and their fruitful practical applications clearly revealed that the reductionist method is deficient and insufficient on its own to fully understand reality, especially when it comes to systems based on interconnection, organization, and mutual influence among their parts. However, contemporary Western philosophical thought did not possess the intellectual courage to undertake a radical revision. Instead, it treated systems sciences as mere abstract, practically useful technical tools, without genuinely reconsidering the epistemology that confined certainty to the limits of direct experience alone. This thought remained captive to a dependent materialist epistemology that denies the intellect its independent authority in producing certainty.

It was methodologically incumbent that this scientific shift leads to a restoration of the “rational method of thinking” and to the recognition that man attains knowledge not only through observation and experimentation, but also through rational thinking, analysis of relationships, systems, and causal necessities. Complex systems themselves have shown that understanding reality is not always achieved merely by observing small parts, but also requires understanding the overall structure and the relationships connecting these parts.

However, many contemporary trends have continued to view the intellect as merely subordinate to experience, not an independent instrument capable of attaining inferential certainty. Therefore, the reductionist empirical method has remained dominant in their concept of knowledge, even though scientific development itself has revealed its limits and inadequacy in explaining many complex phenomena.

Hence, the need arises to redefine the true domain of the empirical method, so that it is regarded as an important and

useful means for studying natural phenomena amenable to experimentation and measurement, rather than as an exclusive reference that monopolizes knowledge and the interpretation of all reality. In contrast, the need arises to restore consideration to the intellect and the rational method in thinking, as being capable of understanding causal relationships and organized systems, and of attaining correct inferential certainty that does not oppose experience, but rather complements it and transcends its limits when necessary.

To be continued ...

Endpiece: Al-Shaibani and Ahmed Al-Sharaa Rejoice at Receiving the “Certificate of Pleasing the Disbelievers”!

Syrian Foreign Minister Asaad Al-Shaibani described the US administration’s decision to remove Syria from the list of state sponsors of terrorism as “closing a dark chapter in Syria's history,” noting that the designation had been imposed in 1979 due to the policies of the previous regime. Al-Shaibani posted a photo on the X platform showing him alongside Syrian President Ahmed Al-Sharaa; the two were holding a copy of the decision—signed by US President Donald Trump—aboard the plane returning to Damascus following their participation in the NATO summit hosted by the Turkish capital, Ankara.

In his post, the Syrian Foreign Minister stated, “Under the directives of His Excellency President Ahmed Al-Sharaa, we have closed a dark chapter in Syria's history by lifting the designation imposed on it in 1979 due to the policies of the defunct regime.” He added, “All thanks and appreciation go to the United States under the leadership of President Trump for this decision, as well as to my friend Secretary of State Marco Rubio, and to the dear Ambassador Tom Barrack, and everyone who stood by Syria’s side.” Trump had previously informed the Syrian President of his decision to remove Syria from the US list of state sponsors of terrorism in a letter confirming that he had fulfilled his promise to remove obstacles hindering the country's reconstruction, and affirming that American companies were ready to invest in Syria and contribute to supporting its economy.

Al-Waie: Anyone seeing the photos of the new ruler of Ash-Sham and his minister—smiling as they hold the certificate of the US

decision to lift sanctions—might think, at first glance, that pleasing America and Trump is the path to entering Paradise. Yet, these people seem not to have read history nor taken heed of what America did to the people of the Levant (ash-Sham) during the rule of Bashar al-Assad—or his father before him—let alone what it did to the Islamic Ummah, which they have forsaken, choosing instead to pin their hopes on America and on rulers of Muslims who have turned away from the Shariah Law of Allah ﷻ. Allah ﷻ says, **﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِيتُوا عَلَىٰ آلِهِمْ فَأُولَٰئِكَ أَوْلِيَاؤُهُمْ فِي الْحَقِّ وَالْبَاطِلِ أُولَٰئِكَ أَصْحَابُ الْمَغْزَىٰ﴾** “Those who take disbelievers as allies instead of the believers—do they seek honor with them? Indeed, all honor belongs to Allah.” [TMQ Surah An-Nisaa: 139].

Back Cover: Syria's New Rulers Welcome the Enemy of Allah ﷺ, Macron, at the Umayyad Masjid—a Symbol of Honor and Islam

On July 7, 2026, French President Emmanuel Macron, accompanied by Syrian President Ahmed Al-Sharaa, visited the Umayyad Masjid in Damascus. This marked the first visit by a French president to Syria since 2009. Macron wrote a message in the guestbook praising Damascus's history and cultural diversity, stating, "I am delighted to be in this place, which embodies Damascus and long centuries of history, religions, and civilizations—where Roman temples and Christian churches embrace one another, telling the story of the Syrian people's unity and the strength of their history." He continued in the message—which circulated on social media— "In these times of uncertainty facing the region, Syria is rising anew—thanks to its people and their own efforts, and through their unity and aspirations for the future. France stands by its side." The French president concluded by signing his full name and title.

Meanwhile, President Al-Sharaa wrote, "Praise be to Allah, who has honored us and exalted Syria and its people through the depth of its history, civilization, and heritage. We shall remain servants to the country and its people as its history unfolds to tell a magnificent new chapter; today, Damascus has become a destination and a landmark for those who love it." Macron had arrived in Damascus—the first visit by an EU head of state since the fall of the Assad regime in 2024—where he was received by Syrian Foreign Minister Asaad Al-Shaibani.

Al-Waie: Have France and the enemy of Allah ﷻ, Macron, become friends with Syria's new rulers? Are they not enemies of Allah ﷻ and the Islamic Ummah? Did Syria's new rulers forgive France for its colonial and criminal record against Syria and its people? Or did they forgive it for its contemporary record of deep involvement in the shedding of Muslim blood?!