

AL-WAIE MAGAZINE

Issue 467

(Translated from Arabic)

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Media is A Pillar of States

By Abu Sulaim al-Hassan – Palestine

Media has always had a clear impact on shaping public awareness, and directing it in a way that pleases the state. It has been instrumental in forming public opinion around particular issues, or thoughts either to highlight or oppose them. In Jahiliyyah Arab society, poetry served as a powerful and prestigious form of media. Leading poets held high social standing, due to their influence, and were sought after by some, and feared by others. As an example, a poet said,

كم خامل سما به إلى العلا، بيت مديح من بليغ ذلق

“How many a lazy person has been elevated to the heights, by a house of praise from an eloquent and fluent poet.”

مثل بني الأنف ومثل هرم، وكالذي يعرف بالمحلق

“Like the sons of Al-Anf and the pyramid, and the one known as Al-Muhallaq.”

وكم وكم حط الهجا من ماجد، ذي رتبة قعساً وقدر سمي

“And how many a noble person of high rank, and lofty stature has satire brought down.”

مثل الربيع وبني العجلان، مع بني نمير جَمَرَاتِ الحَدَقِ

Such as Al-Rabi’ and the sons of Al-Ajlan , with the sons of Namir, are but embers in the gaze.

This poetic excerpt illustrates how eloquent praise can elevate someone of low status to great heights, like the examples of Banu Al-Anf and Al-Muhallaq, and how harsh satire can disgrace

the noble, such as Al-Rabi' and Banu Al-Ajlan. It reflects the immense influence of poetry in Arab culture, capable of both raising and ruining reputations.

The Arabs greatly revered tribal affiliation, and few among them would not take pride in their lineage, unless a shame or disgrace was associated with it, such as occurred with Banu al-Anf al-Naqa. However, even they were elevated in status, when praised by a poet, and thus rose in esteem.

قوم هم الأنف والأذنان غيرهم، ومن يسوي بأنف الناقة الذنب

"They are Al-Anf, the nose, while others are merely tails, and who can compare the nose of a she-camel to its tail?"

This verse praises a once-ridiculed tribe.

Or as Jarir mentioned about Namir, which was a source of pride for those who claimed to be related to it, and he said,

فغض الطرف إنك من نمير، فلا كعباً بلغت ولا كلاباً

"Lower your gaze for you are from Namir, you have not surpassed neither the tribe of Ka'b nor dogs."

Before Islam, Arab leaders had their poets, who would glorify their deeds, power, and authority through praise in poetry, while vilifying, belittling, and weakening their enemies through satire. Their poetry would spread among the people, which was exactly what the leaders desired. As a result, kings and leaders would honor these poets greatly, in a manner befitting their actions.

Hassan ibn Thabit was one of them. Hassan used to visit the Ghassanid kings, benefiting them with his poetry and benefiting himself from their wealth. However, when Islam came, he placed his poetry at the service of the Messenger of Allah (saw), using it

to defend Islam, spread its risaalah (message), and satirize its enemies.

The Messenger of Allah (saw) said, اَهْجُوا قُرَيْشًا فَإِنَّهُ أَشَدُّ عَلَيْهَا مِنْ رَشْقٍ بِالنَّبْلِ **“Satirize Quraysh, for it is more severe for them than arrows being shot.”** So he sent for Ibn Rawahah and said, «اهْجُهُمْ» **“Satirize them.”** He did, but the Prophet (saw) was not satisfied. Then he sent for Ka’b ibn Malik, but again was not satisfied. Then he sent for Hassan ibn Thabit. When Hassan entered, he said, “It is time for you to call upon this lion who strikes with even his tail!” Then he stuck out his tongue and began to move it, and said, “By the One who sent you with the truth, I will tear them apart with my tongue just as leather is torn.” The Messenger of Allah (saw) said, لَا تَعْجَلْ فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ **“Do not rush. Abu Bakr knows the genealogies of Quraysh better than anyone, and I have lineage among them. So have him clarify my lineage for you.”** Hassan went to Abu Bakr (ra) and then returned, saying, “O Messenger of Allah, he has clarified your lineage for me. By the One who sent you with the truth, I will extract you from them as a hair is pulled from dough.” Aishah (ra) said: I heard the Messenger of Allah (saw) say to Hassan, إِنَّ رُوحَ الْقُدُسِ لَا يَزَالُ يُؤَيِّدُكَ مَا نَافَحْتَ عَنِ اللَّهِ وَرَسُولِهِ **“Ruh al-Qudus will continue to support you as long as you defend Allah and His Messenger.”** She also said: I heard the Messenger of Allah (saw) say, هَجَاهُمْ حَسَّانُ فَشَفَى وَاشْتَفَى **“Hassan satirized them, and he brought healing and satisfaction.”** Narrated by Muslim.

The Messenger of Allah (saw) ordered the killing of certain disbelievers who composed poetry, because of the influence they had on people, against the Muslims. Among them were Ka’b ibn al-Ashraf, and two female singers in Makkah, on the day of the Conquest, whom the Prophet (saw) commanded to be killed.

In our time, we are surrounded by the rapid advancement of technology. At the beginning of this era of modern technology, media consisted mainly of official state outlets, where each country had its own radio stations, television channels, and newspapers, whether fully official, or semi-official. However, as times changed, and the need arose for so-called independent media, often sponsored by states. Then, came the rise of social media, a powerful form of media that is unrestrained by any regulation, though at times deliberately manipulated.

States are now faced with the challenge of trying to control this vast and complex landscape of media outlets. In the Muslim World, most states have adopted a similar approach. It is keeping government-run media alive in the face of strong competition from satellite channels, and social media platforms. There is no doubt that state-run media has become severely weakened, or appears weak in this competition. There was a time in the past when it was virtually the only media source available to the public, and it was strong for that very reason. It was the sole, or nearly sole, option for viewers, listeners and readers.

Today, these states, while still maintaining their official media institutions, are well aware that such outlets will never surpass a certain ceiling of influence over the public, and that ceiling is quite low. This is because those in power know full well that the competition is fierce, and that government media is plagued by stagnation, bureaucratic complexity, financial and administrative corruption, and a declining level of public trust in the rulers of these countries.

The next step was to launch so-called independent media outlets, through new laws that allowed a limited margin of media activity, involving figures from within the political medium, and others.

These media outlets were secretly tied to the state in ways the public could not see, while being given a certain degree of freedom in their media work, which was enough to make them appear entirely different from official state media, in the eyes of the people.

Thus, if it is a news outlet, its news broadcasts would show less focus on the actions of the president and the government, compared to the official state media. Its programs would be bolder, its guests more diverse, and its reporters more professional, and open to a wider range of information sources. If it is an entertainment or variety outlet, it would be more liberal or rather, looser in moral boundaries in its talk shows, the personalities it hosts, and the dramas, songs, and movies it promotes through commercial advertisements. If it is a religious outlet, it presents a conservative image of religion, whether through its hosts, its content, its guests, or the pre-prepared material it broadcasts, whether that material is documentary, narrative, or entertainment in nature.

Regardless of the type or style of these media outlets, they aim to make certain individuals within the institution become well-known, even beyond the channel itself, whether through being hosted by regional or international networks, participating in media forums or festivals, preferably as speakers, or through other means of gaining fame. This, in turn, increases their acceptance and popularity among the local public.

Regardless of the type or style of the media outlet, its personnel are those who are content with the ruling system in the country, even if some of them claim dissatisfaction with the performance of those in power. Nevertheless, all of them are fundamentally satisfied with the system itself, and do not think beyond its

framework. So it should come as no surprise if we learn that certain state agencies maintain close contact with all these media outlets, in order to regulate their output in a way that serves the state's overall direction.

If one of these states succeeds in pushing this media sector to operate on a regional level, so that its audience extends beyond the country itself to the entire region, then that state has achieved a significant breakthrough, that is recognized on the regional stage. It also secures for itself a regional standing in the eyes of its patrons in the West.

What remains is the role of social media, which has entered every home, and become the focus of everyone's attention. It has captured the interest of the general public on a massive scale, and as a result, every entity seeking to influence people has turned its attention to it creating platforms, influencers, YouTubers, pages, and more. Among these entities are the regimes that rule the countries. These regimes have gone beyond merely using social media as direct tools of influence. They have extended their reach to connect with other active platforms as well, ensuring that no content directed at the public strays from the regime's overall policy of shaping public awareness.

However, social media contains security loopholes, that are difficult for regimes to control, and these fall into two main areas:

The first area concerns groups that are neither supporters, nor traditional opponents, of the regime. Instead they are groups that reject the regime's very existence and work to overthrow it. The regimes are unable to control the content these groups produce for the public, as part of their influence aims to dismantle the collective awareness being shaped by the ruling

states, whilst building a new direction in public awareness. Therefore, the main effort made by governments to counter the influence of these platforms has been to block their websites, though this has had only a limited effect.

The second area is that of the personal pages and accounts of individuals. On these platforms, people express what's on their minds, and among them are individuals who follow those groups that reject the legitimacy of the current ruling regimes. The general public has become increasingly bold in speaking, and writing, on their pages, which has posed a major challenge to these regimes. In response, the states have taken security measures to intimidate the public, in the hope of closing this gap in the media sphere. These measures include enacting cybercrime laws, conducting security surveillance, and other forms of crackdowns.

Through all these measures, and their connections with media outlets and influential social media pages, the regimes in our countries have built a cohesive media system. The media system is aimed at controlling the direction of public awareness, steering people's emotions in a way that protects the regimes during times of crisis, promoting a specific culture that serves the ruling authorities, and ensures their continued dominance, and combating any other culture they perceive as a threat to their rule, among other objectives.

The impact of this media system became evident during the Gaza War, "Operation Al-Aqsa Flood," when media outlets split into two distinct camps:

One camp supported the actions of the resistance in Gaza, or leaned toward it, in its coverage, while the other camp adopted an opposing viewpoint, even if indirectly. The public's rejection of

the second camp led them to gravitate toward the first camp, whether those media outlets were local or regional. However, both camps, especially the, first worked on a specific portrayal.

It was portraying the military efforts of the mujahideen in Gaza as a powerful force, capable of standing up to the military might of the Jews, needing only supporting fronts to distract the enemy, without directly entering into war. This is despite the fact that the Jews threw their full military weight into the war on Gaza, calling upon the support of the US, Europe, and regional and non-regional regimes, who backed them with equipment, supplies, and even manpower at times.

As a result, viewers came to expect a decisive victory from the people of Gaza, and a crushing defeat of the Jewish army on the battlefield. However, as the war dragged on, and the killing and destruction increased, a sense of despair began to creep into people's hearts.

People's minds and emotions were then redirected to believe that Gaza's need was purely humanitarian, not military. As a result, public attention became fixated on scenes of destruction, images of tents, displacement, starvation, and the bodies of martyrs left in the streets. The emotional impact on people was immense, as their compassion was genuine. The media skillfully steered these emotions toward calls for humanitarian aid, aid that would only reach Gaza with the approval and permission of the very criminals responsible for the genocide.

People were also directed to offer Dua for Gaza, rather than to send what would truly repel the harm of the Jews and their allies, the armies. Thus, these media outlets led the public toward treating the symptoms of the crisis, rather than addressing its root causes.

These media outlets diverted the people from calling for the mobilization of armies in support of the people of Palestine, even though the crisis in Palestine is, at its core, a military crisis. It would have been more appropriate, and necessary, for those specialized in such matters, namely the military forces in the region, to intervene. However, this was not what the tsars of these media outlets, nor the regimes backing them, wanted. In fact, this course of action was strictly forbidden, even though it had strong popular support at the beginning of the war.

Social media pages, run by individuals and groups dissatisfied with the existence of these regimes, played a significant role in calling for military intervention in the Gaza war. However, with the help of their tightly controlled media systems, these regimes succeeded in diverting the public away from this option.

These media outlets also played a role in attaching people's hopes to political solutions being promoted, and to the delegations that came and went throughout the region, in the hope that they might bring an end to the suffering in Gaza and provide relief. As a result, the criminal, oppressive leaders of certain regional states were given status and importance. People forgot the truth, which is that no real relief can come from an oppressor who aids your enemy against you, and that true relief only comes by following the commands of Allah (swt) in resolving crises.

Throughout the war, people turned to Allah in Dua, yet the oppressors and their media convinced them to wait for relief to come from the political delegations of Qatar, Egypt, America, and others like them.

The public's reliance on media during the Gaza war was evident, and their engagement with social media was intense, especially

with platforms that provided the most live footage and breaking news. The weakness of the official state media institutions was clearly exposed.

This is a highly valuable lesson for those working toward change in the region. The powerful impact of media on the public must not be overlooked. In the upcoming Islamic State, by Allah's Permission, the official media institution must be given full freedom to operate under a new leadership, made up of politically aware individuals, with expertise in media. The institution must be restructured to serve the overarching goals of implementing and spreading the Dawh of Islam.

Likewise, other media outlets operating under the authority of the newly established Islamic State must be reorganized in accordance with the Islamic system. They must be informed of the state's public policies, media regulations, and the public image the society is expected to present. At the same time, constant surveillance over these outlets must be lifted, and direct communication between media and state agencies especially security agencies, must be avoided. However, there must be strict adherence to the Shariah Laws and firm commitment to the general policy of the Islamic State.

The Middle East is experiencing great turmoil. We ask Allah (swt) that it be resolved with the establishment of the great Islamic State, the Khilafah Rashidah (Rightly-Guided Caliphate), and that He (swt) supports those who will lead it. Every aspect of people's lives is in need of recalibration, including the media.

The Danger of the Feminist Ideology and Its Institutions on the Family and Women

The idea of feminism has now spread throughout the world, including the Muslim World, with slogans of gender equality, combating misogyny, rejecting patriarchy and gender power dynamics. Gradually, feminist activists have begun to find a place of acceptance for themselves amongst Muslim women. Many rulers of Muslims have responded positively to the feminist movement, and have made its ideas part of state policy.

In Jordan, for example, the House of Representatives approved constitutional amendments at the end of January 2022. Article 6 stated, “Jordanians are equal before the law; there shall be no discrimination between them in rights and duties, even if they differ in race, language, or religion.” The previous constitutional article simply referred to “Jordanian citizens” without further details. This amendment aligns with the government’s official goal of achieving gender equality by the year 2030.

The spread of feminist ideas in the Muslim World has been of great importance and strategic value for feminists and Western states, given that there are around 800 million Muslim adult women worldwide. Some feminist organizations are active in the Middle East, most of them in Asia and South Asia.

There is no doubt that the expansion of this feminist network in the Muslim World cannot be separated from the decline in the Ummah’s understanding of Islam. This decline in Islamic thought among the Ummah contributes to the increasing mistreatment of women, instead of their protection and care. In fact, it leads to

the emergence of misogynistic practices and injustices by men against women practices, that have nothing to do with Islam whatsoever. Some of these behaviours are intertwined with corrupt local customs and cultures that are falsely attributed to Islamic teachings, and this is what causes suffering for women.

Until recently, in a number of Muslim countries, there were still bans on women attending schools and universities. Women were also prohibited from working in the public sector, such as in education, markets, civil service, or participating in political activities, and so on.

Western rulers, the United Nations, and feminists have highlighted these realities, framing them to portray how poorly Islam treats women, claiming that Islamic teachings contain misogyny, that Islam justifies patriarchy, and that it allows men to dominate women, thereby positioning women as unequal to men.

This decline in the understanding of Islam has led some people to want to distance themselves from Islamic teachings, and to feel that Islam is not a “safe space” for women. The declined understanding of Muslims generated a perception that Islam has produced a culture of patriarchy, misogyny, gender power dynamics, and gender bias.

As a result, women and society at large began to accept feminist ideas eventually, even demanding gender equality as framed and promoted by feminist ideologues.

This feminist revolution in the Muslim World was met with support from feminist groups in the West and echoed across the

globe. Cases of violence against women such as those in Iran, Afghanistan, and other Muslim countries, were used to launch a campaign against Islam.

Feminists promoted the names of several Muslim women as icons of the women's liberation movement, against the oppressive policies of regimes in the Muslim World. Gradually, this feminist movement found its place of acceptance among Muslim women.

Feminist activists refer to this phenomenon as the "Arab Spring" for women. Saudi Arabia is seen as an example of a Middle Eastern country that has opened its doors to a new, more liberal culture for women. Not only has the Saudi regime allowed women to drive after previously banning them, but it also now hosts concerts, musical performances, and large-scale events where men and women mix freely.

Saudi Arabia also announced that women are no longer required to wear the abaya, a long garment that covers the body from head to toe. In 2021, the "Pure Beach" in Jeddah on the Red Sea was opened, becoming the first beach in Saudi Arabia where women are allowed to wear bikinis.

The Role of the United Nations and Western Countries

Another factor that encourages the advancement of feminist ideology in Muslim countries is the unwavering support from Western states. Governments such as those of the United States, the United Kingdom, and Germany, along with international institutions like the United Nations, have worked to introduce

feminist concepts into the heart of the Muslim World through various cooperation programs between countries.

The United Nations has spent enormous amounts of money on programs that support the feminist movement. In 2023, the UN allocated additional investments, announcing the “need for an additional \$360 billion per year to close the gender equality gap by 2030.” This budget is considered essential for gender equality programs, and the empowerment of women across all major global goals targeted by the year 2030.

The main global goals were outlined in the report titled “Progress on the Sustainable Development Goals: The Gender Snapshot 2023”, which was jointly prepared by UN Women and the United Nations Department of Economic and Social Affairs (DESA).

In March 2024, the United Nations selected Saudi Arabia to chair the Gender Equality Forum within the UN Commission on the Status of Women (CSW). The Saudi Press Agency reported that “the Commission on the Status of Women at the United Nations unanimously decided to appoint the Kingdom of Saudi Arabia to chair the Commission’s 69th session in the year 2025.”

Despite strong opposition from several women’s rights advocacy agencies, Saudi Arabia affirmed its desire to work with the United Nations Commission on the Status of Women as part of the Kingdom’s new vision. The Saudi Press Agency reported that “the Kingdom’s chairing of the Commission affirms its commitment to cooperating within the international community on all matters that promote women’s rights and empowerment.”

Non-governmental organizations advocating for feminist rights are also increasingly spreading across Muslim countries. In Tunisia, the Arab Women's Center for Training and Research (CAWTAR, Centre de la Femme Arabe pour la Formation et la Recherche) was established in 1993, and is involved in research, training, social network building, and advocacy related to feminist ideas.

In Lebanon, the organization KAFA (كفى enough) Violence & Exploitation was founded. In Egypt, the Association for the Development and Enhancement of Women was formed. In Jordan, the Arab Women Organization of Jordan was established in 1970. In the United Arab Emirates, the Dubai Foundation for Women and Children was founded, the first licensed non-profit shelter and humanitarian care center in the UAE for women and children.

There is also the Women's Islamic Initiative in Spirituality and Equality (WISE), which works to promote gender equality as a core value of Islamic faith, meaning that denying these rights is considered a violation of religious principles. WISE was established in 2006 in New York City as a global faith-based network and social justice movement, founded by 200 prominent Muslim activists and leaders from 25 regions.

WISE has been active in Egypt and ran awareness campaigns on domestic violence in Pakistan, in partnership with Bedari. In Afghanistan, WISE worked with the Noor Educational and Capacity Development Organization (NEDCO), an NGO focused on training imams on women's rights.

In Africa, particularly in Morocco, the Democratic Association of Moroccan Women (Association Démocratique des Femmes du Maroc (ADFM)) was founded to promote women's rights and strategic interests, as well as to advance gender equality, justice between men and women, and environmental protection.

These non-governmental organizations work to instil feminist ideas among women, and the broader society, by spreading their views through social media, blogs, various websites, seminars, and open discussions either directly or via television and online media platforms.

It is certain that the ideological foundation of the feminist movement in the Muslim World is based on human rights as defined by Western civilization. According to this view, every human being male or female has the fundamental right to choose and to be treated equally. No individual must be forced or intimidated by any party, including religion, because embracing a religion is considered a part of human rights, and is therefore a personal choice, not an obligation.

Thus, feminists proudly engage in what they consider an effort to reinterpret, or reconstruct, Islamic teachings, with the aim of securing human rights for women. These feminists are suspicious that Islamic teachings contain significant gender bias. According to them, the ulema who produced vast bodies of work and heritage for the Muslim people are accused of having introduced a patriarchal spirit that distorts women's rights.

For this reason, they argue that these works must be reconstructed for the sake of women's rights. In their view, laws

such as those concerning Islamic dress, inheritance, the rights and duties of wives, polygamy, and the prohibition of women from becoming heads of state, must all be reformulated, supposedly in the interest of women.

By using an interpretive approach, feminists assert that religious teachings are subjective rather than objective and therefore, religious truth, in their eyes, is relative, not absolute.

The United Nations: Human Rights for the LGBT Community

Under the banner of human rights, the West is attempting to forcibly introduce LGBT culture into the Islamic world, with the United Nations being the leading global voice in development and advocacy for the LGBT community.

In October 2015, on the side-lines of the UN General Assembly, twelve UN agencies called for an end to violence and discrimination against lesbians, gays, bisexuals, transgender, and intersex individuals (LGBTI), and outlined the necessary measures to protect them.

Out of the 193 member states of the United Nations, only 76 do not accept LGBTI rights. Meanwhile, same-sex marriage is legal in 20 countries.

On 29 September 2015, Charles Radcliffe, the then Head of the Global Issues Section at the Office of the United Nations High Commissioner for Human Rights (OHCHR), described this decision as a major victory, asserting that, “It’s both an expression of commitment on the part of UN agencies, and a powerful call to action for Governments around the world to do more to tackle

homophobic and transphobic violence and discrimination and abuses against intersex people.”

The United Nations has also criticized Muslim countries that it considers to still stigmatize homosexuals. For example, in 2019, the UN condemned the government of Brunei for implementing the punishment of death by stoning for homosexuals. UN Secretary-General Antonio Guterres stated on 3 April 2019 that “The legislation approved is in clear violation with the principles expressed.”

Although all Muslim countries constitutionally prohibit LGBT activities, their presence is tolerated in several of them. Indonesia, for example, still refuses to recognize same-sex marriage, but the LGBT community enjoys freedom of movement and frequently holds discussions, consultations, and advocacy events. While security forces have raided LGBT parties on several occasions, no serious legal action has been taken against those involved.

In Egypt, according to the acknowledgment of the non-governmental group “The Lovers Association,” there are thousands of homosexuals. Cairo is considered the main hub, with the largest number of members compared to other provinces, estimated at around 7,000 individuals.

Confronting the Danger

There is no doubt that both the feminist movement and the LGBT movement are in direct contradiction with Islamic Shariah. Moreover, both pose a threat to human life. It is entirely accurate

to say that Islam has firmly closed its doors to feminism and the LGBT agenda.

Even in the United States, parental opposition is growing against LGBTI campaigns in schools, as many teenagers who were lured, and then underwent gender transition surgeries, end up suffering from depression. They regret being persuaded and manipulated by adults, which led them to become transgender.

Islamic Shariah Law has beautifully and precisely regulated the relationship between man and woman in a way that fulfils the purpose of their creation. Allah (swt) said, ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾ **“And among His signs is that He created for you from yourselves spouses so that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who reflect.”** [TMQ Surah Ar-Rum 21]

And He (swt) also said, ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ **“O mankind, fear your Lord, who created you from a single soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.”** [TMQ Surah An-Nisa 1]

Feminist and LGBT movements around the world are, in reality, working to destroy human, spiritual, and moral values and to harm the social order especially the family structure. The feminist

movement, which claims to work for the uplifting of women, has in fact led to increased depression among women. Many women who work outside the home in pursuit of self-fulfilment face numerous problems, including sexual harassment, depression, and family breakdown.

Has not Allah (swt) warned us of this? When human beings transgress His commands and prohibitions, they fall victim to the destruction they have brought upon themselves. Allah (swt) said, ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ **“Corruption has appeared on land and sea because of what the hands of people have earned — so that He may let them taste part of what they have done, that they might return to righteousness.”** [TMQ Surah Ar-Rum 41]

The following are a number of dangers that threaten society and women as a result of feminist and LGBT campaigns around the world.

- The destruction of the family structure

The feminist and LGBT movements have led to the erosion of family harmony in society. Many women have begun to feel that their role as wives should not be limited or subject to their husbands' authority. Likewise, many now believe they have the same rights as men in managing the household, including earning a livelihood. There is also a significant number of women who reject pregnancy, breastfeeding, and raising children viewing these not as obligations but merely as personal choices and rights.

This situation has led to many conflicts within families. On the other hand, it has also caused many women to think twice before getting married, due to their concerns about not being able to fulfil their rights and duties as they envision them through feminist ideas.

– Decline in marriage and birth rates

Marriage rates have seen a significant decline in many countries. In Indonesia, for example, the marriage rate dropped sharply in 2023, reaching only about 1.57 million marriages down from 1.7 million in 2022. The 2023 figure was the lowest since 1998.

Beyond economic factors, many men and women are postponing, or even rejecting, marriage altogether. In their view, marriage is not important, and may even be an obstacle to education, career advancement, and self-fulfilment.

However, cases of fornication are on the rise. Thousands of Indonesian students applied for exemptions from their studies due to marriage, primarily because of premarital sexual relationships, including pregnancies. Not to mention the impacts of abortion and the spread of sexually transmitted diseases.

- Tension and sexual harassment among working women

The feminist movement, which encourages many women to be active outside the home, has brought about serious threats to working women. According to a 2021 Gallup report, workplace stress affects women more than men, reaching a rate of 54%.

At the same time, a poll conducted by PBS NewsHour, National Public Radio (NPR), and the Marist Institute found that one-third

of women experience sexual harassment in the workplace. Additionally, according to a survey conducted by the non-profit organization “Stop Street Harassment (SSH)” in January 2018, 81% of women reported experiencing some form of sexual harassment and/or sexual assault in their lifetime.

- The spread of sexually transmitted diseases and anal cancer

Although many deny it, homosexuals cannot deny that the spread of HIV/AIDS originated within their circles. In the United States, it was found that 67% of all HIV/AIDS diagnoses were among homosexuals, bisexuals, and men who have sex with men. In addition, homosexuals are also at a 20 to 80 times higher risk of developing anal cancer.

One of the startling new findings regarding the transmission of monkeypox (mpox) is that it is often found among individuals who engage in homosexual activity. According to a World Health Organization (WHO) report, out of the 500 reported cases, 98% involved individuals who had engaged in homosexual or bisexual relations, or were men who have sex with other men.

Responding to the problems

It is high time for the Ummah to recognise, in all seriousness, the dangers posed by the feminist movement and the LGBT movement. These currents stand in clear contradiction to the teachings of Islam, harm the lives of Muslims and of humanity as a whole, and all their theories and campaigns about human rights whether related to feminism or LGBT issues are nothing but poisonous, senseless rhetoric that brings no benefit whatsoever to women, the family, or humanity.

There is no ideology capable of confronting the corruption of these two movements except Islam. Islam alone offers the correct perspective on life and brings harmony to humanity, because everything in it is built upon the Islamic aqeedah which aligns with human nature, fills the mind with conviction, and brings peace to the heart.

The step the Ummah must take today is to spread Islam as a complete and comprehensive system of life. This includes clarifying that the relationship between man and woman in Islam is not based on patriarchy or misogyny, but rather on faith and piety. As the Prophet Muhammad (saw) said, «اتَّقُوا اللَّهَ فِي النِّسَاءِ» **“Fear Allah concerning women.”** (Narrated by Muslim)

Islam regards a woman as an honor that must be protected by the man, the society, and the state. Allah (swt) commanded husbands to treat their wives kindly, saying, (وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ) **“Cohabit with them with goodness.”** [TMQ Surah An-Nisa 19]

Moreover, Muslims must strive to fully understand the Islamic Shariah rulings regarding relationships with women whether as mothers, wives, sisters, daughters, or women in general because Islam has provided guidance that honours and protects women.

They must also understand that in Islam, men and women are equal before Allah (swt). There are many Islamic Shariah rulings in which there is no distinction between men and women in terms of obligation such as the obligation to perform Salah (Islamic ritual prayer), Sawm (Islamic fasting), seek knowledge, call to Islam, and more.

As for matters related to the natural differences between men and women, Islam has prescribed distinct Shariah rulings in a unique way. For example, the financial responsibility for the family is placed on the man, not the woman. Islam views the woman as a mother and homemaker, entrusting her after pregnancy and childbirth with breastfeeding and raising the children.

The Ummah must also understand that Islam does not need any reconstruction of its teachings, neither in its aqeedah nor its Shariah Law because it is complete and perfect. The difficult conditions women face today are not the result of implementing Islamic teachings, but instead the result of deviation that Islam does not approve of.

As for depriving women of participation in public life such as in markets, universities, schools, and so on this is a mistaken view that does not align with Islam. In fact, during the time of the Prophet Muhammad (saw), women had a disciplined presence alongside men, but under conditions different from those in liberal societies such as those in the West.

It is also important for the Ummah to be fully aware of the conspiracies being orchestrated by the West and its tools such as the United Nations, various NGOs, and the agent rulers. These are the ones who are actively destroying the Ummah's way of life through policies that do not protect women.

They are working in coordination with one another, to carry out social engineering aimed at destroying Muslims, at both the

family and individual levels, through gender equality programs and the granting of rights to members of the LGBT community.

The most important matter is that the Islamic Ummah must realize that the corruption afflicting Muslims today, including that which affects women, is the result of the absence of Islamic way of life and the destruction of the Islamic system of living at the hands of the West's agents in the Muslim World. As a result, corruption has continued, one wave after another.

Sadly, some have begun to follow in the footsteps of the disbelievers in their way of life, just as the Prophet Muhammad (saw) said, **لَتَتَّبِعَنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِرًّا بِشِيرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَاتَّبَعْتُمُوهُمْ فَلَنَّا يَا رَسُولَ اللَّهِ آلِيَهُودَ وَالنَّصَارَى قَالَ فَمَنْ** **"You will surely follow the ways of those before you, inch by inch and cubit by cubit, even if they were to enter the hole of a lizard, you would follow them."** We said: **"O Messenger of Allah, do you mean the Jews and Christians?"** He replied: **"Who else?"** (Narrated by Muslim)

It is also important to open people's eyes to the fact that the human rights campaign surrounding feminism and the LGBT movement is nothing but nonsense. Feminists remain silent while witnessing the genocide of children and women in Gaza both of whom have been the greatest victims of Jewish military brutality.

Yet, feminists, who claim to be defenders of the rights of women and children, have chosen silence. This is true hypocrisy, exposing their real character.

Moreover, people must understand that they are in need of the Khilafah (Caliphate), which is the executive entity of Islamic life.

The full implementation of Islamic Shariah rulings is only possible under the Khilafah (Caliphate) including the enforcement of laws that protect women, and the taking of strict action against anyone who commits crimes against them, even if the perpetrator is her father, husband, or son.

We ask Allah (swt) to aid us in continuing on the path of struggle to uphold His word, until Islamic life is restored through the establishment of the Khilafah (Caliphate), a state that will protect the people so that security prevails among all, including women.

The Prophet Muhammad (saw) said, **إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ** “Indeed, the Imam is a shield behind whom the people fight and by whom they are protected. If he commands with the fear of Allah and he is just, he will be rewarded for that. But if he commands otherwise, then he will bear the burden of it.”
(Narrated by Muslim)

Islam is a Fikrah (Thought) and a Tareeqah (Method)

Ustadh: Ahmad Al-Qassas – Lebanon

Islam has affirmed the presence of the vital energy within human beings. It is the vital energy that drives them to act, and carry out the deeds they perform in their lives. Based on its existence, Islam has established the systems and treatments that the vital energy demands. It has confirmed the existence of the innate instinct of religiosity in humans. Allah (swt) said, ﴿فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ “So be steadfast in Deen in all uprightness O Prophet, the natural Way of Allah which He has instilled in all people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know.” (TMQ Surah Ar-Rum 30)

And He (swt) said, ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾ “And remember when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. Allah asked, “Am I not your Lord?” They replied, “Yes, You are! We testify.” He cautioned, “Now you have no right to say on Judgment Day, ‘We were not aware of this.’” (TMQ Surah Al-A'raf 172)

He also affirmed the existence of other instincts and bodily needs, as He (swt) said, ﴿رَزَيْنَ لِلنَّاسِ حُبَّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ﴾

وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثَ ذَلِكَ
﴿The enjoyment of worldly desires, such as women, children, treasures of gold and silver, fine horses, cattle, and fertile land, all has been made appealing to people. These are the pleasures of this worldly life, but with Allah is the finest destination.﴾ (TMQ Surah Ali Imran 14)

These physiological needs and bodily instincts constitute the human being's vital energy, as he is naturally driven to satisfy them. Without the feeling of hunger and thirst, a person would not be driven to eat and drink. Without the sense of need for a Creator and Sustainer, he would not be driven toward reverence and worship. Without the desire for survival, he would not avoid dangers and perils, seek treatment for illness, or strive for ownership. Without the inclination toward the continuation of the human species, he would not establish family life, show affection to his offspring, parents, or siblings. Thus, this vital energy embedded in bodily needs and instincts is the source of human behavior.

Since the satisfaction of bodily needs and instincts requires behavioral guidelines that direct a person toward proper fulfillment, leading to happiness and well-being, distinguished from improper fulfillment that leads to misery, Allah (swt), the Creator of human beings, their needs, and instincts, revealed divine guidance to clarify for humanity the proper conduct for satisfying these needs.

By explaining the elements of the 'aqeedah, foremost among them belief in Him as Creator, Sustainer, and Guide and then detailing the acts of worship through which a person worships his

Creator, such as Salah (Shariah prayer), Sawm (Shariah fasting), Hajj (Shariah pilgrimage), and others, He (swt) organized the fulfillment of the instinct of religiosity, and the relationship between man and his Creator.

By prohibiting fornication and legislating marriage and its related Shariah rulings such as those concerning parenthood, kinship, and honoring one's parents, He organized the fulfillment of the instinct for the preservation of the species.

By legislating ways of earning wealth, property rights, prohibiting theft and unjust consumption of others' wealth, and affirming the right to self-defense and the defense of one's property, even to the extent of using lethal force, He organized the fulfillment of the instinct for survival.

And by permitting the good things of food and drink, and forbidding what is impure among them, He organized the fulfillment of bodily, physiological needs.

Thus, the examples mentioned above are not exhaustive. Islam has regulated the fulfillment of all of a person's innate needs and instincts in a balanced manner, ensuring that no instinct or need dominates, or overwhelms, another.

Since the fulfillment of many of the innate human needs and instincts requires establishing relationships with others, in order to exchange mutually agreed-upon benefits, and to ward off anticipated dangers, it became necessary for people to form societies. Therefore, organizing relationships within society became an essential part of regulating the fulfillment of people's innate needs. Without these needs, societies would not exist in

the first place. This means that any system aiming to regulate human behavior must go beyond individual guidance, to addressing the human collective as a society, in addition to the instructions directed at individuals.

It also means that such a system cannot be implemented merely through the voluntary initiative of individuals who choose to follow its guidance and abide by its rulings. Organizing relationships within society requires that all its members adhere to this system. Hence, it is crucial that the system intended to regulate the fulfillment of innate human needs be accompanied by a clear method explaining how it can be brought into existence in real life, how it can be implemented and preserved.

Thus, Islam did not limit itself to presenting an idea that shows the proper way to fulfill instincts and bodily needs in humans. Instead, it went further to explain the method by which this ideology can be established in real life, implemented in society, spread throughout the world, and protected. For this reason, Islam is both an “idea and a method.”

Islam, which prohibited adultery (zina) as part of its regulation of the instinct for species preservation, followed this prohibition with the legislation of the hadd (prescribed punishment) for zina, a method for implementing this Shariah ruling. When it prohibited alcohol, theft, apostasy, and falsely accusing believing men and women, it accompanied these prohibitions with hadd punishments for those who violate them. When it forbade assault against lives and bodies, it followed that with the legislation of qisas (retaliatory punishment) rulings. It

also legislated ta'zir (discretionary punishment) for other Shariah violations.

When Islam commanded the implementation of the Shariah in general, it clarified the only legitimate method for this implementation, the state, which it commanded to be established. It detailed how to establish this state and explained its system in both the Noble Qur'an and the Blessed Sunnah. Thus, the actions carried out by the Prophet (saw) from the beginning of his mission, until the establishment of the state in Madinah, are actions aimed at founding this state, and they constitute the only Shariah legitimate and practical method for establishing the Islamic state, in case of its absence.

The state that the Prophet (saw) established in Madinah, which expanded during his lifetime to encompass the Arabian Peninsula, became the practical model to be emulated for applying Islam throughout all eras, in terms of addressing human problems and regulating instincts. The extent to which this model is followed serves as the measure for success in implementing these systems and rulings.

Islam, which commanded the carrying of its Risaalah message to the world, also specified the method for doing so: Dawah and Jihad, both of which are undertaken by the state and form the basis of its foreign policy. Islam, which commanded holding rulers accountable, and changing them if they violate Islamic Shariah Law or misapply it, legislated a method for doing this as well namely, the Shariah obligation to establish political parties based on the Islamic 'aqeedah, which monitor the state and the society's awareness and culture, and fulfill the duty of enjoining

what is right and forbidding what is wrong through preaching, education, and accountability.

Islam, which obligated the defense of its Risaalah message and its protection, also legislated the Shariah method for this defensive Jihad, through which the enemies of the Islamic Ummah and its Islamic aqeedah are repelled.

Islam made no distinction between the rulings related to the idea and those related to the method in terms of the obligation to adhere to them. All of them are Shariah rulings revealed by Allah (swt) in His Book and the Sunnah of His Prophet (saw), and they fall under the meaning of His statement, ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ **“Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your Deen.”** (TMQ Surah Al-Ma’idah 3)

Therefore, it is impermissible to differentiate between the Shariah rulings related to the idea, and those related to the method, in terms of the Shariah obligation to abide by them. Both are part of the Deen by which Allah (swt) is obeyed. Allah (swt) says, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ **“O believers! Enter into Islam wholeheartedly and do not follow Satan’s footsteps. Surely, he is your sworn enemy.”** (TMQ Surah Al-Baqarah 208)

And “Islam” in this verse refers to the whole of Islam.

This distinction between the two types of Shariah rulings, those of the idea and those of the method, did not exist among the fuqaha (jurists) throughout most eras, from the time of Prophethood through the centuries that followed. So why do we

adopt this distinction in our contemporary Islamic discourse? This is a very legitimate question. In fact, everyone exposed to this categorization is likely to raise it. While there is no objection to terminology itself, it is not permissible to introduce intellectual or juristic classifications, and terminologies, without practical necessity that is, merely for intellectual indulgence.

Therefore, we answer this question by saying: there are multiple reasons for this distinction, and the following is an explanation of that.

In the past two centuries, a notion has prevailed among many Muslim intellectuals, including some jurists, that Islam laid down Shariah rulings to regulate human behavior and address its problems, and that these rulings must be adhered to. However, they additionally argue that Islam merely suggested methods for implementing these systems and solutions. They claim that these methods were only suitable for the early periods of Islam, and that there is no need to adhere to them in the present age. They claim that we can adopt new methods and approaches that are more in tune with the modern era.

In the later periods of the Uthmani Khilafah (Ottoman Caliphate), new opinions emerged that had not been known to earlier generations, throughout past centuries. Some scholars permitted replacing the hudud with ta'zir punishments. As a result, the Ottoman Penal Code was issued, which suspended the implementation of the hudud, and replaced them with discretionary punishments. This was done under the pretext that the objective of the Shariah is to prevent the committing of forbidden acts, and that the hudud are merely a means to

achieve that end. Therefore, they argued, there is no harm in substituting one punishment for another, as long as the objective of deterring violations is achieved.

At that time, writers and authors went to great lengths in repeating discussions about the theory of Maqasid al-Shari'ah (Objectives of Islamic law), which holds that Allah (swt) established Shariah legal rulings with specific purposes, and that these rulings revolve around their objectives existing when they exist and ceasing when they cease. As a result, they believed that the primary focus should be on the maqasid, rather than on the Shariah rulings themselves. This led to a neglect of the Shariah rulings under the pretext of observing the objectives (maqasid).

In reality, those who adopted this theory fell into several errors, which were further compounded by later and contemporary scholars, who neglected the conditions and boundaries observed by the early proponents of this theory.

The first of these errors is that they confused the Shariah legal analogical reason ('illah) which the Lawgiver made the basis for a Shariah ruling, and upon which the ruling is dependent, with the objective (maqsad) of the ruling. The 'illah is a specific attribute upon which the Shariah ruling is built, and to which it is attached, such that the ruling exists when the Shariah 'illah exists, and but does not exist when the 'illah is not present. The maqasid, on the other hand, are aims that the Lawgiver seeks to achieve through the Shariah rulings, but without making the rulings conditional upon the objectives, or allowing the objectives to influence or control the rulings. Thus, the non-fulfillment of a

maqsad (objective) does not nullify the Shariah ruling, unlike the case with the 'illah, without which the ruling does not exist.

The second error is the assumption that one can know the maqsad of rulings even in the absence of any Shariah evidence indicating them.

The third error is the belief that they are authorized to devise Shariah rulings that achieve the Shariah maqsad without requiring evidence from Islamic sources, going so far as to nullify the rulings established by the Lawgiver, claiming that changing realities demand the development of rulings and rejection of adherence to old methods. They promoted this with the oft-repeated slogan that “rulings change with the change of time and place,” which they falsely claimed to be a Shariah principle.

In the present reality we are living in, since the fall of the Islamic state and the Ummah's exit from the sphere of the complete Islamic life, and under the pressure of Western culture, prevailing systems, and the organized assault on Islamic Shariah rulings, many Muslim intellectuals, including those calling for the resumption of Islamic life, both individuals and groups, have been defeated by this pressure. They have submitted to many ideas presented as alternatives to Islamic Shariah rulings especially those related to the rulings of the tareeqah (method).

Thus, the claim became widespread that Islam did not legislate a detailed system of governance, and that it is therefore acceptable for us to adopt any man-made political system that ensures consultation (shura) and justice. This opened the door to

accepting the democratic system in its various forms, including republican, parliamentary, ministerial and constitutional monarchy.

Another common claim was that Jihad was used in the past because of the norms of international relations at the time and the limited means of communication. However, today, with the firm establishment of the idea of peoples' right to self-determination and the advancement of communication, media, and outreach, there is no longer justification to carry the Islamic call through Jihad. Hence, Jihad is now deemed acceptable only in the case of repelling aggression.

Among those working to restore the Islamic state, a view has spread that Islam did not obligate us to follow a specific method for establishing the state, and that the actions the Prophet (saw) took to establish it were merely tactics, personal efforts, and human experiences, not binding upon us. They failed to recognize the clear difference between actions the Prophet (saw) undertook as a religious obligation, based on divine command, and those he performed permissibly, as choices of styles or tools to achieve a legitimate goal.

As a result, they began to pursue methods of change that contradict the Prophet's Sunnah: sometimes through unregulated armed struggle, other times by embracing democracy and participating in governance that rules by other than what Allah (swt) has revealed, and at other times by engaging in charitable activities to attract supporters and followers.

Some even concluded that all Islamic Shariah rulings can be applied without the Islamic state. They claimed that preaching and moral guidance are enough to encourage people to adhere to acts of worship, obligations, and recommended deeds, and to avoid prohibitions and disliked acts. They asserted that Islamic private schools, institutes, and universities can teach Muslims Islamic culture and sciences. They asserted that that charitable organizations, endowments, and voluntary zakat funds can meet the needs of the poor. They claimed that Islamic financial institutions and investment companies can apply Islamic economic laws and offer Shariah-compliant services to Muslim investors. They also added that Shariah courts can govern personal status and social transactions according to Islamic law; and that Muslims can agree upon scholars or juristic bodies to arbitrate in disputes. They even claimed that modern media and communication tools, satellite channels, the internet, etc. are sufficient to carry the Islamic message to the world.

These assertions and claims strip Islam of the attribute of sovereignty that Allah intended for it, as He said, ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ **“He is the One Who has sent His Messenger with true guidance and the Deen of truth, making it prevail over all others, even to the dismay of the polytheists.”** (TMQ Surah At-Tawbah 33)

And as the Prophet (saw) said, «الإسلام يعلو ولا يعلى» **“Islam is supreme and nothing shall surpass it.”**

Such individuals whether out of neglect, or willful ignorance, fail to see that the systems implemented by the ruling authority,

in any society, control its relationships by force, and stamp them with their character. These systems play the greatest role in shaping the identity of society and its way of life. In fact, those institutions established by these wishful thinkers whether charitable, educational, financial, or media-based cannot even exist or function except by permission of the state, under its man-made laws, and in line with the policies of rulers appointed to serve the interests of major world powers and to spread their culture and lifestyle.

They have also forgotten, or chosen to forget, that no system of life and society can be applied except through authority and governance, and that it is impossible for two systems to coexist in one society, especially when one of them is Islam.

Hence, it is essential to clarify that Islam is not merely a set of spiritual, moral, or behavioral guidelines that people follow voluntarily, without regard for the dominant system governing their lives. Instead, Islam is a comprehensive system for life, society, and the state. It provides solutions to human problems arising from their vital energy, and the relationships this energy demands. Islam includes a method that explains to those who embrace this system how to implement it, spread it, and protect it.

In summary, the aqeedah that provided a comprehensive view of this worldly life what precedes it, what follows it, and its relationship to both has resolved...

In summary, the aqeedah that resolved the greatest existential question for human beings by providing a

comprehensive view of this life, what comes before it and after it, and their interrelation along with the divine rulings that regulate human affairs and address human problems as such, are what we refer to by the term “Shariah rulings of the idea.”

As for the Shariah rulings that Islam legislated as a method to implement these solutions in real life and society, to propagate them globally, and to preserve and defend them these are what we refer to by the term “Shariah rulings of the method.”

Thus, the Shariah rulings on worship that regulate the satisfaction of the human instinct for devotion, the Shariah rulings of the social system that govern family relationships and the interaction between men and women and the consequences of that interaction, the Shariah rulings of the economic system that clarify property laws and regulate economic relations, as well as the Shariah rulings on food, clothing, manners, and ethics all these fall under Shariah rulings of the idea.

On the other hand, the Islamic state and its institutions, the system of governance, and the rulings related to it such as the establishment of schools, the state treasury (Bayt al-Mal), media institutions, courts, penal laws including hudud, qisas, and ta’zir, foreign policy, and the rulings on Jihad are all part of the Shariah rulings of the method.

Likewise, the obligation to establish political parties, and their responsibility to monitor the intellectual and emotional state of society, hold rulers accountable, engage in Dawah, and carry out enjoining maroof (good) and forbidding munkar (evil),

whether done by the state or the parties are all from the Shariah rulings of the method.

When we closely examine the Shariah rulings of the idea and the method, we find a clear distinction between them. The rulings of the idea were legislated to regulate human affairs, and therefore, adherence to them and implementing them is legally required for their own sake.

In contrast, the Shariah rulings of the method, having been legislated as a means to implement, propagate, and preserve the Shariah rulings of the idea, are not required for their own sake. It is not permissible to undertake them without ensuring that they achieve their intended outcomes. Instead, the Shariah rulings of the method must be carried out in a way that leads to the realization of their intended goal: the implementation of the Shariah rulings of the idea in real life, even though it is possible and conceivable that the desired outcomes might not be achieved in some instances.

The Islamic state is not an end in itself, nor is it the ultimate goal that Muslims must achieve. Instead, it is a method for taking care of people's affairs that is, for implementing Islam in society and conveying its message to the world. Therefore, when establishing the state and forming its institutions as defined by the Shariah, as well as in determining the policies it adopts, it is essential to ensure the proper implementation of the Islamic system and the proper carrying of Islam's Risaalah message to the world.

In order to ensure the proper functioning of this state, and to preserve the role it is meant to play, Shariah obligates Muslims to offer sincere advice to the state. In fact, they must take the initiative to hold it accountable whenever the need arises, since the state is acting on their behalf in implementing Islam and conveying its Risaalah message. This accountability was not left to be merely voluntary or individual. Instead, the Shariah obliges Muslims to establish at least one political party whose specific function is to enjoin what is right and forbid what is wrong. Allah (swt) says, ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ **“Let there be a group amongst you who call others to goodness, encourage what is maroof (good), and forbid what is munkar (evil). It is they who will be successful.”** (TMQ Surah Ali Imran 104)

Imam Ibn Kathir said in his commentary on this verse, والمقصود من هذه الآية أن تكون فرقة من الأمة متصدية لهذا الشأن، وإن كان ذلك واجباً على كل فرد من بحسبه **“The meaning is that there should be a group from within the Ummah dedicated to this task, even though it is obligatory upon every individual to do so according to their ability.”**

At the forefront of this duty is commanding the rulers to do what is maroof (good) and forbidding them from doing what is munkar (evil) because the uprightness of the state brings immense good, while its corruption leads to widespread harm and devastation. The Messenger of Allah (saw) said, أفضل الجهاد **“The best Jihad is a word of truth spoken before a tyrannical ruler.”**

Accordingly, political structures that are established on the basis of the Islamic aqeedah are not commanded by Shariah for their own sake. Instead, they are among the Shariah rulings of the method legislated for the sake of something else, whether in the presence of the Islamic state or in its absence.

As for the case when Islamic life exists under the Islamic state, the role of these political structures is to monitor the rulers, advise them, and hold them accountable whenever they fall short, act unjustly, or oppress. Their role also includes guardianship over the society's culture and collective public awareness, in order to ensure that it continues to be shaped by Islamic culture and its sentiments, and to guard against the infiltration of any cultural or civilizational influences alien to Islam into the public customs, and consequently into public opinion and societal relations. For the extent to which an Islamic society is influenced by non-Islamic ideas and emotions determines how much its Islamic way of life becomes disturbed and begins to drift away from Islamic living. Islamic history is the clearest testimony to this principle.

As for the case when Islamic life is absent, as is the reality of the Ummah today, then it is assumed that these political structures, and the intellectual and political work they carry out, must serve as the Shariah legitimate and practical method for resuming the Islamic life, through the establishment of the Islamic state. Therefore, the actions carried out by the structure, based on the Shariah rulings of the method derived from Shariah evidence, starting from its formation, the building of its study circles, the process of ideological culturing within the circles,

addressing society, confronting non-Islamic ideas, politically challenging the ruler, all the way to seeking nussrah (military support) for establishing the Islamic state, none of these actions are to be undertaken for their own sake. Instead, each must be carried out with careful attention to achieving the objectives for which they were legislated. Otherwise, these actions would be merely symbolic and pointless exercise and indeed, a waste of time.

The structure must be a real and effective one, not just a formal or superficial structure. This can only be achieved if it is formed upon a specific culture and method, adopted and adhered to by all its members without exception, and if it possesses an administrative structure that regulates its progress toward the objectives. The formation of its circles, and the ideological culturing within them, must always be guided by the purpose for which they were originally established.

What is intended is the formation of Islamic personalities and sincere carriers of the Dawah. Public discourse must be conducted with the aim for which it was legislated in mind namely, to change the prevailing customs, and then reshape them according to Islamic concepts, ultimately leading to the formation of Islamic public opinion.

Political struggle must also be carried out with its intended purpose in view: to expose colonialist domination plans, unveil the treachery of the rulers and their violations of the Shariah, and to bring down their false legitimacy.

As for seeking nussrah (military support), it must be undertaken with the aim for which it was legislated: to bring Islam into actual implementation, namely, to bring it to the position of governance and authority.

Jihad, which is among the most noble and significant rulings of the tareeqah (method), is not undertaken for its own sake. Instead, it must be carried out with the realization of the objectives for which it was legislated such as repelling a disbelieving enemy from Islamic lands, conquering lands of kufr (disbelief) in order to transform them into lands of Islam, weakening the enemy to avert its danger or to pave the way for its defeat, or instilling fear in the enemy to deter it from aggression against the Ummah and its interests.

Allah (swt) says, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾
“Prepare against them what you believers can of military power and cavalry to deter Allah’s enemies and your enemies as well as other enemies unknown to you but known to Allah.” (TMQ Surah Al-Anfal 60)

And He says, ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾
“Fight against them if they persecute you until there is no more persecution, and your devotion will be to Allah alone.” (TMQ Surah Al-Baqarah 193)

And He (swt) says, ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا﴾
“And what is it with you? You do not fight in the cause of Allah and for oppressed

men, women, and children who cry out, “Our Lord! Deliver us from this land of oppressors! Appoint for us a saviour; appoint for us a helper—all by Your grace.” (TMQ Surah An-Nisa 75)

The rulings on punishments such as hudud (fixed punishments) and qisas (retaliatory punishments) were only legislated to deter offenders, and others whose souls may tempt them to commit crimes, evils, and violations. Allah (swt) said, ﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَبِ لَعَلَّكُمْ تَتَّقُونَ﴾ **“There is security of life for you in the law of retaliation, O people of reason, so that you may become mindful of Allah.” (TMQ Surah Al-Baqarah 179)**

And He (swt) said, ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾ **“As for female and male fornicators, give each of them one hundred lashes, and do not let pity for them make you lenient in enforcing the law of Allah, if you truly believe in Allah and the Last Day. And let a number of believers witness their punishment.” (TMQ Surah An-Nur 2).**

Thus, Allah (swt) commanded that a group of the believers witness their punishment to fulfill the objective for which the hudud was legislated: that they serve as a deterrent example for others who may be tempted to commit indecency.

However, our statement that Islam is an idea and a method, and that the Shariah rulings related to the method are binding Shariah rulings, does not mean that Islam has legislated a detailed ruling for every aspect of the idea, to clarify how it is to be implemented. Instead, it means that the rulings related to the method which Islam has legislated are binding upon us, just like

all other Shariah rulings, just like the Shariah rulings of the idea itself. It is not permissible to neglect them under the pretext that they are rulings legislated for the sake of something else, and not for their own sake, or under the claim that rulings can change with time and place.

Accordingly, when the Shariah legislates a ruling from among the rulings of the idea, without legislating a detailed method for its implementation, then Muslims are authorized to choose the means and styles suitable for carrying out that ruling, in the required manner. This is where the importance of distinguishing between the method (tareeqah) and the means and styles (wasa'il wa asalib) comes in.

The rulings of the method are obligatory because the Shariah has mandated them, and provided Shariah evidence for them therefore, Muslims are obligated to adhere to them and have no choice in whether to adopt them or not. As for the means and styles, they are permissible actions or tools the Shariah has indicated their Shariah permissibility, and not their obligation, so Muslims may choose whichever is more appropriate among them to implement the Shariah rulings of the idea. An example is the best way to clarify this.

Islam has obligated those who possess the nisab (minimum amount) of wealth to pay zakat on their wealth, and it made the state the method for collecting zakat funds and distributing them to their legitimate recipients. Allah says, **﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾** **“Take zakah from their wealth in order to purify them and sanctify them with it.”** (TMQ Surah At-Tawbah 103)

So, Islam commands the head of state to collect zakat from the Muslims.

However, Islam did not specify a detailed manner for how zakat should be collected. Therefore, the state is permitted to adopt any styles and means that are permissible by Shariah in order to implement this obligation. This is why the styles and means differed between the time of the Prophet (saw), and those who came after him. New means and styles emerged and developed, with changing times.

A notable example of this is what the Khalifah al-Rashid (Rightly-Guided Caliph) Umar ibn al-Khattab (ra) did when he established the Diwans (administrative registers), a qualitative step forward in this domain.

An example of this is that Islam has made the Bay'ah (pledge of allegiance) the Shariah method for appointing the general leader of the Muslims, the Khalifah (Caliph). It is the only legitimate and binding method for Muslims. The Bay'ah is a consensual contract between the Muslims and the one being pledged to lead, whereby he governs the affairs of the people both domestically and externally according to Shariah.

No one is permitted to assume the Khilafah (Caliphate) through mere seizure of power (ghalabah), hereditary succession (wilayat al-ahd), or any other means. The Bay'ah, which Islam legislated as the method for appointing the Khalifah (Caliph), affirms that authority belongs to the Ummah.

However, this method was not accompanied by detailed instructions on how it should be carried out. Thus, the form and

manner of implementation differed among the Khulafaa Rashidun (Rightly-Guided Caliphs) (ra), while the Companions (ra) has unanimous consensus on the legitimacy of each of their pledges of allegiance.

In our present time, various styles and means can be adopted to implement the selection and pledge of allegiance to the Khalifah (Caliph). For example, the Ummah may be represented by elected delegates through ballot boxes, who would be the ahl al-hall wal-'aqd (people of authority and decision) or the Council of the Ummah. Alternatively, the Ummah may directly carry out the selection itself through elections. A third possibility is to split the process between the Ummah and its representatives: the Council of the Ummah would shortlist the candidates, and then the Ummah would choose one of the nominated candidates through direct voting.

And among the examples of the difference between the method (tareeqah) and the means and styles (wasa'il wa asalib) are:

The political structure working to resume Islamic life is commanded to address society and politically struggle against the rulers. These are binding Shariah rulings of the method that fall under the method of establishing Islamic life, as the Prophet (saw) mandated this in accordance to the text of the Noble Qur'an. However, the Shariah legal evidences did not specify detailed procedures for public Dawah and political struggle, so it

is permissible to choose lawful means and styles that ensure the implementation of these two duties.

The Prophet (saw) in Makkah employed multiple styles, including standing on a mountain to address the people, organizing processions through the neighborhoods of Makkah, speaking to people in markets, gathering places, and in front of the Kaaba. In our time, public addresses, lectures, conferences, satellite channels, radio broadcasts, the internet, publishing books, magazines, leaflets, marches, and conferences can all be used. These are all permissible means and styles that can be employed to fulfill the Shariah of addressing society and engaging in political struggle.

In summary, Islam is an ideology composed of both an idea and a method. The idea refers to the creed (aqeedah) and everything related to it, thoughts, information, and the Shariah rulings that stem from it which regulate human behavior as a human being.

As for the method, it consists of the Shariah rulings that explain how to implement these solutions in real life, in order to establish a society that lives an Islamic way of life. It also outlines how to spread the ideology throughout the world to bring the rest of humanity into the Islamic society, and how to preserve, safeguard, and defend the ideology.

As for the means and styles, they are the permitted things and actions that Muslims may adopt as ways to implement rulings for which the Shariah has not specified a particular method of execution. It is not obligatory to adhere to a specific

style or means; rather, it is permissible to choose what is most suitable, easiest, and most effective among them for implementing the Shariah rulings provided that they are not substitutes for the rulings of the method, and that there is Shariah evidence indicating their permissibility. Allah (swt) says, ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ “Say, O Prophet, “If you sincerely love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.”.” (TMQ Surah Ali Imran 31).

Prerequisites for Political Understanding and Policymaking (Part 2)

“Political Information, Following the News”

Luqman Harzallah

Since political analysis is based on understanding rather than imagining, it is essential to obtain a volume of necessary information to achieve that understanding. The information required for political understanding is of two types. The first type is the news about current events, and the second type is the information related to and surrounding these events. This second type is what we refer to as political information.

Political Information

Political information refers to the information connected to and surrounding an event, including its historical context, political geography, the people involved, the countries effected by the event, and their mutual relations. This information is not approached theoretically. Instead, only the aspects relevant to the political dimension are considered.

The political information related to the event is as follows:

First: Political Geography

A country's location, geographical features, and resources influence its politics, and therefore play a role in understanding

the political events related to that country. A state that is geographically open to global trade routes is positioned to establish relations with countries around the world, which in itself is a factor that can help it become a major power. A country located near key geographical features, such as straits and maritime routes, can use its position to influence those passing through the area, and to accumulate wealth. If a country possesses significant resources such as oil, gold, rare earth minerals, or uranium, its potential for wealth and influence is high. Similarly, rough, hard terrain within a country can enhance its ability to defend itself, and so on.

Second: History

Global issues often have historical dimensions that cast their shadow over current events, or current events emerge by invoking the historical memory they carry. For example, when examining the relationship between Europe and Russia, one must note that it is a relationship marked by hostility, a hostility rooted in history. Russia has been invaded three times from its western front by European powers, which contributes to this historical enmity.

Third: Characteristics of Peoples

A country's general political orientation is not separate from the traits of its people. For example, if a people lack the quality of taking responsibility for others, and tend to focus solely on their own affairs, then their state's policies will lean more toward defense rather than offense or expansion. Therefore, it is essential to pay attention to the characteristics of peoples when engaging in political analysis.

Fourth: The International Scenario

This refers to the structure of relationships between countries around the world. The countries that influence the international scenario are those with foreign policies capable of impacting other nations. When one or more powers emerge with the means to influence global affairs, they become the most capable of shaping this structure of relations, thus defining the international scenario. The country that succeeds in shaping the international scenario is considered the leading power in the world, and it is essential to identify this state.

Since an event may occur in a country other than the leading one, it is necessary to understand the reality of the country directly involved in the event, as well as its relationship with the world's leading power and the nature of that relationship. Neglecting the international scenario or isolating events from the leading global power narrows one's perspective and results in a flawed understanding, reducing a global event to a mere local incident.

For example, a coup took place in Niger in 2010. It is well known that Niger was under French influence and exploited by France for uranium extraction. The coup overthrew France's agent, Mamadou Tandja. At the time, Niger was a subordinate state to a major power, France, while the leading power in the world was the United States, which was seeking to undermine France's influence in Africa. When we examine American statements, we find that they placed the blame on Tandja, did not call for his reinstatement, nor for dialogue between the coup leaders and the ousted president. This information points to the conclusion that the United States was behind the coup.

Fifth: Political Projects Related to the State Involved in the Event

For instance, when conflict erupted in Sudan in 2023, understanding the international scenario, and Sudan's relationship with the world's leading power is important, but not sufficient. One must also examine the political projects designed for Sudan. A historical project immediately comes to mind: the plan to divide Sudan, which dates back to the British colonialist rule, where administrative divisions were structured in a way that would facilitate future partition. This project is agreed upon in Western circles.

Another, more recent project is Europe's attempt to bring Sudan under its influence through the push for civil rule, a project that exploited the Sudanese revolution against Omar al-Bashir to advance its goals. It would be incorrect to ignore these political projects when analyzing such events. Without recognizing them, the analysis would lack depth, and take an entirely different, and potentially flawed, direction.

Sixth: Immediate Circumstances

When an event occurs in a country or region, and the international scenario is understood, as well as the relationship between the state involved in the event, and the world's leading power, and if there is no direct political project related to the state carrying out the event, then one must consider the immediate circumstances.

For example, when the United States revived its alliance with Australia, India, and Japan in 2017, and it was known that the US had no specific political project for any of these countries individually, but this alliance was revived during the same period when the US had launched a project to contain China, initiated during Donald Trump's first presidential term and continued thereafter, then the mind must turn to that project as the

relevant immediate context. Thus, it becomes clear that the revival of this alliance occurred within the framework of the US effort to contain China.

Seventh: The Individuals Directly Involved in the Event

Since politics is shaped by individuals, it is essential to examine those directly involved in the making of events. By understanding the inclinations of these individuals, one can discern the direction in which the event is headed.

For example, during the 2023 war on Gaza, the Prime Minister of the Jewish entity was Benjamin Netanyahu. At that time, we were aware of the international context and the immediate circumstances. However, it is also necessary to take a closer look at who Netanyahu is. We find that he has strong ties to AIPAC in the US and receives support from them. He is also connected to Trump's Republican camp, which was fiercely competing against then-President Joe Biden, in what was an election year in the US.

Netanyahu had a political agenda for the Jewish entity, that contradicted the American two-state solution. He actively worked to maintain the separation between Gaza and the West Bank. Additionally, he faced corruption charges in court. With all this in mind, we can understand why he obstructed ceasefire and prisoner exchange deals that the US was trying to implement. Had another figure, one of America's strongly loyal men in the Jewish entity, been Prime Minister instead, the state's behavior would likely have been different.

Eighth: The Beneficiaries of the Event

Studying who benefits from an event can be useful, but it requires supporting evidence from other sources, to truly

understand the reality of the situation. This is because when an event occurs, multiple parties may benefit from it some may have planned it, while others may have had no involvement in the planning. Therefore, if one's understanding is based solely on identifying who benefits, the resulting analysis becomes unreliable, and cannot be depended upon.

These are the types of information necessary for political understanding, and we will explore some of them in more detail.

Following the News (Mutaabia tul-Akhbar)

We mentioned that political understanding requires information in order to be produced. This information includes both the following of current events and political information. Following the news should not be a matter of casual browsing, but rather a deliberate and purposeful tracking of developments.

The word “mutaabiah” (following, following-up, pursuit) in Arabic language implies connecting what came before with what comes, after just as pursuit footsteps requires knowing the first step, and then following it to the next. The same applies to following the news, which involves listening to and reading news reports. Following the news means following all news both important and seemingly trivial and making the effort to search for useful information. A seemingly unimportant report might contain information connected to a key event, or it might not. Since the observer doesn't know when or where the useful piece of information will appear, they must diligently search through the news to uncover it.

A person following the news may either search for a specific piece of information they believe likely exists, or they may search for any potentially useful information. The information that is presumed to exist arises in the mind, when there is an

incomplete picture of an event, and a certain missing angle is needed to complete that picture. In this case, the search becomes targeted and specific. However, when the image in the mind is still initial, or not yet fully formed, one must search broadly for any important information, even if its features are not yet clear. Once found, its importance will be recognized by its nature.

There are political pieces of information that speak directly about the event itself, and there are those that relate politically to the event, such as information about the individuals involved, the political project connected to the event, or the immediate context surrounding it. These are the types of information that must be gathered. On the other hand, information not falling within these categories, like emotional stories or dramatized narratives aired by media outlets merely to attract viewers, must be disregarded.

The news followed by a political researcher may come in various forms: a direct report on the event and its related developments, an article describing the event and its connections, or an opinion piece in which a writer expresses their personal view of the event. Here, it is essential for the political analyst to distinguish between what must be taken from this content and what should be disregarded.

Listening to or reading a news piece must be followed by an intellectual operation of classification, whether it is information to be retained or discarded. The information to be kept is that which is directly connected to the event. Any information unrelated to the event, as well as any analysis or opinion, must be left aside. This is because a political analyst must construct their own analysis independently, and must not rely on someone

else's interpretation. An opinion writer may not necessarily share the same political concepts as the analyst. In fact, many analysts base their views on assumptions, speculation, or mere logic, some even intentionally mislead, while others let their biases toward one side of the event, or emotional responses, influence their perspective.

Therefore, straightforward news reports and descriptive articles are more valuable than opinion pieces. However, opinion articles may still contain valuable pieces of information that the writer may have obtained, which is why they remain part of the news sources worth following, though with lower priority compared to direct news reports and analyses.

As for the sources from which a political analyst draws news and articles, they must be reputable news channels and credible newspapers that is, sources known for verifying their reports. However, a political analyst must never accept what these sources present with blind trust. They must always remember that their goal is to search for useful information, which may or may not be found in these sources.

It is also essential to pay attention to the biases of these channels and newspapers. Right-leaning publications tend to present news with a right-wing slant, and the same goes for left-leaning outlets. A single piece of information may be reported by both sides, but each will frame it differently. The analyst must not fall into the trap of biased linguistic framing.

Attention must also be given to the author of the article. Some writers and journalists are clearly connected to the event, or its key figures, and show a strong commitment to the accuracy of their reporting. These writers deserve more attention than others, when it comes to reading their articles and news pieces.

A political analyst must also follow everything issued by those directly involved in the events or affected by them. For example, if an event takes place in the Middle East and the US Secretary of State holds a press conference about it, the analyst must listen to that press conference. The same applies to statements from the President of the United States, the National Security Advisor, the White House spokesperson, and others involved in shaping the event, especially considering that the United States is currently the leading power in the world, and maintains broad control over the Middle East.

At times, we may encounter contradictions between the statements made by officials, or between their words and their actions. To resolve this dilemma, it is essential to distinguish accurate information from misleading statements. This can be done by examining the context in which each statement is made. For example, if the US president makes two seemingly contradictory statements, one may be intended for the domestic audience while the other is directed toward the issue or event itself. When each statement is placed within its proper context, it becomes easier to determine which is accurate and which is misleading.

Additionally, it is necessary to compare the verbal statements, with actual actions on the ground. This is to analyze them in light of the available information about the event, and the objectives set by the state issuing the statement, with regard to that specific event or region. If a statement aligns with the broader political project, while the action contradicts it, then the statement is likely truthful, and the action may be intended as a deception. Conversely, if the action aligns with the project, while the statement does not, then the action is truthful and the

statement is misleading. In short, news cannot be separated from the overall context or the broader picture surrounding it.

Deception occurs in actions just as it does in words, and recognizing it is one of the essential skills a political analyst must possess. A disbelieving (non-Muslim) politician may lie in order to deceive, but a Muslim politician does not lie. Instead, he may use deliberate ambiguity phrasing things in a way that suggests something close in meaning, while actually intending a more distant meaning, or even a deeper, concealed meaning.

For example, the Messenger of Allah (saw) would sometimes send a military expedition in a direction different from its true target. Once the expedition reached a point where the enemy felt secure, and assumed they were not the intended target, the expedition would then redirect itself toward the actual objective. The same principle applies in political actions as it does in military operations.

Following the news, selecting what is accurate, and extracting what is useful, is a matter that requires practice and experience, until the skill is developed and the process becomes easier for the one who possesses it. **(To be continued)**

Financial Thought in Islam Compared to Capitalist and Socialist Financial Thought (Part 1)

Ahmad Al-Amin – Iraq

The financial and economic system reflects the philosophy of the state, which is the ideology in which the state believes. The world has known two main ideologies, capitalism and socialism. Some countries have adopted socialist thought, while others have adopted capitalist thought (ideas). As a result, each country developed its own financial, economic, political, and social system derived from one of these two ideologies. As is well known, the goal of these ideologies is to find solutions to human life's problems and to address them, including economic and financial issues, in order to achieve happiness and prosperity for societies each in its own way.

The most prominent feature of the capitalist solution is its reliance on private ownership, individual freedom, and the free market system. Capitalism has gone through several stages, and faced major challenges, such as the 1929 crisis known as the Great Depression, which undermined the foundations of the system at the time, particularly its conventional theory based on non-intervention by the state. This theory failed that test, resulting in a shift from conventional financial thinking to a model of state intervention.

As for the socialist system, it is characterized by reliance on social ownership of the means of production, significant state intervention, and comprehensive central planning. This system ultimately failed after seventy years of implementation, marked

by the collapse of the socialist bloc and the disintegration of the Soviet Union between 1989 and 1991.

The Evolution of Financial Thought

The financial system of a state reflects its political philosophy and the surrounding economic and social ideologies it upholds. The state's philosophy is based on a specific viewpoint toward human life, through which it defines the rules of conduct and the social, legal, and economic framework for society.

The financial system is considered one of the tools through which the state achieves its political, economic, or social objectives. Therefore, the financial system, or public finance, varies from one state to another, and even within the same state from one period to another, depending on its economic conditions. Financial thought is closely linked to economic thought, as it is considered a part of it, which means they share the same stages of development. These stages correspond to the phases of the state's evolution and reflect its political, economic, and social philosophy. The main stages are as follows:

1- Conventional Financial Thought, or the Theory of the Neutral or Night-Watchman State (German *Nachtwächterstaat*)

2- Modern Financial Thought.

Section One

Conventional Financial Thought – The Theory of the Neutral or Night-Watchman State (German: *Nachtwächterstaat*)

We must first discuss the conventional economic theory before addressing financial thought, as the latter is a reflection of the former.

The conventional theory is based on Laissez-faire: absolute freedom of ownership, freedom of production, and freedom of consumption, with the price mechanism functioning to achieve equilibrium between supply and demand ([1]).

Individuals enjoy the freedom to own both consumer goods and means of production, and to use this ownership as they wish. Capital owners are free to invest their money in any way they choose, to produce goods and services, and to determine the conditions under which they purchase the machinery or materials they need. Freedom of production is matched by freedom of consumption. No individual is prevented from spending their income as they please, or from choosing the types of goods on which to spend it. Individuals compete with one another in pursuit of material gain, producers compete to increase, improve, and innovate in production and to capture markets, while consumers compete to acquire the goods they need ([2]).

Individuals must be free to work according to what their self-interest dictates, to pursue the professions they choose, to move wherever they wish, and to dispose of their property as they please. The state should neither hinder their activities nor assist them. This is the natural law of individual rights what is referred to as Say's Law and Adam Smith's principle of "laissez-faire, laissez-passer" ("let do, let pass"), which holds that the world runs by itself ([3]).

The conventional theory assumes a world of full employment and rests on two fundamental pillars:

First pillar: Supply creates its own demand, meaning that every supply is met with an equal amount of demand. Every good offered in the market generates a corresponding demand, and

every demand that appears in the market results in the necessary supply to meet it.

Supply is continuously equal to demand. This equality between total supply and total demand is based on the idea that income which is not spent on consumer goods, is necessarily spent on capital goods that is, on investment ([4]). In other words, all savings are automatically transformed into investment spending, and therefore cannot cause a shortfall in total demand.

The theory assumes a dynamic world in which money does not play an autonomous role; it is merely a medium of exchange. The general price level remains stable, and there are no widespread risks resulting from changes in the value of money. As a result, there is no tendency toward hoarding, and all savings are converted into investment ([5]).

Second pillar: The conventional theory assumes a state of full employment, where supply tends toward full utilization of resources. Unemployment occurs when the supply of labor exceeds its demand, leading to competition among workers, which causes real wages to decrease. This reduction in wages increases producers' profits, which in turn leads to greater demand for labor as producers compete to hire workers.

Thus, economic activity ultimately absorbs all workers. According to this theory, unemployment is temporary and incidental, and it quickly disappears as a result of wage reductions ([6]). At the level of full employment, equilibrium in the national economy is achieved automatically ([7]).

The summary of the classical or conventional economic theory is as follows:

1- The state must not intervene in the economic sector, as long as the private sector alone is sufficient to drive economic progress, because state intervention would harm economic equilibrium.

2- Under the night-watchman state, the role of the state is limited to ensuring external security, maintaining internal order, and undertaking projects and activities that the private sector is unwilling to carry out.

3- Ensuring the flexibility of wages and prices, including the interest rate, as it helps achieve a balance between savings and investment in society.

If savings increase, economic forces will lower the interest rate, which in turn reduces the incentive to save, since according to classical theory interest is considered a component of savings. Likewise, ensuring wage flexibility by avoiding state intervention or conventional regulations helps reduce unemployment, if it exists, by lowering wage levels ([8]).

As for the financial foundations of conventional thought, in the field of public expenditures:

In conventional thought, the scope of public finance was limited to a purely financial purpose, namely, obtaining public revenues to cover public expenditures. These public expenditures had to be financed by distributing their burden fairly among the people ([9]), meaning that each individual's sacrifice should be equal to that required of others.

The conventional view defined public burdens as the price paid for the security the state provides to individuals. Public spending was expected to be kept to a minimum, based on the belief that the state is a poor manager, unlike the individual, who

is seen as more competent in providing services and engaging in production.

Conventional thought prioritized public expenditures over public revenues, in both planning and budgeting, meaning that public spending determined the amount of revenue needed. This principle was easier to apply due to the state's broad authority to collect revenues and its limited spending needs, as its role was restricted to internal and external security ([10]) and a few projects that individuals were either unable or unwilling to undertake.

As for the principle of budgetary balance:

In conventional financial thought, the principle of budget balance means aligning the state's expenditures with its regular revenues. Balance is achieved by ensuring that expenditures consistently and periodically match tax revenues. This principle is seen as a goal that must be pursued under all circumstances. It serves as a tool for sound financial management, acts as a constraint on the expansion of state activity and the imposition of additional burdens on the public, and ensures continued balance and confidence in the state's finances. It also helps maintain economic and monetary stability and supports increased production ([11]).

As for new monetary issuance, printing money, conventional financial thought opposes resorting to it, as it leads to inflation. This is because when it is used to finance consumption expenditures, it injects additional money into the market without a corresponding increase in the supply of goods and services resulting in inflationary price rises. ([12]).

For this reason, conventional economists opposed budget deficits and their financing through borrowing or new money issuance. They also opposed, as mentioned earlier, budget surpluses where revenues exceed expenditures because this means diverting money from its natural course, withholding it, and rendering it inactive. It would be better for such funds to remain in the hands of individuals who could invest them in ways that increase production and societal welfare. Therefore, the state must uphold the principle of budget balance and strive to achieve it at any cost.

As for taxes in conventional thought:

Conventional economists emphasized that taxes should not negatively affect savings; rather, they should help increase them. Therefore, taxes should have a low rate. For this reason, conventional thought preferred consumption taxes, as they lead to an increase in savings ([13]).

The worst types of taxes, according to this view, are those levied on income or capital, as taxing capital leads to its gradual depletion. In this school of thought, taxation is merely a financial tool for distributing the financial burden among individuals, without serving any economic or social objective.

For this reason, the theory prefers indirect taxes i.e., consumption taxes over direct taxes, such as taxes on savings ([14]). The purpose of taxation should be solely to generate revenue to finance expenditures, and only to the most limited extent. Taxation should not interfere with the automatic functioning of the market or alter the financial positions of taxpayers as determined by market forces. This is known as the principle of tax neutrality ([15]), which is tied to the role of the night-watchman state. Conventional thought assigns the state

specific functions, beyond which it must not go, otherwise, it would be considered a violation of its neutrality, an unwarranted intervention, and a harm to the public interest.

In summary, regarding the conventional theory:

The conventional financial theory is a reflection of the conventional economic theory, a theory that denied any role for the state in the economic life of society. As a result, the public budget was not assigned any economic or social dimensions, and its objectives were limited solely to the financial aspect.

For this reason, it gave priority to public expenditures over public revenues, emphasized reducing the public budget and maintaining its balance, preferred taxes on consumption over taxes on savings, and upheld the principle of tax neutrality.

Conventional capitalism faced major challenges, as the capitalist world experienced numerous economic crises during the 18th, 19th, and 20th centuries. England, for example, went through crises in the years 1788, 1793, 1810, 1819, and 1825. Similar crises also occurred in the United States, Germany, France, and other European countries, and continued in the years 1857, 1859, 1866, and 1873.

However, the greatest challenge to conventional capitalism was the global financial crisis of 1929, which was one of the consequences of World War I. The capitalist economy was hit by a devastating crisis that shook its foundations and destroyed its means of production, resulting in massive unemployment. After the crisis began in the United States, it swept through all capitalist countries except for Russia and Japan. This was because the socialists in the Soviet Union were steering their economy

toward stability and rapid growth by implementing the first Five-Year Plan for the years 1928–1932 ([16]).

This crisis brought about a widespread decline in prices, a downturn in business activity, massive unemployment, bankruptcies, and a devaluation of currencies. It had profound repercussions on the organization of production and trade.

The crisis was so severe and far-reaching that it was not merely a temporary phase caused by overproduction or one of the cyclical shocks that disrupt economic activity every seven to ten years. Instead, it was a systemic crisis—one that struck at the very foundations and principles of the conventional capitalist system itself ([17]).

For this reason, the ideas began to shift toward the necessity of state intervention to prevent the collapse of the capitalist system itself. These ideas left a lasting impact on the direction of fiscal and economic policy, leading to increased government intervention. As a result, the economic and social role of public finance became firmly established.

As a result of this global crisis, voices grew louder demanding that the state intervene to address the catastrophic outcomes and to save the capitalist system from complete collapse. One of the key reasons that compelled the state to participate in the production process was the tendency of the economy toward instability when left unchecked. Free competition could not function automatically without regulation ([18]).

Moreover, the laws of the conventional school did not lead to a fair distribution of income and wealth. The capitalist model of growth produced severe social disparities.

The increasing size of public expenditures, and the shift in their nature, also led to the search for additional financial resources. Wars were a major factor behind the rise in expenditures, which was accompanied by an increase in taxes and borrowing. The costs of war, and the need to finance them, revealed the broad potential of progressive taxes on income and inheritance. This paved the way for the use of taxes and loans to achieve social objectives ([19]).

The conventional theory failed to address this crisis and proved incapable of providing solutions to the economic turmoil faced by capitalist systems in the second decade of the last century. As a result, a new theory emerged in the 1930s: Keynesian theory, which emphasized the necessity of state intervention in economic life, the expansion of its role, and the end of its neutrality. This marked the beginning of a new phase the era of modern financial thought or the theory of the interventionist state, which will be discussed in the second section of this chapter.

Section Two

Modern Capitalist Thought – The Theory of the Interventionist State

Modern financial theory views state intervention in the economy as essential, calling for an expanded role for the state and an end to the neutrality that characterized conventional theory up until 1929. This is because economic equilibrium cannot occur automatically.

While modern economists agreed on the need for state intervention, they differed in how far that intervention should go. Some most notably Keynes called for state involvement in

specific areas, where the state would act as a guide for other economic activities, using its financial and economic tools.

Others among modern thinkers went further, advocating for financial planning, and a broader state role, including the ownership of the means of production, thus allowing the state to direct the entire national economy in terms of both production and consumption. These were the advocates of socialism ([20]).

Therefore, we will first discuss modern Keynesian theory, and secondly, financial thought in the socialist system.

First Interventionist Theory: The Keynesian Theory:

John Maynard Keynes (1883–1946) asserted that capitalism, upon entering its final stage, had lost its original competitive nature, and could no longer be self-regulating or automatically balanced. Therefore, it had to be consciously controlled and directed ([21]). Keynes effectively dismantled the idea of the “invisible hand” and called for the necessary intervention of the state in economic life to achieve equilibrium.

We must examine the assumptions of Keynesian theory in order to understand the foundations of interventionist financial thought.

Keynes opposed the conventional theory on three fundamental grounds ([22]):

1- The claim that general equilibrium occurs automatically, without the need for government intervention in economic activities.

2- The belief that supply can automatically, or independently, achieve equilibrium at the highest levels of full employment for all factors of production.

3- The assertion that money is a neutral factor in economic operations and therefore has no impact on those operations themselves.

Keynesian economic theory sparked a revolution in the world of capitalist economic thought, and played a pivotal role in addressing the 1929 crisis. It brought an end to the conventional theory, which had failed to resolve the crisis.

The foundations of modern financial thought, or interventionist finance, are as follows:

First Foundation: The Role of the State in Economic Activity

As a result of the divergence between conventional and modern economic theories, financial thought also developed accordingly. Given the failure and inadequacy of the conventional theory, it became both necessary and essential for the state to intervene in economic life. This led to a growing importance of the state budget and its instruments, revenues and expenditures, as the state began to play an active role in all areas of the economy.

Production within each country was no longer left solely to individual initiative. Governments gradually began intervening in economic life not only to regulate working conditions, but also to control prices, interest rates, the distribution of raw materials, and production itself. In many cases, governments did not hesitate to replace private initiative to manage certain essential services and key industries ([23]).

Once it became clear that the market mechanism, and price system, were incapable of achieving full employment of economic resources, and that individual decisions by producers and consumers could not fulfil that goal either, it became necessary for the state to intervene using its fiscal policy to

stimulate or restrain effective demand, depending on the economic conditions ([24]).

Through its fiscal policies, both spending and taxation, the government can address imbalances in effective demand and achieve economic equilibrium. If effective demand decreases (as in a recession), the government compensates by increasing public spending and reducing taxes until demand rises to the level of full employment.

Conversely, if effective demand exceeds the level of full employment (as in a case of inflation), the government reduces public spending and increases taxes ([25]).

For this reason, it became unacceptable for the state to remain neutral, as conventional theory had advocated. Thus, interventionist capitalism replaced conventional capitalism.

Second Foundation: Achieving General Economic Equilibrium Instead of Budgetary Balance

Conventional theory focused on balancing the budget from an accounting perspective, that is, ensuring that state revenues matched expenditures. It viewed financial issues in isolation from the broader economic life of society. Budget balance was considered a primary goal of fiscal policy, and as the state was seen as neutral, it was not permitted to deviate from this principle by resorting to borrowing or the issuing of new money ([26]).

However, with the emergence of economic crises and the collapse of this theory in light of new economic conditions which proved that economic equilibrium does not occur automatically. National economic equilibrium replaced budget balance as the state's new objective. Keynes' experience demonstrated that

fiscal policy is meant to achieve economic equilibrium, as the economy does not always balance at full employment.

In cases of recession, effective demand falls below equilibrium, and the state must abandon the idea of a balanced budget, and deliberately run a deficit, by increasing expenditures beyond revenues, and financing the gap through public borrowing or issuing new money to reach full employment equilibrium ([27]).

In contrast, during inflation when effective demand exceeds the level of full employment, the state generates a budget surplus by increasing revenues, reducing expenditures, or both, in order to restore balance.

Thus, restoring the economy to full employment is enough to rebalance the budget, due to increased tax revenues, or reduced public spending. Therefore, the budget and its fiscal tools, taxes and expenditures, are no longer just instruments to generate revenue and cover spending, but have become responsible for achieving balance:

Economically, by reaching full employment equilibrium,

Socially, by ensuring stability and “social justice” through raising the living standards of the poor, via redistribution of national income.

Second Interventionist Theory: Financial Thought Under the Socialist System

The development of financial thought varies according to the evolution of a society’s economic thinking. Therefore, the financial system differs depending on the prevailing economic and social systems. As is well known, the evolution of financial

thought has been a result of the transformation of the state's role from a night-watchman state to an interventionist one.

However, this development did not stop there. It extended further, transforming the state, from merely an interventionist force aimed at maintaining economic and social balance, into a productive and distributive state, that takes on the responsibilities of production and distribution according to an economic plan.

The fundamental differences in the financial system between capitalism and socialism stem from the differences in the countries' economic and political systems, as well as from the distinct nature and roles of the socialist state versus the capitalist state.

The socialist economic system is based on two main pillars ([28]):

1- Social, collective ownership of the means of production

The socialist economic system is based on the social ownership of the means of production, achieved by eliminating private ownership and dismantling the power of the class that possesses these means. This form of ownership serves as the economic foundation for the dominance of the working class, the toiling masses to achieve their goals by establishing a new economic system marked by social relations in which no individual exploits another.

Ownership in the socialist system takes various forms: state ownership (the public sector), cooperative ownership, and private ownership (in a limited sense). As a result of this structure, the primary levers that control the national economy lie in the hands of the state. The socialist state plans and directs

the entire process of production, distribution, and consumption of goods, products, and services with the aim of fulfilling public needs.

It carries out its economic function based on the principle of social ownership of the means of production, coordinating the national economy to serve its economic, political, and social goals in order to ensure a happy and secure life for all segments of the population ([29]).

2- Organization of the National Economy and Central Planning.

The national economy in socialist countries is managed on the basis of comprehensive economic plans, which determine the development of production and consumption.

This planning encompasses all aspects of the country's economic and social activity and involves all economic and administrative institutions. Resources and their uses are planned in advance for each economic and administrative unit.

In addition to national economic plans for the entire country, there are also local plans at the provincial level and sub-plans for other sectors and agencies ([30]).

It is a comprehensive planning system that covers all aspects of societal life. Central planning means centralized direction and control over capital accumulation rates and the general principles guiding economic growth trends ([31]).

It is a method for organizing economic activity to achieve specific goals within a defined time period, by making full use of the community's resources.

The goal of socialist states in adopting central planning is to bring about necessary, long-term transformations in the economic and social structure, generating an order that ensures justice in income distribution, equal opportunities for all, and limiting capital, both as an economic power, and as a tool of influence over the country's public policies.

The social ownership of the means of production, central planning, and the state's role in production and distribution according to national plans have made public finance in socialist states closely intertwined with the national economy.

It plays a significant role in production and distribution relations as well as in economic processes.

The role of the state is no longer limited to achieving economic and social balance as in the interventionist state but also includes direct involvement in production and distribution.

As a result, the foundations of the financial system in a socialist state differ fundamentally.

To be continued...

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Gardens of Paradise: Abu Ubaidah Aamir ibn Abdullah ibn Al-Jarrah (ra), the Trustworthy of this Ummah

Abdul Mahmoud Al-Amri – Yemen

Abu Ubaidah Aamir ibn Abdullah ibn Al-Jarrah Al-Fihri Al-Qurashi (40 Before Hijra/584 CE to 18 After Hijrah/639 CE) was a Companion (ra) of the Prophet (saw), a Muslim commander, and one of the ten Companions (ra) who were given glad tidings of Paradise. He was among the first to embrace Islam. The Messenger of Allah (saw) gave him the title “The Trustworthy of this Ummah,” saying, **إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَنَا أَيْتُهَا الْأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ** “Every nation has a trustworthy one, and the Trustworthy One of this Ummah is Abu Ubaidah.” [Bukhari]

The Status of Abu Ubaidah (ra) in Islam:

Abu Ubaidah (ra) is considered one of the prominent figures in Islamic history and is held in high respect and esteem by Muslims. He was one of the commanders of the Muslim army in As-Sham, and played a major role in its conquest. He was wise in his leadership and held a great position among the Muslims in the region. He was abstemious and devout, loved doing good, and gave to people whatever he could. He died in As-Sham due to plague, and his death was a tragedy for the Muslims. He remains

a symbol of wisdom, abstention (zuhd), and piety in the history of Islam.

The Islam of Abu Ubaidah (ra):

Abu Ubaidah (ra) embraced Islam in the early stages of the Islamic Dawah. He migrated first to Abyssinia and then to Madinah. He participated with the Messenger of Allah (saw) in the Battle of Badr, and all the other battles. He was among those who remained steadfast on the battlefield, when the Muslims were surprised by the attack of the mushrikoon on the Day of Uhud.

Abu Ubaidah Aamir ibn Al-Jarrah (ra) was among the early reverts to Islam. He embraced Islam at the hands of the Companion Abu Bakr As-Siddiq (ra), who would carefully choose those he saw as wise and mature to invite to the Deen of Islam. Among these individuals was Abu Ubaidah (ra), in whom Abu Bakr (ra) saw purity of heart and sound judgment. Motivated by this, Abu Bakr (ra) invited him to Islam.

Abu Ubaidah (ra) quickly responded to his Dawah, and soon after, he went along with Abu Bakr As-Siddiq (ra) and a group of others including Abdur Rahman ibn Awf, Uthman ibn Maz'oon, and others to the Messenger of Allah (saw), who then spoke to them about Islam and its teachings. They all embraced Islam together at the same time.

At that point, the Prophet (saw) had not yet entered the House of Al-Arqam ibn Abi Al-Arqam. Abu Ubaidah (ra) was twenty-five years old at the time, an age of full intellect and maturity.

Abu Ubaidah ibn Al-Jarrah (ra) faced the same rejection and harm that other Muslims endured during the early days of the Dawah to Islam. He made Hijrah with the Companions (ra) to Abyssinia during the second migration. When he learned that the Messenger of Allah (saw) had secured the Bayah from the Ansar, he returned to Makkah. After that, he made Hijrah with the Prophet (saw) and the Companions (ra) to Madinah. He stayed with Kulthum ibn Al-Hadm, and the Prophet (saw) established a bond of brotherhood between him and Muhammad ibn Maslamah (ra).

The Story of Abu Ubaidah's Jihad and Bravery:

Abu Ubaidah (ra) was known for his bravery and love of Jihad. The Prophet (saw) used to refer to him as "the Strong, the Trustworthy." Abu Ubaidah participated in all the battles and expeditions alongside the Messenger of Allah (saw), never missing a single one. He was appointed as a commander of military detachments during the Prophet's time due to his military intelligence and successful leadership.

Abu Ubaidah (ra) continued his fighting and bravery during the era of the Khulafaa' Rashidoon (Rightly-Guided Caliphs). He took part in the Wars of Apostasy and the battle against Musaylimah the Liar. He was one of the commanders of the Muslim armies sent to conquer As-Sham. He participated in the Battle of Ajnadayn, the Battle of Al-Samawah, and Marj Al-Saffar.

During the Khilafah (Caliphate) of Umar ibn Al-Khattab (ra), Umar appointed Abu Ubaidah (ra) as the commander in place of Khalid ibn Al-Walid (ra) for the conquest of Damascus. Victory was

granted to the Muslims, and Abu Ubaidah made a peace treaty with the people of the city, agreeing to leave them half of their properties and churches.

The Incident of Removing the Two Rings That Entered the Face of the Messenger of Allah (saw) on the Day of Uhud:

It was narrated that during the Battle of Uhud, the Messenger of Allah (saw) fell, and two rings from his helmet, a metal headpiece worn under the turban, became embedded in his noble cheeks. Abu Ubaidah (ra) was present, as he was one of the Companions who remained steadfast until the end of the battle. He proceeded to remove the two rings from the face of the Messenger of Allah (saw) using his teeth. In doing so, his own teeth fell out, and he became a person with broken front teeth. However, this only increased his beauty and grace, and none was more handsome than Abu Ubaidah (ra) with his broken teeth.

The Piety and Humility of Abu Ubaidah (ra):

The Companion Abu Ubaidah (ra) was humble, and leadership or commanding armies never made him arrogant or proud. It is narrated that he once said, "O people! I am a man from Quraysh, and if any of you, ruddy or black, surpasses me in piety, I would wish to be in his skin."

One of the incidents that reflects his humility is when Abu Bakr (ra) sent reinforcements to support him during the siege of As-Sham and appointed Khalid ibn Al-Walid (ra) as their commander. Abu Ubaidah (ra) welcomed him warmly and, out of humility, gave Khalid his rightful position and authority.

Abu Ubaidah's Leadership over the Companions (ra), His Wisdom, and Obedience to the Messenger of Allah (saw): It was narrated that during the time of the Messenger of Allah (saw), the Muslims launched the campaign of Dhat al-Salasil on the outskirts of As-Sham. The commander of the expedition was the Companion Amr ibn Al-As (ra), who sent to the Prophet (saw) requesting reinforcements.

The Messenger of Allah (saw) chose some of the most prominent companions for this mission among them Abu Bakr As-Siddiq and Umar ibn Al-Khattab (ra) along with many other Muhajirun. He appointed Abu Ubaidah ibn Al-Jarrah (ra) as the commander over all of them.

This indicates that the Prophet (saw) saw in Abu Ubaidah (ra) the wisdom and capability to assume such a post. Abu Ubaidah (ra) responded with nothing but complete obedience and loyalty to his Prophet (saw).

During the Khilafah (Caliphate) of Abu Bakr As-Siddiq (ra), Abu Ubaidah (ra) was one of the four commanders appointed by Abu Bakr (ra) to lead the conquest of As-Sham. Later, Abu Bakr (ra) ordered Khalid ibn Al-Walid (ra) to move from Iraq to As-Sham to take command of the Muslim armies there.

When Umar ibn Al-Khattab (ra) became Khalifah (Caliph), he dismissed Khalid ibn Al-Walid (ra) and appointed Abu Ubaidah (ra) in his place. Upon this, Khalid (ra) said, "The trustworthy one of this Ummah has been appointed over you."

Abu Ubaidah (ra) successfully led the Conquest of Damascus and other cities and villages throughout As-Sham. In the year 18 AH,

corresponding to 639 CE, he died due to the plague of Amwas in the Jordan Valley, where he was also buried.

His mother:

Umaymah bint Ghanm ibn Jabir, and according to Jamharat Ansab al-Arab by Ibn Hazm al-Andalusi: Umaymah bint Uthman ibn Jabir ibn Abd al-Uzza ibn Amirah ibn Umayrah ibn Wadi'ah ibn al-Harith ibn Fihir.

Ibn Hajar reported that Abu Ubaidah's mother lived to witness the advent of Islam and embraced it.

Historical sources do not mention anything about Abu Ubaidah's activities during the pre-Islamic era (Jahiliyyah). Thus, the recording of his life begins from the day he embraced Islam. Ibn Hisham and others reported that "he accepted Islam before the Messenger of Allah (saw) entered the House of Al-Arqam ibn Abi Al-Arqam."

Al-Bukhari and Muslim narrated from Anas ibn Malik that the Prophet Muhammad (saw) said, « إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَنَا أَيْتُهَا الْأُمَّةُ » «أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ» **"Every nation has a trustworthy one, and the trustworthy one of this Ummah is Abu Ubaidah ibn Al-Jarrah"**

Ibn Hajar Al-'Asqalani commented, "The 'trustworthy one (al-Amīn) is someone reliable and commendable. Although this quality was shared by others as well, the context suggests that Abu Ubaidah (ra) possessed an extra degree of it. The Prophet (saw) specifically attributed a unique virtue to each of the prominent Companions (ra) giving each one a distinctive trait

that he excelled in over others such as modesty for Uthman, judicial wisdom for Ali, and so on.”

The occasion behind this title, as narrated by Al-Bukhari, is as follows: The two leaders of Najran, Al-‘Aqib and As-Sayyid, came to the Messenger of Allah (saw) intending to engage in mubahala (a mutual invocation of Allah’s curse upon the liars). One of them said to the other, “Don’t do it. By Allah, if he truly is a prophet and we engage in mubahala with him, we and our descendants will never succeed.”

So they said to the Prophet (saw), “We will give you what you ask of us. Just send with us a trustworthy man do not send with us anyone but someone trustworthy.” The Prophet (saw) replied, **لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقًّا أَمِينٌ** “**I will indeed send with you a truly trustworthy man.**” The Companions eagerly hoped it would be one of them. Then the Prophet (saw) said, **قُمْ يَا أَبَا عُبَيْدَةَ** “**Stand up, O Abu Ubaidah ibn Al-Jarrah.**” And when he stood up, the Prophet (saw) said, **هَذَا أَمِينُ هَذِهِ الْأُمَّةِ** “**This is the Trustworthy one of this Ummah.**”

Muslim also narrated from Anas that when the people of Yemen came to the Prophet (saw) and said, “Send with us a man to teach us the Sunnah and Islam,” he took the hand of Abu Ubaidah and said, **هَذَا أَمِينُ هَذِهِ الْأُمَّةِ** “**This is the trustworthy one of this Ummah.**”

His Abstention (zuhd): **غَيَّرَتْنَا الدُّنْيَا كُلَّنَا غَيْرَكَ يَا أَبَا عُبَيْدَةَ** “**The world changed all of us except you, O Abu Ubaidah.**” (Umar ibn Al-Khattab)

A group of narrators reported: When Umar (ra) arrived in As-Sham, the commanders and dignitaries came out to receive him. He said, "Where is my brother Abu Ubaidah?" They replied: "He's on his way." Then Abu Ubaidah (ra) arrived, riding a camel tied with a rope. He greeted Umar (ra), and then said to the people, "Leave us." So they walked together until they reached Abu Ubaidah's house. Umar (ra) entered and found nothing in the house except his sword, shield, and saddle. Umar (ra) said to him, "You could have acquired some furnishings or something (for comfort)." Abu Ubaidah (ra) replied, "O Amir ul-Mumineen, this is enough to get us to our final destination."

In a similar account from another narration: When Umar arrived in As-Sham, he said to Abu Ubaidah (ra), "Take me to your home." Abu Ubaidah (ra) replied, "What will you do at my place? You only want to make your eyes weep over me." They entered, and Umar (ra) saw nothing there. He said, "Where is your furniture? I see nothing but a coarse woolen mat, a dish, and a water skin made of leather. And you are a commander! Do you have any food?" Abu Ubaidah (ra) then stood up, went to a jawnah (a container resembling a basket or jar used for storing bread), and took out a few crumbs. Umar (ra) began to weep. Abu Ubaidah (ra) said, "Did I not tell you that you would make your eyes weep over me, O Amir ul-Mumineen? What I have is enough to get me to my final resting place." Umar (ra) responded, **عَيَّرَتْنَا الدُّنْيَا كُلُّهَا يَا أَبَا عُبَيْدَةَ** **"The world has changed all of us except you, O Abu Ubaidah."**

Al-Dhahabi commented, “Abu Dawud recorded this in his Sunan and said, ‘By Allah, this is true abstention (zuhd) not the abstention of someone who is poor and destitute.’”

Ibn Sa’d narrated from Malik that Umar (ra) sent Abu Ubaidah (ra) either four thousand or four hundred dinars and said to the messenger, “See what he does with it.” So Abu Ubaidah (ra) distributed all of it. Then Umar (ra) sent the same amount to Mu’adh ibn Jabal (ra), and he also distributed it except for a small portion, which his wife asked him to keep, saying, “We need it.” When the messenger reported this back to Umar (ra), he said, “Praise be to Allah who has placed among the Muslims those who do such things.”

His Narration of Hadith

Abu Ubaidah (ra) embraced Islam early in the Prophetic mission and possessed vast knowledge of the Qur'an and Sunnah. However, books of hadith have preserved only a few narrations from him. Sahih al-Bukhari contains no hadiths directly attributed to Abu Ubaidah (ra). Sahih Muslim records one hadith, and Jami' al-Tirmidhi also narrates one hadith.

In Musnad Imam Ahmad, there are twelve hadiths, but after removing repetitions, only seven unique hadiths remain. Musnad Abu Ya'la contains nine hadiths, six of which are the same as in Imam Ahmad's collection, and three of them are parts of one extended narration.

Thus, the total number of narrations from Abu Ubaidah (ra) amounts to eight hadiths, some of which are mursal (narrated

without the Companion) and others connected (musnad). Some of the connected chains are authentic, while others are weak.

Ulema have explained the reason for the small number of hadiths reported from Abu Ubaidah (ra) and other senior Companions (ra). Ibn Sa'd cited Muhammad ibn Umar al-Aslami who said: "The narrations from the senior Companions of the Messenger of Allah (saw) are few because they passed away before there was a pressing need for their narrations. The hadiths are more numerous from the likes of Umar ibn al-Khattab (ra) and Ali ibn Abi Talib (ra) because they ruled, and were asked questions and gave judgments.

All the Companions (ra) of the Messenger of Allah (saw) were leaders and examples to be followed, and what they did was preserved. They were consulted and they issued fatwas, and they heard hadiths and conveyed them.

However, the senior Companions (ra) such as Abu Bakr, Uthman, Talhah, Az-Zubayr, Abu Ubaidah ibn al-Jarrah, and others like them, narrated less than the younger companions, like Jabir ibn Abdullah, Abu Sa'id al-Khudri, and Abu Hurayrah.

These younger Companions (ra) lived longer lives, were more frequently consulted, and people had a greater need for the narrations, which is why most narrations and Islamic knowledge came from them and their peers among the Companions (ra) of the Prophet (saw)."

The Death of Abu Ubaidah (ra):

Abu Ubaidah ibn al-Jarrah (ra) was afflicted with the plague during the Khilafah (Caliphate) of Umar ibn al-Khattab (ra). When Umar (ra) learned of this, he feared for Abu Ubaidah's safety and sent him a letter, requesting that he come to him under the pretext of an important mission.

However, Abu Ubaidah (ra) understood that Umar's true intention was not a task, but rather a desire to save him from the disease, out of fear for his life knowing how much the Messenger of Allah (saw) loved him. It is for this reason that Abu Ubaidah (ra) declined the request, sending an apology in return.

The reason for his refusal was his adherence to the Prophet's (saw) instruction that if a plague spreads in a land, its people must not leave it. And so, Abu Ubaidah (ra) remained and eventually died from the plague of Amwas, in the region of Beisan in present-day Jordan.

The funeral prayer was led by the Companion Mu'adh ibn Jabal (ra). This took place in the year 18 AH (639 CE). At the time of his death, Abu Ubaidah (ra) was 58 years old.

His Children:

Ibn Sa'd said, "Abu Ubaidah (ra) had two children: Yazid and Umair. Their mother was Hind bint Jabir ibn Wahb ibn Dibab ibn Hujayr ibn Abd ibn Mu'ayyis ibn Amir ibn Lu'ayy. However, the children of Abu Ubaidah ibn al-Jarrah (ra) passed away early (i.e., they died young), and his lineage was cut off."

Mus‘ab al-Zubayri also stated in Nasab Quraysh, “The descendants of Abu Ubaidah ibn al-Jarrah (ra) and his brothers became extinct.”

With the Noble Quran: The Believer's Need for Steadfastness

Khaleefah Muhammad – Jordan

Allah ﷻ said, ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي﴾
﴿الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾
“Allah keeps firm those who believe, with the firm word (al-qawl ath-thaabit), in the worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.” [TMQ Surah Ibrahim 27]

The noble ayah contains three sentences. In the Arabic language, it is known that a sentence is a set of words that carries a meaning and expresses a thought. An thought is a judgment about a reality, and it becomes a concept for a person, when they understand the reality of the thought and believe it.

Thus, the Quranic verse contains three concepts that a Muslim is required to adopt: 1. Allah ﷻ granting steadfastness to the believers with the firm word (al-Qawl ath-Thabit) in this worldly life and in the Hereafter 2. Allah ﷻ leading the wrongdoers astray. 3. Allah ﷻ does whatever He wills.

Regarding **the first concept** in the first sentence, Ibn Ashur says, وَالْقَوْلُ، الْكَلَامُ. وَالثَّابِتُ الصَّادِقُ الَّذِي لَا شَكَّ فِيهِ. وَالْمُرَادُ بِهِ أَقْوَالُ الْقُرْآنِ لِأَنَّهَا صَادِقَةٌ الْمَعَانِي وَاضِحَةٌ الدَّلِيلِ، فَالتَّعْرِيفُ فِي الْقَوْلِ لِاسْتِعْرَاقِ الْأَقْوَالِ الثَّابِتَةِ. وَالْبَاءُ فِي الْقَوْلِ لِلْسَّبَبِيَّةِ. وَمَعْنَى تَثْبِيتِ الَّذِينَ ءَامَنُوا بِهَا أَنَّ اللَّهَ يَسِّرُ لَهُمْ فِيهِمُ الْأَقْوَالِ الْإِلَهِيَّةَ عَلَى وَجْهِهَا وَإِذْرَاكَ دَلَالِهَا حَتَّى اِطْمَأْنَنْتَ إِلَيْهَا قُلُوبُهُمْ وَلَمْ يُخَايِرْهُمْ فِيهَا شَكٌّ

فَأَصْبَحُوا ثَابِتِينَ فِي إِيْمَانِهِمْ غَيْر مَزْعُوعِينَ وَعَامِلِينَ بِهَا غَيْر مُتَرَدِّدِينَ. وَذَلِكَ فِي الْحَيَاةِ الدُّنْيَا ظَاهِرٌ، وَأَمَّا فِي الْآخِرَةِ فَبِالْقَائِمَةِ الْأَحْوَالَ عَلَى نَحْوِ مِمَّا عَلِمُوهُ فِي الدُّنْيَا، فَلَمْ تَغْتَرِهِمْ نَدَامَةٌ وَلَا لَهْفٌ “The word (al-qawl) means speech, and ‘firm’ (al-thabit) means truthful, without any doubt. What is meant by it are the words of the Qur’an, for they are truthful in meaning and clear in evidence. The definite article in ‘the word’ (al-qawl) denotes comprehensiveness of all firm words. The preposition ‘bi’ in bi’l-qawl indicates causation. The meaning of Allah ﷻ making those who believe steadfast through it is that Allah ﷻ facilitates for them the divine words in their proper form and enables them to understand their proofs until their hearts are reassured by them, and no doubt ever enters them. Thus, they become steadfast in their faith, unshaken, and act upon it without hesitation. This is evident in worldly life; as for the Hereafter, it is by them finding circumstances similar to what they learned in the world, so they feel no regret nor grief.”

It is clear to anyone with insight the necessity of steadfastness for the believer in this life, in the grave, and on the Day of Judgment, and his need for Allah’s granting him steadfastness, for this world is a place of trial and temptation.

Allah ﷻ says, ﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾ “**And We test you with evil and with good as trial; and to Us you will be returned.**” [TMQ Surah Al-Anbiya 35]

And He ﷻ says, ﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ﴾
**“Do the people think that they will be left to say, ‘We believe’
 and they will not be tested?”** [TMQ Surah Ar-Rum 2]

Every believer is exposed to trials from time to time, of various kinds. This is affirmed in the hadith found in Sahih al-Jami narrated by Hudhayfah ibn al-Yaman from the Messenger of Allah ﷺ, «تَعَرَّضَ الْفِتْنُ عَلَى الْقُلُوبِ عَرَضَ الْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِتَتْ فِيهِ نُكْتَةٌ سَوْدَاءٌ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَتْ فِيهِ نُكْتَةٌ بِيضَاءٌ، حَتَّى يَصِيرَ الْقَلْبُ أَبْيَضَ مِثْلَ الصَّفَاءِ، لَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ، وَالْآخِرُ أَسْوَدَ مُرَبَّدًا كَالْكُوزِ مُجَحَّيًّا، لَا يَعْرِفُ مَعْرُوفًا، وَلَا يُنْكِرُ مُنْكَرًا، إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ»
“Temptations will be presented to the hearts like a reed mat, stick by stick. Any heart that absorbs them will have a black mark put in it, and any heart that rejects them will have a white mark put in it, until the heart becomes white like a stone, unaffected by any trial of temptation so long as the heavens and the earth endure. However, the other becomes black, dusty, like an overturned vessel, not recognizing good nor rejecting evil, except what is in accord with its desires.”

Indeed, Allah even bestows His favor upon His Messenger ﷺ by granting him steadfastness so that he does not incline towards the disbelievers. Allah ﷻ says, ﴿وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ﴾
“And if We had not strengthened you, you would almost have inclined to them a little.” [TMQ Surah Al-Isra 74]

The “firm word” includes the statement of tawhid (monotheism) “La ilaha illa Allah - There is no God but Allah,” as Ibn Abbas (ra) said. It also includes the words of the Qur’an, as Ibn Ashur stated, and it encompasses everything that stems from the Islamic creed and everything built upon it, for it is the standard by which a Muslim measures every word and every action.

Describing the word as “firm” indicates steadfastness and commitment to that word, so as to produce uprightness, which Allah ﷻ commanded His Messenger ﷺ and the believers with, in His saying, ﴿فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ﴾ **“So remain steadfast as you have been commanded, you and those who have turned back with you.”** [TMQ Surah Hud 112]

Allah’s granting steadfastness to those who believe is a reality both in the life of this world and in the Hereafter.

As for **the second concept** in the verse — Allah’s leading the wrongdoers astray — Ibn Ashur says, وَيُضِلُّ اللَّهُ الظَّالِمِينَ، أَيِ الْمُشْرِكِينَ، أَيَّ يَجْعَلُهُمْ فِي حَيْرَةٍ وَعِمَايَةٍ فِي الدُّنْيَا وَفِي الْآخِرَةِ. وَالضَّلَالُ: اضْطِرَابٌ وَازْتِبَاكٌ، “And وَالظَّالِمُونَ: الْمُشْرِكُونَ، قَالَ تَعَالَى: (إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ) (سُورَةُ لُقْمَانَ: 13) Allah leads the wrongdoers astray, meaning the mushrikeen, that is, He leaves them in bewilderment and blindness in this world and in the Hereafter. Misguidance is disturbance and confusion, and the wrongdoers are the mushrikeen, as Allah ﷻ said, ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ **“Indeed, associating others with Allah is a great injustice.”** [TMQ Surah Luqman 13]”

The misguidance attributed to Allah ﷻ is in the form of allowing, facilitating, and gradually leading on, not compulsion, because Allah ﷻ holds people accountable for the deeds they perform within the domain over which they have control: if good, then it is good; and if evil, then it is evil. This is indicated by His saying, ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ﴾ “**So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.**” [TMQ Surah Al-Zalzalah 7–8] and other similar verses.

What further confirms that Allah’s leading the wrongdoers astray is by way of allowing, facilitating, and leading them on is His statement, ﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا﴾ “**Say, ‘Whoever is in error — the Most Merciful will prolong his span [in error]’**” [TMQ Surah Maryam 75]

This misguidance from Allah ﷻ is specific to those characterized by wrongdoing, as is indicated by linking the ruling to a derived term (مشتق), the subject case (اسم الفاعل) al-ẓālimin (“the oppressors”). In the usool of fiqh (foundations of jurisprudence), linking a ruling to a derived term evidences that the cause lies in the source of derivation, here, wrongdoing. Thus, as long as the servant persists in wrongdoing, he deserves misguidance until he turns away from his wrongdoing and repents to Allah ﷻ.

It is more appropriate to understand ẓulm (oppression) here in its general sense, so that it includes polytheism (shirk) and disbelief

(kufr), as well as wrongdoing against oneself, and committing sins, since there is no specific qualifier that restricts *ẓulm* to mean only polytheism.

As for the statement of Allah ﷻ, ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾, **“Indeed, associating others with Allah is a great injustice”** [TMQ Surah Luqman 13] it indicates that polytheism is described as *ẓulm*, and indeed as a great *ẓulm*, but it does not mean that *ẓulm* is limited exclusively to polytheism. This is what the rules of Arabic grammar mandate.

Accordingly, anyone who is characterized by any form of wrongdoing deserves to be led astray, and prolonged in that state until he repents from it, whether it is polytheism and disbelief, or an evil deed, or wrongdoing against oneself. Allah ﷻ said, ﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ﴾ **“Say to those who disbelieve that if they desist, they will be forgiven for what has passed.”** [TMQ Surah Al-Anfal 38] and He ﷻ also says, ﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾ **“And whoever does evil or wrongs himself, then seeks Allah’s forgiveness, will find Allah All-Forgiving, Most Merciful.”** [TMQ Surah An-Nisa 110]

As for **the third concept** in the noble Quranic verse, it is that Allah ﷻ does whatever He ﷻ wills. He ﷻ is capable of all matters; nothing can prevent Him, none can overturn His

judgment, and none can repel His command. He ﷻ does with His creation whatever He wills.

This concept comes as a confirmation of what preceded it: Allah ﷻ grants steadfastness when He ﷻ wills to grant it, and He ﷻ leads astray when He ﷻ wills to lead astray. Indeed, He ﷻ is not to be questioned about what He does, but they will be questioned.

The verse contains a rhetorical nuance, namely the explicit mention of the subject case in all three sentences, as the Divine Name, “Allah makes firm,” “Allah leads astray,” and “Allah does what He wills.”

Ibn Ashur says about this, **وَإِظْهَارُ اسْمِ الْجَلَالَةِ فِي وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ لِقَصْدٍ أَنْ تَكُونَ كُلُّ جُمْلَةٍ مِنَ الْجُمَلِ الثَّلَاثِ مُسْتَقِلَّةً بِدَلَالَتِهَا حَتَّى تَسِيرَ مِثْلَ** “The explicit mention of the Name of His Majesty in ‘Allah leads astray the wrongdoers’ and ‘Allah does whatever He wills’ is intended so that each of the three sentences stands independently in its meaning, until it flows like a proverb,” in addition to emphasizing the importance of the subject, Glorified and Exalted is He, and His Power to do whatever He wills.

Finally, we point out that some mufasiroon among them al-Ṭabari, al-Qurṭubī, and others mentioned that the Reason (sabab) for the Revelation (nuzool) of the verse was the questioning of the deceased by the two angels in the grave. However, this does not necessitate restriction, because of the principle that, **العبرة**

بعموم اللفظ لا بخصوص السبب “the consideration is given to the generality of the wording, not the specificity of the cause (sabab),” as established in the usool of fiqh (foundations of jurisprudence).

Thus, Allah’s making the believers firm is a reality both in this world and in the Hereafter; Allah’s leading astray is a reality for the wrongdoers as long as they persist in their wrongdoing; and Allah does whatever He wills, as indicated by the generality of the connecting pronoun (ism mawsool) “whatever.”

We ask Allah ﷻ to guide us and all the Muslims to the truth, and to make us and them steadfast upon the truth until we meet Him ﷻ while He is pleased with us.

News of Muslims Around the World

Trump asks Netanyahu to “stop the attack immediately”

The “Israeli” newspaper *Jerusalem Post*, citing an informed source, revealed that U.S. President Donald Trump’s conversation with Israeli Prime Minister Benjamin Netanyahu about a ceasefire with Iran was tense. The source said that Trump raised his voice during his phone call with Netanyahu, demanding that he stop the attack on Iran. The source added to the newspaper that Trump was agitated and asked Netanyahu to “stop the attack immediately,” and that Netanyahu was unable to speak and merely expressed his gratitude to the U.S. president. For its part, the British Newspaper *The Telegraph* reported that Trump was exceptionally firm and direct with Netanyahu.

Al-Waie Magazine: This is further evidence refuting the claim that the Jewish entity has the upper hand in the United States, that it can do whatever it wants without referring to the White House, and that the latter has no ability to restrain it.

CNN: U.S. strikes did not destroy Iran’s nuclear program, according to intelligence.

CNN reported that the initial intelligence assessment shows that the U.S. strikes on three nuclear facilities in Iran early Sunday morning did not destroy the core elements of Iran’s nuclear program and may have only set it back by a few months.

CNN explained that this assessment was reported for the first time, and cited from three sources who reviewed it was issued by the Defense Intelligence Agency, the intelligence arm of the Department of Defense (the Pentagon), and is based on the evaluation conducted by U.S. Central Command following the strikes.

Two of the sources said that Iran's stockpile of enriched uranium was not destroyed, while one of them said that the centrifuges were largely intact. "Therefore, the agency's assessment means that the United States may have only set them back by a few months at most," one source said.

Al-Waie: If this report is accurate, it confirms that the actual goal of the U.S. strikes on Iran was not to destroy Iran's nuclear program, but rather a theatrical operation aimed at helping the Jewish entity climb down from the tree it had climbed by waging war against Iran, in which it became stuck, and in need of an exit scenario, especially after being harmed by Iranian missiles and failing to achieve further meaningful objectives from the war.

Hezbollah: We are not neutral and act as we see fit.

A week into the confrontation between the Jewish entity and Iran, the Secretary-General of Iran's Hezb in Lebanon, Naim Qassem, announced on Thursday that the Iran-aligned party "will act as it sees fit" in the ongoing events.

Qassem said in a statement that the party “is not neutral” in this conflict, adding, “We act as we see fit in confronting this blatant Israeli-American aggression.”

This stance came after U.S. Special Envoy to Syria Thomas Barrack, speaking from Beirut, warned that the party’s involvement in the Iranian-Israeli war would be “a very bad decision.”

An American report pointed out that the party, once considered the strongest among Iran’s allies, has not fired a single rocket since the Israeli attack.

Al-Waie: Iran’s Hezb has lost both this world and the Hereafter; it lost the Hereafter when it shed the blood of Muslims in Syria, and then lost this world when it chose cowardice until its military and leadership ranks were wiped out.

Enemy media: The large increase in defense expenditures has burdened the public budget

“Israeli” media revealed that the airstrike launched by the occupying state on facilities in Iran cost the government nearly \$1.5 billion, at a time when the country is suffering from increasing financial pressures and a defense budget crisis. The reports explained that the large increase in defense expenditures has burdened the public budget, prompting the government to breach the budget framework set for 2025 after already

breaching it four times during 2024 reflecting the fragility of financial stability amid tense security conditions.

Al-Waie: Economic indicators are among the most important factors in the survival or downfall of regimes and governments, and they have an even greater impact on the entity. Perhaps the most fitting statement is the Saying of Allah (swt), **﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾** ***“Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them [a source of] regret; then they will be overcome. And those who have disbelieved – unto Hell they will be gathered.”*** (TMQ Surah Al-Anfal 39)

A Lebanese army unit enters Beirut’s southern suburb and searches a building

Based on a previous request from the Quintet Oversight Committee monitoring the ceasefire agreement, a Lebanese army unit on Wednesday entered the “Saint Therese” area in Beirut’s southern suburb and inspected one of the buildings in the area that it had also entered yesterday. This time, however, it brought in an excavator for digging, according to Al Arabiya/Al Hadath’s correspondent.

A Lebanese military official had previously explained that the army began yesterday inspecting a building in Beirut’s southern suburb, the densely populated stronghold of Hezbollah, at the

request of the Quintet Oversight Committee monitoring the ceasefire agreement in Lebanon.

Al-Waie: The Hezb of Iran has not only prepared its own shroud but has also staged the final scene for dancing on the grave it dug with its own hands. Here is the “Quintet” committee giving orders and prohibitions. And who is this Quintet Committee? It is the Lebanese army, as the executor, the army of the occupying state, as the commander, the United States, as the prohibitor, and France and UNIFIL, as the witnesses.

Salam: **We have managed to prevent Lebanon from being dragged into war... and we are working for the withdrawal of (Israel) from the south.**

Lebanese Prime Minister Najib Salam, speaking from Qatar where he met with the country’s Emir Sheikh Tamim bin Hamad Al Thani, reaffirmed that his government’s commitment to the decision to “extend the authority of the state, with its own resources, over all its territory is a priority.” He said, “We have managed to prevent Lebanon from being dragged into the war (between Tel Aviv and Tehran) and we are working to pressure (Israel) to withdraw.”

Salam also reiterated his government’s adherence to the Taif Agreement, stressing that “extending the authority of the state, with its own resources, over all its territory” remains a priority, and emphasizing that “Lebanon cannot enjoy full stability as long

as (Israel) has not withdrawn from the Lebanese territories it still occupies, especially in the five well-known points.”

He said, “We are seeking to rally Arab and international support to compel ‘Israel’ to withdraw, and this has been part of a daily effort for more than two months.” He noted that the understanding to cease hostilities signed last November with ‘Israel,’ “has not been honored by the latter,” calling for its revival and for pressure to be exerted to implement it.

Al-Waie: The statement carries both the meaning and its opposite. When you beg the nations of the world to pressure the occupying state to withdraw its army from your land, you cannot claim that you are extending your authority with your own forces.

Extraordinary meeting of the “Gulf Ministerial Council” in Doha to discuss Iranian missile attacks

The Ministerial Council of the Gulf Cooperation Council (GCC) held an extraordinary meeting in the Qatari capital, Doha, following the Iranian missile attacks that targeted the Al Udeid base on Qatari territory. Jassim Mohammed Al-Budaiwi, Secretary-General of the GCC, stressed that this meeting reaffirms the unity of GCC states in standing alongside their brothers in Qatar, and also confirms that Qatar’s security and stability are an integral part of the security and stability of the GCC states.

Al-Waie: The statements of Gulf officials and their leaders, along with their meetings, were the final scene in the play to end the war between the Jewish entity and Iran as if these shepherds of sheep, arrogant in their tall buildings, actually hold their own decisions. Were it not for Allah's blessings on this land in the form of the nation's resources which they have squandered and spent on the Emperor of the White House, they would not have preserved their thrones, their status, nor their security.

California Clashes: An Accidental Incident or a Societal Rift?

On June 6 of last year, protests and clashes broke out in Los Angeles, California, as U.S. President Donald Trump's strict approach to enforcing immigration laws and deporting undocumented immigrants became evident. The demonstrations turned into security confrontations after federal authorities arrested undocumented immigrants in several areas of Los Angeles with the aim of deporting them.

However, what began as a civil protest quickly turned into a constitutional crisis between Trump and the state of California, which had been in confrontations with his administration, since the start of his second term over various issues, chief among them the matter of undocumented immigrants.

History has taught us that there are empires that collapse from within. The not-so-distant future may prove that the American empire is one such empire, prone to collapse due to domestic factors, without necessarily waiting for a foreign enemy to push it toward that fate.

One of the most important factors in a state's cohesion and internal strength is that it represents a cohesive society with its own identity, laws, and way of life. The state is as strong and unified as the majority of its subjects are members of that

society. Some may mistakenly believe that all of a state's subjects, its citizens, are members of its society, but this is a major misconception. A society is not necessarily made up of all citizens and subjects of a state; the state may encompass multiple societies, and may have many individuals who, in their worldview and way of life, do not belong to its society.

When certain communities within a state feel that the state does not represent them, and that they do not belong to it culturally, they may believe they can organize themselves. At that point, they might begin popular, political, and activist movements, either to join another state to which they feel they belong, to establish their own state that represents them, or at least to secure self-rule that sets them apart from other communities within the state. We have seen several such cases and examples both in history and in our own time.

Modern Western culture, built on the doctrine of separating religion from life, and the laws derived from it, succeeded in achieving a notable degree of integration among different ethnic and religious components, reaching the peak of this achievement in the late 20th century. However, in the current century, it has experienced a clear decline. Perhaps its first major setback was the failure to approve a unified constitution for Europe and transform the European Union into the United States of Europe. This was followed by deep divisions within these societies over

fundamental life and societal concepts, creating a rift not only between ethnic and religious factions, but also within single nation groups that were assumed to share a common culture distinguishing them from other nations.

Issues such as views on religion and its role in society and politics, positions on abortion, homosexuality, feminism, so-called gender ideology, the LGBTQ+ community, and the role of women alongside the division of Western societies between the so-called liberal current, many of whom call themselves the open society, and whom Trump calls the leftists, and the often racially charged groups, labeled as conservative, have begun to split Western societies into two distinct camps. These two camps compete in elections, and when one takes power, it drives the country in a direction entirely opposed to that of the other.

It has become clear that the unrest that broke out in California last month and spread, to some extent, to other states does not resemble past riots known to the United States. While earlier riots sometimes requiring military intervention were often sparked by minorities living within American society, most notably the Afro American minority, the current scene reflects a much broader, vertical and horizontal division, in which nearly all Americans are split into two culturally and ideologically distinct groups: a racially conservative faction led by Trump and the Republican Party, and a liberal faction that attracts non-religious

individuals, ethnic and religious minorities, and the so-called open society, led by the Democratic Party.

This division has surfaced repeatedly in recent years and nearly led to widespread clashes on the ground, particularly in 2020 when Trump lost the presidential election. Although the federal authorities managed to contain the unrest after this recent wave of protests, this does not mean it will be just another fleeting episode, like past riots in the country. This is a deep division, one that grows deeper day by day, and it will continue to shake the stability of the empire until it collapses, and Allah Almighty knows best.

Once Again... The Question of Revival and the Separation of Religion from Life

A questioner asks:

The West only advanced after it separated religion from the state.

In contrast, Muslims have separated religion from society, the state, and politics for decades and decades... so why have they not advanced as the West did?

The answer:

In the dawn of their history, Muslims rose with a spiritual and political aqeedah from which a system for life, society, and the state emerged. This aqeedah provided them with a worldview derived from a comprehensive concept about the universe, man, and life, defined for them the meaning of life, and guaranteed them a way of living, and a unique civilizational model, through comprehensive and integrated legislation, that regulated man's relationship with his Lord, with himself, and with other people.

When their understanding of Islam weakened, they misapplied it, and then the systems of Islam were removed from their lives, and replaced by secular capitalist Western systems, such that they stepped out of the Islamic way of life. However, they did not

move into the Western way of life either. Instead, they were greatly influenced by it. As a result, they ended up without an identity, or a defined viewpoint, neither retaining their own identity, nor fully adopting the Western one, so their inevitable fate was decline.

As for the West, before its new civilizational birth, it embraced a spiritual creed from which no legislation or system for life emerged. Their creed led them to despise worldly life, viewing it as a place of punishment, rather than happiness, and so they condemned themselves to a decline that lasted a thousand years.

When they separated this negative creed from their lives, and adopted the creed of separating religion from life, they formed for themselves a new concept of life and happiness, material benefit, and obtaining the greatest possible share of physical pleasures. From this new creed emerged a system for life, society, and the state, and they moved to a new civilizational identity and a different way of living, which made them eager to realize their concept of life and happiness in this worldly life.

Thus, Muslims rose with a political aqeedah from which a system emerged, and similarly the West rose with a political creed from which a system emerged. The difference between the two is that the Islamic aqeedah is a spiritual aqeedah in addition to being a political one, because it agrees with human nature and convinces the mind, whereas the creed of the contemporary West

separates spirit from matter, that is, it separates man's worldly life from his Creator. This contradicts human nature and fails the intellect, as it does not resolve the question of creation, the Creator, and His relationship with worldly life.

Therefore, Islam's revival was a path to happiness, whereas the contemporary Western renaissance was a path to misery.

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