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Al-Waie Magazine Editorial: The Jewish Entity Chokes on the Dreams of Its Government

**A Reading into China's Strategic Vision and the Shift in Its International
Policy**

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(Part 1)**

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The Jewish Entity Chokes on the Dreams of Its Government

By Nabil Abdul Karim

The crisis facing the Jewish entity is no longer tied solely to what takes place on the battlefronts, nor can it be reduced to the outcome of a military clash here or a security confrontation there; rather, the deeper problem lies in the widening gap between the goals set by the government of the Jewish entity and its actual ability to achieve them.

Can a “dream” prove fatal? In the case of the Jewish entity today, dreams of dominance and the personal political survival of the ruling elite have turned into a blind euphoria driving the entity at breakneck speed toward the abyss. While Benjamin Netanyahu and his partners believe they are crafting a new Talmudic glory, in reality, they are signing the death certificate of the state of institutions, economy, and security as they claim.

From the illusions of military “absolute victory”—which have turned into a quagmire of attrition—to the obsession with dismantling the judiciary and weakening security agencies, which has brought the country to the brink of deep internal division, all the way to dreams of annexation and settlement expansion pushing the entity toward international isolation and a suffocating economic abyss; before all this, a crisis unfolds that goes far beyond the limits of military battle to impact the very future of the state itself.

These are not merely passing political errors, but destructive adventures led by a man who gambles with the future of the

Jewish entity in exchange for his own political survival and to face his crises and court trials. In a tragic historical scene, the state has become a hostage to authoritarian dreams, paying the price with a collapsing present and a lost tomorrow; in a story told not only as a tragedy for the Jewish entity, but as a portent of an earthquake that could shake the entire region.

A Longer War... and Bigger Goals

The government of the Jewish entity deals with the region through a mindset based on the possibility of reshaping it by force and imposing new political and security arrangements that align with its vision. However, the political history of the region proves that while force may achieve temporary gains, it alone cannot create stability or generate political acceptance.

The problem lies in the fact that continuing the war imposes compounding costs that do not stop at direct military losses. Every additional day of conflict means greater economic burdens, attrition of the army, growing pressure on society, tension with allies, and an expanding circle of international criticism.

Thus, the government may find itself facing a difficult equation: the larger the goals it tries to achieve, the longer the war it requires; and the longer the war lasts, the higher its political, economic, and security costs become.

Wars may destroy infrastructure, alter balances of power, and impose a temporary reality, but they cannot necessarily eliminate the causes of conflict or erase the aspirations of nations. From this stems the major dilemma of the Jewish entity: What comes after military operations?

If the goal is to impose a new reality, then this reality requires political legitimacy, regional and international acceptance, and sustainable arrangements. However, if war is the only tool, then

the end of military operations may simply return the problem to square one, but at a far higher cost.

The “Israeli” Domestic Front... A Crisis Beyond the Government

On the internal front, the government of the Jewish entity faces complex political calculations. The war has become entangled with the survival of the ruling coalition, differing positions within society, and the files of prisoners, soldiers, the economy, and security.

By August 2026, a series of Jewish and foreign media analyses and reports show that this entity faces a deep, multidimensional internal crisis that is not limited to political disagreements, but extends to institutions, society, the economy, and the military. Figures like Isaac Herzog (president of the entity) have repeatedly warned of a “civil war” and called for national dialogue to reach a compromise; Yair Lapid (leader of the opposition) has criticized government policies, viewing them as a threat to democracy and social cohesion; while analysts and academics, including Avi Shilon, Kimlia Shachar, and others, have described the situation as an unprecedented “domestic existential crisis.”

First: An Unprecedented Political and Institutional Crisis

Collapse of Government Legitimacy: The current government has lost a significant portion of its political margin within the Knesset and has come to rely on fragile coalitions, making decision-making far more complex amidst growing divisions within the ruling coalition.

Dissolution of Parliament and the Election Race: The issue of early elections has been raised forcefully amidst the political crisis, alongside fears that security developments might delay or complicate political milestones, potentially opening the door to a new constitutional and political crisis.

Conflict with the Judiciary: Attempts to weaken the Supreme Court and alter the balance between political and judicial authorities continue to spark widespread controversy, while opponents describe these efforts as part of a "judicial coup" that has deepened divisions within "Israeli" society and drawn broad objections across academic, economic, and political circles.

Second: Fracturing of the Social Fabric and Emigration

Brain Drain: Over recent years, a large number of citizens have left the entity, including highly educated individuals and high-income earners, in a phenomenon that has raised serious concerns regarding the future of human capital and the ability of the (Israeli) economy to retain skilled talent.

Domestic Friction and Hate Speech: Media outlets within the Jewish Entity and political circles accuse the government of fueling division between religious and secular Jews, as well as between the political right and left, while some observers have described the situation as a "cold civil war" or a deep domestic struggle threatening the cohesion of society.

Educational Crisis: The education system in the Jewish entity faces growing challenges, particularly surrounding the debate over curricula in Haredi (ultra-Orthodox Jewish) schools, as well as the integration level of broad societal segments into the modern job market, carrying long-term ramifications for both the economy and society.

Third: An Economic and Financial Crisis

Downgrade of Credit Rating: The war and its financial fallout have intensified pressures on the economy of the Jewish entity, prompting global credit rating agencies to warn against the consequences of rising public debt and fiscal deficits, in addition

to the risks stemming from the continuation of the war. (Haaretz Newspaper, April 15, 2024)

Soaring Costs of War: The direct and indirect costs of military operations since October 2023 are estimated at immense figures, with the cost of the war on Gaza exceeding 200 billion shekels, according to Calcalist Newspaper on January 22, 2024, which has impacted public spending priorities and strained sectors such as health, education, and infrastructure.

Declining Investor Confidence: The technology sector in the Jewish entity, which represents a major pillar of its economy, faces challenges tied to the war and political and security instability. Furthermore, the war has raised fears over the relocation of companies, employees, and investments abroad, along with a drop in foreign capital inflows.

Fourth: Internal Military and Security Pressure

Military Exhaustion: The army of the Jewish entity operates in a multi-front security environment encompassing Gaza, Lebanon, and the West Bank, alongside regional tensions and confrontation with Iran, imposing severe strain on active-duty forces and reservists alike.

Conscription Crisis: Exemption of segments of the Haredi (ultra-Orthodox) Jews from military service has sparked a severe political and social crisis, particularly amidst an increasing demand for additional troops. While military leaders demand an expansion of the conscription base, broad religious sectors firmly reject this trend, thereby deepening the rift between the army and sections of society.

Erosion of Deterrence: Security developments since 2023 have raised questions regarding the extent to which the Jewish entity maintains the level of deterrence it previously enjoyed, especially

after facing attacks and strikes demonstrating its adversaries' ability to penetrate its strategic depth.

Abroad, maintaining the image of a power capable of managing conflict indefinitely is becoming increasingly difficult. As the scope of war broadens, the government faces greater diplomatic, legal, and media pressures, while its relationships with allies become ever more complex.

The Jewish entity faces multifaceted external crises, which can be summarized in the following main axes:

Growing International Isolation

Warnings are escalating over the widening gulf between the Jewish entity and a growing number of countries and international institutions, amidst the ongoing war in Gaza and the extensive political, legal, and humanitarian backlash it has caused.

Furthermore, the Jewish entity faces a real threat of international criticism turning into more impactful political and economic measures, which could undermine its diplomatic maneuverability.

Tension with the United Nations

Relations between the Jewish entity and several United Nations bodies have deteriorated against the backdrop of international criticism regarding the Gaza war, as well as disputes over humanitarian aid and international law, heightening friction between both sides.

Cracks in Traditional Alliances

European criticism of the entity has escalated, with growing calls within several European nations to review political, economic,

and military ties, including partnership agreements and arms sales.

As this trend spreads, the Jewish entity finds itself facing a new reality: the political backing that once formed a key element of its diplomatic strength is no longer guaranteed to the same degree, while the continuation of war acts as a severe strain on its international relations.

The Rift with the Strategic Ally: The United States

The United States remains the primary strategic ally of the entity; however, the nature of this alliance is also coming under mounting pressure.

Decline in American Bipartisan Support: Shifts within American society and the political elite demonstrate that support for the Jewish entity no longer enjoys its former consensus, particularly within the Democratic Party, as voices demanding a re-evaluation of military and political aid continue to grow.

Shift in Public Opinion: American public opinion polls in recent years indicate a decline in popular support for the entity compared to previous levels, especially among younger demographics—a shift that could carry long-term political ramifications.

Divergence of Interests: Washington no longer necessarily views all regional files through the lens of the Jewish entity, particularly when broader American calculations conflict with the goals of its government. Consequently, disagreements may arise over Iran, Gaza, regional relations, and the framework for any future political settlement.

Here lies one of the most critical vulnerabilities of the Jewish entity: its heavy reliance on American support at a time when

Washington's strategic priorities could shift based on domestic circumstances or larger international crises.

Security and Geopolitical Challenges

Open Battlefronts: The Jewish entity continues to confront a complex, multi-front security environment involving Gaza, Lebanon, the West Bank, and ongoing tensions with Iran and Syria, imposing continuous military and security attrition.

Limited Ability to Fight Alone: Despite Netanyahu's assertions regarding the ability of the Jewish entity to confront Iran single-handedly, any full-scale regional war requires calculations far beyond immediate military capability, including American and international stances, the ability to endure economic and security fallout, and the potential expansion of the arena of confrontation.

New Regional Tensions: Friction is escalating with several regional powers, chief among them Turkey, while relations with Jordan and Egypt remain vulnerable to pressures tied to regional security and political developments. The longer the war drags on, the higher the likelihood that political disagreements will escalate into strategic crises.

International Legal Pressure: Prominent "Israeli" figures face mounting pressure and international legal proceedings, including actions associated with the International Criminal Court, opening another front of conflict that extends beyond the military battlefield into the legal and diplomatic arenas.

Calls for Economic Sanctions: Calls are rising in several European and Western nations to impose restrictions or sanctions on the entity and re-evaluate partnership agreements and arms sales, which—if expanded—could evolve into compounding economic and political pressure.

The greatest danger facing any state may not be a direct military defeat, but entering a prolonged war of attrition that it can neither conclude nor afford indefinitely—particularly when that state relies heavily on foreign support.

A prolonged war entails the disruption of economic sectors, the call-up of vast numbers of reservists, surging military expenditure, the upheaval of civilian life, and the deepening of political and social rifts.

Here, the problem lies not merely in the scale of the objectives, but in the complete absence of a clear vision for ending the conflict.

If convincing political answers are missing, military force is compelled to manage matters outside its domain, turning temporary operations into a long-term commitment.

When objectives outpace the capacity to achieve them, and continuing the war becomes politically less costly for the government than ending it, the state enters a dangerous cycle: a war that continues because it has failed to achieve its goals, and expanding goals that serve to justify continuing the war. It is this very cycle that can strangle the project from within.

When a state becomes a prisoner of its own dreams, the government is forced to raise the bar of its objectives beyond its capacity to achieve them, finding itself compelled to press on with the war to avoid admitting failure, even as the continuation of the war drives up the price of that failure.

The Middle East is not a political void that can be reshaped merely by wielding military power, nor do protracted conflicts typically end when ammunition runs out; instead, they conclude when the political equations that spawned the conflict undergo transformation.

How long can it continue the war, and what will remain of the Jewish entity's internal structure when it finally ends?

Thus, dreams of hegemony can turn into a crushing burden, illusions of absolute victory into attrition, and the effort to force a new reality into a factor that threatens to alter the reality within the Jewish entity itself.

The greatest danger may not originate from beyond the borders, but from the gap between what the government dreams of and what the state can sustain. When dreams exceed the state's capacity to fulfill them, they cease to be a project for the future and instead turn into a path that chokes the present and imperils what lies ahead.

All of this is without even touching upon the fact that the cause of Palestine is neither an exclusively Palestinian nor an Arab issue, but an Islamic one; Palestine is an Islamic land, a component of Ash-Sham, liberated by Muslims with their blood, and relinquishing even an inch of it constitutes treason against Allah ﷻ and His Messenger ﷺ. Therefore, Allah ﷻ has obligated Jihad upon Muslims to rescue it, defeat and eradicate the Jewish entity, reject American hegemony, and depose its regional agents, the rulers of Muslims.

Our lands have become the arena for global power plays, where the enemies of the Deen have staged the battle on our soil to plunder its resources, destroy its infrastructure, murder its youth, redraw its maps to serve Jewish ambitions, and prevent the region from reviving and witnessing the return of the giant of Islam.

O Muslims across all corners of the earth, were you not the ones who liberated these lands? Was it not Islam that unified your races, peoples, and ethnicities, making you Muslims?

Were you not the ones who vanquished the Tatars and defeated the Crusaders? Can America and its agents stand in your way today?

What allowed the West to gain dominance over us is our disunity and distance from the firmest handhold; and we shall never rid ourselves of this humiliation we endure except by re-establishing the Khilafah (Caliphate) State. It alone is capable of eliminating all enemies of the Deen, assuming its position on the international stage, spreading goodness across the world, destroying the Jewish entity, and reclaiming every inch that was occupied or severed. Therefore, join those working to resume the Islamic way of life, just as Allah ﷻ said regarding you, ﴿فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرَكُمْ أَعْمَالَكُمْ ۖ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ إِنْ تَوَلَّيْتُمْ أَنْ تُفْلِتُوا مِنَ اللَّهِ إِنَّكُمْ تُرْجَعُونَ إِلَى اللَّهِ حَقًّا وَلَهُوَ أَعْلَمُ بِمَا تَعْمَلُونَ﴾ **“So do not falter and call for peace while you are superior; and Allah is with you and will never deprive you of the reward of your deeds. * The worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties.”** [TMQ Surah Muhammad :35-36].

A Reading into China's Strategic Vision and the Shift in Its International Policy

By Munaji Muhammad

I begin with an introduction necessitated by the need to understand the major strategic transformations that China is undergoing. It is essential to examine the underlying reasons, conditions, and strategic as well as geostrategic opportunities behind China's emergence on the international stage as a major power. This includes looking into the growth of its economic, military, technological, and political power, alongside its global ambitions, to the point where it now exerts its own distinct influence on the international situation and global politics. Recently, on June 17, 2026, The Information Office of the State Council of the People's Republic of China issued a white paper titled "More Just and Equitable Global Governance: China's Principles, Proposals and Actions," which expressed China's strategic vision and its future global outlook.

China's rise to become a global power was not an isolated event detached from the international environment, the geopolitical conditions surrounding the global situation, or the severe crises facing the Western American international order. Instead, this power grew and accumulated through pivotal historical moments, most notably the end of the Cold War, the collapse of the Soviet Union, and the emergence of American unipolarity. In the euphoria of victory over the Soviet Union, America's strategic preoccupation and primary concern was building an empire and controlling the tools of hegemony to manage the world as the sole dominant pole. These tools were nothing other than energy

sources, raw materials, and primary natural resources. The Muslim World—with its wealth, its sea of oil and gas, and its latent, deeply rooted Islam that had regained its strategic vitality—became America’s strategic preoccupation and core concern. Consequently, America's wars in the Gulf, Afghanistan, and the Horn of Africa were strategic wars aimed at building its empire and cementing its unipolar hegemony, which it marketed as the establishment of a “New World Order.” This exceptional international circumstance created a historic strategic opportunity and moment for China. Amid America’s distraction with its imperial adventures, China quietly and steadily built its economy, developed its infrastructure and manufacturing capabilities, and established its technological base by advancing its educational system and strengthening the capacity of its research, testing, and innovation centers. Although this historical moment appeared to be one of absolute American dominance, it provided China with a favorable external environment to achieve net strategic gains free from American containment and sanctions. This was further aided by Beijing's adoption during this phase of a cautious approach inspired by the famous saying of Deng Xiaoping (the architect of modern China's reforms), “Hide your capabilities and bide your time,” where the goal was to avoid direct confrontation with the dominant American power. Furthermore, in light of the defeat of the communist system, the collapse of the European Eastern Bloc states, and the end of the Cold War, America relied on a deeply flawed strategic assessment: that the socialist People’s Republic of China would suffer the same fate as the European socialist bloc nations, and that disintegration would inevitably strike the Chinese socialist state and governance system. This completely overlooked the reality of China, whose hybrid system was closer to state capitalist socialism than to state socialism within the communist

framework, not to mention the cultural and civilizational differences between the Chinese East and the European East.

Then, with the collapse of the Soviet Union and the removal of communist barriers, liberal conditions became ripe for capitalism to reclaim its dominance and hegemony over the economy, politics, and daily life. Among the outcomes of this new form of liberalism—"neoliberalism"—was the globalization of the Western liberal model and the elimination of all restrictions and barriers to global trade (the trade of capitalist corporations), as embodied in the General Agreement on Tariffs and Trade (GATT) agreement and the World Trade Organization established in 1995. As a result of this economic globalization, the world witnessed an unprecedented expansion in international trade and the relocation of industrial production to regions with lower costs and fewer regulations. China capitalized on this wave by attracting foreign investment and enhancing its industrial capabilities, technical competencies, and workforce skills. China's role in the global economy began to grow until it was described as the "workshop of the world." This status was reinforced when it joined the World Trade Organization in 2001 and became firmly established during the 2003–2008 period as its industrial exports doubled. China became widely known as the "world's factory," a phrase that became widely used and popular in international institution reports and financial newspapers. Thus, China transformed from a peripheral state in the Western capitalist production chain into a primary, central nation in global economic supply chains.

With this Chinese boom, the center of economic gravity began shifting toward Asia through Asia's rising contribution to global production and trade, with China being one of the biggest beneficiaries. This success was bolstered by its political leadership, its vast domestic market, its broad industrial base, and its heavy, high-level investments in infrastructure, education, and technology.

Then came the third millennium, bringing signs of erosion and exhaustion within the Western American international order, alongside worsening crises in the Western capitalist system. Among these, the 2008 global financial crisis proved to be a strategic inflection point and a profound turning point in Chinese strategy. China's relative isolation from the global economy's speculative financial mechanisms and institutions protected it from the catastrophic fallout of the 2008 Western debt crisis. This protection was further bolstered by its massive foreign exchange reserves, a state-dominated banking sector, high domestic savings, and a robust capacity to mobilize public investment and stimulate internal demand. Consequently, China did not view the 2008 crisis merely as a harsh economic test, but rather as a defining moment that exposed the limitations of the Western financial model. It reinforced the confidence of the Chinese elite in their model's resilience, with central state control over finance, production, and trade, and served as a turning point that propelled China from a strategy of integration into the international order toward thinking far more ambitiously about actively reshaping it. Thus, in 2013, China launched the Belt and Road Initiative (BRI), signaling its transition from an economic power into a global geopolitical actor. Additionally, the political, strategic, and military crisis of the American state acted as a supporting factor. This crisis stemmed from capitalist domestic

divisions and their political and cultural repercussions, rising internal American polarization and its impact on the state and its foreign policy, and setbacks to American military power that laid bare the boundaries and limitations of U.S. strength in maintaining unilateral hegemony. Later, under the Trump administration and its erosion of the appeal of Western American leadership, Beijing capitalized on the crisis of the American state by expanding its industrial, technological, and financial base and international relations, transforming its economic weight into geopolitical influence to evolve from a beneficiary of the Western international order into a power challenging and reshaping its rules.

This was further reinforced by the digital and technological revolution. With the rise of the digital economy, power was no longer measured by industrial output alone, but also by artificial intelligence, telecommunications, data, and semiconductors. China recognized early on that future competition would center on technology and technical standards. Therefore, it intensified investment in scientific research to develop its own proprietary Chinese technology, specifically to reduce reliance on foreign technologies in sensitive fields, and subsequently swept global markets with its innovations.

China's rise was not solely the product of its internal strength; it was also the result of the gradual erosion of the international order established and led by America after World War II and reinforced after the end of the Cold War. The pillars of that order were Western economic dominance—led by the U.S. economy—military superiority under American leadership, international institutions serving the system, and economic globalization. Over decades, these elements reinforced one another: military power provided the security umbrella for America and the West;

international institutions regulated a major portion of global economic relations and served as soft tools of coercion to impose Western hegemony; and globalization firmly tied the economies of the world to the Western economy.

However, recent decades have witnessed changes that weakened the pillars of the Western international order. The West's relative share of the global economy shrank with the rise of Asian economies, competition intensified in technology and manufacturing, and regional powers emerged that were more independent in their decision-making. Additionally, some international institutions faced criticism regarding representation and legitimacy, while discourse surrounding multipolarity gained momentum. At the same time, globalization entered a more complex phase: instead of serving as a tool to deepen dependence on the Western economy, it also became a tool and arena for competing with the West. This prompted a reassessment of supply chains, technology security, vital resources, and foreign dependence. Globalization, along with its philosophy and rules, became a subject of contention and debate, while protectionist policies—alongside sanctions and tariff wars—were proposed as alternatives, thereby placing geopolitical considerations back at the heart of the global economy.

As the pillars of the Western international order were shaken, a shift also emerged in the very concept of power. While influence was once tied primarily to military and financial capabilities, technology—along with its hardware, data, semiconductors, artificial intelligence, technical standards, and digital infrastructure—became central instruments in global competition, with cyber warfare taking center stage in the strategic priorities of nations. With this shift, the rules formulated

in the mid-twentieth century became inadequate to address many emerging issues, opening a wide debate on updating or re-drafting them. Thus, political friction and polarization began regarding whether the Western American order should continue in its current form or be modified and reshaped, alongside America's calls to preserve it while reforming and adapting it to new developments.

On the other side, led by China, discussions began regarding the redistribution of influence within the institutions of the international order or the establishment of new frameworks reflecting shifts in the global economy and new balances of power. This strategic shift reflected China's transition from a state seeking integration into the Western international order to one aspiring to reshape it. This Chinese strategic transformation should not be read merely as the rise of a new economic power, but as a gradual, cumulative strategic shift in China's view of itself, its position within the international order, and the global situation.

The 2008 global financial crisis marked a turning point in Chinese strategic thinking, as Beijing concluded that the Western model no longer enjoyed the intellectual and economic dominance it possessed following the Cold War. Since then, China has not remained content with merely capitalizing on the benefits of the international order; instead, it began building independent tools of influence. These include the Belt and Road Initiative, new financial institutions, such as the BRICS Bank, the expansion of its technological presence and leverage, and the enhancement of its geostrategic influence across the Global South, that includes Africa, Latin America and Asian nations. These steps expressed China's transition from integration to influence, which was

subsequently followed by the phase of attempting to reshape the Western international order.

The beginning of this decade marked a pivotal moment in China's strategic transformation. Since 2020, a succession of white papers has articulated China's strategic vision, revealing that Beijing has moved from the stage of integration into the international order to the stage of formulating an alternative vision to manage it and reshape its rules. China is no longer content with merely demanding a larger share within the existing system; rather, it has begun presenting standards, rules, institutions, and concepts that reflect its strategic vision and elements of its Chinese culture in direct competition with the Western model. In the 2021 white paper, "China: Democracy That Works," Beijing redefined democracy outside the Western liberal framework, offering what it termed "whole-process democracy"—defined as the system's ability to serve the people's interests, development, and stability—marking the beginning of a rebellion against the normative hegemony of America and the West. In its 2023 white paper, "A Global Community of Shared Future: China's Proposals and Actions," Beijing articulated its vision for the international order even more clearly, embedding a critique of the existing order and questioning the legitimacy of the intellectual foundations upon which that order was built after the Cold War. In the 2023 Belt and Road white paper, China presented its initiative to the world not merely as an infrastructure project, but as a geostrategy to reshape global trade, finance, and connectivity networks according to a Chinese vision. Similarly, in the 2025 white paper, "National Security in the New Era," Beijing focused on characterizing the world under American leadership and its international order as turbulent and volatile. It linked Chinese security to structural transformations that the

international order must undergo to protect China's trajectory of rise, emphasizing that the issue with America and the West lies in the very structure of relations and rules of the order, rather than a mere circumstantial dispute that can be settled. The latest white papers of this year, 2026, represent the clearest expression of China's endeavor to reshape the international order, moving beyond discussions of domestic development and a secure regional perimeter to advocate for building a global governance system, global security, global development, global civilization, and a community with a shared future for mankind.

In its strategic transformation, China also seeks the cultural reframing of concepts and the reshaping of standards and rules to serve as its gateway to constructing the international order according to its vision and interests. It strives to shift the focus of power and security away from an exclusive linkage to hard military power, expanding the concept of power and security to encompass technology, data, industrial and digital standards, and cyber capabilities as primary levers of strength, security, and deterrence. It then emphasizes China's status and position as a global center of power in these critical issues affecting world security, qualifying it to be a key party in drafting rules and standards and reshaping the international order as a major geopolitical actor within it.

China views reshaping the international environment as a decisive factor in reshaping the order itself, such that the new balances of power become a natural result of changing the rules. This concept finds its roots in Chinese cultural heritage far more than can be explained by Western theories, as China repurposes concepts from its own culture in modern language. Henry Kissinger pointed to this matter in his recent analyses, noting that China operates from a different concept of international order

and draws inspiration for its strategic vision from the idea of equilibrium in Asian history, where no single power should impose its will upon all others.

Chinese political history—rooted in the rule of successive imperial dynasties—and Chinese political culture find their foundation and grounding in Confucianism as an intellectual, moral, and political system founded by Confucius in the sixth century BCE. For over two thousand years, Confucianism shaped the cultural, political, and administrative foundation of Chinese state, society, and culture. Its influence remains clearly visible in China's culture, politics, and administration today, even after the fall of dynastic rule in 1912, the establishment of the Republic, and the state's adoption of the socialist system. Thus, the Chinese strategic mind is saturated with its political history and Chinese political culture. Indeed, one of the major flaws in analyzing the Chinese issue is overlooking China's distinct cultural, civilizational, and political character.

One of the most evident influences on contemporary Chinese strategy finds its roots in the philosophy of war of Sun Tzu—the most famous military theorist in Chinese history, to whom the authorship of *The Art of War* is attributed, a book considered among the most influential works in Chinese military, strategic, and political thought. He did not view war as a test of raw force, but rather as a test of intellect. His famous maxim, “The supreme art of war is to subdue the enemy without fighting,” is not a call to avoid conflict altogether, but rather an instruction to reshape the strategic environment so that direct confrontation becomes unnecessary—which constitutes the core philosophy of Chinese strategy today.

Thus, the Chinese strategic mind is actively guided and driven by its cultural background and distinct political tradition, constantly

thinking about rearranging elements of reality to shape an international environment that serves its goals, so that its desired objective becomes the natural outcome of the unfolding course of events. For this reason, China appears less interested in declaring grand victories and far more focused on shaping the long-term environment and trends. It does not ask how to defeat the United States so much as it searches for ways to ensure that the structure of the global economy and networks of trade, technology, and finance evolve in a manner that makes the shift of the center of power to Asia and China a natural outcome.

From this perspective, the recent white papers can be read as documents aimed at redefining and reshaping the rules of the international order rather than papers signaling a direct strategic clash with the dominant power. These papers focus on rebuilding the global governance system, expanding the role of the Global South, promoting the use of local currencies, developing multilateral institutions, and drafting new standards in technology and the digital economy. All of these efforts converge toward a single objective: reshaping and transforming the environment that hosts the existing Western international order.

In its quest to reshape the international environment—and based on Beijing’s conviction that the West no longer represents the majority of the world’s population or economy—China addresses the nations of Asia, Africa, and Latin America as key partners in the upcoming order. Its discourse is not ideological and does not rely on raising contentious cultural issues; instead, it leverages its economic tools and surplus liquidity in investment, finance, infrastructure, technology, and trade to build a broad coalition of shared interests. This makes Chinese influence an integral part of the economic development of Global South nations, thereby

utilizing this bloc to reshape the international environment in service of Chinese strategy.

From this standpoint, one can understand China's shift toward investing in infrastructure, supply chains, industrial standards, artificial intelligence, communications networks, and new financial institutions. These are not merely economic instruments; rather, China views them as means to reshape the environment within which international power operates. In its strategic vision, China does not proceed from the premise that overthrowing the dominant power is a prerequisite for changing the international order. Instead, it operates on a more complex and nuanced premise: that if the standards and rules by which the order functions are transformed, the natural result will be a shift and change in the center of the order itself—meaning that changing the rules precedes changing the institutions.

Among the measures China has taken to disrupt existing standards and rules are expanding the use of local currencies in trade to undermine the dominance of the U.S. dollar, constructing parallel payment and settlement networks to challenge the hegemony of the SWIFT system, establishing new development banks to break the monopoly of the Western World Bank and International Monetary Fund, setting technical standards to disrupt Western normative monopolies, and developing independent digital networks to counter Western digital hegemony. Through investment and financing, China works to make these practices widespread to create a parallel environment that compels international institutions to adapt to it, making rule changes a demand and a natural outcome while forcing others to operate within its new framework. This environment serving the reshaping of rules is precisely what China is attempting to build through supply chains, infrastructure,

technology, finance, Chinese industrial, digital, and cyber standards, surplus liquidity, and financial incentives. Early signs of this gradual shift in the global center of gravity are already visible: the center of trade is moving to Asia, the center of manufacturing is already in Asia, the center of growth is heading toward Asia, an increasing share of technological innovation originates from Asia, and geostrategic focus on Asia is mounting. Thus, China views the preparation of the international environment as a way to make its proposed changes to rules and standards appear as reforms to the system rather than its destruction.

China's strategic logic and planning are focused on solving the strategic equation: how to reshape and design the rules of the order such that China's rise becomes a logical and natural consequence of those rules. It views its strategic task not in the realm of hard power, but in reformulating rules, standards, and institutions to reorient and shift the global center of gravity by re-engineering the international environment, while drawing others to operate within the rules, standards, and institutions it has reshaped in complete alignment with its interests and vision. Its white papers serve essentially as strategic blueprints for its vision of its own international order, as China strives to be the principal architect of this new order rather than merely one of its poles—a long-term foundation for Chinese hegemony.

This strategy remains a specific Chinese vision, and its limitations and shortcomings may well be argued. However, the crucial matter that must not be overlooked or ignored is that all this strategic effort is, in reality, an intellectual inquiry into how to achieve the goals and objectives of the cultural system—the root of philosophy and order. Strategy, despite its importance, is nothing more than the practical means to achieve the goals and purpose of the cultural idea, and the idea here is the Western

capitalist liberal idea. On the level of the core idea, China creates nothing new and brings nothing novel; the imprint of its Confucian culture does not extend beyond certain practical procedures regarding means and strategic planning. It does not extend to the capitalist idea at the heart of the cultural system—the civilizational womb for creating values, birthing visions, generating systems, and defining meaning, goals, and objectives. Strategy remains subordinate to the idea and a servant to its goals and purposes, acting merely as its executive tool. China does not proclaim a distinct civilizational vision of its own; rather, since the beginning of the last century—following the founding of the Republic in 1912, the adoption of socialist governance, and later supplementing it with capitalist economics—it has been engaged with and committed to the Western civilizational-political vision, carrying no distinct cultural and civilizational project of its own, nor proclaiming one.

It is crucial to note that the world's dilemma today transcends strategy and the strategic mindset, reaching into the civilizational order concerned with man, his ultimate existential issues, his systems of life, and his happiness. The question presented today to human intellect is the search for an alternative to the Western secular capitalist civilizational order—with its catastrophic results and civilizational tragedy—and not a strategy to devise another route to reach the exact same toxic, destructive capitalist liberal outcomes and goals.

The issue lies in the crisis of the Western secular capitalist civilizational order, its philosophy of existence, its life systems, and its inhumane goals and objectives. This system has lost its *raison d'être*, exhausted all its purposes, and culminated in total nihilism, complete brutality, and the unchecked dominance of its capitalist gang. For the sake of its despicable ambitions, this

faction is prepared to burn the earth and everyone on it. Therefore, the issue is not replacing a European-American capitalist faction with a Chinese capitalist faction, the Chinese Communist Party and its state. The toxic capitalist idea remains identical whether carried by Europe, America, or China, and its catastrophic results stem from the very nature of its culture and systems. The capitalist system—with the overflow of its brutal vision and the barbarism of its civilization—has become a site of tragedy and a project of destruction.

On a cultural level, China lays no new foundations, creates nothing novel, and neither carries nor proclaims any alternative cultural and civilizational project of its own. It is nothing more than the crisis-ridden capitalist system itself, and China's furthest step within it is wresting the pickaxe of capitalist destruction from America's hand to place it in its own through a strategy of changing the rules to transfer the center of gravity and capitalist hegemony from the American-European West to the Chinese East.

Humanity's dilemma will persist and its tragedy will remain as long as the capitalist system—the cause of the human catastrophe—remains standing. The solution does not lie alone in the demise of the order or the decay of its primary state, America, nor in its burial or the transfer of the center of gravity and capitalist hegemony to China. Instead, the solution lies in the cultural, civilizational, and political alternative that will liberate the world from the darkness of this blind Jahiliyyah (pre-Islamic ignorance) that the European and American West has driven the world into as misery and suicide. Most certainly, China will not be that alternative, for it is merely a continuation of the West's tyrannical Jahiliyyah in a Chinese edition—which is even more calamity-ridden and bitter. Instead, true salvation and true

liberation lie in the message of the Lord of all creation: the unique civilizational project of Islam and its unique, distinguished Khilafah Rashidah (rightly-guided Caliphate). Will the sons of Islam not hasten their steps to demolish disbelief in all its forms and colors, and establish Islam's grand edifice and structure—a Khilafah (Caliphate) on the Method of the Prophethood, as light, guidance, justice, and mercy for the servants of Allah on His earth?

﴿الرَّكِتَابُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ
الْعَزِيزِ الْحَمِيدِ﴾

“Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkneses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy.” [TMQ Surah Ibrahim 14:1].

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

“[They are] those who, if We give them authority in the land, establish prayer and give Zakat and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.” [TMQ Surah Al-Hajj 22:41].

﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

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

Inflation and Monetary Dynamics Between International Influence and Alternatives from the Islamic System

By Khalid Al-Khair

Economic inflation is considered one of the phenomena that most preoccupy policymakers and societies alike; it is not merely a statistical figure announced in news bulletins, but rather a hidden force that reshapes wealth, controls the purchasing power of individuals, and directly impacts social stability. In this research, we examine inflation through a deep analytical approach to understand its essence, its causes, and the international mechanisms that control it, ultimately reaching the impact of the current monetary system and the structural solutions offered by the Islamic economy.

Cost-Push Inflation: This results from an increase in the costs of production inputs, such as energy prices, of oil and gas, raw materials, or labor wages, which forces producers to raise final prices in order to maintain their profit margins.

Built-In Inflation: This is linked to future expectations, where workers demand higher salaries to cope with the rising cost of living, leading employers to increase prices to cover these higher wages, thereby plunging the economy into a “wage-price spiral.”

Secondly: Measuring Inflation and Its Levels

Measurement Tools

Consumer Price Index (CPI): This measures the change in the cost of a hypothetical “basket” of basic goods and services consumed by an average family, including food, housing, transportation, and healthcare.

Producer Price Index (PPI): This tracks changes in the prices of raw materials and intermediate goods in the early stages of production, serving as an early indicator of inflation before it reaches the consumer.

Levels of Inflation

Inflation ranges from “moderate or creeping” —1%–3% annually, which serves as a healthy stimulus for growth— to “galloping” —which jumps into double digits and undermines stability— up to “hyperinflation,” whose rate exceeds 50% per month, the threshold at which the currency collapses entirely and loses its function as a medium of exchange.

Thirdly: Geopolitics and Currency. The US Dollar as a Tool for Recirculating and Exporting Inflation

Modern inflation cannot be understood in isolation from the dominant international monetary system, at the apex of which sits the US Dollar as the primary reserve currency for global trade, especially oil and strategic commodities.

The Dilemma of “Dollar Printing” and Its Export

When the US Federal Reserve prints massive amounts of dollars — whether through quantitative easing programs or stimulus packages during crises— the global money supply increases at a rate out of step with real production growth. Since, states worldwide require dollars to conduct trade and build reserves, any drop in the dollar’s purchasing power translates directly into rising prices for globally priced commodities. Economically, this phenomenon is known as “exporting inflation,” wherein populations on the global periphery bear the cost of America’s expansionary monetary policies.

The Influence of Capitalist States and Imported Inflation. Contemporary Market Realities

Capitalist states and international financial institutions control inflation levels in other countries through the mechanism of “interest rates and currency imbalances.” This is clearly manifested in the current dynamics of global markets, where speculators place massive bets, recently exceeding \$34 billion, on the strength of the dollar based on how aggressively the US Federal Reserve fights domestic inflation.

This excessive strength of the dollar leads to violent shocks in the currencies of other nations; for instance, the Japanese yen recorded its lowest level in forty years as a result of the interest rate differential. This sharp decline in the currencies of America’s trading partners translates immediately into “imported inflation” within those countries, because the cost of importing goods denominated in dollars becomes exceedingly burdensome for their domestic economies.

Are Oil-Producing Nations Immune to Inflation?

The answer is no. Despite the financial surpluses that oil-producing countries reap from high oil prices, they remain vulnerable to inflation through two avenues:

Imported Inflation: Due to their heavy reliance on importing food, technological products, and services from capitalist countries, goods enter their markets carrying original inflation with them.

Dutch Disease: Massive monetary inflows from the oil sector lead to an extraordinary surge in domestic demand for non-tradable sectors such as real estate and services, driving prices up sharply at home.

Fourthly: The Nixon Shock, the Decoupling Gold from Currency

The year 1971 witnessed the most prominent monetary shift in contemporary history, when US President Richard Nixon announced the suspension of the dollar's convertibility into gold, which had been established under the 1944 Bretton Woods Agreement at \$35 per ounce, an event historically known as the "Nixon Shock."

Why Did the Decoupling Occur?

The United States printed enormous quantities of dollars to finance the Vietnam War and domestic projects, causing the volume of dollars in global circulation to far exceed the gold reserves held in its vaults. When countries, such as France, demanded the conversion of their dollars into physical gold, America faced the risk of depleting its reserves and decided to unilaterally sever the link.

The Impact on Inflation

With the world shifting to a system of fiat money—currencies that derive their value from political decisions and fragile public trust in governments, rather than an underlying real asset—all constraints on central banks were removed. Consequently, states gained the ability to print money without needing a physical reserve backing, making inflation a permanent and inherent feature of the modern global economy, whereas under the gold standard, it was an anomaly that resolved once its causes vanished.

Fifthly: Remedial Mechanisms in Man-Made Economic Thought and the Islamic Economy

Man-Made Remedial Approach: Contractionary Monetary Policy and Its Limitations

When inflation spreads, central banks resort to contractionary monetary policy aimed at “draining liquidity” and slowing down economic activity through:

Raising Interest Rates: To encourage saving and reduce borrowing for consumption and investment purposes, which lowers aggregate demand and cools prices.

Increasing Reserve Requirements: To curtail the ability of commercial banks to extend loans.

The Capitalist Cure Dilemma

As contemporary market reports demonstrate, this contractionary policy walks a tightrope; as soon as a central bank overreaches in raising interest rates, employment rates and the job market slow down, as seen in recent US employment data, triggering fears of a severe economic recession. At this point, markets press for a “more accommodative approach,” lowering or freezing interest rates, which reignites inflation. This volatility confirms that man-made monetary tools merely treat the symptom rather than curing the underlying structural disease.

Treatment and Prevention in the Islamic Economic System

The Islamic economy possesses a preventive and remedial legislative system that prevents structural distortions leading to inflation, built upon rules of comprehensive justice and the revitalization of the real economy:

A Monetary System Based on Real Assets with Intrinsic Value: The fundamental principle in Islam is anchoring money to two real assets: gold and silver, as the Dinar and Dirham.

Prohibition of Riba (Interest) and Decoupling Credit from Speculation: Prohibiting the sale of debt for debt and speculative trade ensures that every monetary movement is matched by a

real flow of goods or services, preventing price bubbles from forming.

Combating Monopoly (Balancing Supply): Islam prohibits monopoly in all its forms to guarantee the natural flow of goods, preventing artificial “cost-push inflation” engineered by traders.

Prohibition of Hoarding Wealth and Imposition of Zakat: The prohibition of hoarding wealth and the mandate of Zakat (2.5%) on assets compel wealth owners to channel funds into real investment and productive sectors —manufacturing, agriculture and trade— to prevent wealth erosion, thereby expanding the supply of goods and services and automatically lowering prices.

Fair Distribution of Public Treasury Funds (Bayt al-Mal) and the Eradication of Poverty

Here, the structural genius of the Islamic economy shines through its management of public funds in the state treasury (Bayt al-Mal). The contemporary capitalist system fails to address poverty because it relies on the mechanism of “trickle-down economics,” which concentrates wealth in the hands of a few while exacerbating inflation and poverty. In contrast, Islam establishes a mandatory and definitive distribution plan outlined precisely in the Quranic verse, ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۚ فَرِيضَةً مِّنَ اللَّهِ﴾ “Zakat expenditures are only for the poor and for the needy and for those employed to collect zakat and for bringing hearts together for Islam and for freeing captives or slaves and for those in debt and for the cause of Allah and for the stranded traveler - an obligation imposed by Allah.” [TMQ Surah At-Tawbah :60], and His saying, ﴿مَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ لَا يَكُونُ دُولُهُ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾ “And whatever Allah restored to His Messenger

from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the needy and the stranded traveler - so that it will not be a perpetual distribution solely among the rich from among you.” [TMQ Surah Al-Hashr :7].

This specific distribution across the eight designated categories, preventing funds from remaining confined to a wealthy few, tackles poverty and inflation through several economic dimensions:

Recirculating the Money Supply; Stimulating Circulation:

Inflation and poverty intensify when money accumulates among the wealthy as monetary stagnation. Distributing Zakat and state treasury funds to the poor and needy transfers capital from a class that hoards it, to a class that spends it immediately to satisfy basic needs. This rapid injection of liquidity stimulates markets and revives real demand, prompting factories and farms to boost production to meet this demand—and increased production is the genuine remedy for inflation. Allah ﷻ said, ﴿مَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ رَسُولُهُ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ﴾ “And whatever Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the needy and the stranded traveler - so that it will not be a perpetual distribution solely among the rich from among you.” [TMQ Surah Al-Hashr :7].

Self-Sufficiency, Not Bare Subsistence; Transforming the Poor into Producers: In distributive Shariah jurisprudence, a poor person is not merely provided with enough to survive for a single day, at subsistence level, but is given sufficient resources to achieve full self-sufficiency. If an individual is skilled in a trade, they are granted funds from the public treasury to purchase tools

and equipment; if a farmer, land and seeds; if a merchant, working capital. This approach roots out poverty by transforming unemployed consumers into productive forces that expand the supply of goods, leading to a gradual decline in price levels.

Relieving the Debts of the Debt-Ridden; Preventing Financial Collapse: Islam allocated an entire share of Zakat to the debt-ridden (al-gharimin—those unable to pay off their debts). Settling their debts through the state treasury shields them from financial ruin and reintegrates them into the economic cycle. Furthermore, it protects creditors, business owners, from losing their capital, thereby ensuring business continuity and the stability of commodity supplies.

Providing a Security and Economic Safety Net for Society (The Stranded Traveler, Freeing Captives, and in the Cause of Allah): Extending assistance to stranded travelers (ibn al-sabil), emancipating slaves (fi al-riqab), and safeguarding state borders and infrastructure (fi sabil Allah) together foster a stable and secure environment. Stability serves as the fertile soil for genuine investment and capital flow, removed from market volatility and speculative bubbles that cause inflation.

Conclusion

Inflation and poverty in the contemporary world are not accidental occurrences; rather, they are the natural product of a global monetary system founded on fiat paper currencies, wealth accumulation, and debt expansion. A systemic comparison demonstrates that returning to a commodity-backed currency anchored in real assets, coupled with implementing the equitable distribution of state treasury funds among citizens, constitutes a comprehensive economic model. This alternative does not merely curb price spikes through harsh mechanisms that harm the poor

and the labor market, such as capitalist interest rate hikes that threaten recession, but cures the structural flaw by converting idle labor into productive forces. This achieves genuine, sustainable equilibrium between the money supply and the volume of goods and services, safeguarding societies against the erosion of their wealth and efforts.

The Scientific Method and Its Limitations: From Empirical Reductionism to the Causal System. Epistemological Limitations of the Empirical Scientific Method (Part 2)

By Yousef Al-Saresi – Palestine

The Correct Epistemological Theory:

In this context, the rational method of inquiry can be viewed as an approach based on the rules, laws, and essential conditions of sound thinking. These basic conditions are: the senses, external reality, a brain capable of making connections, and previous information, upon which human beings build their interpretation and judgment of reality. Through this integration, the human mind is capable of arriving at a definitive judgment regarding the existence of things and some of their attributes, relying either on direct sensory perception or on inferring from their indicative traces in a certain and deductive manner, without any need for a direct laboratory experiment.

Furthermore, this method does not bypass reality; instead, it begins from reality itself, relying on primary rational premises without which human thinking cannot function, such as self-evident axioms, fundamental principles, the principle of causality, and the principle of correlation. These serve as legitimate and correct foundations for constructing evidence, building knowledge, and formulating deductions through rigorous rational reasoning.

Reasoning Through the Causal System:

Based on understanding the reality of causality and the causal system, we realize that the relationship between cause and effect is not merely a repeated sequence that the mind has become accustomed to observing—as claimed by the Humean (of David Hume) empirical concept—but is a real relationship existing within reality itself, arising from the inherent nature and characteristics of things. A cause is not simply an event that precedes another event in time. Instead, it is an influential element possessing real power, as a causal capacity, to produce a specific effect when appropriate conditions are met and obstacles are absent. For example, fire does not burn wood simply because we are used to seeing burning after fire; rather, it is because fire possesses an active property, which is heat, and wood possesses a combustibility property. When the conditions for interaction are fulfilled—by bringing together the appropriate causes and conditions in the absence of impediments—the effect or result occurs in a regular and inevitable manner.

To clarify the concept of the causal system more precisely, it is necessary to distinguish between two types of natural causality, because confusing them leads to a distorted understanding of the relationship between cause and effect. These two types are: Simple Causality and the Causal System. The detailed breakdown is as follows:

A. Simple Causality

By nature, things tend to remain in their stable state, upon the principle of stability, and resist any process that alters their condition. The changing factor capable of altering the state and condition of these things is the cause, which occurs when it gains an active power (capacity) at a specific moment that enables it to transform things capable of being affected—meaning those with suitable properties—from one state to another. For a cause to be

effective, it requires the cooperation of other assisting factors known as “conditions.” Following the process of causal influence, the result, that is the effect, inevitably occurs. Thus, the foundation of causal influence is the presence of causal energy; once this energy is exhausted, the influence of the cause ends, whereas this requirement is not necessary for a condition.

B. The Causal System

The causal system, on the other hand, is broader than a simple linear relationship between a cause and an effect. A system consists of a set of components and interconnections that bind these parts together in a specific manner, according to an arrangement and organization, a programming as it were, that achieves a specific purpose or performs a defined function. In their natural state, things do not spontaneously tend toward order. Instead, they tend toward disintegration and chaos, possessing an inherent inclination to break free from order and constraint. Consequently, they lack any spontaneous self-motivation to cooperate among themselves to organize and form connections. Therefore, the initial existence of any system requires an active cause, as an agent, that gathers its components, arranges them, and organizes them so that the system performs the function intended by that agent.

The difference between an ordinary system and a causal system is that a causal system is not merely an arranged structure. It also possesses an active capacity enabling it to produce effects and changes in other entities while performing a specific function or task. A constructed building is a system, a table is a system, a water canal is a system, and so on. Examples of causal systems include a car and a refrigerator, as well as living systems such as the human body and the brain. A car, for instance, is not just a collection of separate parts, but an interconnected causal system

whose components operate in a coordinated manner to perform the function of movement.

Through this clear articulation of the reality of causality and the causal system, it becomes possible to construct definitive rational inferences based on the causal system as one manifestation of the rational method of thinking and research, without needing to conduct a direct laboratory experiment to prove the cause-and-effect relationship as demanded by the empirical school.

Reasoning through the causal system is a method through which the true reality of the causal relationship can be identified as an actual, impactful relationship rather than a mere mental habit. In doing so, it firstly corrects the empirical concept of causality and adopts the concept emerging from the rational method. Reasoning through the causal system relies on understanding the true nature of the relationship between causes and effects, instead than on the simple observation of repetition. Secondly, the human mind becomes capable of moving from observing an effect to discovering its appropriate cause, and from understanding a system to inferring the existence of an Organizer, because the order, interconnection, and function of parts cannot be correctly explained by mere coincidence or repetition.

Hence, this articulated concept of the causal system aligns with the philosophy of powers or capacities, which holds that existing entities possess real properties and powers that enable them to produce specific effects when appropriate conditions and circumstances are present. The concept of the causal system also aligns with the findings of contemporary systems philosophy, which maintains that complex phenomena cannot be understood solely by analyzing isolated parts, but rather by understanding the relationships, structure, and internal organization that connect the parts within an overall system. Reality is not merely a

collection of detached elements, but interconnected causal systems in which forces and influences interact within organized structures to fulfill specific functions. Therefore, explaining a phenomenon is not achieved merely by studying an individual element, but by understanding the complete causal system within which relationships, transitions, feedback loops, conditions, and obstacles are organized.

Through the concept of the causal system, an inferential methodology is reached that transcends the traditional divide between the empirical method and the rational method. Experiments and laboratories are not rejected; instead, they are considered important tools for understanding parts of reality and specific relations of influence. However, reducing all knowledge to the boundaries of direct sensory observation is rejected, as is turning experimentation into the sole source of knowledge.

According to the inferential causal system approach, the role of the human mind is not limited to merely recording empirical repetition. Instead, through a specific methodology based on clear steps—starting with analyzing the internal structure of systems and then eliminating inadequate alternatives—the mind can reach an inferential causal certainty without needing a direct laboratory experiment. This certainty is not based on mere mental habit, but on understanding the factual necessity of the causal relationship, which renders an effect inexplicable except through the existence of a specific cause possessing the appropriate properties.

Consequently, this inferential methodology is suitable for generalization. Beyond its validity in explaining specific causes within the world and its alignment with reality, it allows us to move forward to investigate the deeper existential question: What explains the very origin of these systems themselves? And

what made the universe stand upon this precise order, governing laws, and interconnected causal relationships? If causal systems within the universe require organization, laws, and precise determination, then the question no longer remains restricted to “How do things work?” Instead, it becomes: Who created the origin of this causal system itself? And how did these governing laws, capacities, and organized relationships upon which the entire universe rests come into existence?

Thus, the inferential methodology of causal systems becomes an endeavor to construct a rational theory of knowledge that transcends empirical exclusivity without denying the value of science and experimentation. This methodology becomes an intellectual pathway that restores due status to human reason, demonstrating that reality is an organized structure built upon interconnected causes, laws, and systems. This naturally leads human reason to seek the Primordial that established and brought this system into existence.

Steps of Reasoning Through the Causal System:

Reasoning through the causal system is based on conceiving reality as a domain where simple causality intersects with interconnected causal systems. Consequently, phenomena are not understood as isolated events or simple mechanical relationships, but rather as either direct causal results or elements within systems possessing an internal structure and interconnected organizational relationships.

Based on this conception, the human mind moves beyond the level of superficial description of facts to analyze their internal structure and the relationships that contributed to producing them, whether those are direct causal relations or structural relations within integrated systems. This includes studying the

interconnectedness of system elements and the nature of conditions required for an effect to appear and persist, allowing a transition from the question “What happened?” to “How did it happen?” and subsequently to “According to which causal structure did this event occur?”

Hence, reasoning through the causal system becomes a rational method for understanding reality more comprehensively than reductionist explanations that limit themselves to studying isolated parts separated from the overall structure of the system.

The steps of this inferential method can be summarized as follows:

1. Observing the effect or phenomenon existing in reality.
2. Identifying the nature of the cause or agent associated with the effect.
3. Distinguishing between simple causality and an organized causal system.
4. Analyzing the relationships and interconnections between the components and functions of the system.
5. Identifying all possible explanations or hypotheses to account for the cause of the phenomenon.
6. Evaluating the hypotheses according to their explanatory sufficiency for all elements of the effect and the system without deficiency or contradiction.
7. Eliminating explanations that are inadequate or inconsistent with the nature of the effect.
8. Determining the necessary attributes of the cause or agent capable of producing this effect or system.

Thus, reasoning through the causal system takes shape as an organized rational methodology for understanding relationships between causes and effects, analyzing various phenomena and systems, and moving from observing reality to explaining it in an organized causal manner consistent with the nature, characteristics, and governing laws of things. Through this, reality is understood as a network of interconnected causal systems rather than a series of detached events or random repetitions.

This methodology relies on the premise that human reason—by analyzing the system and the relationships among its parts—is capable of perceiving the true reality of causal influence, ruling out inadequate explanations, and subsequently inferring the attributes of the active cause appropriate to the nature of the existing effect or system. In this way, reasoning through the causal system goes beyond merely recording empirical repetition to focus on understanding the real structure of systems and their governing causal relationships, making explanations far more consistent with the interconnected nature of reality.

Accordingly, it becomes clear that reasoning through the causal system is not a methodology confined to explaining specific phenomena or simple relationships. Instead, it is a general rational framework that can be applied across various levels of reality. This applies to natural systems, biological systems, systems of the brain, thought, and language, as well as societal phenomena, criminal investigation, archaeological artifact analysis, and certain historical events. This methodology rests on a fundamental principle: that the order of phenomena and the interconnection of their elements within systems having a specific structure and function allows them to be understood according to the same inferential rules, where only the degree of complexity varies, not the nature of the method itself.

Building upon this, analyzing causal systems serves as a general doorway to understanding reality on a deeper level, allowing the scope of its application to expand to encompass various kinds of phenomena and questions that require explanation. From this point, this methodology can be employed to study major existential issues as a natural extension, starting from analyzing the structure of the universe and its general order, using the exact same inferential rules that govern the understanding of all other systems.

The Internal Revolution within the Philosophy of Science Against Empirical Reductionism:

Critique of the limitations of the reductionist scientific method is not confined to external objections. Instead, a broad critical movement has emerged over recent decades from within the philosophy of science itself. The study of complex systems in physics, biology, and cognitive sciences has led to a re-examination of the reductionist premise, which assumes that understanding isolated parts is sufficient to explain the overall structure of reality. Consequently, several schools of thought and intellectual movements have emerged, sharing the emphasis that a system is not always understood by breaking it down into its elementary components, but rather by studying the relationships, structure, and organization that connect these components within a single system.

First: The Stanford School and the Philosophy of Powers

This direction is represented by several contemporary philosophers of science, most notably Nancy Cartwright and John Dupré. In her books “How the Laws of Physics Lie” and “The Dappled World: A Study of the Boundaries of Science,” Cartwright presented an influential critique of the concept that treats

scientific laws as universal and comprehensive descriptions of reality. She argues that laws discovered in isolated laboratory environments often operate within specific conditions, and that natural reality is far too complex to be reduced to a set of context-isolated relationships.

In the same context, John Dupré, in his book “The Disorder of Things. Metaphysical foundations of the disunity of science,” criticized the reductionist tendency that assumes understanding the parts is sufficient to understand the whole. He emphasized that living and natural systems possess organizational properties that cannot be fully explained merely by reducing them to their elementary components. A system is not simply the sum of its parts, but a network of relationships that grants it new properties that do not appear when studying elements in isolation.

This school arrives at an important conclusion: that explaining a system is not always achieved by moving from the part to the whole, but instead requires studying the overall structure and organized relationships that grant the parts their meaning and function within the system.

Second: The School of Emergence and Holistic Organization in Physics

This orientation emerged clearly in the work of Nobel laureate physicist Robert Laughlin, particularly in his book “A Different Universe: Reinventing Physics from the Bottom Down.” He started from the observation that many major physical phenomena cannot be adequately explained solely through the study of elementary particles alone, because new properties emerge when these particles become organized within more complex holistic structures.

Hence, the concept of emergence stood out as one of the fundamental concepts in contemporary physics, where certain properties of a system result from the architecture of part organization and their relationships, rather than from the properties of individual parts alone. According to this view, understanding reality requires examining different levels of organization, rather than limiting oneself to the lowest level alone.

Third: General System Theory

In the field of biology and systems theory, Ludwig von Bertalanffy laid the theoretical foundation for what became known as “General System Theory” which he presented systematically in his book “General System Theory: Foundations, Development, Applications.” Bertalanffy began from the study of living organisms to show that complex systems do not operate according to a simple linear causal model, but rather within networks of mutual relationships, feedback loops, and continuous interaction among parts. Therefore, understanding a system is not achieved merely by analyzing its components, but requires understanding the overall structure that gives it its identity, function, and stability.

This theory reveals that the whole is not merely the sum of its parts, but a system possessing organizational and functional properties that arise from the relationships connecting its various elements.

The Additional Step: From Describing the System to Seeking the Organizer

These three schools, despite their different starting points, reveal a common conclusion of great significance: that reality does not appear as a random collection of independent elements, but as

interconnected systems with internal organization, specific functions, and holistic properties that cannot be entirely reduced to their elementary components. They also reveal the limitations of reductionist explanations that settle for analyzing parts without paying attention to the structure within which they are organized.

However, despite their importance, these trends remain largely confined to describing the nature of complex systems and how they operate. They explain organization and demonstrate the properties of holistic structures, but they do not directly address the question regarding the very origin of this organization itself, nor the condition for the possibility of these systems existing in the first place.

From here emerges the methodological step we adopt: if contemporary philosophy of science has concluded that the universe cannot be understood as a mere gathering of separate elements, but rather as an interconnected, organized system built upon holistic relationships and functions, then the next question becomes: What explains the origin of this system itself? And what cause is capable of explaining its existence, its order, and its intellectual comprehensibility?

Thus, these schools do not mark the end of the explanatory path; rather, they serve as a springboard toward foundational research. While they reveal the existence of the holistic system and highlight its organizational properties, this inquiry takes an additional step, seeking to explain the very origin of this system's existence and searching for the foundational cause capable of explaining its possibility, order, and comprehensibility as an interconnected overall causal system.

Conclusion:

The crisis of modern materialist thought lay not in its empirical scientific achievements, but in its materialist doctrine and ideology and in transforming scientific experimentation from a partial tool for understanding certain phenomena into a comprehensive epistemological authority that attempted to reduce all of existence to the limits of laboratory experimentation and sensory measurement. Modern reductionist empirical methodology, despite its great success in understanding many natural phenomena, has proved—with the advancement of science—incapable of fully explaining complex systems, organized structures, and real causality.

This shift led to the emergence of contemporary philosophical and scientific trends that restored due consideration to the concepts of system, structure, causality, and function, demonstrating the limits of reductionist explanation in dealing with complex systems. However, these trends, despite their success in uncovering the shortcomings of reductionism, often stopped at describing the system and analyzing its characteristics, without moving forward to the foundational question regarding the origin of this system's existence and the conditions of its possibility.

In this context, the methodology of reasoning through the causal system presents itself as a rational and normative framework for analyzing systems and phenomena, aimed at rebuilding the relationship between reason and reality on foundations more aligned with the nature of existence. It does not reject science or experimentation. Instead, it places them within their natural scope as essential tools for understanding phenomena within the system, without reducing all levels of knowledge to the bounds of empirical methodology alone. Through the analysis of causal systems, this methodology affirms the independent authority of

human reason in analyzing systems, narrowing down possibilities, and eliminating inadequate explanations to achieve complete explanatory certainty—moving beyond mere partial empirical description toward understanding the deeper explanatory structure of reality.

The application of this methodology is not restricted to studying the universe alone; instead, it can be utilized across multiple fields, including life, language, thought, human organizations, criminal investigation, and other complex systems. However, its most important application lies in studying the universe as the overarching causal system that encompasses all partial systems; for analyzing its structure, order, and comprehensibility leads to seeking the explanatory foundation that accounts for the origin of its existence, possibility, order, and continuation.

From this point begins the foundational proof of this subject—not from predefined metaphysical assumptions, but from analyzing reality as an organized causal system, and then following the requirements of rational explanation until arriving at the foundational Originator upon which the possibility, order, and comprehensibility of the cosmic system depend. [Concluded]

Safiyyah bint Huyayy (ra)... From a Household of Enmity to the Prophetic Household

By Ustadh Abd al-Salam al-Badri

In Islam, lineage, race, and ancestral history carry no weight; true worth lies solely in Iman and responding to the truth. This is the story of a woman whose life witnessed extraordinary events. She was the daughter of Huyayy ibn Akhtab, one of the most prominent leaders of Banu al-Nadir, and later became a wife of the Messenger of Allah ﷺ and a Mother of the Believers. She is Safiyyah bint Huyayy (may Allah be pleased with her), who hailed from a household renowned for its hostility toward the house of prophethood.

Her father, Huyayy ibn Akhtab, was among the leaders of Banu al-Nadir and subsequently became one of the fiercest instigators of war against the Muslims. He strove to rally the Confederates (Al-Ahzab) against Al-Madinah and incited Banu Quraythah to breach their covenant with the Messenger of Allah ﷺ. However, Islam does not hold a person accountable for the sins of their father. Allah ﷻ says, ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ **“And no bearer of burdens shall bear the burden of another.”** [TMQ Surah Al-An’aam: 164].

Thus, Safiyyah was neither responsible for her father’s choices nor for the stance of her tribe; instead, she faced her own personal test: what would she do when the truth became clear to her? Here begins a magnificent story of divine guidance

Safiyyah Before Her Islam

Following the conquest of Khaybar, Safiyyah (ra) was taken captive. She possessed high nobility as the daughter of the chieftain of Banu al-Nadir. When the Prophet ﷺ learned of her status, he honored her and gave her the choice to either remain upon her religion and be set free, or to embrace Islam and become his wife. She chose Islam and the Messenger of Allah ﷺ, whereupon he emancipated her, married her, and made her freedom her dowry (mahr). This account is authentically established in Sahih al-Bukhari.

Here we ought to pause and reflect deeply:

Safiyyah was not required to pay the price for her father's wrongdoing. She chose a new path for herself—the path of Iman. In this way, Islam teaches us that even if a person is born into an environment far removed from the truth, they possess the ability to choose the truth once they recognize it.

From Captivity to Dignity

The Prophet ﷺ did not make Safiyyah's past or her lineage to his enemies a reason to demean her; rather, she (ra) became his wife and a Mother of the Believers. This stands as one of the greatest lessons in the Prophetic biography (seerah).

Islam never closes the door of guidance in anyone's face. A person may come from a household hostile to Islam and yet become from the people of Islam and an object of high honor. A father may tread one path while his child treads another, for the true criterion is righteousness and Iman. Allah ﷻ says, **﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾** **"Indeed, the most noble of you in the sight of Allah is the most righteous of you."** [TMQ Surah Al-Hujurat: 13].

Safiyyah (ra) in the Prophetic Household

Safiyyah (may Allah be pleased with her) entered the household of the Prophet ﷺ and became one of the Mothers of the Believers. Jealousy among the Mothers of the Believers was a natural human inclination, yet the Prophet ﷺ handled every situation with wisdom and compassion. Among the moving incidents was when Safiyyah (ra) felt hurt by remarks made regarding her ancestry. The Prophet ﷺ comforted her and reminded her of her noble standing, saying to her, «إِنَّكَ لِابْنَةُ نَبِيٍّ، وَإِنَّ عَمَّكَ لَنَبِيٍّ، وَإِنَّكَ لَتَحْتَ نَبِيٍّ» “Indeed, you are the daughter of a prophet (Musa (as)), your uncle is a prophet (Haroon (as)), and you are married to a prophet (Muhammad ﷺ).”

He ﷺ then spoke words to her that dispelled the painful effect of those remarks. Thus, the Messenger of Allah ﷺ preserved the dignity of his wives and never permitted jealousy to degenerate into injustice or humiliation.

Safiyyah... Wife of the Prophet ﷺ

The Prophet ﷺ treated Safiyyah (ra) with exemplary kindness and companionship. Among the illustrations of this is what Anas (ram) reported: the Prophet ﷺ placed his cloak over the back of his camel for Safiyyah to mount, reflecting his mercy and gracious companionship. Likewise, when Safiyyah (ra) and his wife Zaynab (ra) stumbled, the Prophet ﷺ said to them, «إِنَّكُمَا لِابْنَتَا نَبِيٍّ» **“Indeed, both of you are the daughters of a prophet.”**

In this lay the soothing of their hearts and the honoring of the members of his household.

An Incident Revealing the Greatness of the Character of the Prophet ﷺ

Among the most beautiful incidents is what Al-Bukhari and Muslim reported: Safiyyah (ra) visited the Prophet ﷺ while he was performing i'tikaf (retreat in the masjid). When he walked out with her to escort her back to her home, two men from the Ansar passed by. Upon spotting the Prophet ﷺ, they hastened their pace, whereupon he said to them, «عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَّ» **“Slow down; she is Safiyyah bint Huyayy.”**

He ﷺ then stated, «إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ» **“Indeed, Satan flows through the human being like the circulation of blood.”**

The Prophet ﷺ left no room for suspicion, nor did he say, “I am the Messenger of Allah, and it is people's duty to think well of me.” **Instead**, he taught the Ummah to safeguard honor, seal off the avenues of rumors and ill thoughts, and eradicate suspicion at its root.

What Do We Learn from Safiyyah (ra)?

First: Do not allow the past of your family to dictate your future

A person may be the offspring of a righteous man and yet stray, or be the child of a man far from the truth and yet find guidance. No one has the right to say, “I am like this because my father was like this,” nor should anyone judge a person on account of their father or tribe. Allah ﷻ says, «كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ» **“Every soul is pledged for what it has earned.”** [TMQ Surah Al-Muddaththir: 38].

Second: When the truth becomes evident, the only proper stance is submission and response

Safiyyah (ra) did not allow tribal affiliation to act as a barrier between herself and the truth. This offers a vital lesson for every human being: whenever evidence from the Book of Allah and the Sunnah of His Messenger ﷺ becomes clear to a person, they must not prioritize custom, nationalism, political party, personal interest, or intellectual inheritance over it.

Third: Islam unifies people upon the Islamic creed ('Aqeedah)

Safiyyah (ra) came from a people who differed from the Muslims in religion, yet she ultimately became a Mother of the Believers. This demonstrates that the bond of Islam is far stronger than ties of blood, race, or tribe. Allah ﷻ says, ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ **“The believers are but brothers.”** [TMQ Surah Al-Hujurat: 10].

Fourth: It is impermissible to wrong a person because of their background or identity

Among the most dangerous errors is judging or holding a person accountable based on their tribe, family, or origin. Safiyyah (ra) serves as the clearest proof of this principle: her father was among the fiercest adversaries of the Muslims, yet she became one of the Mothers of the Believers. Thus, no innocent person should be punished for the crime of another.

Safiyyah Is Not Merely a Historical Tale

The story of Safiyyah (ra) is not simply an account of a woman whom the Messenger of Allah ﷺ married. It is a story of divine guidance. It is the story of how an individual can break free from a specific environment and reach the truth; a story demonstrating that Islam does not view a person through the lens of tribalism, but through the lens of Iman; and a story showing that the Prophetic household was a sanctuary of mercy, dignity, education, and spiritual purification. For this reason, when we

read, ﴿فَبِهْدَاهُمْ أَفْتَدِهِ﴾ “So follow their guidance.” [TMQ Surah Al-An’am: 90].

We ought not to read it as mere bygone history, but as an invitation to emulate the guidance borne by the Prophets and those who followed them.

Safiyyah Today... What Does She Tell Us?

She tells us: Do not follow the truth merely because your forebears followed it. Do not reject the truth simply because your opponents uttered it. Do not let tribal prejudice stand as a barrier between you and guidance. When the truth becomes manifest, be courageous in following it. When you come to know Allah, dedicate your ultimate loyalty to Him. When you come to know the Messenger of Allah ﷺ, follow his guidance. If someone from your family commits a wrong, do not bear the burden of their mistake. And if someone treats you ill, do not let their ill-treatment become a reason for abandoning the truth.

Safiyyah (ra) emerged from the household of Huyayy ibn Akhtab, yet she did not allow her father’s stance to become her permanent destiny; rather, her life culminated in becoming a wife to the Messenger of Allah ﷺ and a Mother of the Believers.

O seeker of the path of guidance: do not say where you came from, but look at where you are heading.

O bearer of the concern for Islam: never despair of people being guided, for a person you deemed far from the truth may come forth to be among the closest to Allah.

O seeker of exemplary role models: emulate the guidance of the Prophets, the sublime morals of the Messenger of Allah ﷺ, and the guidance, mercy, and justice he brought.

Allah ﷻ says, **لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ** ﴿٢١﴾ **وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾** “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and who remembers Allah often.” [Al-Ahzab: 21]

May Allah have mercy upon the Mother of the Believers, Safiyyah bint Huyayy (ra), and gather us with her in the Delightful Gardens of Jannah.

With the Noble Quran:

القضاء والقدر (Al-QaDaa wal Qadar) Predestined Fate and Destiny)

By Khalifa Muhammad — Jordan

In the name of Allah, the Most Gracious, the Most Merciful.

Allah ﷻ says, ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ * لَّكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ “No calamity strikes upon the earth or within yourselves except that it is in a Register before We bring it into being—indeed that, for Allah, is easy * In order that you may not despair over what has eluded you nor exult over what He has given you. And Allah does not like any self-deluded, boastful person.” [TMQ Surah Al-Hadid: 22-23].

The noble verse opens with the negative particle (مَا maa) followed by the exception particle (إِلَّا illa) to convey restriction (ḥasr), meaning the restriction of all afflictions to being recorded in a Book.

And “**calamity**” (مصيبة muṣeebah) refers to everything that befalls a person that he dislikes and that harms him, including direct afflictions upon oneself such as illness, weakness, fear, or hunger, as well as indirect afflictions that occur on earth such as drought, floods, earthquakes, or otherwise. In other words, a calamity is everything with which a person is tested that he dislikes or that harms him. The word calamity (muṣeebah) appears as an indefinite (نكرة nakirah) noun in the context of negation to denote generality, indicating the general scope of all afflictions.

And “**strikes**” (أصاب asaaba) means descended or occurred, and its grammatical subject is the word calamity (museebah)

preceded by the preposition (من min); hence, the word (museebah) is genitive in form but nominative in grammatical position. The direct object of (asaaba) is omitted, understood implicitly as: “struck you” or “struck anyone.”

“On the earth” (جار في الأرض fee al-ard) is a prepositional clause (ومجرور) positioned after the indefinite noun (museebah), serving as its adjective, or a prepositional attachment with an omitted adjective (متعلقة بصفة محذوفة) meaning “a calamity occurring on the earth”; the meaning is: calamities occurring on earth, which are general calamities as previously exemplified.

“Nor within yourselves” (ولا في أنفسكم wa-laa fee anfusikum) refers to personal afflictions that strike each individual, conjunctionally linked to general calamities on earth to convey diversification and exhaustive categorization of calamities. The negation with (lā) is repeated to emphasize the importance of personal calamities affecting man due to their intense impact upon his soul.

“Except that it is in a Register before We bring it into being” (إلا في كتاب من قبل أن نبرأها illa fee kitaabin min qabli an nabra’ahaa) is an exception following a negation to express restriction; the meaning is: no calamity strikes on earth or within yourselves except that it is recorded in a Book. The verb bara’a (برأ) means “created” (khalaqa), and the pronoun (haa) attached to (nabra’ahaa) refers to the earth, though it may also refer to the souls, as well as to the calamity itself. The Shariah texts indicate that the recording took place before the creation of the heavens and the earth. Abu Dawud, At-Tirmidhi, and Ahmad narrated on the authority of Ubadah ibn as-Samit that he said, «يَا بُنَيَّ، إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخِطِّكَ، وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ، قَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ. يَا O my بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي»

son, you will never taste the reality of Iman until you know that what has afflicted you could not have missed you, and what has missed you could not have afflicted you. I heard the Messenger of Allah ﷺ say, “Indeed, the first thing Allah created was the Pen. He said to it: Write! It asked: My Lord, what shall I write? He said: Write the decrees of everything until the Hour is established.” O my son, I heard the Messenger of Allah ﷺ say, “Whoever dies believing other than this is not of me.””

The recording in a Book is a metaphor (كناية kinaayah) for the prior knowledge of Allah ﷻ; however, the metaphor does not preclude the literal meaning, that is, it does not prevent the actual existence of a Book in which calamities are written down. Abundant Shariah texts corroborate the existence of a Book, which is the Preserved Tablet (اللوح المحفوظ Al-Lawḥ I-Maḥfūẓ). Allah ﷻ says, ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ﴾ Allah ﷻ says, ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ﴾ **“Do you not know that Allah knows whatever is in the heaven and the earth? Indeed, that is in a Record. Indeed, that for Allah is easy.”** [TMQ Surah Al-Hajj: 70].

This noble verse combines the specific knowledge of Allah ﷻ regarding the heavens and the earth with the actual existence of a Book in which Allah ﷻ wrote down that knowledge; the verse also indicates that this is easy for Him ﷻ.

Likewise, the verse we are reflecting upon today described the recording of calamities in a Book prior to the creation of the heavens and the earth as something easy for Allah ﷻ, saying, ﴿إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ **“Indeed, that for Allah is easy.”**

The believer’s stance toward the calamities that befall him is patience and seeking reward (al-ṣabr wal-iḥtisāb), so he remains patient while seeking the reward for his patience with Allah ﷻ, saying, “Indeed to Allah we belong, and to Him we shall return,”

thereby attaining the mercy of Allah ﷻ. Allah ﷻ says, ﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ * أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾ “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient * They are those who, when calamity strikes them, say, “Indeed we belong to Allah, and indeed to Him we will return.” * Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided.” [Surah Al-Baqarah: 155-157].

And the Messenger of Allah ﷺ said, «عَجِبْتُ لِأَمْرِ الْمُؤْمِنِ ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، إِنَّ أَصَابَهُ مَا يُحِبُّ حَمْدُ اللَّهِ وَكَانَ لَهُ خَيْرٌ، وَإِنْ أَصَابَهُ مَا يَكْرَهُ فَصَبَرَ كَانَ لَهُ خَيْرٌ، وَلَيْسَ كُلُّ أَحَدٍ أَمْرُهُ كُلُّهُ خَيْرٌ إِلَّا الْمُؤْمِنُ» “I marvel at the affair of the believer, for his affair is entirely good. If something pleasing befalls him, he praises Allah and it is good for him; and if something disliked befalls him, he exercises patience and it is good for him. And this applies to no one except the believer.” [Narrated by Ahmad and Muslim].

These calamities that occur on earth or within the lives of people belong to Al-QaDaa wal Qadar (Predestined Fate and Destiny), because human actions fall into two spheres. The first sphere is one in which man controls his actions, performing all his deeds by choice—eating, sleeping, working, and so forth—doing all of this by his own will and volition. This sphere is the domain of accountability, where he is rewarded for his deeds if they conform to the commands and prohibitions of Allah ﷻ, and punished for them if they deviate from Allah’s commands and prohibitions. Allah ﷻ says, ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ “So whoever does an atom’s weight of good

will see it, and whoever does an atom's weight of evil will see it.” [TMQ Surah Al-Zalzalah: 7-8].

The second sphere is that in which actions originate from man or happen to him involuntarily, beyond his ability to avert. This includes what is necessitated by the order of existence—such as a human being's physical form, height, color, and limited capabilities, as well as the properties and natural laws decreed by Allah ﷻ in the heavens, the earth, and all within them, such as gravity, day and night, rain, and winds. It also includes what is not necessitated by the order of existence—such as being struck by a car, a plane crash, falling from a roof or mountain peak, contracting an illness, or similar occurrences. Man is not held accountable for these, as they occurred from him or upon him without his ability to control them or prevent their occurrence.

As for, ﴿لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ﴾ **“In order that you not despair over what has eluded you nor exult over what He has given you.”** The rationale (تعليل ta'leel) here is introduced by (لِكَيْلَا li-kaylā), highlighting the wisdom behind informing us that the calamities descending upon us originate from Allah ﷻ and that He ﷻ knew, recorded, and decreed them prior to creating the heavens and the earth. The wisdom behind this disclosure is to console believers and grant them patience, so that they may firmly believe that whatever afflicted them could not have missed them, and whatever missed them could not have afflicted them. Thus, a believer does not despair over a good that passed him by and which he could not attain, nor does he despair over a calamity that befell him; instead, he remains patient and seeks reward.

Likewise, he does not exult excessively over what Allah ﷻ has granted him. The blameworthy exultation referred to here is excessive joy that leads to arrogance, insolence, and ingratitude

for divine favors, such as the exultation of Korah (Qarun), as Allah ﷻ says, ﴿إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ﴾ “When his people said to him, “Do not exult. Indeed, Allah does not like the exultant.”” [TMQ Surah Al-Qasas: 76].

This is the exultation that leads to self-conceit, vanity, and boastfulness, as further indicated by the subsequent phrase in the very same verse, ﴿وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ “And Allah does not like any self-deluded, boastful person.” As for the natural joy a person feels for something he loves, it is not blameworthy—such as the joy of the martyrs over the honor they behold with Allah ﷻ, as He says, ﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ “Rejoicing in what Allah has bestowed upon them of His bounty” [TMQ Surah Al 'Imran: 170], as well as the joy of a fasting person upon breaking his fast and upon meeting his Lord.

As for ﴿وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ “And Allah does not like any self-deluded, boastful person,” it is established in the Fundamentals of Shariah Jurisprudence (أصول الفقه Usul al-Fiqh) that everything disliked by Allah ﷻ is prohibited and forbidden. Thus, the expression (والله لا يحب) “And Allah does not like” serves as a contextualization (قرينة qareenah) evidencing decisiveness (جزم jazm) in the demand to refrain (طلب الترك talab ut-tark), meaning the prohibition of what follows it. Self-delusion (ikhtiyaal) refers to pride and vanity over what one has been granted, while boastfulness (fakhr) is ostentation, self-aggrandizement, and self-praise regarding what a person has received. Both are forbidden, prohibited, and sinful for the perpetrator. The word Fakhoor (فخور) is an intensive form (صيغة مبالغة seeghat mubaalaghah) derived from fakhr, meaning one who boasts excessively.

News of Muslims Around the World

The Jewish Entity Emboldens Itself Against Gaza and Other Regions Amid the Division of the Ummah at the Hands of Agent Rulers Subservient to the West

The Islamic Resistance Movement “ Hamas ” confirmed that the “ Israeli ” bombardment targeting a civil police headquarters in Gaza City on Wednesday afternoon—which resulted in the martyrdom of 9 people and the injury of 15 others, including several police personnel and officers—represents a “ war crime ” and comes as part of the occupation's attempts to undermine the ceasefire agreement. In a statement, the movement stated that the massacre reflects the determination of Benjamin Netanyahu’s government to renege on its commitments and refuse to proceed with completing the stages of the ceasefire agreement, noting that the targeting occurred following intensive meetings with mediators, guarantors, and the US envoy to the region, Jared Kushner.

Al-Waie Magazine:

No good is to be expected from the colonialist disbelieving (kafir) West, nor from its tool, the occupying Jewish entity, seeking protection by the box-thorn tree (ghargad). Therefore, no genuine solutions can ever be reached through America—neither for Muslims nor for anyone else. The real question is: Who will decisively settle this conflict, drag America’s nose through the dirt, expel it from the entire Muslim World, destroy its military

base in the Blessed Land of Palestine, the Jewish entity, and resume the Islamic way of life?

The Rulers of Jordan Attempt to Push Media Grandstanding Following Confirmation of an American Military Occupation in Jordan

The Jordanian Ministry of Foreign Affairs expressed its condemnation of “the renewed brutal Iranian attacks on Bahrain and Kuwait, which targeted an electric power and water desalination plant,” deeming them “a flagrant violation of state sovereignty, a threat to their security, stability, and territorial integrity, a dangerous escalation, and a blatant breach of international law and the United Nations Charter.”

In a statement, the ministry emphasized “Jordan’s absolute solidarity with sisterly Bahrain and Kuwait, and its standing beside them in every step they take to protect their sovereignty, security, and the safety of their citizens and residents.”

The New Rulers of Damascus Reward the Jewish Entity for Successive Strikes Against Syria and Incursions into It with Further “Normalization” and “Reassuring” Meetings

Agence France-Presse (AFP) quoted two sources stating that the meeting between Syrian Foreign Minister Asaad Al-Shaibani and the head of the (Israeli) Mossad, Roman Gofman, in Jordan—revealed by the Axios website—discussed issues including the establishment of a special operations room in Jordan under US

supervision to prevent any confrontation between Syria and “Israel” or between “Israel” and Türkiye inside Syrian territory.

Later, the Syrian Arab News Agency (SANA) quoted a diplomatic source in the Foreign Ministry as saying that the meeting included “a high-level Syrian delegation led by the Foreign Minister and the heads of General and Military Intelligence, alongside a high-level “Israeli” delegation, through American mediation and Jordanian hosting, as part of efforts aimed at de-escalation following the recent “Israeli” bombardment of Syrian territory, rising tensions in southern Syria, and supporting stability in Syria and the region.”

The source added, “The discussions focused on establishing practical mechanisms to halt (Israeli) aggression, arrests, and targeting, as well as reviving the negotiation track with the aim of reaching a security agreement that could serve as the foundation for a more comprehensive future agreement.”

The source continued, “The discussions also addressed the importance of supporting Syria’s stability and maintaining regional security, including efforts aimed at bridging viewpoints between Türkiye and “Israel,” and ensuring that the ongoing tension between the two countries does not impact Syrian territory... “The meeting focused on taking practical steps toward de-escalation, alongside exploring ways to return to the negotiation track, while Syria emphasized that any security arrangements must respect its sovereignty, territorial integrity, and sovereign rights.”

The meeting comes about a week after an “Israeli” strike targeted an airbase at Abu al-Duhur Airport in northwestern Syria, and one day after “Israel” targeted individuals it claimed were gunmen in Syria near the Golan Heights, where Damascus announced one person was injured in the strike, describing it as a “flagrant violation” of its sovereignty. Since the overthrow of Bashar Al-Assad’s rule in December 2024, “Israel” has launched hundreds of airstrikes on Syria, focusing on military targets that it stated were intended to prevent the new authorities from acquiring the former army's arsenal. Additionally, its forces made incursions beyond the buffer zone adjacent to the Golan Heights—most of which “Israel” has occupied since 1967—and announced its intention to establish a demilitarized zone in southern Syria. “Israeli” officials repeatedly state that their forces have no intention of withdrawing from the area.

The Difference Between a Khaleefah (Caliph) and a King: When a Ruler Fears Allah ﷻ Before He Fears the People

By Bahaa Al-Husseini

The real issue is not the title of the ruler who sits on the seat of power, even if the title written before his name indicates the nature of his rule. Instead, what matters most is the methodology of governance by which he rules, the ultimate purpose for which it is established, and the limits at which his authority stops before the Law of Allah (Shariah) and the rights of the people.

Here, a noble stance from the biography of the Amir ul Mu'mineen, Umar ibn al-Khattab (ra), stands out to guide us. Ibn Sa'd reported on the authority of Zadhan from Salman (ra) that Umar said to Salman, «أملك أنا أم خليفة؟» "Am I a king or a Caliph?" Salman replied to him, «إن أنت جبيت من أرض المسلمين درهماً أو أقل أو أكثر، ثم وضعته في غير حقه، فأنت ملك غير خليفة» "If you collect a dirham—or less or more—from the land of the Muslims and then spend it unjustly, then you are a king and not a Caliph." Thereupon, Umar(ra) wept bitterly.

Another statement carrying the same meaning is reported from him (ra), as cited by Imam Ibn Sa'd in Al-Tabaqat Al-Kubra, «والله ما أدري أخليفة أنا أم ملك» "By Allah, I do not know whether I am a Caliph or a king." It was said to him, «إن بينهما فرقاً؛ الخليفة لا يأخذ إلا حقاً ولا يضعه إلا في حق، وأنت بحمد الله كذلك، والملك يعسف الناس، فيأخذ من هذا ويعطي هذا» "Indeed, there is a difference between the two; a Caliph takes only what is right and spends it only in what is right, and praise be to Allah, you are like that. A king, on the other

hand, oppresses the people, taking from one person and giving to another.”

So reflect upon this deep understanding!

Umar ibn al-Khattab (ra)—to whom the Arabs submitted, to whom non-Arabs and vast expanses of land bowed, and whose state extended from Persia to Ash-Sham and Egypt—did not view power as a personal privilege or as spoils of war to dispose of as he pleased. Instead, he saw himself answerable before Allah for every single dirham, every soul, and every right belonging to the Muslims. This is the core of the issue. The problem is not in the ruling authority in itself... rather, it is in the source of authority and the methodology of governance.

Indeed, Islam does not make the ruler a god above the people, nor does it grant him immunity from truth and justice, nor does it make the Ummah his personal property. The Noble Quran says, **﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾** **“Indeed, Allah commands you to render trusts to those to whom they are due and when you judge between people to judge with justice.”** [TMQ Surah An-Nisa: 58]

Authority in Islam is a trust (Amanah), governance is a responsibility, public wealth is not the ruler’s personal property, the Ummah is not a private estate, and the subjects are not the property of an individual, a family, or a party.

Here, an important matter must be pointed out: not every dominion is blameworthy simply for being a dominion. For Allah ﷻ said regarding Prophet Dawud (as), **﴿وَأَنَّا اللَّهُ الْمَلِكُ وَالْحَكِيمُ﴾** **“And Allah gave him dominion and wisdom.”** [TMQ Surah Al-Baqarah: 251].

And Allah ﷻ said regarding Prophet Sulaiman (as), **﴿وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي﴾** “**And grant me a dominion such as shall not belong to anyone after me.**” [TMQ Surah Sad: 35].

Instead, the discussion here concerns the kind of dominion in which governance transforms into tyranny, oppression, authoritarianism, and monopolization of resources—which is described in the Hadith as hereditary dominion (Al-Mulk Al-‘Adud).

Where are we compared to the model of Umar (ra)?

Umar (ra) feared that Allah would hold him accountable for a single dirham of the Muslims' wealth. In our times, however, the wealth of the Ummah is turned into massive figures in accounts, projects, and privileges, after which the people are expected to remain silent, to consider holding the ruler accountable an assault on the state, and to treat criticism of authority as a crime, while public money is treated as if it were the private property of whoever holds decision-making power.

What a vast difference lies between a Khaleefah (Caliph) who fears spending a single dirham improperly, and a ruler who views the state—along with its land, resources, institutions, and assets—as personal property belonging to him and those around him! This is not a matter of slogans. It is a matter of trust, justice, and governance according to the Shariah Law of Allah ﷻ.

And what about the peoples that have paid heavy prices?

In recent decades, we have seen peoples revolt against tyranny, regimes fall after bloody conflicts, cities get destroyed, millions of human beings displaced, and immense costs paid. Syria stands as a painful example of what despotism and armed conflict can bring about when grievances accumulate, state institutions collapse, and justice disappears. However, the real lesson is not

learned by replacing one individual with another, one slogan with another, or one ruling elite with another. The bigger question remains: what system will govern the people after the downfall of tyranny? If one tyrant departs and another tyrant arrives, what has actually changed? And if the faces change while the underlying rules that produce tyranny remain intact, has the problem truly ended?

What is required is not merely changing the person sitting on the throne, but transforming the methodology of governance so that authority is restricted by the Shariah, public wealth is protected, rights are preserved, and the ruler is held accountable for his subjects before Allah and before the Ummah. The Messenger of Allah ﷺ said, «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ» **“Every one of you is a guardian and every one of you is responsible for his charge.”**

Thus, the ruler is a guardian, not an owner of the people. So let us examine ourselves; the time has come for us to pause for a moment—not merely to ask: Who rules us? But rather to ask: By what does he rule us? In whose interest does he govern? From whom does he derive his authority? Does he consider the wealth of the Ummah a sacred trust or spoils of war? Can an oppressed person attain his rights under his rule? Can the people hold accountable those who oppress them through the means sanctioned by the Shariah? And is the ruler a servant to the Ummah or a despot over it? These are the questions that ought to occupy the minds of people of reason and insight.

The Ummah does not need to replace one tyrant with another tyrant, nor does it need to reproduce oppression under new names. Instead, the Ummah needs a system of governance built upon justice, Shariah, accountability, and the protection of lives, wealth, and honor. For this reason, it is the Shariah obligation of Muslims to demand the implementation of the Shariah Law of

Allah ﷻ in accordance with the Shariah method and through the Shariah approved means, and to work towards establishing a system of governance that achieves justice, safeguards rights, and establishes the rulings of Islam, far removed from chaos, vengeance, and the unlawful shedding of blood. For the objective is not merely to raise the slogan of Khilafah (Caliphate), but instead to comprehend its true meaning as responsibility, justice, trust, and ruling by the Shariah Law of Allah ﷻ.

And let us remember Umar ibn al-Khattab (ra) as he asked himself, «أملك أنا أم خليفة؟» “Am I a king or a Caliph?” for he feared that he might have taken a dirham from the wealth of the Muslims and placed it improperly.

O you who seek power, and O you who govern the affairs of the people: Are you able to pause and account yourselves as Umar (ra) did?

And O Ummah of Islam!

Shall we accept that Muslim lands remain captive to regimes of tyranny and dependency, or shall we work to build a political order that achieves justice, protects the Ummah, and makes the ruler answerable before Allah for his subjects?

Indeed, the Shariah path is through Shariah change—not through chaos, bloodshed, or aggression against innocent people—but through awareness, justice, organized Shariah legislated actions, and building the Ummah on the foundation of Islam, so that ruling governance becomes a trust rather than spoils, and guardianship rather than despotism. Allah ﷻ says, ﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾ **“Legislation is for none but Allah.”** [TMQ Surah Yusuf: 40].

O Allah, set right the affairs of the Muslims, show us the truth as truth and grant us the ability to follow it, show us falsehood as falsehood and grant us the ability to avoid it, establish justice

within our Ummah, lift from it oppression, tyranny, and subjugation, and cause governance within it to be established upon obedience to Allah ﷻ, the achievement of justice, and the protection of lives, wealth, and honor.

Is a Military Coup Considered Among the Styles for Seizing Power in Islam? (1)

By Bassam Farhat – Tunisia

By examining the Seerah (Shariah biography) of the Messenger ﷺ in Makkah—tracing the stages he ﷺ traversed until establishing his state and the prominent actions he ﷺ undertook at each stage—Hizb ut Tahrir derived its own methodology, comprising specific stages and actions. It did so by emulating the actions of the Master of Messengers, Muhammad ﷺ, during the Makkan period, regarding them as Sharia rulings that must be followed, just like any other ruling established by the noble Sunnah.

Accordingly, the Hizb defined its path of action in three stages. The first is the stage of tathqif (culturing) to mature individuals who believe in its ideology, methodology, and project, forming the nucleus of the Hizb's structure. The second is the stage of tufa'ul (interaction) with the Ummah to convey Islam to it, such that the Ummah adopts it as its own cause and works to bring it into reality. The third is the stage of assuming power, implementing Islam in a general and comprehensive manner, and conveying it as a message to the worlds.

Distinguishing Between the Method (الطريقة At-Tareeqah) and Style (الأسلوب Al-Usloob)

An examination of the incidents in the Prophetic Seerah (السيرة النبوية) reveals to the Hizb that when the Messenger ﷺ faced a dire situation of brutal persecution in Makkah, he began to supplement the action of conveying the Message with a new action: seeking nussrah (نصرة military support) from those possessing military power, protection and might. He persisted in

this endeavor—despite the hardship and rejection he encountered—until the Ansar (الأنصار the Military Supporters) responded to his call. From a fundamental perspective, this elevates the action to the status of a permanent method of execution for carrying out the task.

A study of the evidence regarding the establishment of the state clearly shows that it was established on a single occasion through the method of seeking nussrah at the conclusion of the tafa'ul (interaction) stage. Yet, although the Messenger ﷺ specifically sought this nussrah from those possessing military power, protection, and military might (أهل القوة والمنعة والشوكة ahl al-quwwa wa al-mana'a wa al-shawka)—and stipulated that they protect him just as they protected their own nobles, women, and children, even if it entailed fighting—and although the Ansar had prepared for war and formed a battalion of 500 horsemen, they ultimately handed over authority to him in a peaceful manner, without resorting to bloodshed.

Thus, it becomes clear that armed action is a style (أسلوب usloob) adopted when necessary, instead of an obligatory method (طريقة tareeqah); otherwise, the Messenger ﷺ would have refused to assume authority until after an armed confrontation. So, we must distinguish between relying on—and gaining the support of—those possessing military power, protection and might—that is, seeking nussrah from them as a means to establish the state—and the actual use of that military might, or resort to armed action, as a style to assume power and bring the state into existence. Indeed, the use of military force might not be required at all, or it might not go beyond mere threats and displays of strength intended to thwart any intent to resist or defy. Consequently, the Hizb has recognized the distinction between seizing power, as a style, and establishing the state, as a method.

While the styles of seizing power remain open to various available options—influenced by the nature of the work, the circumstances, and the context—the method to establishing the state is unique and restricted to seeking nussrah; it is a specific Shariah ruling that we cannot transgress, nor do we have the liberty to choose otherwise. Accordingly, since 1961, Hizb ut Tahrir has engaged in seeking nussrah across all the areas of majaan (domain of work), in parallel with its work among the Ummah to generate general awareness of Islam and public opinion in its favor. The Hizb sought nussrah from both the de facto ruler and from those capable of seizing power, as well as from those who could bring the de facto ruler or the potential power-seizer to the table. The Hizb pursued this course with all its might until 1965. By early that year, it perceived a growing rapport between the Dawah carriers and society; the state had formed within the womb of the Ummah, and nothing remained to complete its construction but the actual assuming of power. The only obstacle was the unnatural foreign backing that empowered agents and obstructed the state's birth.

The Caesarean Section

Since waiting would only complicate the birth and threaten to miscarry this precious fetus, the Hizb decided to undertake what it termed a “Caesarean section”—an operation to seize power by force. Consequently, it began seeking nussrah (military support) from those capable of executing this Caesarean section—an undertaking that entailed physical action, military might, and a combat-oriented nature.

Thus, as we advanced and engaged practically in the field, the range of styles for seizing power narrowed to align with the specific type of work at hand. Civil and popular options—such as civil disobedience, general strikes, and demonstrations—were

ruled out, though they retained their value for exerting pressure and garnering support. The focus shifted exclusively to targeting those possessing military might and power who are capable to execute the Caesarean section. While the scope of styles is theoretically broad and contingent on the nature of the work, the specific style for seizing power had to correspond to the nature of the nuqtatul irtikaaz (نقطة الارتكاز the support point)—considering its regional and international ties, the security (أمان ama'an), regarding whether security rested with Muslims or non-Muslims, and the nature of the authority (سلطان sultan) involved, whether it is independent or acts as in agency for colonialism. One must also consider the reality of the military establishment itself, regarding its strength, armament, interests, loyalties, military doctrine, relationship with the ruling authority, and responsiveness to the people. Amidst conditions of subservience, dependency, a lack of genuine independence, reliance on foreign powers, and fierce international rivalry over the country and its resources—and given the military establishment's ties to the ruling authority, in terms of interests, privileges, and loyalty, and its reliance on foreign major powers for weaponry, training, and doctrine—it becomes evident that power must be wrested rather than simply handed over. Consequently, a “Caesarean section”—a forced intervention—becomes the necessary style for assuming power, making it imperative to seek nussrah from those possessing the material power and military might capable of executing such an operation.

Given that the military establishment is the most prominent representative of this group in our time, seizing power through it could easily be conflated with a military coup. Does the term “Caesarean section” specifically refer to a military coup? Or is a coup merely one available possibility—one style among others—

within the scope of a Caesarean section? Or do they represent distinct and contradictory concepts? To answer this central question, our methodological starting point must be to define the technical meaning of a “military coup,” identify its constituent elements, and distinguish it from related terms with which it might be confused—thereby paving the way for applying these concepts to the realities of nussrah and the Caesarean section. It is essential for this study to define terms precisely and rigorously examine the underlying concepts to elucidate the fundamental differences between them.

What is a Military Coup?

A fundamental requirement of address is to adhere strictly to the meaning originally established by those who coined the term, regardless of our own stances or beliefs—for there is no dispute over terminology itself. Furthermore, we must use the technical term precisely to convey its specific meaning, thereby preventing misunderstanding and preserving the clarity of the idea. This requires an awareness of the conceptual nuances—distinguishing them from the differences between related terms—especially in this sensitive arena where politics and Shariah intersect. Regarding the military coup, it has been defined in various academic, sociological, and political terms; below, we attempt to review the most significant of these definitions and summarize the common elements among them:

According to the Concise Oxford Dictionary of Sociology, a military coup is “a violent and immediate seizure of state power by the armed forces, carried out in an undemocratic and unconstitutional manner.” The Encyclopædia Britannica describes coup d’état as “the sudden, violent overthrow of an existing government by a small group. The chief prerequisite for a coup is control of all or part of the armed forces, the police, and other

military elements.” Meanwhile, Wikipedia defines coup d'état as “typically an illegal and overt attempt by a military organization or other government elites to unseat an incumbent person or leadership.” This covers the academic perspective. Military coups have also been defined through political descriptions that are similar in substance:

It has been defined as the “overthrow of an incumbent government through illegitimate means—specifically, the use of military violence or the threat thereof.” It has also been characterized as an “insubordination led by the military establishment—or a powerful faction within it—resulting in the ousting of the existing regime,” and as a “forcible change of the system of government against the will of the incumbent administration, followed by the installation of a replacement government.” The nature of this concept becomes clearer when examining contemporary real-world examples: an analysis of the Coup Belt (French: Ceinture de Coups d'État, Arabic: حزام الانقلابات) reveals shared catalysts and patterns characteristic of military coups. This broader perspective enables a comprehensive and precise definition: a “political act—neither constitutional nor legal—carried out via military means, targeting the ruling authority and its officials; it is characterized as a clandestine, factional, and sudden move driven by specific demands. In practice, it entails a rebellion by the military establishment or a segment thereof against the incumbent power—using armed violence or the threat of it—to depose the previous government and install a new one, whether civilian or military, provisional or permanent.”

This is a general overview. In the following section, we will deconstruct the constituent elements of a military coup, precisely defining their meaning and intent, and then compare them with

the elements of a “Caesarean section” to highlight the fundamental differences between the two concepts. The question arises: does seizing power via a “Caesarean section” constitute a military coup? In other words, would the military action—through which power is seized and an Islamic state is established—be considered a military coup?

The First Element: An Unconstitutional and Undemocratic Act

The primary characteristic of a military coup is that it is illegal, unconstitutional, and undemocratic—a self-evident fact. Constitutionally, no constitution—nor the laws derived from it—grants the military the authority to intervene in governance or to employ military force to oust rulers, dismiss governments, and install others. The universal principle affirms the subordination of the military establishment to elected civilian authority; while modern constitutions define the military as a national institution that protects the state and the constitution, its intervention must occur within the framework of the law and under civilian oversight, not above it. Consequently, any provision authorizing the military to forcibly dismiss a government would be considered an anomaly or evidence of direct military rule, rather than an established constitutional norm.

As for the military interventions seen globally to oust governments, these are predominantly military coups occurring outside the bounds of constitutional legitimacy; they do not stem from an explicit constitutional article authorizing the use of military force against a civilian government.

From a democratic perspective, democracy upholds the sanctity of the peaceful transfer of power, respects the will of the majority, establishes elections as the legitimate path to governance, and treats all of these as inviolable principles. It is

hardly surprising, then, that this act has been characterized as a coup—an event requiring tangible military force—thereby placing the coup leaders at odds with the expectations of the international community and the norms and laws governing it. Consequently, the perpetrators refuse to acknowledge the act as a coup—that is, an unconstitutional and illegal maneuver—seeking instead to justify it through democratic slogans intended to legitimize and lend it a veneer of constitutionality. Furthermore, they rush to forge alliances, ties, and strategic maneuvers to break their political isolation and lift the economic blockades imposed upon them; such moves often exact a ruinous price, entailing concessions that compromise independence, authority, and natural resources—and even fundamental identity and allegiance—as evidenced by current developments in the Sahel-Sahara region.

A Matter of Shariah Textual Discourse, Not Rational-Democratic Discourse

As for the “Caesarean section,” it is a style dictated by the realities on the ground and adopted when necessary, based on the Shariah principle, (ما لا يتم الواجب إلا به فهو واجب) “That without which an obligation cannot be fulfilled is itself obligatory.” Beyond being a political act executed via military means, this operation is a style aligned with the nature of the nuqtatul irtikaaz (نقطة الارتكاز the support point)—encompassing power, authority, security, cohesion, loyalties, and affiliations—because it is the method determined by the specific type of action available when seeking nussrah (military support).

An examination of the Arab and Muslim region and its political landscape reveals—without difficulty—that it lies entirely under Western influence. Power and governance there do not stem from indigenous authority rooted in the people's strength;

instead, the governing regimes function as a proxy of agency for the disbelieving colonialist, and the security prevailing there is not one that serves its Muslim inhabitants. Furthermore, the military establishment displays blind loyalty to the ruling authority and is deeply complicit with it. Its personnel are meticulously selected, isolated from the populace, and groomed under the watchful eye of the disbelieving colonialist; the colonialist tailored their military doctrine to his own specifications, turned them against their own Ummah, and bound them inextricably to the regime. The colonialist intertwined their interests and privileges with the regime's survival—linking their very existence to its own—making it virtually impossible for them to abandon the authority and side with the Ummah. Given a reality characterized by dependency, a lack of independent authority, insecurity, and subjugation to foreign powers—politically, economically, militarily, and culturally—amidst a fierce international struggle for the country and its resources, it becomes evident that power must be seized rather than merely handed over. The necessity of a “Caesarean-style” operation to seize power becomes clear, as does the imperative to direct the seeking of nussrah toward those possessing material power and military might—those capable of executing such an operation. They serve as the natural backing for the new authority and the effective, potent means to dismantle the foreign support that keeps collaborators in power.

By examining the Manaah (مناط Shariah reality) of seeking nussrah, this approach is confirmed; it becomes indisputably clear that the Messenger ﷺ sought nussrah and persisted in doing so, despite the hardship and rejection he faced. This elevates the practice—in terms of Usool (Shariah fundamentals of Fiqh)—to the status of a tareeqah (طريقة method), which is a

permanent, Shariah way of performing the action. The Messenger ﷺ actively sought out military might, power, and might among those from whom he requested nussrah—inquiring about their strength, their defensive capabilities, and their aptitude for warfare. The Messenger ﷺ sought nussrah either directly from the sources of such power, the strong, martial tribes or fortified cities, or indirectly through those capable of mobilizing such force, the tribal chieftains, influential leaders, or figures of significant material and moral weight. The concern for military might remained with the Messenger ﷺ as he prepared to assume power; he keenly anticipated the possibility of a “Caesarean-style” operation and never ruled out relying on armed confrontation to seize authority, prompting him to take precautions and make the necessary preparations. The Messenger ﷺ secured guarantees for himself and his mission, stipulating that the Aws and Khazraj tribes protect and defend him just as they would their own nobles, women, and children—even if doing so required combat and the shedding of blood. The Ansar demonstrated their readiness for battle within the transfer of authority, forming a battalion of 500 horsemen to anticipate emergencies and safeguard against the potential complications attending the birth of the state. Consequently, the style of seizing power is not a matter of mere rational discourse left to man-made constitutions and laws—where democracy serves as the arbiter—but rather a matter of Shariah textual discourse determined by Shariah evidence.

The “Caesarean section” style of seizing power does not derive its legitimacy from the paradigm of separating religion from life—which would label it against man-made law, constitution and democracy; indeed, from a Shariah perspective, this man-made “unholy trinity” holds no weight. Instead, it is a pivotal act in the

construction of the Islamic state—a style dictated by the realities of the situation and adopted as an obligation when other options are exhausted, in accordance with the Shariah principle (ما لا يتم) (الواجب إلا به فهو واجب) "That without which an obligation cannot be fulfilled is itself obligatory."

Second Element: Targeting the Regime and Its Officials

The second element of a military coup is that it targets the ruling authority and its officials; its objective is to usurp power by neutralizing the rulers—whether through arrest, imprisonment, and trial, or through assassination, expulsion, or exile. This is because leaving the head of state and their ruling team free poses a serious threat to the coup's success, the stability of the situation, and the safety of the coup plotters. A military coup does not aim to establish governance based on a specific overarching ideology; the plotters do not possess a mission or ideological cause they wish to impart to the Ummah, nor do they seek power merely as a vehicle to implement a specific societal vision. Instead, they target the public face of authority—the government and its officials—while leaving untouched the underlying force that sustains that authority and grants it legitimacy: the people, or the most powerful faction thereof.

Consequently, given that the public is unpredictable, unprepared for sudden changes, and open to various reactions, a fundamental tenet of any coup is the immediate declaration of a state of emergency and a curfew. This entails securing firm control over the country and its population by deploying the army across all regions and safeguarding critical sites—such as airports, seaports, radio and television stations, state command centers, and certain foreign embassies, particularly in the capital. Crucially, this involves the rapid dissemination of the initial coup communiqué and subsequent statements—a preemptive move

designed to capture public opinion, domesticate the populace, win them over, mold their perceptions, and steer them toward accepting the new reality.

Seizing Power Is Not the Ultimate Goal

The “Caesarean section”—the process of seizing power—is neither a mere usurpation of ruling governance nor an isolated strike against the material façade of authority, divorced from the true loci of power and its natural base of support. Seizing power is not an end in itself, nor should it be pursued for its own sake. Instead, the ultimate goal is the resumption of the Islamic way of life and the conveyance of the Islamic message to the world.

Hizb ut Tahrir seeks to seize power in order to establish ruling upon the Islamic ideology; it strives to take the reins of authority as a means to actualize within society the views and ideas it has adopted. The matter, therefore, goes deeper than merely attempting to topple the ruling figures through material force. It is about winning over the people by making Islamic ideas dominant in society—a process that leads to the moral and political dismantling of the ruling figures, rendering their physical removal a foregone conclusion. Indeed, if rulers align themselves with the Ummah, engage in its project, and adopt the Hizb’s ideas, they may be permitted to remain in their positions—a measure intended to win over hearts, much like the Prophet ﷺ did with Badhan (بَذَان), the Persian governor of Yemen. Badhan embraced Islam, pledged allegiance to the Prophet ﷺ, and accepted subordination to the Islamic State. While the fundamental principle in dealing with entities whose authority rests on external foreign power is to target and attack the source of that authority, the people—whom the regime uses as an instrument of its own power—must be detached from the puppet authority and transformed into active participants in the

confrontation alongside the confronters. This process goes beyond a mere military coup d'état; it requires a political structure that operates among, with, and through the people, engaging in political struggle, establishing public opinion rooted in general awareness, building a popular base, and fully immersing itself in the process of societal integration... [To be continued]

Trump Reveals America's Colonialist Nature

US President Trump did not shy away from declaring his country's success in seizing over 65 billion barrels of Venezuela's oil reserves. Boasting, Trump posted on Truth Social on 29 August 2026 that, "At my direction, Secretary of State Marco Rubio, and Secretary of War Pete Hegseth, working closely with Highly Respected Interim President of Venezuela, Delcy Rodriguez, and, through a partnership with private business, have secured majority U.S. control of more than 65 BILLION BARRELS of proven Oil Reserves in Venezuela, at no cost to the American Taxpayer."

In doing so, he bears witness that his state is a colonialist power—one that never truly cared for the slogans it propagated through lies and deception, such as freedom, independence, the right to self-determination, and human rights. He confirms that these slogans were merely a smokescreen and a pretext to colonize nations and bleed humanity dry for the benefit of the financial barons and capitalist tycoons of colonialist America.

Indeed, this is the true nature of America and the lands of kufr (disbelief): colonialists who delight in plundering peoples and looting their wealth. Venezuela stands as a living example; furthermore, ever since assuming power, Trump has repeatedly voiced his desire to control Panama, Greenland, Canada, Cuba, the Strait of Hormuz, Gaza, and Ukraine's resources—and the list goes on. Thus, the entire world is in dire need of the Khilafah Rashidah (rightly-guided Caliphate)—a state that restores justice

and mercy to all peoples and puts an end to the reign of colonialists, the arrogant, and tyrants like Trump. Islam elevates the status of people, leading them out of darkness, poverty, and hardship into light, mercy, and prosperity—a fact attested to by Muslim history and the legacy of the Islamic State. It was Islam that established equality between the fair-skinned and the dark-skinned, the Arab and the non-Arab, the poor and the wealthy; whenever its state conquered a land, it incorporated it through care, service, and justice—not through plunder, colonialism, or exploitation—thereby fulfilling the Words of Allah ﷻ Who said, ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ **“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”** [TMQ Surah Al-Anbiyyaa’: 107].

How desperately the world needs the second Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood; for it is the hope of peoples and the salvation of the oppressed.

Palestinian Authority Persecutes Those Calling for an End to Mixed-Gender Parties

Security agencies of the Palestinian Authority in the West Bank have continued a campaign of arrests targeting a number of activists and political opponents—including members and leaders of Hizb ut Tahrir—according to local sources.

The Committee of Families of Political Detainees stated that the campaign was accompanied by assaults and violations during the arrest operations and home raids. These arrests coincide with a crackdown that the Committee says targets Hizb ut Tahrir members and leaders, as well as other activists and political opponents; the Committee has demanded the release of the detainees and an end to political persecution.

Following these arrests, the Committee of Families of Political Detainees issued a statement condemning the “barbaric arrest campaign” targeting Hizb ut Tahrir members and leaders in the West Bank. The Committee stated that the arrests were carried out “due to their political stances and views,” viewing them as a continuation of a policy of suppressing freedoms and stifling dissenting opinions.

The Committee added that, according to reports, the campaign was not limited to arrests alone; it also involved home raids, physical assaults on detainees and their family members, the intimidation of women and children, and the ransacking of property inside the homes. The committee demanded the immediate release of those it described as political detainees—as

well as all others detained due to their views and stances—and called upon national forces and human rights organizations to intervene to halt the “policy of political persecution.” Meanwhile, the families of political detainees continue to organize protests and events demanding the release of their loved ones and an end to arrests based on political opinions and positions.

Al-Waie Magazine:

Hizb ut Tahrir in the Blessed Land of Palestine issued a leaflet on the 25th of Safar 1448 AH corresponding to Saturday, August 8, 2026 CE titled, “The Treacherous Palestinian Authority Follows Epstein’s Path to Bring Down the People of Palestine.”

The leaflet stated, “Our People in the Blessed Land: Islam, chastity, modesty, women’s proper covering, and the jilbab anger the kufar (disbelievers) and their allies. They have employed all their tools to remove the jilbab from our women and spread an atmosphere of ikhtilaat (mixing between our young men and women). Indeed, they are working toward something even more serious: making our sons and daughters lose their sense of morality and feeling. While those upon whom Allah’s anger has fallen shed our blood and desecrate Al-Aqsa Mosque and violate the sanctity of our homes, our sons and daughters are at mixed concerts and festivals and in stadium stands, swaying together in scenes that bring joy to the Jews and the enemies of Islam.” The leaflet also added, “Commanding what is right and forbidding what is wrong are among the rituals of Islam and the characteristics of believers: Allah ﷻ said, ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ “The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His

Messenger. Those—Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.” [TMQ Surah At-Tawbah: 71]... The silence regarding the wrongdoing of the Palestinian Authority brings the anger of Allah and warns of destruction in this world and the Hereafter. The PA and its tools are targeting our homes, children, and women to strip them of the garment of piety. If you allow them to continue with what they seek, they will destroy our homes and ruin our children. Therefore, stand against their wrongdoing and reject their crimes so that you may succeed in this world and the Hereafter.”