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The Strait of Hormuz: The Lost Strategic Weapon, and A Look at our Straits and our Lost Strategic Weapons

By Munaji Muhammad

The war of America against Iran has revealed one of the truths that wars tend to expose, for war is the moment of naked truth in which hidden and concealed strategic and geostrategic realities come to light. War is the most effective and eloquent testing ground for revealing such matters.

The truth today, in the time of America's war against Iran, is the reality of the Strait of Hormuz, considered a vital maritime passage of extreme security sensitivity, a suffocating and critical choke point, which the war has shown to be almost the most powerful strategic weapon currently in Iran's hands!

The Strait of Hormuz is considered one of the most important, and most critical, vital and strategic maritime passages for energy trade. It connects the northern Gulf, to the Gulf of Oman and the Arabian Sea to the south. Its geographical dimensions give it extreme strategic significance: its actual navigational channel for ships and tankers is very narrow, barely reaching three kilometers wide in each direction. Tankers use two shipping lanes—one for entry and the other for exit—each only about three kilometers wide, which is a very tight passage.

This makes it a sensitive chokepoint and a tightly sealable bottleneck, allowing for complete control by whoever possesses an expansive vision and independent decision-making command. Its strategic danger is further heightened by the lack of viable

alternatives. Despite claims of alternative pipelines in Saudi Arabia and the UAE, energy centers and the US Energy Information Administration indicate that most shipments passing through the strait have no other means of exiting the region.

Thus, the Strait of Hormuz is the primary lifeline for massive oil and gas tankers heading to markets in Asia and the world, carrying resources from Saudi Arabia, Kuwait, Iraq, Qatar, Bahrain, the UAE, and Iran, which are the oil and gas of the Muslim lands and the plundered wealth of Muslims!

The Strait of Hormuz is the most important and most sensitive maritime chokepoint in the world for energy trade. More than one-third of the world's seaborne crude oil passes through it, accounting for up to 38% of global oil supplies. Approximately 20 to 21 million barrels of crude oil and petrochemical products transit the strait daily.

It is also a central hub for Liquefied Natural Gas (LNG), with around 20% to 33% of global LNG trade passing through it. Qatar relies entirely on it to export its gas shipments to Asia and the rest of the world. The strait is the main energy artery for Asian markets, especially the largest economies such as China, India, Japan, and South Korea.

In addition, the strait is a vital route for the trade of fertilizers and chemical materials. According to data and estimates for 2026, between 25% and 30% of nitrogen fertilizer exports, particularly urea, pass through it, along with chemical products most notably sulfur, of which about 45% of global trade crosses the strait. Sulfur is a key component in the production of phosphate fertilizers.

This extends to raw materials and minerals such as aluminum, copper, sulfur, lithium, and cobalt, all of which impact

industrial and technological supply chains. Sulfuric acid, for example, is essential in semiconductor production, the backbone of modern technology, along with many other goods that transit this passage.

Reuters describes the Strait of Hormuz as the true center of gravity for global energy security, noting that any disruption there would inevitably cause an immediate shock to markets and trade. “About a fifth of the world’s oil and liquefied natural gas (LNG) supplies normally pass through the strait, which is the only sea exit for the fuels from key exporting countries. OPEC members Saudi Arabia, Iran, the United Arab Emirates, Kuwait and Iraq export most of their crude via the waterway. Qatar, among the world’s biggest liquefied natural gas exporters, sends almost all of its LNG through the strait.” (Source: Reuters).

This makes the Strait of Hormuz the lung of the capitalist economy, and the lifeline of capitalist industry and technology, through energy and raw material supply chains that keep factories and production facilities running. It is also essential for the fertilizers and chemicals required for market-driven capitalist agriculture, in addition to being a vital artery for global capitalist trade.

Thus, the Strait of Hormuz is not merely a maritime passage; it is, in reality, a strategic deterrent weapon that nearly equals, or even surpasses, nuclear deterrence, as it can strike the capitalist economy at its core. Its impact reaches the very foundation of the capitalist order, its economy, and with it, the state, society, and everyday life in both the West and China alike.

Around 20 million barrels of oil pass daily through the Strait of Hormuz. Its partial closure has led to rising shipping and

insurance costs, increased oil prices, and growing fears of global economic repercussions.

This prompted the heads of major American oil companies, ExxonMobil, Chevron, and ConocoPhillips to warn the Trump administration that the energy crisis would worsen if the closure of the Strait of Hormuz continued, according to the Wall Street Journal. The newspaper also reported, citing informed sources, that the CEOs of the three companies participated in a meeting at the White House, and held a series of discussions with the US Secretary of Energy and the US Secretary of the Interior, to assess the consequences of closing the strait.

Thus, the Strait of Hormuz has become the major dilemma and predicament for the reckless America of Trump, a matter that has shattered the image of his arrogance and bluster. It is not attacks on his bases or military installations in the Gulf that have done so. Instead, it is the potential closure of the Strait of Hormuz that has forced him to pressure China, European countries, and NATO to resolve the crisis.

In mid-March 2026, Trump called on his NATO allies and European partners to participate in a military coalition to reopen the Strait of Hormuz and secure navigation through it. He explicitly mentioned China, France, Japan, South Korea, and Britain, stating that he had asked around seven countries dependent on Middle Eastern oil to join a coalition to enforce security in the strait, through which nearly one-fifth of global oil trade passes.

However, all parties showed reservation toward his request, which is effectively a concealed refusal. The editorial of the Washington Post even urged the US administration to reassess its strategy in the ongoing conflict with Iran, proposing the option of

declaring victory and withdrawing, as the only way to break the stalemate in the Strait of Hormuz.

Moreover, the option of a ground invasion is viewed by many American politicians and military commanders as a nightmare reminiscent of Vietnam and Afghanistan, a destructive quagmire that could severely damage the state.

The West's point of collapse does not lie in the destruction of its armies and military equipment. Instead, the true vulnerability of the capitalist West lies in the breakdown of its capitalist economy. The economy is the heart of the capitalist system, the driving force shaping its political order and strategic outlook. In this sense, the heart and lungs of the West are its capitalist economy.

At the core of capitalism is transcontinental trade, which serves as the primary source of profit and wealth. Energy is the fuel that powers its production engine, and its critical weakness lies in disrupting that production and paralyzing supply chains, by cutting off energy supplies, the backbone of capitalist economic activity. This leads to rising production costs, which in turn triggers chronic inflation, higher costs of living and consumption, and a decline in purchasing power. The result is increased social tension, discontent, and potential unrest against the capitalist system.

In this framework, maritime chokepoints become strategic deterrent tools capable of restraining Western power and confronting its excesses, provided there exists a state with an ideological vision and independent political will. In such a case, these chokepoints move beyond being mere instruments of maneuvering, negotiation, or bargaining, and instead become tools of deterrence that can prevent aggression in the first place.

Herein lies the strategic danger of straits as vital naval passages, critical chokepoints, and highly destructive strategic tools. Maritime straits are the arteries of transcontinental capitalist trade—oil, gas, minerals, weapons, raw materials, goods, and commodities. Indeed, they are the lifelines of the capitalist economy and the lifeblood of its states and societies.

Controlling and commanding these narrow sea passages amounts to a powerful, tangible control over the capitalist West's economy. It provides leverage and pressure over Western states and societies whenever there exists a state with an ideological vision and independent political will rooted in its own aqeedah (creed) especially considering that the strait is part of its independence and its strategic sphere of influence.

The painful paradox is that the Strait of Hormuz is part of the Muslim World's geography, and its strategic significance could have made it a powerful tool serving Islam and the causes of its Ummah, instead of merely being an instrument of pressure, maneuvering, bargaining, and war tactics, used for narrow nationalistic interests.

This paradox becomes even harsher when one realizes that many of the world's most critical straits and chokepoints belong to Muslim Lands, forming part of their vital geography and geostrategic domain. These are among our key naval passages, our strategic tools, and the core of our geostrategic weight should an ideological and effective political leadership exist.

Strait of Malacca

The Strait of Malacca lies between Malaysia and the Indonesian island of Sumatra. It is the shortest maritime passage between the Indian Ocean and the Pacific Ocean, making it a

cornerstone of global trade. Around 82,000 ships pass through it annually, and it carries more than 40% of global trade.

It also handles about 80% of China's crude oil imports, along with a significant share of energy supplies to Japan, South Korea, and Taiwan. This makes it a vital energy artery for Asia's major economies, particularly China, Japan, and South Korea.

From a geostrategic perspective, the Strait of Malacca represents a major challenge for China, as it is a critical maritime transit node for its economy. This means that control or influence over it can translate into significant leverage over major Asian powers, especially China.

Straits of the Bosphorus and the Dardanelles

The Bosphorus and the Dardanelles straits are the lungs of the Black Sea and the key to Eurasia. They form a maritime corridor running through the heart of Istanbul, connecting the Black Sea to the Sea of Marmara, and through the Dardanelles to the Aegean Sea, ultimately reaching the Mediterranean.

Their strategic importance lies in the fact that they are the only maritime passage linking Asia and Europe, connecting enclosed seas to open waters. They serve as the sole outlet for Black Sea countries and function as the "breathing route" for states such as Russia, Ukraine, Georgia, Romania, and Bulgaria, enabling access to warm waters namely the Mediterranean and the global oceans.

More than 40,000 ships pass through these straits annually, carrying around 3% of global oil supplies, particularly Russian and Kazakh crude. They also constitute the main corridor for grain exports from Ukraine and Russia, which play a crucial role in global food supply chains.

In short, they represent a powerful strategic lever in the hands of any sovereign political authority, capable of influencing Russia, the Black Sea region, and a vital and sensitive part of Eurasia.

Bab al-Mandab Strait

The Bab al-Mandab Strait lies between the Arabian Peninsula and the Horn of Africa, particularly Djibouti and Eritrea. It forms a narrow waterway connecting the Red Sea to the Gulf of Aden and, subsequently, the Indian Ocean. It is also considered the key southern gateway to Egypt's Suez Canal.

It represents the only direct maritime access to the Suez Canal and the main link between Europe and Asia. As such, it is a vital artery of global capitalist trade, accounting for approximately 10% to 12% of annual global trade flows.

Control or influence over this strait translates into significant leverage over global trade routes and related policies. Any disruption in Bab al-Mandab has an immediate impact on global markets by interrupting critical supply chains, increasing logistics costs, and raising shipping expenses. This became evident during the war on Gaza, when tensions and maritime disruptions in the Red Sea and Bab al-Mandab effectively constrained access to the southern entrance of the Suez Canal.

As a result, major shipping companies were forced to reroute their vessels around the Cape of Good Hope in South Africa, which is a much longer route, which significantly increased shipping and insurance costs, thereby raising production expenses, commodity prices, and contributing to inflationary pressures worldwide.

Strait of Gibraltar

The Strait of Gibraltar is a gateway to Europe and the entrance to the Western Muslim World and Africa. It functions as a channel linking the Mediterranean Sea to the Atlantic Ocean, situated between the southernmost point of Andalusia and the northwestern edge of the Arab Maghreb, which is Morocco, Algeria and Tunisia.

It is of critical strategic importance. According to the Gibraltar Port Authority, around 60,000 vessels pass through the strait annually, transporting essential goods such as oil, natural gas, food products, and manufactured commodities. In addition, Gibraltar is one of the largest and busiest bunkering, refueling, ports in the Mediterranean.

Its geostrategic significance is further heightened by the presence of a major British naval facility, His Majesty's Naval Base Gibraltar (HMNB Gibraltar), which serves as a key site for monitoring maritime movements in the region. It also enables surveillance of air and land activity, through the presence of British Army and Royal Air Force units, operating under the cover of providing repair, supply, and logistical services.

All of this reflects the vital importance and high geostrategic sensitivity of the Strait of Gibraltar. In principle, its status remains contingent upon the presence of an independent political actor with a clear strategic vision one that reclaims it within its historical and geographical Islamic context, restricts external military control, and prevents any foreign power from dominating it.

These are some of our lost strategic straits and their overlooked geostrategic importance. In reality, they are the world's keys and locks, and beyond that, they are part of the land of Islam and its vital strategic geography.

The ongoing war against Iran has revealed this vital importance and strategic sensitivity. As soon as the possibility of closing the Strait of Hormuz was raised, maritime insurance companies collectively agreed to withdraw coverage for ships and tankers passing through the strait due to war-related risks.

Reuters reported that major maritime insurers including Gard, Skuld, NorthStandard, the London P&I Club, and The American Club issued notices on their websites dated March 1, stating that cancellations would take effect from March 5.

At the same time, major container shipping companies, including Maersk and Hapag-Lloyd, suspended transit operations through the Strait of Hormuz, which severely disrupted oil tanker movements and caused delays in energy and raw material supplies, effectively slowing down global trade flows through the passage.

The International Monetary Fund (IMF) also warned that the war with Iran, along with disruptions in energy supplies, could lead to rising inflation and slower global economic growth if elevated oil and gas prices persist for an extended period (Reuters, 19/03/2026).

In addition, Goldman Sachs predicted continued increases in oil prices, estimating that Brent crude could surpass its previous historical peak of around \$147 per barrel, reached in 2008, if supply disruptions and potential closure of the strait continue.

As a result, gas and electricity prices rise, increasing energy bills for both companies and governments. This places pressure on industrial output and complicates fiscal planning in capitalist economies.

For this reason, Europe, already facing a severe energy crisis due to the Russia-Ukraine war and sanctions on Russian oil and

gas, has begun to anticipate a major shock, further aggravated by this conflict. It is increasingly concerned about supply disruptions and is revising its gas storage policies accordingly.

Thus, the prospect of a new global energy crisis is re-emerging. This has placed significant pressure on European governments, pushing them—out of necessity and market dependency—to favor de-escalation and avoid involvement in Trump’s war coalition. The economic cost of a Hormuz disruption is extremely high, especially for Europe. As the well-known capitalist maxim goes, “Capital is a coward,” seeking security and stability.

The war with Iran has become a military quagmire for Trump, similar to what Afghanistan and Iraq were for his predecessors. However, what has been exposed in this confrontation has been rapid and striking, revealing the extent of Western decline and the signs of internal systemic decay affecting its leading power.

The Strait of Hormuz and the consequences of its partial disruption have delivered a severe shock to the United States and the broader West. Europe, in particular, is currently facing what resembles a Great Depression-like scenario, driven by its heavy dependence on Gulf oil especially after the Russia–Ukraine war and the disruption of Russian energy supplies due to sanctions.

The war has exposed the lost cards of strength in the hands of Muslims, resulting from the absence of a unified state. It has also revealed the effective and destructive impact that some of these cards can have on the core of the Western capitalist order.

These include energy resources, the wealth of Muslim lands in abundance, which serve as the backbone of Western industrial production, market-oriented agriculture, technology, shipping, and global capitalist trade routes.

It also includes control over key maritime chokepoints of seas and oceans, which function as vital arteries for energy, raw materials, minerals, and goods essential to industry, technology, and agriculture, all of which sustain the supply chains and logistics networks of the capitalist global economy.

The war launched by Trump's America against Iran has confirmed a stark reality: the issue with the West is not primarily military, but fundamentally political. The West is exploiting the absence of a unified state structure in the region to turn its military predicament into a political exit strategy.

This is precisely what is happening today through the opening of negotiation channels with Iran's leadership, in an attempt to find a way out of the military impasse and de-escalate the conflict.

The core issue in our case is the need for an ideological political authority, an independent state with a clear ideological vision that can activate the strategic assets owned by Muslims in order to deter the West and constrain its actions.

At the same time, it is argued that the West is experiencing real structural strain and internal fragility. From this perspective, a sustained and comprehensive confrontation that tightly restricts its economic and logistical outlets could, in theory, exhaust and weaken it significantly.

However, the outcome of any such scenario is ultimately dependent on the existence of a real political actor capable of centralized decision-making and coherent strategy.

The war between America and Iran has revealed the reality of the strategic and geostrategic cards that exist within the Muslim world but remain unutilized, while foreign powers are

able to exploit them due to the absence of a unified state structure.

In this sense, the absence of a central political authority within the Muslim landscape is seen as a major strategic void, one that has resulted in the loss of collective potential, vital capabilities, and strategic leverage. Instead of functioning as assets for the benefit of the Muslim World, these resources and assets have, in the absence of coordinated control, been turned into tools that can be used against it.

These are our resources, our straits, and our lost strategic tools in a time of the absence of the Islamic state. They will not return to us except by dismantling the existing colonial order and closing this geostrategic and geopolitical black hole through the establishment of an Islamic state on its ruins.

Allah ﷻ said, ﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾
“Allah’s Will always prevails, but most people do not know.”
[TMQ Surah Yusuf 21].

The Fall of Civilization

Philosophers of history liken civilization to a decaying ladder, the higher you climb up, the more one of its steps falls, and if you fall from a low height, you will not be harmed, but if you climb several steps, the consequences of the fall will be more serious, and if you reach a certain height, any fall will be fatal. However, the collapse of modern societies is not inevitable, and although historical evidence suggests that their collapse is imminent, we still have an opportunity to learn from the fates of previous societies.

The philosophers of history, who dealt with what they called the recurring rise and fall of civilizations, agree that domestic factors are the most important reasons for the decay and erosion of civilizations and their eventual fall, as they destroy the immunity of the body of the community, causing it to become a fever that allows foreign intervention that comes to form the knockout blow, or the final nail in the coffin of civilization.

The Noble Quran confirms the responsibility of internal factors for the decline that afflicts societies, as they destroy the societal immune system and make it susceptible to attack by outsiders. Allah ﷻ said, ﴿أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّىٰ ۖ إِنَّ اللَّهَ عَلِيمٌ بِذُنُوبِكُمْ﴾ “And when affliction strikes you, as it struck those before you, you say, ‘How is this?’ Say, ‘It is from yourselves.’ Indeed, Allah is over all things competent.” [TMQ Surah Aali Imran: 165]. Allah ﷻ said, ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ “Indeed, Allah does not change the condition of a people until they change what is within themselves.” [TMQ Surah Ar-Ra’ad: 11]. Allah ﷻ said,

﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ ﴿٥٣﴾
 ﴿That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves, and indeed Allah is Hearing and Knowing.﴾
 [TMQ Surah Al-Anfal:53].

The Sunnah of the Prophet ﷺ also attributed the collapse of societies to internal factors, as in the hadith of the Prophet ﷺ about the people who were on board the safinah (boat), and the hadith of the Prophet ﷺ who said, «كُلُّ رَجُلٍ مِنَ الْمُسْلِمِينَ عَلَىٰ ثَغْرَةٍ مِنْ»
 «ثَغْرِ الْإِسْلَامِ، اللَّهُ لَا يُؤْتِي الْإِسْلَامَ مِنْ قِبَلِكَ»
“Every man among the Muslims stands at a gap among the gaps of Islam; so beware, beware—let not Islam be breached from your side.” All of these verses and hadiths and their counterparts point to the direct responsibility of individuals and societies for the collapse of civilizations, the decline of states, and the extinction of tribalistic tendencies. As for external factors, no matter how strong and capable they are, they cannot bear fruit unless the internal state of the society in question is favorable.

The Muslim thinker Ibn Khaldun (d. 808 AH) is considered the first to philosophically theorize about the decline of civilizations. In his Muqaddimah, he identified five stages of development of the dawlah (ruling authority), beginning with the strongest and progressing to the weakest, until it weakens and erodes, then falters and ultimately falls due to purely internal factors.

In his book, “In the Philosophy of History,” Professor Khaled Fouad Tahtah states, “Ibn Khaldun is considered the originator of the theory of the cyclical succession of states in the history of human thought, in terms of its general social and philosophical

dimensions. He arrived at the conviction of the thought of succession in civilization, the dawlah, in his view, and compared the cyclical nature of change between the individual and society.” He adds, “For him, society has a lifespan, like that of a person who is born, then reaches maturity, then ages and dies. On this basis, the state passes through the following stages: nomadism, prosperity, and decline.” ⁽⁵⁾

(Note from Al-Waie Magazine: Ibn Khaldun’s discourse on the lifespans, rise, and fall of duwul (ruling authorities) is unrelated to the issue of the emergence, rise, decline, and demise of civilizations. His discussion concerns states which he believes—and his view is open to debate—are formed only through tribal solidarity. For him, a dawlah (ruling authority) is the reign of a family or tribal grouping, such as the Umayyad, Abbasid, Seljuk, and Ayyubid states. The emergence, rise, decline, and demise of these states do not at all imply the emergence and demise of a civilization. All these mentioned duwul arose, rose, and fell within the framework of Islamic civilization, which was not necessarily affected by the rise and fall of one state and the fall of another. Therefore, in his terminology, duwul are the reigns of ruling families, not civilizations, nor even the state in its modern sense.)

Following Ibn Khaldun came other philosophers who followed his lead in proposing the theory of the cyclical succession of civilizations. and the significant role that internal divisions and strife play in tearing societies apart and making them prey to those who covet them. Among the most prominent of these philosophers are Batista Vico (d. 1744), Oswald Spengler (d. 1936), and Arnold Toynbee (d. 1975).

Toynbee, for example, attributes the decline and collapse of civilizations and states primarily to internal factors. He views external factors as merely the exploitation of these internal ones, paving the way for external forces to ultimately destroy the state, the nation, and the civilization. He believes that one of the most prominent internal factors contributing to collapse is the failure of governments to adequately address existing challenges stemming primarily from internal causes.

In his aforementioned book, Professor Khaled Fouad Tahtah states, "Thus, Toynbee explains the collapse of civilizations as the internal disintegration of societies before any external invasion can finish them off. In such cases, external invasion represents the final blow to a society on its deathbed. Therefore, it can be said that no civilization or state can collapse from the outside without first having eroded from within. Indeed, no empire can be conquered from the outside if it has not already committed suicide."

In his book, "The American Empire and the Invasion of Iraq," writer Mohamed Hassanein Heikal speaks about the United States of America, saying, "Although American policy at this moment may appear to Arabs as a surge of reckless and unrestrained violence, this should neither frighten them nor drive them to retreat. One of the most important lessons of history is that great empires endure until they reach their highest peaks, only to discover that remaining there is exceedingly costly, at which point the signs of inevitable decline begin to emerge. Yet empires resist this reality, and it is then that violence reaches its maximum intensity. This has been the pattern of all empires,

including the Roman Empire in antiquity. Indeed, the great empires of history are not ultimately defeated by their enemies in direct confrontation, but rather defeat themselves through excess, arrogance, and an inability to keep pace with change, imagining their dominance to be permanent.”

Anyone observing the state of the Western world and its capitalist systems today will find that they are grappling with internal problems that have begun to surface and become apparent. They are undergoing significant changes and transformations due to the financial crisis resulting from the drop in oil prices and the persisting effect of the coronavirus pandemic. Furthermore, these societies are based on individualism and a materialistic outlook. Capitalism is founded on the separation of religion from life; this thought is its core tenet. Based on this ideological principle, individuals are the ones who establish their own systems of life. Therefore, they believe it is essential to preserve human freedoms, including freedom of belief, freedom of expression, freedom of ownership, and personal liberty.

The democracy that implements the ideology stems from the thought that individuals create their own systems. Consequently, the people are the source of authority. It is the people that establishes the systems, appoints the ruler to govern it, and removes him whenever it wishes, imposing the system it desires. For them, governance is a contract between the people and the ruler, who governs according to the system the people establish.

The events in America and the Western world prompt us to ask: Has capitalism and the Western world reached the stage of civilizational decline and collapse? Will the American people’s

opposition to their government's policies be one of the internal factors that lead to America's weakness, shrinking influence, and decline in the world, and specifically in the Middle East? Assuming this is the case: which powers are likely to enter the Middle East with their influence, instead of America? Or will the Middle East and the Muslim World return to leading the world with its 'Aqeedah (doctrine) from which its system emanates, enabling it to achieve happiness for humanity, after the materialistic tendency has overwhelmed the world, and moral values have collapsed?

Certainly, the world today needs a people to carry a civilizational project built upon an 'Aqeedah from which its system emanates, which has the ability of solving the political, economic, and social problems facing the Ummah, and working to unify it under the Rayah banner of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood.

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Where Does the Ummah of Islam Stand in the War Over Rare Earth Elements (REEs)?

M. Musa Abdul Shakour – Palestine

These days, news headlines are dominated by numerous articles concerning Rare Earth Elements (REEs), highlighting the intense competition to possess and control them, or rather, a war called the Rare Earth War. But what exactly are REEs? Why this race, and what lies behind it? Why are they at the heart of a trade war that could escalate into a military conflict? And why is the president of the world's most powerful country making such a flurry of activity, flying from country to country, issuing threats and promises, and forging deals and agreements to acquire REEs?

With industrial development, technological advancements, and the global shift towards a less harmful world, the demand for certain REEs with low emissions is increasing. These elements are essential components in the most important advanced industries upon which the world increasingly relies, such as those related to the internet, medical research, advanced weaponry, and sophisticated communications. Hence, the heavy reliance on certain types of minerals called REEs, due to their limited number, locations, manufacturing processes, and supply chains.

REEs are a group of 17 metallic elements with a range of unique physical, chemical, magnetic, and optical properties that make them highly valuable. They are used in various fields and a wide range of vital industries, including consumer products such as smartphones, television screens, and computers; clean energy products such as electric vehicle motors and wind turbines; and

military applications such as missile systems, modern fighter jets, and other military equipment. They are also used in the manufacturing of electric vehicle batteries, medical devices, glass, lasers, lighting, computers, and robotics.

On the other hand, they are called rare elements because of the difficulty in extracting them and the complexity of their separation, refining, and commercial processing. This is due to their presence within complex materials. Furthermore, the number of countries capable of refining and processing them is extremely limited, even though some of them exist in larger quantities than copper, for example. They are classified as rare metals because extracting them in small quantities requires removing tons of rubble and rock, causing environmental pollution and high costs. Then comes the separation of the metals and their preparation for use. China has managed to reduce the production cost of some of them by 30% compared to any other country, making it a major exporter. China, which focused on advanced industries from the early 1990s onward, recognized the importance of rare metals in modern and smart industries. It invested in developing the technology for extracting, separating, and refining them, ultimately dominating 90% of global production by the beginning of the 21st century. This was facilitated by low labor costs and the country's less stringent environmental regulations, allowing it to export its surplus production at competitive prices. Therefore, China has come to dominate the rare metals industry.

These elements possess unique properties that make them indispensable in advanced industries. REEs, when used in high-tech devices, can make them smaller, cheaper, and lighter, and they also improve the quality of various technologies. Their strong magnetic properties are used to create powerful, compact

magnets, which contributes to miniaturizing electronic devices, strengthening metals, and increasing their efficiency.

As a result of a greedy, colonialist capitalist ideology based on conflict, competition, and monopoly, these metals have become central to the struggle and strategic importance of major powers. REEs have become a weapon that major powers compete to control, given their crucial role in securing their economic and political standing. REEs are not merely raw materials; they are instruments of power that enhance influence in the technology market and the military economy. Some countries are even considering finding new and unconventional sources, such as deep-sea mining or even mining on the moon, because these metals have become a prominent feature of the modern geopolitical conflict between the world's two largest economies. These two countries are the United States and China. Therefore, these minerals have become more than just an economic resource; they have become a tool for political pressure between Washington and Beijing. China possesses 44 million tons of REEs, representing half of the world's reserves and 23 times the amount held by the United States. China controls approximately 70% of global production and monopolizes more than 80% of refining and processing operations, granting it immense power to influence global supply chains and use them as a geopolitical bargaining chip. Furthermore, China monopolizes the production of seven rare earth elements essential for manufacturing permanent magnets, which are crucial in various modern industries, controlling 90% of permanent magnet production.

Another major challenge for the US in REEs processing is China's dominance in global mining and refining operations. This poses a significant problem for the US in extracting and

processing Rare Earth Elements, as it sends extracted materials to China for further processing. Furthermore, China has imposed restrictions on seven REEs that are crucial to future industries.

Regarding tariffs, China has retaliated against US tariffs by imposing and increasing tariffs on minerals exported to the US and Europe. This has led to higher production costs for European and American goods, particularly electric vehicles, resulting in the layoff of hundreds of thousands of workers. China now supplies 90% of the global electric vehicle market. China has also prohibited the sale of any products containing Chinese REEs to other countries. Additionally, it has imposed restrictions on the transfer of rare earth mining and extraction technology.

On the other hand, Rare Earth Elements (REEs) have become central to military industries that rely on artificial intelligence. This has led the United States to fear China's military capabilities and its potential for military superiority. China has increased its military spending to \$230 billion, augmented its nuclear arsenal to 500 warheads, and acquired 370 naval vessels, including ships and submarines. It has also developed its space programs and military satellites. China is attempting to close the gap with the United States in military matters, noting that the American F-35 fighter jet requires 450 kilograms of REEs.

Therefore, China could threaten the American and European defense industry if it imposed restrictions on it, making REEs a focus of geopolitical conflict between the United States and China, which provides an opportunity for China to surpass America in the fields of defense, space, automobiles and artificial intelligence, which prompted Trump to describe China as an evil country that is holding the world hostage. He raised tariffs on China and promised to retaliate, so China responded in kind. Then the American retreat in dealing with China began, and a

meeting took place between the Chinese and American presidents and experts after Trump changed his tone and turned it into a conciliatory tone, where Trump described Chinese President Xi as an old friend with whom he has a very good relationship in a clear Machiavellian retreat.

REEs have thus become a strategic commodity in the competition between major powers: China, the United States, Japan, and the European Union. These powers have even filed a lawsuit against China at the World Trade Organization, arguing that the tariffs and export quotas China imposed on REEs violated WTO rules. Reliance on China has been recognized as a strategic risk, prompting major powers to take steps to decouple from Chinese supply chains by exploring for resources domestically and seeking alternative sources in Africa, particularly in resource-rich countries like the Democratic Republic of Congo, Madagascar, Namibia, and Nigeria. Some companies have also worked on developing methods to recover REEs from old electronic devices and are attempting to find industrial alternatives and substitutes for REEs to reduce dependency on China.

US President Donald Trump attempted to gain control of Greenland, a Danish territory rich in REEs. The US also struck a deal with Pakistan, which possesses 92 different minerals across most of its territory, in exchange for US investments. In Morocco, a \$60 billion rare earth mineral agreement was signed in exchange for US recognition of Morocco's sovereignty over the Western Sahara and its support in the UN Security Council against Algeria. The Algerian ambassador in Washington offered his country's willingness to discuss a rare earth mineral deal with the US, similar to the one with Ukraine. Ukraine, for its part, signed agreements with the US for REEs worth half a trillion

dollars in exchange for reconstruction efforts following the Russo-Ukrainian War. Agreements were also signed with Japan for the supply of 16 million tons of REEs, and with Malaysia for 18.5 million tons. Afghanistan, another country rich in REEs, is now being targeted by the US, after its defeat and withdrawal, as it attempts to re-establish its Bagram Air Base to exploit the minerals, conduct military operations, and secure supply routes for REEs that pass through Afghanistan. Sudan's fields are also rich in REEs used in strategic industries. One of the objectives of the civil war instigated by the US was to seize complete control of the country's resources and REEs, eliminate its rivals, and work towards the fragmentation of Sudan, including the secession of resource-rich Darfur, to exploit its resources. Nor should we forget the problems it stirs up against every resource-rich country, such as what it stirs up against Nigeria under the pretext of killing Christians, or resource-rich Venezuela under the pretext of drug smuggling, and before them Iraq. America has made a contract with Australia regarding REEs, as it possesses 5.7 million tons.

In Turkiye, Erdogan announced that there are 694 million tons of resources, primarily REEs. He stated that Turkiye possesses 10 of the 17 REEs, amounting to approximately 12.5 million tons of rare earth oxides, and added that their extraction requires international cooperation. Europe, on the other hand, relies heavily on China for REEs, despite having some untapped reserves. Domestic production covers only a small fraction of the demand and faces environmental and social challenges that hinder its development.

This is the reality of the economic struggle over REEs, even though Allah (swt) created them not for conflict and war, but to serve humanity. Allah (swt) has made subservient to humanity,

placing all that is in the heavens and the earth to serve humankind, their interests, and their various needs. The earth is filled with mines and raw materials required by numerous industries. If it is used in accordance with what Allah (swt) has commanded, it will be good for all of humanity, even in the face of conflict, which uses force, iron, and great might to spread the religion, prevent the encroachment of the infidels, and protect Muslims, their wealth, and their honor.

Allah (swt) has also distributed these minerals and resources across the earth according to His will, not equally. However, human nature, greed, competition, and the desire for dominance have made these resources a subject of competition among governments throughout history, all vying for access and exploitation. Regarding the importance of mineral resources and their uses, Allah (swt) says, **﴿وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ﴾** **“And We sent down iron with its great might, benefits for humanity, and means for Allah to prove who ‘is willing to’ stand up for Him and His messengers without seeing Him. Surely Allah is All-Powerful, Almighty”** [TMQ Surah Al-Hadid, 57:25].

Therefore, Islam has defined how the Ummah’s capabilities, resources, and wealth should be utilized for two purposes: first, to establish and spread the Deen of Allah (swt), and second, to meet humanity’s needs and secure its interests.

The Muslim World has been blessed by Allah (swt) with immense wealth, a fact beyond dispute. Muslim lands possess vast resources and numerous rare and precious minerals, yet these remain untapped by the Ummah of Islam. It is imperative that Muslims invest in and utilize these resources. Mining, rare minerals, and natural resources have become a political issue among the great powers. Therefore, a unified and effective

response is necessary, and this can only be achieved through the unity of the Islamic Ummah, liberation from its rulers, and the establishment of the Khilafah Rashidah (Rightly Guided Caliphate). This Khilafah would confront China, America, Europe, Russia, and all other powers coveting the resources of the Muslim world, and end the war waged against it by its agent leaders. It is crucial to emphasize a fundamental truth: the proper and effective utilization of the wealth, rare minerals, and natural mineral resources of the Muslim world is virtually impossible in the absence of Khilafah and under the dominance of Kufr (disbelief).

Islam has clarified the fundamental Shariah rulings of economics and ownership, dividing ownership into three categories: private ownership, state ownership, and public ownership. Natural and subsurface resources, which are considered inexhaustible and whose reserves are constantly being replenished, such as oil, gas, gold, iron, uranium, lithium and other strategic and rare earth elements, clearly fall under the category of public ownership. It has been established that this type of ownership is not for private individuals and does not belong to the state, but rather to the Islamic Ummah. It is to be managed as a matter of public interest for Muslims, unlike the capitalist system in its view of natural resource ownership and extraction methods. In the Western capitalist system, natural resources such as oil, gas, and minerals become exclusive property through processes like privatization or concessions granted to large local or foreign corporations.

It is essential to remember that surrendering or privatizing the Ummah's wealth, or granting concessions to transnational corporations and countries within the framework of the capitalist economic model, is a major political and economic catastrophe. It

is a form of colonialism that ties the economies of poor countries to those of global powers and international colonial institutions, as seen in the experiences of African, Latin American, and Muslim-majority countries. The entry of foreign companies has not brought economic progress. Instead, it has led to political instability, widespread corruption, the plundering of resources, and the erosion of economic and political independence. Furthermore, handing over the Ummah's wealth to colonialist powers, whether through their corporations or international institutions, is not only invalid from an Islamic perspective, but also a grave political and security error, a form of political suicide. Islam forbids any type of economic cooperation that strengthens the enemies of Islam, allows non-Muslims to control Muslim resources, or results in the subjugation of the Islamic Ummah. Islam also forbids the entry of colonialist companies into Muslim lands under the guise of extracting natural resources, because they are not in reality commercial companies, but instead they are affiliated with political, intelligence, and military agencies seeking to achieve colonialist goals, and because this is considered cooperation with the enemy and strengthening them. It is similar to handing over weapons to the enemy during war, especially countries that are considered countries at war with Muslims such as China, America, Europe, Russia, and other colonialist powers, as this is considered assistance to regimes hostile to Islam.

Therefore, the Muslim world must utilize its own resources, processing and mining them. Establishing an industrial infrastructure for processing and mining is essential, given its immense political and economic benefits. Islam is not merely a Deen of individual worship; it is a distinct way of life, offering clear, just, and humane Shariah rulings, even in the smallest

political and economic dimensions concerning the well-being of the Ummah, including mineral resources.

Finally, the struggle over Rare Earth Elements (REEs) will remain intense in the future, and the future of artificial intelligence will depend on Ummah's ability to secure these strategic resources. With the escalating competition between the United States, Europe, and China, technological security and economic independence are inextricably linked to access to these minerals. Consequently, we see America imposing its global system of globalization, privatization, and exploitation through the threat of force or via its instruments: the International Monetary Fund and the United Nations, under the guise of investment and cooperation, and other colonial tools and methods, to infiltrate countries and plunder our resources.

It is worth noting that the rivalry between the two powers is not limited to trade, but extends to artificial intelligence, clean energy, and defense. This conflict has led to instability, making gold a safe haven, which has driven up its price and slowed economic growth and development. The United States seeks to establish an international alliance to undermine China's dominance, known as the Pax Silica, a deterrence alliance. It works to diversify its sources of Rare Earth Elements (REEs) from other countries by any means available, even by force, and attempts to develop recycling technologies and establish domestic factories to extract and process available REEs, despite the environmental challenges and high costs.

On the political front, America is working to keep two issues on the table to pressure China: the Taiwan issue and the North and South Korea issue. This is intended to keep China preoccupied and prevent it from gaining a foothold in the Middle East. The US will use its Middle Eastern proxies, such as the rulers

of Turkiye, Saudi Arabia, and Egypt, as players to maintain its hegemony, in accordance with Henry Kissinger's plan that whoever controls the Middle East can control the global market and energy supply routes.

America had sidelined China in the Ukrainian-Russian war and weakened its role for political and economic reasons. It distanced China from Russia, when China feared being subjected to the same sanctions as Russia. America seized control of all the political levers in the war, weakening Europe and positioning itself as the dominant player, to the point where Europe cannot take any action against Russia without its approval. Yet, it's worth noting that America is weaker today than ever before; it is little more than an overbearing global policeman. Currently, it seeks to escape its domestic crises, such as unemployment and huge debt. It can neither afford to wage war with China, nor can it engage in an arms race with it. Therefore, the current situation is favorable for China to develop and activate its nuclear programs to become a rival to America. It also presents an opportunity for the Muslim World to regain its strength, unity, and global leadership, transforming from a battleground and arena of conflict into a leading force on the world stage.

Therefore, the Islamic Ummah is at the heart of the conflict, so it must unify and establish the Khilafah Rashidah (rightly guided Caliphate), and it must search for rare earth elements and others to utilize them, and this is in the interest of care and in the interest of preparing to terrorize the enemy. We have seen the ban imposed on the Muslim World in the field of possessing effective weapons, by supplying the armed forces in Muslim countries with defective or limited-effective weapons, and these weapons are only directed as ordered and stipulated by the manufacturer and supplier.

Therefore, the Khilafah must ensure the existence of research centers that enable industry in the Khilafah to become a global leader. This will entail significant state investment and linking industry with university research to meet the Khilafah's needs for engineers in all fields, as well as experts and planners in all types of manufacturing. Furthermore, the Khilafah must encourage private sector institutions to play their role in research, development, innovation, and competition.

The Khilafah's pursuit of becoming an industrial state necessitates the existence of heavy industry, such as the manufacturing of engines and industrial machinery, the factory of factories, which is the engine of strategic industry. This machine industry must be directed towards the benefit of the Ummah and its superiority over all other nations. As you know, the Muslim countries, if unified, are capable of transforming from followers to influential players in the global power equation. The Muslim lands possess the correct ideology, geographical expanse, strategic location, natural resources, and immense human potential. However, they need a comprehensive project that unifies their will and liberates their political and economic decisions from foreign domination.

In the preamble to its draft constitution, Hizb ut Tahrir adopted articles defining public property, its types, and how it should be utilized. It also addressed the issue of owning factories and military manufacturing facilities, including heavy industries such as engines, machinery, vehicle bodies, and electronic components and related industries. Furthermore, it adopted articles prohibiting the state from converting private property into public property, arguing that public ownership is inherent in the nature and characteristics of wealth, not determined by the Khilafah's opinion. The Khilafah cannot grant permission to any

individual, to the exclusion of the rest of its citizens, to own or exploit public property. It asserts that the state is capable of controlling global markets because it possesses the correct and beneficial ideology for human happiness, and it is capable of reshaping the concepts of economics, trade, justice, and the common good. Moreover, it controls most of the world's resources within its borders, enabling it to impose its conditions and dominance over all rare earth elements due to its economic strength, the needs of other nations for these resources, its strategic location, and its control over energy supply routes thanks to its vast territory and numerous waterways.

Finally, regarding the prospects for a war of REEs, major powers will inevitably continue to pursue material gains. The trade war is unlikely to end soon; rather, it is expected to escalate into a protracted, multi-dimensional conflict encompassing economics, technology, military affairs, and even geopolitical influence. Smaller nations and some individuals may benefit from this conflict, but the struggle itself will not cease. The future lies in the hands of those who possess REEs, and the strategic race to secure global influence will persist as major powers attempt to redraw supply chains to ensure their national security and reduce their dependence on China. This competition could even extend beyond economic warfare, if alternative solutions are not found. All current solutions will be temporary until the fundamental solution arrives with the return of the Khilafah Rashidah. This Khilafah will rid the world of the evils of capitalism that have plagued it, and will put an end to tyranny, injustice, and colonialism. The Khilafah will transform the motivation for international conflict into upholding ideology to guide humanity from darkness to light and for the benefit of humankind, rather than the pursuit of personal gain, the perpetuation of deprivation, and the entrenchment of global monopolies.

The Debate Concerning the Attributes (صفات Sifaat) of Allah ﷻ

By: Luqman Harzallah

A debate is circulating among school and university students these days regarding the Attributes of Allah ﷻ. The activity of some sheikhs on social media concerning this issue has likely stirred these questions among young people, given their constant engagement with these platforms. In this short article, we aim to draw the attention of young people to how to approach this topic and understand it correctly.

Before discussing the Attributes (صفات Sifaat) of Allah ﷻ, a question must arise in your minds: What is the purpose of these people in raising the issue of the Sifaat of Allah ﷻ? Is their aim to guide people to the truth? Or is their aim to divide the Ummah and make each group view its fellow Muslims as enemies?

The West is fully aware that it cannot overcome the Ummah of Islam if it unifies on the basis of its Deen. The Romans experienced this at Yarmouk, the Franks at Zallaqa, the Crusaders at Hattin, and the Mongols at Ain Jalut. America is struggling to confront the Ummah while it is fragmented; what then would happen if it were unified? What plan could be more advantageous for America, and more fruitful, than dividing the Ummah into factions and tearing it apart?

America cannot divide the Ummah through a hateful colonial face, but rather presents to it local faces that have the appearance of religious people, who spread division among the people, intentionally or unintentionally by spreading sectarianism and reviving what had disappeared from the schools of theology ('Ilm ul Kalam). If the opinion of these people spreads among the

people, people differ greatly between those who affirm that Allah has a hand and those who deny it from Him, so one of them declares his brother a disbeliever and moves away from the correct understanding that the Messenger of Allah ﷺ taught us and that his Companions (ra) applied after him, may Allah be pleased with them all.

If only those who occupy you with theological matters, instead occupy themselves with reviving the Ummah, establishing the Khilafah (Caliphate), and implementing the Shariah Law of Allah ﷻ. Nothing distracted the Messenger of Allah ﷺ from establishing the Islamic dawlah (state) until he did so. So, say to everyone who argues with you about the Attributes of Allah ﷻ: Where do you stand in relation to the saying of the Messenger of Allah ﷺ **“and one who dies without having pledged allegiance dies a death of ignorance”** [Sahih Muslim, 1851]? Ask them, Where do you stand in relation to the saying of Allah ﷻ **﴿أَفْحَكَمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ﴾** **“Then is it the judgement of the time of ignorance they desire? But who is better than Allah in judgement for a people who are certain in belief.”** [TMQ Surah Al-Ma'idah, 50]. Those who occupy your minds with these matters live under the protection of rulers, and do not condemn them. They see the rulers' falsehood and do not forbid them from it. They know that these rulers are not the guardians of the believers, yet they do not care about the absence of the Shariah bayah from their necks. All their concern is to distract you from your Shariah obligation towards your Ummah to liberate it from the clutches of colonialism, and the yoke of rulers, and bring it to the gardens of Islam by implementing the Shariah Law of Allah ﷻ. And how do they distract you? They distract you with the words of men from the words of the infallible one, Muhammad ﷺ. They

distract you with the discussions of the Ummah during its period of confusion. They distract you from the discussions regarding the Prophet ﷺ reviving the people until they became an Islamic Ummah.

When the Islamic Ummah was revived by the Messenger of Allah ﷺ, Allah ﷻ revived it through revelation. The Messenger of Allah ﷺ taught it how to understand this revelation, clarifying its generalities and explaining what was unclear to it. Allah ﷻ said, ﴿فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا * رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ﴿١٠﴾ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا﴾ “So fear Allah, O you of understanding who have believed. Allah has sent down to you a message, the Quran. * He sent a messenger reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darkneses into the light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision.” [TMQ Surah At-Talaq, 10-11].

Allah ﷻ said, ﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ “And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.” [TMQ Surah An-Nahl, 44]. So, the Messenger of Allah ﷺ would have verses of aqeedah revealed to him, and he would instill them in the hearts of his Companions, may Allah be pleased with them, and they would set out to work to exalt the Deen of Allah, not being intimidated by the henchmen of Quraysh or their tyranny. One of their weak bodied ones would stand up and recite boldly in the courtyard of the Kaaba with the words of Allah ﷻ, ﴿الرَّحْمَنُ * عَلَّمَ الْقُرْءَانَ * خَلَقَ

﴿عَلَّمَهُ الْبَيَانَ﴾ * الْإِنْسَانَ “The Most Merciful, taught the Qur’an, Created man, Taught him eloquence.” [TMQ Surah Ar-Rahman, 1-4] and he would not care about the gathering of the tyrants of Quraysh against him and their beating of him. Another would stand up defending his Lord ﷺ and he would be angry that it was said about the bliss of Allah in His Paradise that it is fleeting, so he would say to the one who said, (كذبت، نعيم الجنة لا يزول) “You have lied, the bliss of Paradise does not vanish.” He was unconcerned about the eye he lost in that moment for the sake of Allah. Iman filled the heart of another oppressed man, making him appear before his tormentor like a steadfast mountain, while his master appeared like a fly trying to move him. Yet, the mountain’s tongue spoke only, proclaiming, (أحد أحد) “One, One!” The Messenger of Allah ﷺ was not teaching them Greek philosophy at that time, though it was well-known then. Instead, he was teaching them the pure and pristine Aqeedah of Islam, and they became like towering mountains, unmoved by anything, in their pursuit of establishing Deen of Allah until they did so, may Allah be pleased with them all.

So, shebaab, young men and women, tell me, I implore you, did any of those who advocate reviving the lost science of theology (‘Ilm ul Kalam) stand up to the rulers as Bilal (ra), Uthman (ra), and Abdullah ibn Masoud (ra) did? If their understanding of the Aqeedah did not compel them to stand against falsehood, how can they claim that no one else has truly grasped the Aqeedah of Islam?!

When Allah ﷻ revealed to His Prophet His words, saying, ﴿وَأَلْقَى فِي الْأَرْضِ رَوْسِي أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ * وَعَلَّمَتِ وَيَالنَّجْمِ هُمْ يَهْتَدُونَ * أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ * وَإِنْ تَعْدُوا نِعْمَةَ اللَّهِ لَا تَحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ * وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تَعْلَنُونَ * وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ * أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا

يَسْعُرُونَ أَيَّانَ يُبْعَثُونَ * إِيَّاكُمْ إِلَهًا وَحِدًا فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ * لَا جَرَمَ أَنْ أَلَّاهُ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿١٥﴾

“And He has cast into the earth firmly set mountains, lest it shift with you, and made rivers and roads, that you may be guided, And landmarks. And by the stars they are also guided. Then is He Who creates like one who does not create? So will you not be reminded? And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful. And Allah knows what you conceal and what you declare. And those they invoke other than Allah create nothing, and they themselves are created. They are, in fact, dead, not alive, and they do not perceive when they will be resurrected. Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant. Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.” [TMQ Surah An-Nahl, 15-23].

The Companions (ra) did not discuss the issue of knowledge of Allah ﷻ, whether Allah’s Knowledge is from Allah’s Essence (ذات Dhaat) or an essence separate from Him, or whether it is neither Him nor other than Him! They did not delve into the question of creation, whether it was the creation of beings, or the creation of actions in addition to the creation of beings, but instead they understood that Allah is the One Who created them, the universe, humankind, and life. They understood that He ﷻ knows what is before them and what is behind them, and He knows their secrets and their open actions. So, they set out to do good deeds, and their understanding of these verses was consistent with the verses that follow them, which command them to act, ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ آعْبُدُوا اللَّهَ، وَأَجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾

“And We certainly sent into every nation a messenger, saying, ‘Worship Allah and avoid

ṭaghut (transgressing authority).’ And among them were those whom Allah guided, and among them were those upon whom error was deservedly decreed. So travel through the earth and observe how was the end of the deniers.” [TMQ Surah An-Nahl: 36]. And seek reward from Allah ﷻ for their patience in calling to Allah, as He ﷻ mentioned in the verses that follow, ﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جُزْءَ الْأَجْرِ الْأَكْبَرِ لَوْ كَانُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جُزْءَ الْأَجْرِ الْأَكْبَرِ لَوْ كَانُوا﴾ “And those who emigrated for the cause of Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. * They are those who endured patiently and upon their Lord relied.” [TMQ Surah An-Nahl: 41-42], and they know that the matter is entirely in Allah's hands. If He wills, He will punish the polytheists who did not respond to their call, as in the verses that followed, ﴿أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ * أَوْ يَأْخُذَهُمْ فِي تَقْلِيدِهِمْ فَمَا هُمْ بِمُعْجِزِينَ * أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمُ لَرَءُوفٌ رَحِيمٌ﴾ “Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive? * Or that He would not seize them during their usual activity, and they could not cause failure, an escape from Him? * Or that He would not seize them gradually in a state of dread? But indeed, your Lord is Kind and Merciful.” [TMQ Surah An-Nahl: 45-47]. And they were reassured by their righteous deeds and their patience in them by Allah’s words in the verses that follow, ﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ * مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ “Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. * Whoever does

righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward in the Hereafter according to the best of what they used to do.” [TMQ Surah An-Nahl: 96-97]. These are examples of the verses that were revealed in Makkah to strengthen Aqeedah in the hearts of the believers and motivate them to work to exalt the word of Allah ﷻ. So, Allah ﷻ honored them by establishing His religion in a state whose goodness extended to the east and west of the ancient world. This is how this generation dealt with the Quran, following the example of the Messenger of Allah ﷺ, not the example of the Greek philosophers.

Then, as time passed and the conquests spread, the Muslims began to confront the argumentative ideas that the People of the Book used against them. They did not seek to clarify the truth nor to follow what is right, but rather to confuse Muslims about their Deen. They turned to Greek philosophies and began debating with Muslims using them. This gave rise to a set of issues that no one had raised during the time of the Prophet Muhammad ﷺ and his noble Companions (may Allah be pleased with them). Among these issues was contemplation of the essence and Attributes of the Creator. As a result, various groups of Muslims emerged, known as theologians (mutakalimoon), including the Mu'tazilites (Mu'tazilah) and the Jabrites (al-Jabariyyah), and later the Ash'arites, who called themselves the Ahlus Sunnah wal Jam'ah.

All these groups went astray and failed to find the straight path by which to understand the Noble Quran and establish evidence. This was due to several reasons, including that instead of returning to the Quran's clear path in refuting the People of the Book, they studied Greek philosophy and used its models to

refute the People of the Book. They then supported their opinions with evidence that aligned with their views and misinterpreted any evidence from the Quran and Sunnah that contradicted them. Among them: They unleashed their minds and searched for what minds can comprehend and what minds cannot comprehend. The mind comprehends the existence of Allah ﷻ but it is incapable of comprehending His Essence (ذات Dhaat), Glory be to Him. Allah ﷻ has said, ﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ **“Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Aware.”** [TMQ Surah Al-An’am, 103]. The Essence of Allah ﷻ is not subject to human senses. So how can the limited and incapable comprehend the Essence of the Absolutely Powerful One Who is not limited by senses? There is no god but He ﷻ.

Correct understanding must begin with distinguishing what the mind can think about from what it cannot think about. The mind can perceive if it has four qualities: reality, senses, a brain capable of connecting, and previous information about reality. If the mind cannot perceive a reality through the senses, or if the reality is not something that the senses can perceive, then it will not be able to perceive it. Allah's Attributes are not subject to the senses, but instead they are what has been conveyed to us through truthful revelation. We have been informed by our Lord ﷻ that He is All-Hearing, All-Seeing, and All-Knowing, in His saying, Exalted is He, ﴿مَا خَلَقْتُمْ وَلَا بَعْنُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ **“Your creation and your resurrection will not be but as that of a single soul. Indeed, Allāh is Hearing and Seeing.”** [TMQ Surah Luqman: 28], and His saying ﷻ ﴿وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ **“And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.”** [TMQ Surah Al-Mulk 13]. From this we understand that Allah ﷻ hears us, sees

us, and knows our secrets and our public actions. Our minds cannot comprehend the Essence of Allah ﷻ: How does He hear? How does He see? How does He know? Is His hearing part of His Essence or not? Or is it neither from His Essence nor from anything else? And so on.

The correct understanding must begin with the fact that belief in the Sifaat of Allah ﷻ is derived only from definitive texts. Belief (Iman) cannot be based on conjecture. Allah ﷻ says, **﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ * وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾** **“Indeed, those who do not believe in the Hereafter name the angels female names, And they have thereof no knowledge. They follow not except conjecture, and indeed, conjecture avails not against the truth at all”** [TMQ Surah An-Najm, 27-28]. The Noble Quran condemns this practice. The mushrikoon of Makkah described the angels as female; then he pointed out that they did not base this belief on definitive evidence.

The correct understanding of the Attributes (صفات sifaat) of Allah ﷻ must begin with the words of Allah ﷻ, **﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾** **“There is nothing like unto Him, and He is the Hearing, the Seeing”** [TMQ Ash-Shura 11], and His words, **﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾** **“Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Aware.”** [TMQ Surah Al-An’am: 103], and His words, Exalted is He, **﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾** **“Exalted is your Lord, the Lord of might, above what they describe.”** [TMQ Surah As-Saffat: 180].

The correct understanding of the Sifaat of Allah ﷻ must be based on the rules of the Arabic language of comprehension, not on the dictates of logic. We understand the Attribute that Allah ﷻ has affirmed for Himself to the extent that He has stated it about Himself. When He ﷻ informs us that He is All-Knowing, we

understand from this that Allah knows what we conceal and what we reveal. We understand from this that Allah knows what is before us and what is behind us. This understanding is because the verses indicate it. Our Lord ﷻ said, ﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ **“And Allah is Hearing and Knowing”** [TMQ Surah Aal Imran, 34], and He ﷻ said, ﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نَعْلُنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾ **“Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven,”** [TMQ Surah Ibrahim, 38] and He ﷻ said, ﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾ **“He knows what is presently]before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills.”** [Al-Baqarah, 255]. Therefore, the Attributes of Allah ﷻ are divinely revealed and cannot be added to, nor can we explain details that have not been revealed. Scholars of the science of theology ('Ilm ul Kalam) have fallen into the trap of logic when discussing the Sifaat of Allah ﷻ. They have delved into discussions of the attribute and the one described, whether the Attribute is identical to the one described or a meaning separate from the Essence, and other such inquiries based on the methodology of logic, not the methodology of the Quran.

Arabic is the language in which Allah revealed the Noble Quran and through which the Quran is understood. Our Lord ﷻ said, ﴿قُرْءَانًا عَرَبِيًّا غَيْرِ ذِي عَوْجٍ لَّعَلَّهُمْ يَتَّقُونَ﴾ **“It is an Arabic Quran, without any deviance that they might become righteous.”** [TMQ Surah Az-Zumar: 28]. So, the Arabic language and what it indicates must not be abandoned in favor of the logic used by the Greek philosophers, for this is clear misguidance! These people delved into many verses of the Wise Quran, subjecting them to logic while stubbornly refusing to subject them to the rules of

grammar. They thus differed in their interpretation of the verse, ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾ "Indeed, those who pledge allegiance to you, O Muḥammad they are actually pledging allegiance to Allah. The Hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward," [TMQ Surah Al-Fath: 10]. Although this verse is not one of those used to evidence Allah's Attributes, it is not appropriate to discuss proving or disproving that Allah ﷻ has a hand. The use of the word "hand" in it is metaphorical, following the Arabic method of establishing metaphor (مجاز majaaz) and its contextualizations (قارئن qaraa'in). The word itself is ambiguous in its meaning, so it cannot be used to prove Attributes.

Al-Tabari, in his commentary on this verse, states, (وفي قوله (يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ) وجهان من التأويل: أحدهما: يد الله فوق أيديهم عند البيعة؛ لأنهم كانوا يبايعون الله ببيعتهم نبيه ﷺ، والآخر: قوّة الله فوق قوّتهم في نصرته رسوله ﷺ، "Regarding His saying, "The Hand of Allah is above their hands," there are two interpretations: one is that Allah's Hand is above their hands at the time of the pledge of allegiance, because they were pledging allegiance to Allah through their pledge to His Prophet ﷺ. The other is that Allah's power is above their power in supporting His Messenger ﷺ because they only pledged allegiance to the Messenger of Allah ﷺ, to support him against the enemy."

Al-Qurtubi's commentary states, ("يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ" قِيلَ: يَدُهُ فِي الثَّوَابِ فَوْقَ أَيْدِيهِمْ فِي الْوَفَاءِ، وَيَدُهُ فِي الْمِنَّةِ عَلَيْهِمْ بِالْهِدَايَةِ فَوْقَ أَيْدِيهِمْ فِي الطَّاعَةِ. وَقَالَ الْكَلْبِيُّ: مَعْنَاهُ نِعْمَةُ اللَّهِ عَلَيْهِمْ فَوْقَ مَا صَنَعُوا مِنَ الْبَيْعَةِ. وَقَالَ ابْنُ كَيْسَانَ: قُوَّةُ اللَّهِ وَنُصْرَتُهُ فَوْقَ قُوَّتِهِمْ وَنُصْرَتِهِمْ) "The Hand of Allah is above their hands" has been interpreted as meaning: His Hand in reward is

above their hands in fulfilling the pledge. And His Hand in bestowing favor upon them through guidance is above their hands in obedience. Al-Kalbi said: Its meaning is that Allah's favor upon them is above what they did in pledging allegiance. Ibn Kaysan said: Allah's power and victory are above their power and victory."

Ibn Kathir said in his commentary, هو (يد الله فوق أيديهم) أي: هو حاضر معهم يسمع أقوالهم ويرى مكانهم، ويعلم ضمائرهم وظواهرهم، فهو تعالى هو المبايع بواسطة رسوله ﷺ كقوله: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة، 111]. وقد قال ابن أبي حاتم: حدثنا علي بن الحسين، حدثنا الفضل بن يحيى الأنباري، حدثنا علي بن بكار، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة قال: قال رسول الله ﷺ: "من سل سيفه في سبيل الله، Allah's Hand is above their hands meaning: He is present with them, hearing their words, seeing their place, and knowing their innermost thoughts and outward actions. He, the Exalted, is the One who receives the pledge through His Messenger ﷺ, as in His saying, "Indeed, Allah has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. It is a true promise binding upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So, rejoice in your transaction which you have contracted. And it is that which is the great attainment." [TMQ Surah At-Tawbah: 111]. Ibn Abi Hatim said: Ali ibn al-Husayn narrated to us, al-Fadl ibn Yahya al-Anbari narrated to us, Ali ibn Bakkar narrated to us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: The Messenger of Allah ﷺ

said, **“Whoever draws his sword in the cause of Allah has pledged allegiance to Allah.”**”

Those scholars of theology who researched these topics made mistakes in their research, but they did not disbelieve in Allah ﷻ. They believed in Him as Lord, Creator, Ruler, Guardian, All-Hearing, All-Seeing, All-Preserving, and All-Encompassing. They exerted themselves and erred in their conclusions because of their mistake in the way they understood the Quran. These are Islamic sects that were right or wrong, and many of them have disappeared, or nearly disappeared. The Ummah today is different from the Ummah of that time. Today it is moving rapidly towards its unity in the Khilafah. So, beware of letting it down, frustrating it, dividing it, and making yourselves judges over it, declaring this one a disbeliever and that one an innovator, by reviving what has disappeared from these sects. Instead, work, strive, and hasten the journey to establish the Islamic state so that the Islamic state, with its pure methodology, can address these issues as the Prophet ﷺ addressed them.

In summary, regarding the Sifaat (صفات Attributes) of Allah ﷻ, they are divinely revealed. We have mentioned only what is explicitly stated in the definitive texts, and nothing more. It is not permissible to add an attribute not mentioned, nor to explain an attribute in a way other than what is explicitly stated in the definitive texts.

O shebaab, young men and women, be a generation of action, not a generation of argumentation. On the authority of Abu Umamah al-Bahili, the Messenger of Allah ﷺ said, **«ما ضلَّ قومٌ بعدَ هدى كانوا عليه إلا أوتوا الجدل، ثم تلا هذه الآية بل هم قوم خصمون الآية»** **“No people go astray after having followed right guidance, but those who indulge in disputes.”** Then he recited the Verse, **“Nay! But they are a quarrelsome people.”** [Sahih Ibn Majah, 48]. And Allah ﷻ is with you.

Introductions to the Evidences for the Existence of Allah ﷻ

Yousef Al-Sarisiy – Palestine

America Works to Spread Atheism in the Muslim World: Some years ago, in July 2022, the Council on American-Islamic Relations (CAIR) expressed deep concern regarding an American program aimed at promoting atheism in the Muslim World. Under the title of “DRL FY20 IRF Promoting and Defending Religious Freedom Inclusive of Atheist, Humanist, Non-Practicing and Non-Affiliated Individuals” the Bureau of Democracy, Human Rights and Labor (DRL), affiliated with the US Department of State, made an announcement on 21 April 2022, that funded program activities for “Creating or strengthening networks of advocates for the diverse communities of atheist, humanist, non-practicing and non-affiliated individuals of all religious communities in target countries.” The US State Department identified the locations for these activities as the Middle East and North Africa, in addition to South and Central Asia.

Consequently, it became imperative for Muslims, and specifically for Dawah carriers, to confront the war waged by America and its followers against the Deen of Allah ﷻ, using the projectiles of truth to strike down their falsehood. Hence, this article was conceived.

Introduction:

When engaging in an intellectual debate with our opponents, it is necessary to establish a common ground. Debating a believing Muslim differs from debating an atheist who denies the Creator, and debating a Christian differs from debating a Marxist, and so forth. The common ground we refer to here consists of

those matters upon which the disputants agree, regarding them as acknowledged postulates that serve as a reference and foundation for the debate. These postulates are then utilized as criteria for the issues upon which the discussion will be built in order to arrive at common denominators or ideas founded upon this ground.

A Muslim from a differing school of thought accepts the Quran and the Sunnah as the ultimate reference for any disputed issue though he may differ with you regarding the Foundations of Shariah Jurisprudence (Uṣūl al-Fiqh أصول الفقه). Conversely, an atheist denies all of this and fundamentally rejects the existence of God. A Christian, meanwhile, acknowledges the existence of God, Prophethood, and Messengers, but does not believe in the Noble Quran or the Messenger of Islam ﷺ. Therefore, debating any individual must proceed from specific postulates acknowledged by both disputing parties, ensuring the debate is fruitful and productive in reaching truth and correctness.

The Necessary Postulates for Debating Atheists:

Whoever wishes to debate the question of God's existence rationally with atheists or skeptics must present foundations and principles that are observed and established prior to engaging in the debate. This ensures that the evidences presented to prove the existence of God are robust, devoid of gaps, and possess a binding force upon the opponents.

In this article, we will address the necessary postulates required when we intend to debate atheists, deniers, or skeptics regarding the existence of God and establish the evidence against them. It is imperative that we begin with shared postulates between us and them. These postulates are not the textual evidences (الأدلة النقلية Al-Adillah An-Naqliyah) from the Noble

Quran and Prophetic Sunnah, nor are they the body of knowledge of Usul al-Fiqh. Instead, they are something else shared between us: namely, the intellect, its fundamental criteria, the conditions of thinking, and the methodology of constructing rational evidence (الدليل العقلي Ad-Daleel Al-Aqlee).

When we examine the proofs (evidence) we use in the Foundations of Deen or Aqeedah (creed) to rationally establish the existence of Allah and His Attributes — such as the Evidence of Limitation (دليل المحدودية Dalil al-Mahdudiyah), the Evidence of Need (دليل الاحتياج Dalil al-Ihtiyaj), and the Evidence of Providence (دليل العناية Dalil al-‘Inayah)—we find that these proofs rely on rational criteria and implicit premises embedded within them. However, these premises are often concealed or left unstated, and we must reveal and elucidate them. As postulates, whether they are Principles (بديهيات Badahiyaat) or Essentials (أصليات Al-Asliyat)—no two rational beings differ over them. That is, the common ground for the disputants is solely the rational proofs (evidence) (الأدلة العقلية Al-Adillah An-‘Aqliyah) and their premises.

Premises of the Evidences:

Given that the reality of the intellect, logical proofs, and the method of evidencing (طريقة الاستدلال Tareeqatul Istidlaal) are unclear and unformulated for most people—especially for ideological deviants, atheists, and skeptics—it was necessary, before initiating a debate with an atheist or skeptic regarding the existence of God, to agree upon a set of rational premises, prior to delving into the proofs for the existence of Allah ﷻ. The opponent may disagree with us during the debate on certain propositions whose certainty we take as a postulate, while he considers them inconclusive or may not concede them. For instance, when we state that the Creator must necessarily be uncreated and that the contrary is rationally absurd, we rely here

on a rational premise: the Invalidity of Contradiction (بطلان التناقض Butlan At-Tanaaquud) and the Association of Attributes (تلازم Talazum al-Şifat) The opponent might object to this, seeking to evade the binding force by creating a loophole through which to escape. Therefore, it is preferable that these premises be made binding before the debate.

Thus, it has become necessary to pave the way for the required rational evidence by agreeing upon specific postulates: namely, the nature of the evidence and the premises of the proofs. Regarding the nature of the evidence, we mean: what is the required evidence for substantiation, such that this evidence is categorically free of doubt? The requirement is not the ocular vision of the Creator for the sake of belief, as the Children of Israel demanded of Musa (as), ﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا﴾ **“The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Musa (as) even greater than that and said, ‘Show us Allah outright’”** [TMQ Surah An-Nisa: 153]. The required deduction must proceed from a known matter to arrive at knowledge of an unknown matter, because the meaning of evidence is that which guides to something else. The evidence must proceed from a known matter—which is the sensory perception of tangible objects—to arrive at an absent or unknown matter, by which we mean here the knowledge of Allah ﷻ and belief in the Unseen. This means the starting point is reliance on sensory perception, not on logical premises or philosophical skepticism. Instead, the rational evidence and the conditions of thought are what are relied upon.

As for the second matter, the premises we utilize are postulates universally agreed upon with the opponent. They are fourfold and include: Al-Badahiyaat, Al-Asliyat, Causality (Al-

Sababiyah), and Talazum al-Şifat. We will proceed to briefly explain these premises so that their reality becomes clear and their importance is grasped.

First: Principles (بديهيات Badahiyaat):

Al-Badahiyaat—also termed primary principles (al-Awwaliyat)—are the criteria for the validity of the rational evidences employed. What renders them systematic is that they rely directly on the laws of thought. There is a law in thinking which is concordance (المطابقة al-Mutabaqah), from which the principle of the (بطلان التناقض) “invalidity of contradiction” emanates. Thus, it follows necessarily that proofs must not be contradictory. Likewise, proofs must not be an infinite chain without end, which is the (بطلان التسلسل اللانهائي) “invalidity of infinite regress,” nor should they be circular, which is the (بطلان الدور) “invalidity of circular reasoning.” Furthermore, there is the principle of the invalidity of preponderance without a preponderant, and that every event must have an agent—which is the principle of Causality. Additionally, there is the principle of stability, which is the inverse of Causality. This set of principles is what we rely upon during the construction of rational evidence, and by which the evidence must be disciplined and not contravene; otherwise, the evidence is deemed irrational or incompatible with the intellect.

Al-Badahiyaat are propositions that do not require evidence. Instead, the intellect assents to them immediately upon conceptualizing their meanings. In this sense, they are postulates. What is required is merely to clarify and explain them through examples so that an agreement is reached on their specific terminology, not to evidence them. For example, striking some examples of the principle of the invalidity of contradiction: such as the impossibility of the coexistence of existence and non-

existence in the same matter, or that an entity could be simultaneously alive and dead, or that a body could be luminous and dark at the same time. These contradictory matters, which cannot coexist, belong to the absurdities that the intellect does not accept. Otherwise, truth and falsehood would be equivalent, and right and wrong would be identical, whereas they are opposites that absolutely cannot converge. Another example is that a thing cannot exist in two different places simultaneously; if you are present before me now in Al-Quds, it is impossible for you to be present now in Damascus. Similarly, stating that a matter is both limited and unlimited, or that it is both incapable and capable at the same time, and so forth.

Among the applications of the invalidity of contradiction in the realm of ideas and creeds is the Christians' claim that Christ is the Son of God, while simultaneously being eternal with God. This is considered a contradiction rejected by the intellect, because the reality of a son is that he is born—meaning he exists after the existence of his father, meaning the father is the cause of his existence. Thus, at a certain time, he was non-existent and then came into existence. This contradicts the concept of eternity, because the eternal is that which has no beginning to its existence and was not brought into existence by anyone prior to it. The intellect rejects this contradictory evidence; consequently, belief in this concept is deemed unacceptable and irrational.

As for the principle of the invalidity of infinite regress, a famous example is that of a soldier firing a bullet from his rifle at a person in front of him. However, the soldier must receive the order from an officer responsible for him, and this first officer receives the order from an officer higher in rank, and the higher officer receives the order from someone higher still, and the matter regresses infinitely. This infinite regress is rejected by the

intellect. Since the bullet has already been fired by the soldier and struck the person, the order must necessarily have originated from one of the individuals in this chain. The claim that it is an infinite chain is categorically false and rejected by the intellect, because it implies that the regress is still awaiting infinity for the soldier to fire the bullet, meaning the event has not yet occurred, or that this chain is non-existent and fundamentally non-binding. Since the bullet has been fired, the order must have originated from one of the individuals in the chain, or the killer soldier acted on his own accord, non-bindingly. Therefore, the infinite regress is false.

Among the applications of the principle of the invalidity of infinite regress in the realm of ideas is the assertion that the one who created the universe is a first creator, and this first creator is created by a second creator, and the second creator is created by a third creator, and so the chain proceeds infinitely. This is rationally impossible and false. Either this chain is non-existent from the outset, or it is fundamentally non-binding. Since the universe exists, it necessarily requires an originating creator, and the chain must definitively end. From a second angle, based on the principle of the invalidity of contradiction, it is impossible for a thing to be both a creator and created simultaneously; it must be either a creator or created. By combining the two principles, we arrive at the conclusion that this chain of creators is non-existent and categorically non-binding, and that the existent is a single Creator, who must necessarily be uncreated.

Second: Essentials (الأصليات Al-Asliyat):

Al-Asliyat are propositions inherent in the essence of things or in their initial states. They are matters fixed in the nature of things and their conditions, and are not necessarily in the intellect initially. The rule of the Presumption of Continuity

(استصحاب الأصل Istishab al-Asl) is a well-known rule in the science of Usul al-Fiqh.

Al-Asliyat do not require proofs to evidence them; what requires confirmation evidence, and demonstration is the contrary state—that is, their departure from the original state to another. When researching and deducing the existence of things, their attributes, and their states, our reference point is these Asliyat. The attribution of matters to their original state is fixed and indisputable, because the factual conceptualization—in the intellect—of the state contrary to this original is categorically rejected without doubt. Consequently, to evidence Al-Asliyat, it suffices to provide examples to conceptualize the categorically rejected contrary state.

Among the rules of *Al-Asliyat* are the following:

1. The original state is the non-existence of tangible material objects, and their existence requires categorical evidence.

2. The original state in objects is that they are stable and unchanging, and they naturally resist change; this is the (مبدأ الاستقرار) principle of stability.

3. The departure of objects from a state of stability and inertia occurs through their acquisition of an effective causal energy that works to change their states.

4. The original state in the movement of objects is chaos and randomness; they do not order or organize except by a force compelling them. The organizing force is that which creates causal systems by establishing links and relationships among the parts comprising the system, expending causal energy in connecting them, to create an arrangement in a specific pattern, or organizing the parts in a specific manner to perform a purposed function.

5. The original state in objects is the inanimate state, which is, the absence of life. Living things require a cause to create life and sustain it within them. Life is an emergent and temporary state present in living beings, and the origination or return to the original state—namely, non-life or death—is inevitable in them.

6. The original state in the human mind is the state of ignorance, and knowledge is an emergent thing upon it, requiring acquisition and reception from another.

7. The original state in the animal brain is the absence of discerning intellect, thought, absence of intelligence, and aware linkage; its behavior results from instinctual discrimination devoid of concepts.

8. The original state in a human being is the presumption of innocence, and the accusation of committing a specific act, negative or positive, requires evidence.

Al-Asliyat resemble rational principles, except they exist in the nature of objects and their states, not in the intellect like principles. The importance of Al-Asliyat lies in the fact that they are binding in closing the loopholes in certain arguments, through which some attempt to invalidate proofs. For example, the idea of the multiverse is a loophole through which some atheist astronomers attempt to invalidate the need of the precisely organized universe for a regulating Creator. This loophole is sealed through the rule that the original state in objects is non-existence, unless their existence is categorically proven. Therefore, whoever claims the existence of universes other than the universe, we perceive that he must confirm their existence with categorical evidence, because this contradicts the original state. If he does not provide evidence, his claim is false,

and the alleged other universes have no evidence for their existence.

Similarly, the false assertion that the original state in the intellect is knowledge and not ignorance. If this claim were true, every human would be born a scholar and would not need to learn. This is a conception the intellect utterly rejects, and it categorically contradicts reality, and so forth.

Using Al-Asliyat, the Darwinian theory of evolution is refuted through the rule that the original state in the movement of objects is chaos and randomness. They do not order or organize except by a force compelling them. This is corroborated by the law of Entropy or the Second Law of Thermodynamics, which stipulates that systems always tend toward greater randomness, and that the process of organization is categorically irreversible. Therefore, the Darwinian theory of evolution, and other alleged theories of evolution such as Marx's theory of the evolution of history, categorically contradict Al-Asliyat and the law of Entropy. Consequently, the original state is the lack of self-organization of objects; meaning, the alleged evolution is inverted and reversed. If the original state in objects were that they organize spontaneously, we would not find any random matter in the universe. Thus, the existence of random events, that are not purposed, in some objects around us, such as the effect of natural factors, dismantles their argument and evidences the original state of randomness in movement.

Among Al-Asliyat is the rule "The burden of evidence is upon the claimant." An example of this is if a person claims paternity of a certain man's children but brings no evidence to evidence that. In the case of a lack of evidence, we revert to the ruling of the original state, which is non-existence—meaning the original state is the non-existence of children and wives for any man initially.

The mere conceptualization of the contrary state, which is that all men have women and children initially, contradicts reality and the intellect. Evidence, therefore, is demanded of the claimant, and without sufficient evidence or proof, the claim falls. However, this is the opposite of the case of fatherhood, for the existence of the child is categorical evidence of the existence of two parents for him, because the child exists and his existence necessarily requires a cause.

Third: Causality (Al-Sababiyah):

Causality is considered a part of the aforementioned rational principles, but there is a causality of a second category, which is realistic or natural causality. This natural causality is perfectly congruent with rational causality. Allah ﷻ created the universe upon the system of causality and created the intellect, placing within it the causal connection. Thus, there is congruence between them.

However, natural causality possesses details and parameters that must be elucidated so that the causal connection between cause and effect is correct and disciplined. There is Simple Causality (Sababiyah Basitah), Causal System (Nizam Sababi), and Human Causality (Sababiyah Insaniyah). Their details are as follows:

A. Simple Causality:

Objects resist any process of change that occurs to the state of stability they are in. The altering factor that can change the condition and state of these objects is the cause. This occurs when it acquires an effective energy at a specific moment, by which it can transition objects that possess the susceptibility to be affected—that is, they have suitable properties—from one state to another. For the cause to be effective, it requires

cooperation with other factors that assist it in exerting influence, which are the conditions. The process of causal influence is inevitably followed by the occurrence of the result, the effect. The foundation of causal influence is the existence of causal energy, and with its depletion, the effect of the cause ceases, whereas this is not necessary for the condition.

B. Causal System:

A system consists of a set of parts and links that bring the parts together in a specific, ordered manner, according to a programming that achieves a goal or performs a specific function. Objects tend to break free from order and restriction, leaning toward chaos and randomness. Consequently, they do not cooperate among themselves to organize and form links. Therefore, the existence of a system initially requires a cause that gathers its parts and programs them to perform the function intended by its designer. A constructed building is a system, a table is a system, a water channel is a system, and so forth.

As for the Causal System, it is distinguished from a normal stable system, by carrying an effective causal energy, performing a specific action, and causing a change in something else. Examples of this include mechanical systems like a car and a refrigerator, as well as biological systems like the human body.

I asked a question to a skeptic leaning towards atheism: Why can you not believe that nature could produce or evolve a table or a car? He could not answer, but he agreed with me that it is rationally impossible, yet he did not know the answer. I answered him that the causes or natural factors that exert their action in nature—such as wind, rain, sunlight, Earth’s gravity, ocean waves, volcanoes, earthquakes, pressure, heat, and so on—cannot produce a system. Instead, they possess a random effect,

and they fundamentally destroy existing systems. Furthermore, within the laws of thermodynamics, there is the law of Entropy which dictates that all systems tend toward randomness and not the reverse. Thus, a group of stones cannot agree to form an ordered and interconnected system together for a specific purpose. Instead, the exact opposite is true, which is that systems tend to break free and liberate themselves from constraints and links. Therefore, evidencing that there are perfected systems in the universe, humanity, and life—especially causal systems—is one of the most important pillars for proving the existence of the Designer (الصانع As-Saani'a) and the existence of Purposefulness ((الغائية) Al-Ghaa'iyyah) in the universe.

C. Human Causality:

There is a difference between natural causality and the causality related to the actions and behavior of human beings due to the existence of will or freedom of choice in humans. The human being possesses two aspects: the physical aspect and the intellectual aspect. The physical aspect is a material aspect shared with other living organisms. It is a causal system consisting of a set of organs and a set of biological systems such as the digestive system, the nervous system, amongst others. As for the abstract intellectual aspect, the human possesses the property of thought: the ability to link the external perceived reality via the senses with previous information, and then pass judgment upon the matters—that is, interpret it and give it meaning.

Human actions are effective causes, generated as a result of the blending of vital energy with intellectual energy which are concepts. The human cause, in order to be executed, requires emotional, vital energy and intellectual energy, the intellect, which contains the concepts that steer this vital energy. Thus, the

human cause is an action undertaken by a human to affect a specific matter and change it from one state to another. This action is determined by the intellect through choice and will, based on the concepts it holds regarding its interest in performing this action or refraining from it.

Fourth: Concomitance of Attributes (تلازم الصفات Talazum al-Şifat):

There are many concomitant relationships between objects, and what concerns us here is the Concomitance of Attributes for objects. This concomitance is among the matters that must be established before presenting the evidences, and thus it is necessary for deduction. This is because arriving at certain attributes that the intellect affirms for the Creator are attributes deduced from other perceived attributes of things, and these attributes of things are derived from other tangible attributes of things. We wish to evidence that the origin of the rational attributes of the Creator traces back to the opposites of the attributes of created beings.

What is meant by the Concomitance of Attributes for objects is that things possess multiple attributes, some of which are directly tangible and others are hidden or unknown. The meaning of the Concomitance of Attributes is that we can deduce an unknown attribute of a specific object, from another attribute or two known attributes about it, provided they are interconnected or concomitant. Concomitance is evidences through conjunction or the definitive realistic correlation between them. This definitive concomitant relationship is established between two matters by means of complete induction or conjunction. It is also established by means of causal or conditional concomitance, or by means of sharing a specific descriptive trait that unites them, or through succession and sequence, and others.

Induction (استقراء istiqrā'a) evidences a permanent concomitance between two matters, and from this permanent conjunction, an indicative link is formed between them. By using the method of istiqrā'a, specific attributes of objects are evidenced. However, this inductive method contains a problematic aspect because it relies on incomplete induction rather than complete induction. Complete induction necessitates observing and perceiving all the matters upon which we wish to generalize the judgment individually, one by one, with the aim of evidencing the concomitance of a specific attribute within them. This induction—in this form—is practically impossible. However, incomplete induction is deemed sufficient to generalize judgments by relying on the essential states of objects—that is, on a fixed attribute or characteristic inherent to the essence of objects. Thus, one judges by generalizing this attribute, and the incomplete induction is compelled to become complete.

For example, to evidence the combustibility of wood, it is not necessary to burn all the wood in the world to evidence it. Instead, it suffices to conduct an experiment by burning some pieces of wood and then generalizing by stating that all wood burns. This is because combustibility is a property present in its essence, and if it does not burn, it ceases to be wood. This attribute is among the essential attributes or latent properties inherent to wood that never separate from it absolutely. Therefore, incomplete induction is compelled by both empirical experimentation and sensory observation, relying on a concomitant relationship between the observed phenomenon and an attribute inherent to it in the properties of things.

However, this type of induction does not evidence emergent, non-permanent attributes. For example, if a person grew up on an island and saw that all the ducks there had white feathers, he

would generalize his limited induction that all ducks have white feathers. If he traveled outside the island and found a duck with black feathers, he would realize that his previous judgment was incorrect because it was based on incomplete induction, and that he built his judgment on the attribute of the ducks' feather color, which is an emergent attribute and not essential or fixed, and is subject to change in things. Consequently, it is more accurate for him to say that, according to his observation in the places he investigated, he found the color of ducks to be white, provided he does not generalize this judgment to deny the existence of ducks of other colors, because there is nothing preventing the existence of other colors.

As for causal concomitance between two matters—between the effect and the effector—it exists by means of the causal relationship that links the cause with the result. Similar to it is the conditional concomitance between the condition and the cause to produce the result. If you hear a voice speaking in the dark, this categorically indicates the existence of a living human from whom the voice emanated, because the effect categorically indicated the existence of the effector object. There is a causal concomitance between smoke and fire because fire is the cause of the existence of smoke and it is a product of it, and a concomitance between footprints on the ground and the living entity that walked upon it. As for conditional concomitance, its example is the correlation between fire and oxygen to cause burning. If oxygen is absent, the action of the cause is suspended, burning does not occur, and smoke is not produced, because oxygen is a necessary condition or factor for combustion.

As for the succession between two matters, its example is the succession of night after day, and the existence of children after the parent. Among the sequential concomitance is the

sequence, such as the number three following two, and the number five coming in the sequence after four, and so forth.

• **Concomitance of Attributes Related to Independent Existence or Dependent Existence:**

Attention must be drawn, when researching the Concomitance of Attributes, to the existence of specific attributes for some objects, and to the existence of general, shared attributes encompassing all objects. When we wish to arrive at a generalization via induction, we must use the general attributes of objects, not the specific ones. This is because the objective is to investigate the universe and objects to arrive at an answer to a central question regarding the independent existence of tangible things or whether their existence is dependent upon something else. The fundamental inquiry is about the origin of existents, and the origin must be that its existence is independent, not dependent upon another. This is what must be investigated to distinguish independent existents from dependent ones.

However, this attribute—namely, self-independence and dependency in objects—cannot be perceived directly via the senses. Therefore, it must be arrived at through other tangible attributes that are concomitant with it. Its independence in existence necessitates the existence of attributes concomitant with this independence. It must exist in objects. We search for it, and if we find it, we judge the existence of the attribute concomitant with independent existence. If we find the attributes contrary to independence—i.e., dependency—we judge by affirming the attributes of dependency.

The Concomitance of Attributes that we are investigating here involves searching for a set of attributes concomitant with independence, and another set of attributes related to the

contrary attributes, concomitant with dependency. When searching for general attributes of objects, we find that they share the existence of attributes that correlate with one another and combine to form attributes of an existence dependent upon another, such as deficiency and incapacity. Among these are ignorance, weakness, shortcoming, need, and limitation. These are all shared attributes concomitant with dependent existents, the created beings. Conversely, the opposites of these attributes are attributes of the self-independent existence, and they are concomitant with self-independence, such as the existence of the attributes of perfection, eternity, absolute power, self-sufficiency, all-encompassing knowledge, absolute will, Lordship, and others.

It is important to note that there are some shared attributes between independent (المستقل Al-Mustaqil) and dependently existent (تابع taabi'a) beings, or between perfect and imperfect beings, such as the attributes of existence, will, life, and knowledge. However, there is a difference between the perfect and the imperfect in terms of the essence of the attribute. The perfect Essence (ذات Dhaat) of Allah ﷻ is not perceptible to the senses, so we cannot judge the nature of His Unseen Attributes through reason. Instead, we perceive the existence of the attribute and its general meaning either through reason, if it is conceivable, or through the Revelation of Allah ﷻ to us about His Essence and Attributes with conclusive evidence. We must accept the divine revelation about His Attributes as it has been revealed, but without comparing the Creator to humans, even if these attributes share the same name. Humans can only perceive the meaning of these attributes in the tangible creations they perceive. For example, humans have the ability to learn and are described as knowledgeable, and Allah ﷻ is Knowledgeable, but

the true nature and essence of His knowledge are unknown to humans. Therefore, there is no comparison between them.

• **The Importance of Evidencing the Concomitance of the Attributes of Independence (الاستقلالية Istiqlaaliyyah) and Dependency (التابعة At-Taab'iyyah) in Deducting the Existence of the Creator:**

When investigating tangible perceived objects, we search for general shared attributes within them, such that these attributes correlate with each other and do not separate in order to deduce the concomitance and to judge their existence as either independent or dependent. For example, when we look at the universe, we find it composed of a collection of celestial bodies, and every celestial body among them is composed of several elements and several parts interconnected with each other. This indicates the existence of the attribute of composition, composed of parts, and this indicates the existence of a designed system. This is because the original state in objects is randomness, and they do not organize themselves except by the action of another. If we look at a composed thing made of a set of interconnected, ordered parts that then performs an action or a specific function, we categorically judge that it is a designed system.

Likewise, upon examining the universe, we also find that every celestial body among the bodies of this universe is limited. The existence of the attribute of limitation in the universe is concomitant and correlates with another attribute, which is incapacity. The incapacitated cannot bring anything into existence from nothingness and is incapable of bringing itself into existence with greater reason; thus, it is in need of One to bring it into existence, making it a created being. Incapacity, therefore, is an attribute that correlates with the attribute of being created,

leading us to the conclusion that among the attributes of the universe is that it is created. This indicates the lack of independence of the universe in its self-existence; meaning, the existence of the attribute of dependency in the universe upon another for its existence is evidenced.

Here, we have researched and examined objects, and we found that they possess shared attributes concomitant with their existence, such as the attribute of need and the attribute of limitation. Then, we deduced from the existence of these attributes, other attributes concomitant with them, such as incapacity and existence after non-existence, being created. Furthermore, it follows necessarily from the existence of these attributes in things that they are not independent in their existence—meaning they are not self-existent. That is, the original state in them is non-existence—according to the aforementioned Essentials, which is the rule that the original state in objects is non-existence unless their existence is evidenced. Since their existence is evidenced by sense and observation, it is evidenced that their existence is an existence dependent upon another and is not independent. Consequently—and by using the principle of Causality—we arrive at the conclusion that their existence necessarily requires an Agent Who is the Cause of bringing them into existence; meaning they are created after non-existence, and they are in need of someone to bring them into existence, to create them.

This Agent is their Creator from non-existence. This Creator must have an existence that is self-independent, and not dependent in His existence upon another; otherwise, He would be created, and this is an absurd contradiction that is invalid. This attribute—namely, the attribute of being the Creator—is an attribute of perfection that the Creator must be described with,

and the contrary attributes with which deficient created beings are described are negated from Him. Thus, we arrive at the conclusion that this self-independent existent as the Obligatorily Existent (واجب الوجود Wajib al-Wujud) must necessarily be an eternal Creator, capable, willing, knowing, self-sufficient, perfect, sovereign, a single Lord. He must be transcendent above all attributes of deficiency found in created beings. Therefore, it follows necessarily that He is uncreated, not incapacitated, not in need, and not limited, because the convergence of two contradictions in the same essence is invalid according to the aforementioned principles of the intellect.

These attributes of the Creator, even if they are not tangible in themselves—because the Essence of Allah ﷻ and His attributes are not directly tangible—the intellect has nevertheless perceived and evidenced them for the Creator (الخالق Al-Khaaliq) through the senses, through tangible rational evidence. This is from its perception of the attributes of deficiency concomitant with tangible created beings, and its perception of the necessity of the existence of the attributes of perfection concomitant with the existence of the Creator. Therefore, these necessary attributes for the existence of the Creator are attributes perceived by the intellect and evidenced by the intellect, even if the essence of the Creator is not directly tangible to the intellect.

It is fitting for us to reflect upon an example used by the Noble Quran to evidence that our master Esa (Jesus), peace be upon him, is neither a god nor the son of a god. Allah ﷻ said in Surah Al-Ma'idah, ﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤفَكُونَ﴾
“The Messiah, son of Mary, Esa (as), was not but a messenger; other messengers have passed on before him. And his mother

was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.” The fact that our master Esa (as) and his mother Maryem ate food indicates the existence of the attribute of need, and need indicates incapacity, and the incapacitated cannot be eternal, and it is impossible for him to be a Lord. Thus, Allah ﷻ showed to the Christians the signs—i.e., the evidence—of the created nature of Esa (as), yet they are deluded—meaning they turn away from the evidence and fall into deviation and straying from the truth. Had they reasoned properly according to the postulates of the intellects in their heads, they would have known that our master Esa (as) is a human being, and consequently, all their characteristics and attributes apply to him: he eats, drinks, sleeps, is born, and dies. All of these are attributes of living organisms that need others in their actions and the management of their affairs. This need indicates the existence of another attribute, which is incapacity, and the attribute of incapacity correlates with the attribute of being created. Concomitant with it are the attributes of created beings, such as deficiency, incapacity, need, death, life, and the like. This means that Esa (as) is a created servant, and not a Creator or a Lord. It is rationally impermissible to combine the attributes of eternity and Lordship with the attributes of deficiency and incapacity in a single essence, because this is impossible as it is a contradiction, and contradiction is invalid.

Fifth: Application of the Premises of the Evidence to the Evidence of Designing (مصنوعية Masnoo'iyah) and the Evidence of Limitation (محدودية Mahdoodiyyah):

Let us take a tangible example that guides us to the necessity of the existence of the Creator using the Evidence of Limitation. Upon observing a wooden table, it is an object that evidence the

existence of a designer for it. We deduce that he must necessarily be an expert carpenter, knowledgeable in his craft, perfecting it, possessing will and capability, having a purpose, possessing sight, having hands with which to design, and owning tools and raw materials, and the like, from the attributes and necessary corollaries. However, it cannot be claimed from observing the table the existence of other attributes for the designer, such as his skin color being white, or his eyes being blue, or his name being Ahmad, or that he wears a red shirt, or that he lives in Jerusalem, etc. These claims are not rational; they are conjectures and guessing at the unseen. The table, as a designed object, does not evidence these matters at all, neither from near nor from afar, unless the carpenter who made it is known to us personally. In that case, these specific attributes can be mentioned based on prior information about him, or if we find a specific stamp or identification card indicating the designer, so he is asked about, and then the carpenter informs about himself.

Reflecting upon the wooden table guides us to the fact that it is manufactured, because it consists of parts interconnected with each other and performs a function; thus, it is a stable teleological system. This indicates the necessity of the existence of a maker for it. We deduce from its tangible attributes—such as perfection, arrangement, precision in craftsmanship, beauty, and the performance of the function effectively—that its maker must possess necessary attributes derived from observing his design, which are expertise, knowledge, perfection, capability, ownership, will, and others. These are a set of necessary attributes for the maker so that he is able to produce the designed object, which is the wooden table.

When applying this example of the table to the universe, we observe the existence of order and laws that govern its behavior

in everything. This organization present in the universe must emanate from a Designer for it, and its Designer must be described with attributes such as knowledge, perfection, wisdom, capability, ownership, will, and other attributes.

As for the Evidence of Limitation, we observe specific attributes in the universe, such as limitation. The meaning of limitation is that when we look at things, we find they have a beginning and an end; meaning they are spatially limited. Whatever has a beginning in space inevitably has a beginning in time, because time is subordinate to and existentially linked with space. There is no existence of time independently of the existence of space, and there is no existence of time without space. Consequently, every limited object has a beginning to its spatial and temporal existence, which means it was created at a specific time after having been non-existent. From another angle, the limited is considered incapable of transcending its limits; it is unable to exit its boundaries except by means of another. Therefore, it is deficient and incapacitated. Thus, there is a concomitance between the attribute of limitation and the attribute of incapacity or deficiency. The attribute of limitation, therefore, is concomitant with the attribute of incapacity. The limited must necessarily be incapacitated, and the incapacitated cannot transcend its limits, and its incapacity is most evidently manifested in its inability to bring itself into existence with greater reason. Therefore, it is an existent dependent in its existence upon another; meaning it is created by another, and it is in need of a Creator to create it. Thus, there is a concomitance between the attributes of limitation and incapacity, and a concomitance of incapacity with the attribute of being created in objects.

From another perspective, the Creator must be described with the attributes of perfection concomitant with the attribute of being the Creator, and all attributes of deficiency and incapacity must be negated from Him. This is because the convergence of these attributes in the same essence is an invalid contradiction rejected by the intellect according to its principles. Among the attributes concomitant with the attribute of being the Creator is the attribute of capability, such that He is not incapacitated; and among the attributes is also eternity, such that He is not limited; as well as absolute knowledge, absolute will, and other attributes of perfection, the establishment of which in the Creator is evidenced by the existence of designed objects, created beings, and their perceived tangible attributes.

Thus, we have arrived, through the Evidence of Design (Dalil al-Masnu'iyah) for the table, and from the existence of specific attributes in this designer object, at the necessity of the existence of attributes conjoined with them in the designer. This is because the effect of the designer's attributes appeared in the manufactured object, which is a causal link, that is, a causal relationship between an effect and an effector.

However, in the Evidence of Limitation, we arrived through the Concomitance of Attributes to the conclusion that the existence of the universe is an existence not independent in itself. Instead, it is an existence dependent upon another, meaning it is created. The created being must necessarily have a Creator Who is the Cause of its creation. We thus arrived at the obligatory existence of a Creator for the universe. As the most important attribute concomitant with the Creator is independent existence in Himself, it follows necessarily that this attribute for the Creator is concomitant with other attributes, which are the opposites of the attributes of the limited, incapacitated, needy,

created beings. The Creator must be described with non-limitation, Al-Azaliyyah (الأزلية Eternal), Al-Qudrah Al-Mutlaqah (القدرة المطلقة Absolute Power), and As-Samadiyyah (Self-Sufficiency الصمدية). We also arrive at the necessity of the existence of other attributes conjoined with the attribute of Eternity, such as the attributes of perfection, lack of deficiency, absolute knowledge, absolute will, oneness, Lordship, and other attributes. These are the necessary attributes that the intellect mandates for the Lord (رب) of the Worlds.

Thereafter, these are the most important premises recommended to be agreed upon as postulates for debate with disbelievers regarding the existence of the Creator, so that they may be bound by the rational evidence and proofs we use to evidence the existence of Allah ﷻ.

May Allah ﷻ make this of benefit to the Islamic Ummah, which Allah ﷻ has made a witness over mankind with truth, for truth, and for guidance. And may He ﷻ make us guiding leaders by whose hands Allah guides the astray nations of the earth, so that they may enter the Deen of Allah ﷻ with conviction of minds and tranquility of souls. Ameen, O Allah.

حلاوة الإيمان (The Sweetness of Iman Halaawatul Iman); the Heartbeat of the Leadership of Peoples

On the authority of Anas ibn Malik (may Allah be pleased with him), the Prophet ﷺ said, «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ عَزَّ وَجَلَّ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ» “There are three qualities, whoever possesses them will find the sweetness of Iman: that Allah and His Messenger are more beloved to him than anything else; that he loves a servant only for the sake of Allah; and that he hates to return to disbelief after Allah has saved him, just as he hates to be thrown into the Fire.” [Narrated by Al-Bukhari].

Imam An-Nawawi (may Allah have mercy on him) said in his Sharh (شرح Hadith explanation), «هَذَا حَدِيثٌ عَظِيمٌ أَصْلٌ مِنْ أَصُولِ الْإِسْلَامِ، قَالَ الْعُلَمَاءُ رَجِمَهُمُ اللَّهُ مَعْنَى حَلَاوَةِ الْإِيمَانِ اسْتِلْدَاذُ الطَّاعَاتِ وَتَحْمَلُ الْمَشَقَّاتِ فِي رِضَى اللَّهِ عَزَّ وَجَلَّ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّا نَرَى ذَلِكَ عَلَى عَرَضِ الدُّنْيَا وَمَحَبَّةِ الْعَبْدِ رَبَّهُ سُبْحَانَهُ وَتَعَالَى بِفِعْلِ طَاعَتِهِ وَتَرْكِ مُخَالَفَتِهِ وَكَذَلِكَ مَحَبَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» “This great hadith is a fundamental from within the fundamentals of Islam. The ulema have said that the meaning of the sweetness of Iman is finding pleasure in acts of obedience and enduring hardships for the sake of pleasing Allah, the Exalted, and His Messenger ﷺ, preferring this to worldly gain, and loving one’s Lord, the Glorified and Exalted, by obeying Him and refraining from disobeying Him, as well as loving the Messenger of Allah ﷺ.”

Qadi Iyad, may Allah have mercy on him, said «هَذَا الْحَدِيثُ بِمَعْنَى (هَذَا الْحَدِيثُ الْمُتَقَدِّمُ) ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا ، وَبِالْإِسْلَامِ دِينًا ، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا) وَذَلِكَ أَنَّهُ لَا يَصْحُحُ الْمَحَبَّةُ لِلَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

وَسَلَّمَ حَقِيقَةً وَحُبُّ الْأَدَمِيِّ فِي اللَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَرَاهَةُ الرُّجُوعِ إِلَى الْكُفْرِ إِلَّا لِمَنْ قَوِيَ بِالْإِيمَانِ يَقِينَتُهُ ، وَأَظْمَأَتْ بِهِ نَفْسَهُ ، وَأَنْشَرَخَ لَهُ صَدْرَهُ ، وَخَالَطَ “He who is content with Allah as his Lord, with Islam as his Deen, and with Muhammad ﷺ as his Messenger has tasted the sweetness of Iman. This is because true love for Allah and His Messenger ﷺ and aversion to returning to kufr (disbelief) are only valid for one whose certainty in Iman is strong, whose soul is at peace with it, whose heart is filled with it, and whose very being is mingled with it. This is the one who has found its sweetness.” He also said, (وَالْحُبُّ فِي اللَّهِ مِنْ ثَمَرَاتِ حُبِّ اللَّهِ) “Love for the sake of Allah is one of the fruits of loving Allah.”

وَقَالَ بَعْضُهُمُ الْمُحِبَّةَ مَوَاطَاةَ الْقَلْبِ عَلَى (Qari Badr al-Din al-Ayni said, (مَا يُرْضِي الرَّبَّ سُبْحَانَهُ ، فَيُحِبُّ مَا أَحَبَّ وَيَكْرَهُ مَا يَكْرَهُ “Some of the ulema said that love is the heart’s alignment with what pleases the Lord, the Exalted, so that it loves what He loves and hates what He hates.”

Concisely, the essence of love is inclination towards what pleases the one who is loved. This inclination may be towards what a person finds pleasing and agreeable, such as a beautiful appearance, voice, food, and the like. It may also be for inner meanings, such as loving the righteous, the ulema, and people of virtue in general. It may be for the kindness shown to one, and for protecting one from harm and misfortune. All these meanings are found in the Prophet Muhammad ﷺ, for he combined outward and inward beauty, perfect majestic qualities, and possessed all kinds of virtues. Allah ﷻ bestowed His favor upon all Muslims by guiding them to the straight path, ensuring the continuity of blessings, and protecting them from Hellfire. Some ulema have suggested that this is conceivable in relation to Allah ﷻ, for all goodness originates from Him. Malik and others have

stated that, (الْمَحَبَّةُ فِي اللَّهِ مِنْ وَاجِبَاتِ الْإِسْلَامِ) “Love for the sake of Allah is from amongst the Shariah obligations in Islam.”

This is regarding the meaning of the hadith. As for its connection to the current political reality of the Islamic Ummah, when the Prophet ﷺ says that «اللَّهُ وَرَسُولُهُ أَحَبُّ إِلَيْهِ مِمَّا سِوَاهُمَا» **“Allah ﷻ and His Messenger be more beloved to him than anything else,”** he is speaking of a profound emotion residing in even the corners of niches of the heart, accompanied by a profound emotional transformation that sweeps away all rivals.

This love is the central focus to which all senses are drawn. There is no allegiance to any leader, no sanctity granted to any man-made constitution, and no submission to the dictates of the world’s leading power in the balance of ideological politics. This love is for the absolute sovereignty of Shariah Law. This is the moment when the believer sees that international laws and capitalist systems are nothing but modern idols worshipped instead of Allah ﷻ.

The sweetness of Iman here lies in that spiritual pride that makes one refuse to bow down to anyone other than the Creator, Allah ﷻ, believing that the ideology of Islam is not merely rituals such as Salah, Qiyam, Tahajjud, and Dua, but instead the commitment to the governance of the Shariah of Allah ﷻ in matters of ruling, economics and the social system, as well as all other aspects of life. Only those whom Allah ﷻ has commanded to be obeyed are to be obeyed on earth, and through this commitment, one’s love for Allah ﷻ and His Messenger is embodied.

The Prophet ﷺ saying that, «اللَّهُ وَرَسُولُهُ أَحَبُّ إِلَيْهِ مِمَّا سِوَاهُمَا» **“Allah ﷻ and His Messenger be more beloved to him than anything else,”** is the foundation and essence of caring for the

affairs of the Ummah. In the understanding of the ideology of Islam, love is complete submission, and it necessitates outright rejection of all systems that exclude the Shariah Law of Allah ﷻ.

Whoever has tasted the sweetness of this love cannot accept legislative sovereignty for the people in democracy, nor the sanctity of the man-made constitution.

It is a Dawah to shatter the “political idols” erected by the colonialists in our lands, and a declaration that loyalty is due only to the Ummah’s civilizational project embodied in the Second Khilafah Rashidah (Rightly Guided Caliphate), which will raise the Kalimah of Allah ﷻ as the highest and reduce the matter of the disbelievers to its lowest.

As for the Prophet ﷺ saying, « وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ عَزَّ » **«He loves a servant only for the sake of Allah.»**, this is the ticking time bomb that threatens the foundations of the deformed nation-state. It is the bond that above the boundaries of geography, blood, and language to forge the Ummah into one. When you love your brother for the sake of Allah ﷻ, you refuse to let your racial identity hinder your support for him, and you refuse to let any “national interest” justify abandoning him.

This is the sweetness of the Ummah as one body, where if one part suffers in Gaza or Syria, the whole body responds with fever and sleeplessness. It is a revolution against the idolatrous nationalism that has fragmented the Ummah, and a revival of the spirit of an Ummah that recognizes only the banner of “La Illaha Illa Allah” (There is no god but Allah).

This discourse weaves threads of light connecting the heart of a Muslim in Pakistan with the heart of his brother in Sudan, transcending those artificial nationalistic borders drawn by the colonialist with our blood.

As for the Prophet ﷺ saying, « وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ » **“He hates to return to disbelief after Allah has saved him, just as he hates to be thrown into the Fire.”** This is the emotional separation between the light of Islam and the darkness of man-made systems. It is a declaration of no return to the age of darkness and subservience. It is a powerful portrayal of those who have tasted the sweetness of honor through Islam and are then expected to return to the confine of Western subservience. Kufr (Disbelief) here is not merely a denial of the Creator, but rather the tyrannical system that shackles Ummah with debt, humiliating agreements, and a sham democracy.

The believer who has assimilated within the thought of revival (نهضة nahdah) sees the civil state or secularism as a fire that burns the Ummah’s identity and devours its future. Therefore, his steadfastness upon ideology, his rejection of political compromises, and his refusal to accept half-measures are an escape from the fire.

The sweetness of Iman here lies in the certainty of the truthful that living in the hardship of the struggle against falsehood is more beautiful and purer than indulging in deceptive bliss under the shadow of systems of disbelief.

Under the weight of the fierce colonialist onslaught led by corrupt capitalism, and at a time when international systems are employing all their tools to subdue the Ummah and subject it to the law of the jungle and the legislation of man-made laws, the words of the Prophet Muhammad ﷺ emerge as a solid intellectual foundation for the process of radical change. The sweetness of Iman is not a devotional ritual isolated from the reality of the conflict, but rather the revolutionary engine that liberates humanity from the bondage of Western systems, and

returns it to the authority of divine revelation. This love is what makes the blood of Muslims in Gaza, Syria, Kashmir, and Turkestan one blood. It is the bond that rejects artificial nationalistic borders and considers them a colonialist crime.

The sweetness of Iman here lies in rejecting narrow-sighted nationalism and working tirelessly to unify the Muslim World under one banner, the Rayah banner of Al-Uqab, so that Muslims become a formidable international power that the disbelieving colonialist will fear.

Whoever loves Allah ﷻ and His Messenger ﷺ more than anything else cannot accept the international legitimacy that granted the Jewish entity a right to the land of the destination of the Isra' (the Night Journey).

The sweetness of Iman necessitates rejecting the resolutions of the United Nations and its Security Council and adhering to the Shariah Law of Allah ﷻ which mandates the tahrir (تحرير liberation) every inch of Palestine through the mobilization of armies, not through begging the international community, which is the root of the problem. It is the absolute sovereignty of divine revelation over the dictates of the White House.

The sweetness of Iman lies in the bond of belief that unifies the Ummah of Islam as one body. Love for the sake of Allah ﷻ necessitates the dismantling of the Sykes-Picot nationalistic borders that protect the Jewish entity. Supporting Gaza and Baytul-Maqdis is not merely a matter of humanitarian solidarity, but a Shariah obligation that compels the People of Military Power and Protection (أهل القوة والمنعة Ahl ul-Quwwah wal Man'ah) in Muslim lands to overthrow the Ruwaibadah (lowly insignificant rulers) who prevent armies from marching to liberate Al-Masjid Al-Aqsa.

This brotherhood negates security coordination with the usurping Jewish occupiers, and revives jihad to liberate the land and its people.

The sweetness of Iman imposes the bond of Aqeedah-based brotherhood above nationalistic military considerations. Love for the sake of Allah ﷻ requires soldiers in Jordan, Egypt, Turkey, and Saudi Arabia to see the Muslims of Gaza, Sudan, Myanmar (Burma), and Syria as brothers in blood and Iman, deserving of immediate support.

A believer serving in the military must hate remaining within the international order of disbelief, and subservience to it, as much as he would hate being thrown into the fire. Adherence to the ideology of Islam here means liberation from Western hegemony, and a refusal to allow armies to serve as guardians of colonialist interests, and instruments of oppression against peoples, under the guise of counterterrorism.

The sweetness of Iman compels the People of Military Power and Protection to reject this humiliation and to work towards a radical transformation that removes the legitimacy of the current regimes, and places power in the hands of a guardian Imam who is fought behind and protected by.

Palestine today does not await a feeble Arab summit or a deceptive international resolution, but instead awaits an Ummah whose sons have tasted the sweetness of Iman, thus readily sacrificing their blood for the sake of Allah ﷻ and liberating themselves from the bondage of the capitalist international order.

The struggle today is between the doctrine of liberation (تحرير tahrir) and the doctrine of submission.

Let belief in the Khilafah be the compass, the love of a Muslim for his fellow Muslim for the sake of Allah ﷻ be the fuel, and hatred for the systems of disbelief be the driving force. When we consider the state of the Muslim World today, we realize that its crisis lies not in a lack of weapons or manpower, but instead in a combat doctrine shackled by regimes that are bound by the chains of subservience to colonialist powers. It is here that the discourse on the sweetness of Iman becomes the covenant for radical change within the military barracks, and the impetus for mobilizing the troops towards their ultimate goal.

The colonialists have succeeded in making the Muslim soldier see his fellow Muslim as an enemy simply because he wears the military uniform of a neighboring country, while simultaneously viewing joint military exercises with America and France as a security necessity!

In secular military science, the soldier reveres orders, even if they are treasonous, and pledges allegiance to the regime, even if it is tyrannical. However, the Islamic Aqeedah (doctrine) dictates that the commands of Allah ﷻ and His Messenger ﷺ must be more beloved to the officer and the soldier than anything else. These commands are above the orders of the supreme military commander, if they contradict the Shariah Law of Islam, and above the interests of the regime that guards the nationalistic borders of the Jewish entity. True military doctrine is that which makes the soldier realize that obeying the ignorant and unworthy by disobeying the Creator, Allah ﷻ, is utter ruin, and that true loyalty lies in supporting the Deen of Allah ﷻ and raising His Kalimah as the highest. This is embodied today in granting military support (نصرة nussrah) for the establishment of the Khilafah, which leads armies toward epic battles, not mere military parades and displays.

The continued dependence of armies on American aid, Western training, and humiliating security agreements is nothing but a fire that consumes the soldier's dignity and Deen. The sweetness of Iman, in the awareness of the Dawah Carrier, is the power that transforms weakness into strength and disunity into unity.

It is not a feeling that ends with the conclusion of Salah, but instead a way of living that rejects the notion that the Ummah of the Noble Quran should be subservient to capitalist powers, or a stage for the competitive conflicts between disbelieving nations. When the shebaab, the young men and women, of the Ummah taste this sweetness of Iman, the thrones of injustice will become less significant to them than a spider's web, and the rocks of defeated pragmatic political realism will crumble beneath the firm feet of ideology. This sweetness of Iman paves the way for the dawn of the Khilafah, where Islam will once again lead humanity, and Iman will transform from a pulse in hearts into justice that fills the earth, and a power that shatters the shackles of the arrogant.

An Ummah whose very heart is imbued with the truth of this message is an invincible Ummah. The sweetness of Iman is the sustenance that empowers the sincere to confront the tyranny of the oppressors. Let your Iman fuel your political action, let your love for Allah ﷻ and His Messenger ﷺ be a guiding light in the darkness of confusion, and let your hatred for the systems of disbelief be the impetus for eradicating them from their roots. The dawn of the Khilafah will not break through UN resolutions, but through hearts that have tasted the sweetness of Iman, sold themselves to Allah ﷻ, and pledged to establish His Deen. And that is not difficult for Allah ﷻ.

With the Noble Quran: Humanity's Constant Need for Guiding (هداية Hidayah) from Allah ﷻ Alone

Allah ﷻ says, ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ **“Guide us to the straight path”** [TMQ Surah Al-Fatihah: 6].

The words “guidance (هدى huda)” and “guiding (هداية hidayah)” have different meanings in the Arabic language, and this is also true in the Noble Quran and the Prophetic Sunnah. They are used to describe the creation of the capacity for guidance within humankind, as in several verses of the Noble Quran, such as the saying of Allah ﷻ Who said, ﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾ **“And We guided him to the two paths”** [TMQ Surah Al-Balad: 10], meaning the choice between the path of good and the path of evil, and His saying, ﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴾ **“Indeed, We guided him to the way, whether he be grateful or ungrateful”** [TMQ Surah Al-Insan 76:3], meaning He created within humankind the capacity to choose between gratitude and ingratitude, that is, belief and disbelief (iman / kufr). This meaning is confirmed by the Oath of Allah ﷻ by the soul, ﴿فَاللَّهُمَّهَا﴾ **“And inspired it with discernment of its wickedness and its righteousness”** [TMQ Surah Ash-Shams 91:8], meaning He ﷻ placed within the soul the capacity to choose between wickedness and righteousness. However, this is not the intended meaning in the verse we are discussing from Al-Fatihah.

Guidance (هدى huda) and guiding (هداية hidayah) appear in most places in the Noble Quran with meanings revolving around clarification, instruction, evidencing, support, and enabling one to embrace the truth and remain steadfast upon it. It is within these meanings that the request for hidayah in this verse we are

examining is directed. The Muslim stands before Allah ﷻ in Salah (Shariah prayer), and in every Rak'ah of prayer, and asks Allah to guide him to the straight path, repeating this dozens of times every day and night.

So, what is the straight path? Why this repetition day and night? How is guidance to the straight path achieved? And who are those who deserve to be guided by Allah to the straight path?

The straight path is mentioned many times in the Noble Quran. Before mentioning some of these instances, we should note that Allah ﷻ defined the straight path in Surah Al-Fatihah as the path of those upon whom Allah has bestowed His favor, not the path of those upon whom the Wrath of Allah ﷻ has fallen, namely the Jews, nor the path of those who have gone astray, namely the Christians. As for those upon whom Allah has bestowed His favor, Allah ﷻ mentioned them in His saying, ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ **“And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the Prophets (as), the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions.”** [TMQ Surah An-Nisa':69]. Those upon whom Allah ﷻ has bestowed His favor are the Prophets (as), the steadfast affirmers of truth, the martyrs, and the righteous. Whoever obeys Allah ﷻ and His Messenger ﷺ will be gathered with them and will have been guided to the straight path, which is obedience to Allah ﷻ and His Messenger ﷺ. This meaning is confirmed by the words of Allah ﷻ Who said, ﴿وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ **“And whoever holds fast to Allah has certainly been guided to a straight path.”** [TMQ Surah Aali Imran: 101].

The straight path (الصراط المستقيم As-Siraat Al-Mustaqeem) is the path of Allah ﷻ says, addressing His Messenger ﷺ, that, ﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ * صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ﴾ **“And thus We have revealed to you a spirit from Our command. You did not know what the Scripture was, nor what Iman was, but We have made it a light by which We guide whom We will of Our servants. And indeed, O Muhammad, you guide to a straight path. (*) The path of Allah, to Whom belongs all that is in the heavens and all that is on the earth. Unquestionably, to Allah do all matters return.”** [TMQ Surah Ash-Shura: 52-53]. These two verses indicate that the Noble Quran, which Allah ﷻ revealed to His Messenger ﷺ a spirit from His command, is His straight path. Through the Noble Quran, Allah ﷻ guides whomever He wills of His servants, and the Messenger ﷺ guides to a straight path. This is stated in many verses of the Noble Quran, such as His ﷻ saying, ﴿وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ﴾ **“And this is the straight path of your Lord. We have detailed the verses for a people who remember.”** [TMQ Surah Al-An’am 6:126], and His saying, ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ﴾ **“And this is My straight path, so follow it; and do not follow other paths, for you will be separated from His path. This is what He has instructed you so that you may be mindful of Allah”** [TMQ Surah Al-An’am:153]. The pronoun “this” in these two verses refers to the Noble Quran, which is the straight path of Allah ﷻ.

It is worth noting here that hidayah is attributed to Allah ﷻ in some places in the Noble Quran, as in His saying, ﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾ **“And if Allah had willed, He would have made you one ummah, but He causes to**

stray whom He wills and guides whom He wills” [An-Nahl 16:93]. In other places, it is attributed to the servant, as in His ﷻ saying, ﴿مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾ “Whoever is guided is only guided for the benefit of himself; and whoever goes astray only goes astray to his own detriment” [TMQ Surah Al-Isra’: 15].

In other places, it is attributed to the Noble Quran, and to the Messengers (as) and their followers, as this has already been explained. There is no contradiction between these matters, for Allah ﷻ created in humankind the capacity for guidance (هدى huda) and misguidance, such that the servant chooses the path of guiding (هداية hidayah) or the path of misguidance. The path of guiding (هداية hidayah) that the servant must choose and follow is the path that which Allah ﷻ revealed to His Messenger ﷺ, which is the Noble Quran, along with the Clarification (بيان Bayan) of it by the Messenger ﷺ.

If the servant chooses this straight and upright path, Allah ﷻ will grant him success in it, support him, and strengthen him as long as he follows it and adopts it as a way of life. Allah ﷻ says, ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾ “And those who are guided - He increases them in guidance and grants them their piety” [TMQ Surah Muhammad: 17], and He ﷻ also says, ﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾ “And Allah increases those who are guided in guidance” [TMQ Surah Maryam: 76].

Allah ﷻ has made Iman (إيمان belief) a means of attaining hidayah from Him, as He ﷻ said, ﴿وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ﴾ “And whoever believes in Allah - He will guide his heart” [TMQ Surah At-Taghabun 11].

Allah ﷻ made striving in His cause a means for the servant to be guided to the paths of Allah Almighty, as He, Glory be to Him,

said, ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾ **“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”** [TMQ Surah Al-Ankabut 69].

Thus, the guiding (هداية hidayah) by Allah ﷻ is first the creation of receptivity (قابلية qaabilliyah), then the granting of enabling (التَّوْفِيقُ At-Tawfeeq) within it to those who choose it. The guiding of the servant is over the choice of hidayah. The hidayah of the Quran is a clarification of the straight path, and the hidayah of the Messenger ﷺ is an evidencing and directing to it and to its clarification.

Imam Al-Qurtubi says in his Tafsir [1/160], (الْهُدَى هُدَيَان: هُدَى [الرعد/7]. وقال: ﴿وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الشورى/52] فَأَنْتَبَتْ لَهُمُ الْهُدَى الَّذِي مَعْنَاهُ الدَّلَالَةُ وَالِدَّعْوَةُ وَالتَّنْبِيهُ، وَتَفَرَّدَ هُوَ سُبْحَانَهُ بِالْهُدَى الَّذِي مَعْنَاهُ التَّأْيِيدُ وَالتَّوْفِيقُ، فَقَالَ لِنَبِيِّهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾ [القصص/56] فالهدى على هذا يعنى بِمَعْنَى خَلْقِ الْإِيمَانِ فِي الْقَلْبِ، وَمِنْهُ قَوْلُهُ تَعَالَى: ﴿أُولَئِكَ عَلَىٰ **“Guidance هُدَى مِنْ رَبِّهِمْ﴾** [البقرة: 5] وقوله: ﴿وَيَهْدِي مَنْ يَشَاءُ﴾ [فاطر: 8] (هدى hudah) is of two kinds: guidance of evidencing, which is that which the Messengers (as) and their followers are capable of it, as Allah ﷻ said, **“For every people is a guide (هاد haad)”** [TMQ Surah Ar-Ra'd: 7]. Allah ﷻ said, **“Indeed, you guide to a straight path”** [TMQ Surah Ash-Shura: 52]. So, He ﷻ established for them guidance which means showing the way, Dawah to the truth, and admonition (التَّنْبِيهُ At-Tanbeeh). Allah ﷻ Alone possesses guidance (هدى huda) which means support (التَّأْيِيدُ At-Ta'yeed) and enabling (التَّوْفِيقُ At-Tawfeeq). Allah ﷻ said to His Prophet ﷺ, **“Indeed, you do not guide whom you love”** [TMQ Surah Al-Qasas 28:56]. Thus, huda in this context means the creation of Iman in the heart. This is supported by His saying, **“Those are upon guidance from their Lord”** [Al-Baqarah 2:5] and His saying,

“He ﷻ guides whom He wills” [Fatir 35:8].” This concludes the statement of Al-Qurtubi (may Allah have mercy on him).

One might ask about the importance of guiding (هداية hidayah) for humankind.

To answer this, it is essential to understand the nature of humankind and its difference from the rest of the tangible creatures that Allah ﷻ created and for which He ﷻ ordained a system of living that rectifies and sustains them. This is with the exception of humankind, whom Allah ﷻ chose for vicegerency (استخلاف istikhlaaf) on Earth, He ﷻ did not compel them to follow a specific system of living. Instead, He endowed them with reason to choose the system of living they would follow. Allah ﷻ placed within them organic needs and instincts that require a system for their fulfillment. The limited intellect of humankind cannot comprehensibly originate the system that would bring them a comfortable living pleasing to Allah Almighty. This is because human reasoning is prone to variation, inconsistency, contradiction, and environmental influence. Therefore, they need a system of living from Allah ﷻ, which He revealed to His Messengers (as) to guide people to His divine system and to what pleases Him.

It is no wonder, then, that a Muslim asks Allah ﷻ to guide him to the straight path dozens of times a day and night, and to grant him steadfastness on the straight path—the path of Allah, to whom belongs all that is in the heavens and the earth. Failure to follow Allah's system is undoubtedly following one's desires, which is misguidance itself. Allah ﷻ has forbidden this, saying, ﴿وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾ **“And do not Following your desires will lead you astray from the path of Allah.”** [TMQ Surah Saad: 26]. Allah ﷻ said, ﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا

﴿تَذَكَّرُونَ﴾ **“Have you seen the one who takes his desires as his Allah, and Allah has led him astray knowingly, and sealed his hearing and his heart and placed a veil over his sight? Then who can guide him after Allah? Will you not then remember?”** [TMQ Surah Al-Jaathiyah: 23].

O Allah, guide us to the straight path! Aameen.

News of Muslims Around the World

Demonstrations in Syria Reject the Inclusion of Criminals and Western Loyalists in Army Leadership

On Wednesday evening, March 11, 2026, residents of Raqqa held a protest against the appointment of Sipan Hamo as Deputy Minister of Defense for the Eastern Region. The protesters gathered at An-Naeem Square in the city center, where they raised banners and chanted slogans expressing their rejection of the decision and demanding its reversal.

A correspondent for “Verify” in the region reported that the demonstrators accused Hamo of committing war crimes against the Arab population in areas formerly controlled by the Syrian Democratic Forces (SDF). The correspondent added that the protesters emphasized that their demonstration stemmed from their rejection of what they described as the disregard for the suffering of victims, and the violations witnessed in the region over the past years, considering this appointment to be insensitive to the demands of the people in the Eastern Region.

The demonstrators chanted slogans affirming their commitment to the city's dignity and the rights of the victims, emphasizing that “Raqqa will not accept the whitewashing of violations or the rewarding of anyone associated with it under any circumstances.” They also chanted slogans expressing solidarity with the Hasakah and Deir Ez-Zor governorates, and the cities that suffered grave violations at the hands of the SDF forces throughout the years of their control.

Earlier, Assem Ghalioun, the media officer at the Syrian Ministry of Defense, announced the appointment of Sipan Hamo

as Deputy Minister of Defense for the Eastern Region of the Syrian Arab Republic.

Sipan Hamo is known as a Kurdish military leader who served as the commander-in-chief of the People's Protection Units (YPG), affiliated with the Kurdistan Workers' Party (PKK), and played a key role in decision-making within the SDF during several phases.

Al-Waie Magazine: This is a result of a lack of political awareness and a lack of ideology in dealing with issues, leading to decisions based on whims and immediate interests without regard for Islamic law and established principles. Allah (swt) said, ﴿أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ﴾ **“Shall We then treat the Muslims like the criminals?”** [TMQ Surah Al-Qalam: 35].

Legalizing the Haram in Syria Under the Pretext of "Personal Freedoms": the Sale of Alcohol

The Damascus Governorate's explanation and apology regarding the decision to restrict the sale of alcoholic beverages in Damascus failed to resolve the crisis. Hundreds of Syrians gathered on Sunday 22 March in Damascus for a silent sit-in, to protest the decision. The protesters converged on the square in the predominantly Christian neighborhood of Bab Touma, amidst tight security measures, at the invitation of civil society activists, in a move reflecting their rejection of any infringement on personal freedoms. The protesters also raised the Syrian flag and banners in Arabic and English, one of which read, "Personal freedom is a red line." For her part, 60-year-old university professor Hanan Assi, holding a sign that read "Constitutional provisions are a right, not a demand," said that Syrians have thousands of forgotten issues, from poverty to the displaced, the

homeless, and refugees. She added, “We are in a phase of building, not division,” according to Agence France-Presse.

This anger came after the Damascus Governorate issued a decision on March 17 restricting the sale of sealed alcoholic beverages to three predominantly Christian neighborhoods: Qassaa, Bab Touma, and Bab Sharqi. The decision also prohibited their sale in restaurants and nightclubs, citing complaints from the local community and claiming it aimed to curb "phenomena that violate public morals."

The Damascus Governorate decision stipulated “the prohibition of serving alcoholic beverages in restaurants and nightclubs in the city of Damascus,” restricting it “to the sale of sealed alcoholic beverages exclusively in Bab Touma, Qassaa, and Bab Sharqi and only in establishments designated by their commercial building permits.”

Al-Waie Magazine: When legislation is not based on the Command of Allah (swt), as is the case in Damascus today, one can expect anything. This is to be expected given the dependence on the Turkish guarantor and, behind him, America, the sponsor of secular political projects through its proxies. The "formal" authority of the bearded men has permitted the sale of alcohol in shops, regardless of their names, and has even left the laws of Hafez and Bashar al-Assad unchanged in this regard.

The Pharaoh of Egypt: War on Islam and Muslims, Peace with Colonialism and the Colonizers

A press release issued by the Media Office of Hizb ut Tahrir in Wilayah Egypt, Al-Kinanah, dated 4 Shawwal 1447 AH, 22 March 2026 CE, stated the following:

The Egyptian Pharaonic regime has complied with the orders of its masters in Washington, and its security apparatus has launched a campaign of raids and arrests against the dawah carriers to establish the Khilafah Rashidah (rightly guided Caliphate) State on the method of the Prophethood; this took place during the last virtuous days of the blessed month of Ramadan and the days of Eid, casting aside all Islamic rituals and the sanctity of these virtuous days, in addition to violating the sanctities of the Muslims, their honor, and their homes. It terrorized peaceful women, children, and the elderly in their homes during the nights of Qiyam, carried out violent searches of homes, broke doors, destroyed furniture, expelled women and children from them, and confiscated communication devices, in scenes we have not seen except on television screens of the army of the usurping Jews against our people in the blessed land of Palestine.

We know that this campaign was not driven by local motives out of fear of the carriers of the da'wah; this war is not its war, and this conflict is not with it. Rather, it is the implementation of the orders of crusader America, which fully realizes the magnitude of the danger of the call for Khilafah, as was recently stated in the remarks of its crusader Secretary of War Pete Hegseth. It fully knows that ending its colonial influence in the lands of the Muslims will only be at the hands of the followers of our master Muhammad (saw), just as the fate of Pharaoh was at the hands of our master Musa, peace be upon him. As for the Egyptian regime, it is nothing more than a dirty tool used by crusader America to suppress those who carry the call for the revival of the Islamic Ummah through establishing its Khilafah Rashidah, which will unify the lands of the Muslims, uproot Western colonial influence from them, eliminate the Jewish

entity, and purify the blessed land of Palestine from the filth of the Jews, fulfilling the glad tidings of the Messenger of Allah (saw) regarding the killing of the Jews and the liberation of Al-Aqsa Mosque, which has been captive and closed for more than twenty days.

O People of Egypt al-Kinanaḥ: You fully realize that the Egyptian regime has been recruited into the crusader alliance since the destruction of the Khilafah, Its negligent stance toward the massacres committed by the grotesque Jewish entity in Palestine, its passive stance toward America’s massacres in the lands of Imam Muslim and al-Bukhari, Iran, and its opening of the Suez Canal to the American naval fleet are all evidence that it is an enemy to your Ummah, in accordance with His saying, the Exalted: ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهِمْ خَشَبٌ مُسْتَنْدَةٌ يَخْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾ **“And when you see them, their forms please you, and if they speak, you listen to their speech, as if they were pieces of wood propped up. They think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?”** [Surah Al-Munafiqun:4].

So take hold of the hands of this hateful Pharaonic regime, and place your hands with the one who carries the true project of revival, Hizb ut Tahrir, to establish the Second Khilafah Rashidah on the Method of the Prophethood, so that you may have the honor of establishing it, surpass others, and hasten in good deeds, thereby attaining the honor of this world, the bliss of the Hereafter, and the pleasure of Allah, which is greater. And know that you are worthy for that and capable of it by Allah’s permission. Even if the regime employs all its power to suppress you and suffocate you, it will not be more severe in might and tyranny than its ancestor Pharaoh, whom Allah destroyed by

﴿وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ﴾
﴿وَأَنْتُمْ تَنْظُرُونَ﴾ **“And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.”** [Surah Al-Baqarah:50].

O Muslims within the security apparatus: Beware the anger of Allah upon you, lest Allah destroy you as He destroyed Pharaoh. This requires you to disobey the orders of the one who commands you to cast yourselves into destruction by violating the sanctities of Islam and the Muslims, terrorizing the peaceful, and imprisoning and torturing the carriers of the da’wah. Remember that the polytheists of Quraysh refrained from doing what your leaders command you to do, as they refused to storm the house of the Prophet (saw) for fear that it would be said, “They have terrified the daughters of Muhammad.” Have you fallen below the sense of honor of Abu Jahl and al-Walid ibn al-Mughirah?! And remember that you are not excused for what you do under the claim that “these are orders,” and that you share in the sin equally with Pharaoh and Haman. Allah (swt) said: **﴿إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ﴾** **“Indeed, Pharaoh, Haman, and their soldiers were sinners.”** [Surah Al-Qasas:8].

You must follow the example of the noble Companions (ra), and be soldiers like the soldiers of ‘Amr ibn al-‘As who opened Egypt to save you from the Fire, not soldiers in the army of Pharaoh who pursue the believers for their faith, persecute them from their deen, and obstruct the revival of this Ummah through the great Islam. So fear Allah, and do not fear the blame of Pharaoh and his Hamans, no matter how many they are or how tyrannical they become. **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُهُ﴾** **“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.”** [Surah Al-Anfal:24].

Correction

Thaer Salama (Abu Malik)

Dear Readers:

We received the following from our esteemed brother, Engineer Thaer Salameh (Abu Malek), may Allah reward him:

Asalaamo Alaykum Wa Rahmatullahi,

Regarding my article published in Al-Waie Magazine, Issues 474, 475, and 476, entitled “Dismissing the Idea that Different Zones of Visibility Determine the Beginning of Lunar Months, and Rejecting the Idea that Each Country Has Its Own Sighting of the Hilal Crescent of the Moon,” I received a comment indicating that some of its content was understood as advocating the use of astronomical calculations to reject witness testimony in matters of Hilal crescent sighting. It seems that the wording in the article was insufficient to convey my intended meaning. So I wanted to clarify the matter to remove any ambiguity and apologize for any shortcomings in the explanation.

My intention was absolutely not to suggest that a Muslim, after a ruling by a judge or the authority responsible for verifying the Hilal crescent sighting, has the right to reject that ruling based on astronomical calculations, or to refuse to act upon it, or to create controversy and confusion in society under the pretext that the testimony contradicts some astronomical data. This is not my intention, and I did not intend for my words to be understood in that way.

Instead, what I opine, and emphasize, is that fasting, breaking the fast, and the sacrifice are general Shariah rituals in

which the unity of Muslims must be evident, not their division and discord.

This is as the hadith states, « الصوم يوم تصومون، والفطر يوم تفطرون، والأضحى يوم تضحون » **“The fast is the day you fast, the breaking of the fast is the day you break it, and the sacrifice is the day you sacrifice.”** This evidences the importance of Muslims unifying in these Shariah rituals, and that the matter rests with the authority responsible for overseeing and announcing them to the Ummah. If a decision is issued by someone with judicial or administrative authority, or by the body tasked with sighting the Hilal crescent and verifying testimonies, then no Muslim should deviate from it based on calculations or any other claims that lead to confusion and division among the people.

The intention of this article was not to shift from the discord among Muslims due to existing political nationalistic borders and the differing dates of fasting, and breaking the fast across different countries, to a new discord arising from people’s differing opinions on whether or not to rely on astronomical calculations, or their differing opinions on which authority to consult in this matter. The aim is to eliminate the causes of division, not to create new ones.

While I am fully aware that astronomical calculations are not valid in Shariah for establishing the sighting of the new moon that necessitates fasting or breaking the fast, any discussion of witnesses should be limited to the sighting itself, not to astronomical terminology and theories. For example, a witness might be asked about the soundness of their eyesight, the shape of the celestial body they saw: did they see it as a Hilal crescent, a circle, or some other shape? They might also inquire about the direction of the arc, the time of the sighting, before or after sunset, whether they saw it alone or with others, and other similar

questions related to the description of the sighting itself. These questions help the judge or relevant authority verify the testimony.

However, basing the discussion of a witness on purely astronomical questions, such as: was the sighting before or after the conjunction? What was the elongation? What is the limit of the moon? And other such technical terms, is not something that should be entrusted to ordinary witnesses, nor is it the basis upon which Islamic Shariah Law establishes the beginning and end of Ramadan. Accepting or rejecting testimony is the prerogative of the judge or the legally authorized body, based on their assessment and investigation.

The Shariah evidence on this matter is clear. The hadith of the Prophet ﷺ suffices, **صوموا لرؤيته وأفطروا لرؤيته، فإن غُبِّيَ عليكم فأكملوا عدة شعبان ثلاثين** “**Fast when you see the crescent and break your fast when you see it. If it is obscured from you, then complete thirty days of Sha’ban.**” The Prophet ﷺ made the ruling contingent upon sighting the Hilal crescent, and stipulated that if sighting was impossible due to clouds or similar reasons, the month should be completed as thirty days. Even though the Hilal crescent’s presence behind the clouds might be known through calculation, the Lawgiver did not make this calculation the basis for the ruling. Instead, He ﷺ made the ruling contingent upon sighting the Hilal crescent, or, if sighting was impossible, upon completing the month as thirty days.

Therefore, if anything in the article that could be interpreted as relying on astronomical calculations to reject testimony, or as making the sighting of the new Hilal crescent a secondary and unnecessary matter, or as prioritizing calculations over what is established by the competent authority for moon sightings, I declare that this interpretation was not intended. Any part of the

statement that might have suggested this is hereby retracted, and I offer my sincere apologies.

I reiterate my apology for this error in expression and for the shortcomings in explanation and clarification. I ask Allah, the Most Gracious, the Most Merciful, to grant me and all my brothers the ability to stand firm in truth, dedicated to it, fearing no blame for the sake of Allah ﷻ, and to unify Muslims on a common ground, and to unify their ranks under the banner of Islam, the Rayah banner of: There is no god but Allah, Muhammad is the Messenger of Allah ﷺ. And Allah is All-Hearing, All-Responsive.

The Noble Companion Salama ibn al-Akwa' (ra)

Rayan Issa - Iraq

From the biographies of the Companions of the Messenger of Allah ﷺ we learn lessons of courage and bravery. These pure Companions (ra) changed the face of the world with their thought, their Aqeedah (creed), and their courage. If we wish to reach what they reached, we must follow their example and sacrifice for the sake of our Deen and our Aqeedah. In this article, we will discuss one of the bravest of the Companions, the noble Companion Salama ibn al-Akwa' (ra).

Al-Bukhari narrated on the authority of Salama (ra), who said, "I pledged allegiance to the Prophet ﷺ, then I went to the shade of a tree. When the crowd thinned out, he said, يا ابن الأكوع ألا تباع؟ **'O Ibn al-Akwa', will you not pledge allegiance?'** I said, 'I have already pledged allegiance, O Messenger of Allah.' He (ra) said, «وأيضاً» **'So, again.'** So I pledged allegiance to him a second time. I said to him, 'O Abu Muslim, what were you pledging allegiance for that day?' He said, 'Until death.'" This narration was also recorded by Muslim, al-Tirmidhi, al-Nasa'i, as mentioned in al-'Ayni, al-Bayhaqi, and Ibn Sa'd.

Al-Bukhari also narrated on the authority of Abdullah ibn Zayd (ra), who said: During the time of the Battle of al-Harrah, someone came to him and said: Ibn Hanzalah is taking people's pledge of allegiance unto death. He replied: I will not pledge allegiance to anyone on this basis after the Messenger of Allah ﷺ. This was also narrated by Muslim, as mentioned in al-'Ayni, and by al-Bayhaqi.

He is Salamah ibn Amr ibn al-Akwa' al-Aslami, known as Abu Muslim. He was considered one of the leaders and brave men of the Aslam tribe. A noble and distinguished Companion (ra) of the Prophet ﷺ, he was renowned as the “hero of the foot soldiers” and a skilled marksman. He pledged allegiance to the Prophet ﷺ, under the tree, the Pledge of Ridwan. He was known for his exceptional speed, which surpassed that of horses, and he participated in numerous battles, most notably the Battle of Dhi Qarad, in which he displayed unparalleled bravery.

He died in al-Rabadhah in Medina in the year 74 AH. Al-Attaf ibn Khalid narrated from Abd al-Rahman ibn Razin: “We came to Salama ibn al-Akwa' in al-Rabadha, and he showed us a large hand, as big as a camel's hoof, and said, ‘With this hand, I pledged allegiance to the Messenger of Allah.’ So, we took his hand and kissed it.” His freed slave, Yazid, said, “I saw Salama dyeing his beard yellow, and I heard him say, ‘I pledged allegiance to the Messenger of Allah ﷺ unto death, and I fought alongside him in seven battles.’”

He displayed great courage and unparalleled bravery in the Battle of Dhi Qarad, one of his most famous exploits. There, he single-handedly pursued forty horsemen from Ghatafan who had stolen the Prophet's camels, fighting them on foot until reinforcements arrived. The Prophet ﷺ said of him, «خير رجالتنا سلمة بن الأكوع» **“The best of our men is Salama ibn al-Akwa'”**

He narrated several hadiths from the Prophet ﷺ and his son, Iyas, and his freed slave, Yazid ibn Abi Ubayd, narrated from him. He resided in Al-Rabadha, an area near Al-Madinah and died there in 74 AH, towards the end of the Khilafah (Caliphate) of Mu'awiya ibn Abi Sufyan, or it is said, before that. May Allah have mercy on him and grant him a place in the highest Paradise, by the Permission of Allah ﷻ, near His beloved and our beloved, the Chosen One, Muhammad ﷺ.

When the Myth of Power Shatters

The recent war waged by America and the Jewish entity against Iran revealed a profound truth that the West—led by America—has long sought to conceal: that power lies not merely in a people’s aircraft carriers, its stockpiles of nuclear warheads, or its projected image of prestige and might, but instead in the people’s ability to exert genuine influence on the world’s life, its economic lifelines, and its energy, food, and trade security.

It has become abundantly clear that the Muslim World is not on the margins of history, nor is it dependent on others essentially. Instead, it sits atop one of the greatest assets of power in this era: the maritime straits through which global trade flows, the vast reserves of oil, gas, and fertilizers, the strategic geographical location upon which the movement of East and West depends, and the people who possess the human and spiritual potential that, if properly channeled, could transform the world. The Strait of Hormuz is but one example of this; how many major powers have seen their markets tremble, their calculations thrown into disarray, and their economic security jeopardized by a mere threat in one of our Ummah’s vital waterways! This is a revealing moment: the so-called superpower has proven fragile in the face of the assets of influential power that Allah ﷻ has placed in the lands of the Muslims. What seemed steadfast for decades is now crumbling before the reality that the Muslim World possesses assets whose impact far surpasses that of many deadly weapons, for they touch the very core of global life. The skillful use of these assets—politically, economically, and strategically—could make them more powerful than nuclear weapons themselves, for they are weapons that dictate terms before they inflict destruction.

O Ummah of Islam: Open your eyes to what lies before you, raise your gaze to your true stature, and break the chains of illusion that have diminished you. You are not a weak Ummah, but an Ummah that has been made powerless. The balance of power is not shifted by sheer numbers, but by understanding the elements of power, skillfully acquiring them, and having the courage to utilize them. When the Ummah awakens with its awareness (waie), the whole world will know that the era of American hegemony is not inevitable, and that a new dawn can be born from the land of Islam.