

Where is the Prestige of the Language of the Quran to be Found? How do We Restore that Prestige?

(Translated)

Introduction

Allah (swt) has favored the Arabs by making Arabic their language. He (swt) increased its honor, beauty, and fluency by revealing the Quran in its letters. He (swt) chose our master and Prophet Muhammad (saw), the servant and Messenger of Allah, the most fluent and articulate among people, for the message of Islam. He gifted him with comprehensive speech, surpassing people in literature, virtue, and beauty. The Prophet (saw) said, «إِنَّ مِنَ الْبَيِّنِ لَسِحْرًا» **“Indeed, some eloquence is magical.”** [Abu Daud]

The greatest message for the best of all peoples began with the key word, ﴿أَفْرَأَ﴾ **“Read.”** It marks the first descent of Divine Revelation in eloquence. It was like the first ray of light illuminating the world with knowledge and divine guidance. It indicated the return of the connection between heaven and earth, spreading light to humanity with the breaths of Gibrael (as).

The blend of Arabic energy with Islamic energy since the dawn of Islam had a profound impact on Muslims as individuals and groups, in various sciences and fields, and on their way of life and civilization-building. Under a state that adopted Arabic as the official language for six consecutive centuries, the language of Quran remained a sturdy tree, with firm roots and branches reaching the sky, bearing fruit in every season by the permission of its Lord.

This blend of energies created a powerful thermal energy that moved minds and hearts, enchanted ears and eyes, and motivated people to change. Tyrants bowed before it, and Muslims advanced in the world as victors. Arabic energy alone is nothing, whilst Islam cannot exist without the Arabic language. Therefore, the Arabic language has been a fundamental pillar for understanding Islam, spreading it, and calling people to it.

However, one of the calamities of this time, in which the Noble Quran and ruling Sultan authority have separated, and Muslims have distanced themselves from the guidance of Al Rahman, is that we are afflicted by an intellectual and cultural invasion. This invasion seeks to uproot Islam from its foundations and erase the Noble Quran from the hearts and minds of Muslims. For centuries, the Noble Quran was their source of strength and pride when they understood and applied it correctly, adhering to its letters and limits.

One of the most dangerous methods of this crusade, which has led to a rapid and terrible decline into the depth of degradation, is weakening the connection of Muslims to the language of the Quran. It is a means to weaken their connection to the Quran itself. As long as the Book of Allah is preserved by His preservation, they found no way but to attack this noble language with arrows of hatred. If this language is defeated, it becomes easy to defeat the honorable heritage and unaltered guidance it contains, for language is like a vessel; if it breaks, its contents are lost.

While the Khulafa (Caliphs) were the most diligent in caring for the language of Islam and avoiding mistakes in speech, today we are afflicted with rulers from whom we see nothing but evils. They make grammatical errors in speech and act with treachery, constantly demonstrating clumsiness in their words and treachery in their deeds. They do not distinguish between a Quranic verse and a Hadith when engaging in political deceit, disrespecting Muslims, their Deen, and their language.

In some regions, the situation has deteriorated to the point where some colloquial dialects, like Amazigh in Africa, are being standardized. How can we confront this fierce campaign in the era of contemporary ignorance disguised as modernity? How can we restore the dignity of the language of the Noble Quran and rescue it from the rubble of deviation to regain the brilliance

that Allah, the Lord of the Worlds, intended? Especially in this digital age where Arabic is often written in Latin letters? And what role does the state of the Khilafah play in this process?

Our Arabic Language is a Great Honor and a Part of the Deen

Language, in general, is a vessel for ideas and knowledge, whether scientific or cultural. The Arabic language is the vessel for the eternal book. The Noble Quran was revealed, preserved, and immortalized through Arabic. The Quran honored and elevated Arabic, adding pride, richness, greatness, and permanence. Thus, the Quran remains an ever-giving, noble book until the Day of Resurrection. Allah (swt) says, ﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾ **“Indeed, it is a noble Quran.”** Every Muslim needs this noble language to read the Quran and Sunnah and take the Deen from its original source. Therefore, the Quran and Sunnah remain alive in the best Ummah brought forth for mankind. This is the norm, and anything else is an exception.

Arabic is inseparable from Islam. Arabic is an inseparable part of Islam. Muslims use it to perform their worship, rituals, and recitations in the mornings and evenings. They recite the Quran in Arabic day and night, with seven recurrent readings and in seven dialects, as the Prophet (saw) said, ﴿إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَافٍ، فَأَقْرَعُوا مَا تَيَسَّرَ مِنْهُ﴾ **“Indeed, this Quran was revealed in seven dialects, so recite what is easy for you of it.”** (Agreed upon).

Every Alim and student needs this language as it is the foundation of all knowledge. It is the tool for learning, the key to understanding Deen, and the means to reform one's life and afterlife. It is also a part of building identity and refining the personality of the students of those of the schooling of Muhammad (saw). Allah (swt) says, ﴿فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ * ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتِهِ﴾ **“So when we have recited it through Gabriel, then follow its recitation. Then upon us is its clarification.”**

The Arabic language is not like other languages. Arabic is unique, amazing, and astonishing. The Quran was revealed to the Arabs of pre-Islamic times, who were known for their interest in poetry, its structure, correctness, and beauty. The Quran challenged them in what they excelled in, eloquence and rhetoric. None of the Arabs could imitate, match, or contest it.

The miracles of the Prophets (as), by which they proved their Prophethood and Message, ended with their deaths. This is true for the miracles of Musa (Moses) (as) and Esa (Jesus) (as) which were tangible miracles. However, our Prophet and leader Muhammad (saw) has a miracle that is intellectual, addressing the mind and is not confined to the senses. This miracle is directed at all of humanity and is valid until the end of the world. This great miracle is the Quran that we have before us. However, fully understanding and realizing it as a true miracle comes only through learning the Arabic language, grasping its secrets, and comprehending its meanings for proper contemplation.

The aspect of the miraculous in this great book is in its expression and eloquence. The literary form of the Quran is beyond human reach, accessible only to the Creator of humans, and the Creator of the ability to speak in humans, that is, Allah Almighty. Therefore, it is an essential part of the Quran's miraculous nature, in addition to being the language of the people of Paradise (may Allah make us among them).

It is, therefore, the language of Quranic miracles, the language of Prophetic eloquence, and the language of the heritage that encompasses Arabic literature in poetry and prose. It is rich and abundant, solid and stable, powerful and influential, with roots deep in history for more than fifteen centuries. It is also the repository of the Ummah's treasures and cultural heritage. The entire wealth of Islamic jurisprudence and legislation is recorded and documented in Arabic. The value of legislation among nations is well known, as it is the link between the Ummah and its 'ulema. It defines the Ummah's character, shapes its identity, forms its civilization, and strengthens it in intellectual confrontations against all man-made constitutions. It is the source of its solutions taken from the words of the Lord of the Worlds. Allah willed that His Words be in a clear Arabic tongue. Allah (swt) said, ﴿وَلَقَدْ نَعَّمْنَا أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا﴾

﴿لِسَانَ عَرَبِيٍّ مُبِينٍ﴾ “We certainly know that they say, ‘It is only a human who teaches him.’ The tongue of the one they refer to is foreign, while this is a clear Arabic tongue.” [Quran 16:103]. And He said, ﴿وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَبَشْرَىٰ لِلْمُحْسِنِينَ﴾ “And before it was the Book of Moses as a guide and mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good news for the doers of good.” [Quran 46:12]

A lot of ink has been used over the ages about the virtue of the Arabic language and the importance of learning it, and even the obligation of doing so considering it part of the Deen as stated by jurists. If we were to examine the statements of the ‘ulema in this regard, it would take us a long time. However, a piece of jewelry around the neck is enough to indicate its value. It is sufficient for us to cite these quotes for their importance:

Sheikh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said, إن اللغة العربية من الدين، “Indeed, and معرفتها فرض واجب، لأن فهم الكتاب والسنة فرض، ولا يفهم إلا باللغة العربية، وما لا يتم الواجب إلا به فهو واجب the Arabic language is part of the Deen. Knowing it is an obligatory duty because understanding the Quran and the Sunnah is obligatory. They cannot be understood except through the Arabic language. What is necessary to fulfill an obligation is itself obligatory.” (اقتضاء الصراط المستقيم) Iqtidaa' al-Siraat al-Mustaqeem: 207).

Abu Ishaq al-Shatibi (أبو إسحاق الشاطبي), may Allah have mercy on him, says in his book (Al-Muwafaqat الموافقات) that, (الموافقات) إن هذه الشريعة المباركة عربية، فمن أراد تفهمها فمن جهة لسان العرب يفهم، ولا سبيل إلى تطلب “Indeed, this blessed Sharia is in Arabic, so whoever wants to understand it must do so through the Arabic language, and there is no way to seek its understanding from any other source.”

Ibn al-Athir (ابن الأثير), may Allah have mercy on him, says, معرفة اللغة والإعراب هما أصل لمعرفة Knowledge of the language and grammar is fundamental to understanding Hadith and other matters, because the purified Shariah was revealed in the language of the Arabs.”

Ibn al-Anbari (ابن الأنباري), may Allah have mercy on him, says, إن الأئمة من السلف والخلف أجمعوا قاطبة على أنه شرط في رتبة الاجتهاد، وأن المجتهد لو جمع كل العلوم لم يبلغ رتبة الاجتهاد حتى يعلم النحو، فيعرف به المعاني التي لا سبيل The imams of both the predecessors and the successors unanimously agreed that it is a condition for the rank of Ijtihad. They agreed that a Mujtahid, even if he gathers all the bodies of knowledge, does not reach the rank of Ijtihad until he knows Arabic grammar. It is through Arabic which he understands meanings that cannot be understood otherwise. So, the rank of Ijtihad depends on it and cannot be complete without it.”

Imam al-Shafi'i (الشافعي), may Allah have mercy on him, says, أصحاب العربية جنُّ الإنس، يُبصرون ما لم يبصر غيرهم “The experts in Arabic are metaphorically the jinn of humans. They see what others do not see.”

The ‘ulema of Deen used to say, من تكلم في الفقه بغير لغة تكلم بلسان قصير “Whoever speaks about jurisprudence in a language other than Arabic speaks with a short tongue.”

The History and Status of the Arabic Language under Islamic Rule

The Arabic language has been known throughout the eras of Islamic rule as the flower of history, the testament of generations, the sweet spring, the enchanting expression, and the key to the clear truth. It carries the *Risaalah* (message) of Islam and serves as the means to convey the two sources of revelation, preserved by the preservation of the Quran, as Allah says, ﴿إِنَّا نَحْنُ﴾ “Indeed, it is We who sent down the Quran and indeed, We will be its guardian.” [Quran 15:9]. Besides being the language of divine miracle and literary creativity, it is also the language of intellectual struggle and political resistance against Kufr and its leaders. Perhaps the Quraysh were the most aware of the value of this language and its political and strategic implications, after the Quran ruined their dreams, destroyed their illusions, criticized their policies and symbols, and facilitated their eventual downfall, and the submission of their leaders to the Islamic conquest. The arrows of criticism rained upon them from all directions, as

Allah's words, ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾ “Woe to those who give less than due.” [Quran 83:1] were revealed regarding Abu Juhaina, and ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ “May the hands of Abu Lahab be ruined, and ruined is he.” [Quran 111:1] regarding Abdul Uzza Ibn Abdul Muttalib, and ﴿عُتْلٌ بَعْدَ﴾ “Cruel, moreover an illegitimate pretender.” [Quran 68:13] regarding Al-Walid Ibn Al-Mughira, among other verses. Ibn Qutaybah said, لا نعلم أن الله وصف أحدا ولا ذكر من عيوبه ما ذكر من عيوب ﴿We do not know that Allah described anyone or mentioned their faults as He mentioned the faults of Al-Walid Ibn Al-Mughira, attaching to him a disgrace that will not leave him in this world and the Hereafter.” The Quranic discourse did not compromise or flatter anyone, nor was it a speech of appeasement or solicitation, even by a tiny measure, nor did it seek a middle ground or a space for political participation. Instead, it spoke the clear truth and drew the straight line in front of the crooked lines.

Allah (swt) says, ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ “And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.” [Quran 11:113]. Indeed, Allah Almighty warned His Prophet ﷺ about inclining towards the disbelievers, saying, ﴿وَلَوْلَا أَن تُبَيِّنَ لَكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا * إِذَا لَادَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا﴾ “And if We had not strengthened you, you would have almost inclined to them a little. Then if you had, we would have made you taste double [punishment] in life and double [after] death. Then you would not find for yourself against us a helper.” [Quran 17:74-75].

Then, when the Quraysh became wary of the Quran, its style, and its eloquence, they asked Al-Walid Ibn Al-Mughira to say something about the Quran to inform his people that he disliked it and rejected it. Al-Walid said, وماذا أقول فوالله إن لقوله لحلاوة، وإن عليه لطلاوة، وإنه لمثمر أعلاه، مغدق “What should I say? By Allah, its speech has a sweetness, it has an elegance upon it, its upper part is fruitful, its lower part is abundant, it dominates and is not dominated, and it destroys what is beneath it!”

Thus, Allah (swt) made the truth flow from the tongue of the enemy before the friend. The Arabic language, with its enchantment and eloquence, became a tool to expose the falseness and invalidity of the claims of the disbelievers and hypocrites. It served as a vessel for a political confrontation and a doctrinal struggle, guided by revelation, and as a decisive weapon of psychological warfare against them. Its aim was to replace the reality of submission and obedience to others besides Allah (swt), with the reality of bowing only to Allah. It was to replace the reality of worshiping humans with the reality of worshiping the Lord of humans. From this, we understand that the proper choice of words and the selection of phrases in intellectual and political battles against tyrants is among the best forms of jihad. The jihad of speech in Islam may at times surpass the jihad of the sword. The scratching of a pencil, or tapping of a keyboard, may surpass the whizzing of a bullet. The one who struggles with words in the field of intellectual conflict and political struggle must master the use of the vessel of his thoughts, to strike the oppressor effectively, before he draws the swords of his letters or fires the bullets of his words. The Quranic expression brilliantly described the nature of this eternal conflict between truth and falsehood with concise magnificence in His saying, ﴿بَلْ نَقْدِفُ بِالْحَقِّ عَلَى﴾ “Instead, We hurl the truth against falsehood, and it vanquishes it, and behold, falsehood is no more.” [Quran 21:18].

The Rightly Guided Khulafaa’ paid great attention to the Arabic language, and this attention was reflected in their words and actions. The Rightly Guided Khaleefah Umar Ibn al-Khattab, may Allah be pleased with him, said, ﴿تَعَلَّمُوا الْعَرَبِيَّةَ، فَإِنَّهَا تَزِيدُ فِي الْمُرُوءَةِ وَتُنَبِّتُ الْعُقْلَ﴾ “Learn Arabic, for it enhances dignity and strengthens the mind.” Umar Al-Farooq also said, ﴿تَعَلَّمُوا الْعَرَبِيَّةَ؛ فَإِنَّهَا مِنْ دِينِكُمْ، وَتَعَلَّمُوا الْفَرَائِضَ فَإِنَّهَا مِنْ دِينِكُمْ﴾ “Learn Arabic, for it is part of your Deen. Learn the obligations, for they are part of your Deen.”

Dhul-Nurayn (ذو النورين) Othman Ibn Affan, may Allah be pleased with him, who supervised the copying of the Quran into seven copies in a standardized script due to differences in recitation, said, ﴿إِنَّ اللَّهَ لَمَّا أَنْزَلَ كِتَابَهُ بِاللُّسَانِ الْعَرَبِيِّ، وَجَعَلَ رَسُولَهُ مَبْلُغًا عَنْهُ الْكِتَابَ وَالْحِكْمَةَ بِلِسَانِهِ الْعَرَبِيِّ، وَجَعَلَ السَّابِقِينَ

إلى هذا الدين متكلمين به، ولم يكن سبيلاً إلى ضبط الدين ومعرفته إلا بضبط هذا اللسان، صارت معرفته من الدين، وأقرب إلى إقامة شعائر الدين **“When Allah revealed His Book in the Arabic language and made His Messenger convey the Book and wisdom in his Arabic tongue. He made the early adherents of this Deen speak it. There was no way to preserve the Deen and know the Deen except by preserving this language. Its knowledge became part of the Deen and closer to establishing the rituals of the Deen.”**

It is also narrated that the Rightly Guided Khaleefah Ali, may Allah be pleased with him, directed Abu al-Aswad al-Duali to establish the principles of Arabic grammar to preserve the Arabic language from loss. Among the very important sciences in understanding the words of Allah (swt) and the words of His Messenger (saw) after the sciences of Arabic, is the science of Usul al-Fiqh (principles of Islamic jurisprudence), which defines the rules for deriving practical Shariah legal rulings from their detailed evidences in the Quran and the Sunnah. This is a boundless ocean, and Imam al-Shafi'i, may Allah have mercy on him, was a native of Gaza, Hashim, and was the first to classify in Usul al-Fiqh. His book Al-Risala is one of the most precious writings in this field, as if his tongue strings pearls, as Al-Jahiz said. All his books are exemplary models of pure Arabic literature, at the highest peak of eloquence, written naturally and dictated instinctively, without affectation or artificiality. His prose is the most eloquent you read after the Quran and Hadith, unmatched by any speaker or writer. Imam al-Shafi'i, may Allah have mercy on him, was an authority in the language. His words are cited as evidence, as acknowledged by the leading scholars of the language themselves.

The Arabic language reached its peak during the reign of Harun al-Rashid due to the growth of culture and civilization in his era. Harun was its generous shadow, lavishly supporting ulema, poets, and writers, distinguished by his refined taste. The sciences of Arabic experienced a new renaissance during his reign, associated with names like Al-Asma'i, Abu Ubaydah, Abu Zayd, Al-Farra, and Al-Kisai. These experts all considered the language of the Bedouins as the highest standard and the noble model, always resisting the commoners' colloquial language. They even criticized Al-Farra for making a grammatical error in the presence of Harun al-Rashid, to which he excused himself by saying that errors in speech were as common among city dwellers, as among Bedouins.

Historically, the spread of the Arabic language was linked to Islamic conquests. It enjoyed a remarkable status during the height of Moorish rule in Andalusia, where universities, literature, arts, music, and distinctive Arabic architecture flourished, while the rest of Europe was in the decline of the Middle Ages and under the control of the Church. Members of the European royal families, rulers, and elites even sent their children to study in Arabic-speaking universities in Andalusia. Scholars like Ibn al-Haytham, Al-Khwarizmi, Ibn Hayyan, and others were known throughout Europe and formed the foundation for the Renaissance, providing a real basis for scientific and technological development in the West, whose effects are still felt today.

The Weakening of the Connection to the Language of the Quran During the Time of Decline

Islamic culture was a source of inspiration for humanity when Europe was immersed in the Dark Ages. However, after centuries, things deteriorated: the Islamic rule of Andalusia collapsed. The understanding of Islam weakened. Ijtihad ceased, whilst blind imitation spread. This was due to the separation of the Arabic energy from the Islamic energy, and the abandonment of Arabic as the official language of the state. As a result, the Ummah lost its power after centuries and became a victim of a period of Western colonialization. During this time, the Arabic language naturally declined, reflecting the shift in power between the conqueror and the conquered. The tide turned against the Arabic language, and Muslims, already weak in their command of their mother tongue and in Arabization, began to feel the pressure to learn the language of their colonizers.

In this regard, Professor Mustafa Sadiq Al-Rafi'i, may Allah have mercy on him, says in his book **“The Inspiration of the Pen (وحي القلم Wahy al-Qalam),”** ما دلت لغة شعبي إلا ذل، ولا انحطت إلا كان أمره، **“في ذهاب وإدبار، ومن هذا يفرض الأجنبي المستعمر لغته فرضاً على الأمة المستعمرة، ويركبهم بها ويشعرهم عظمتها فيها، ويستلجفهم**

من ناحيتها، فيحكم عليهم أحكاماً ثلاثاً في عملٍ واحدٍ: أما الأولُ: فحبسُ لغتهم في لغته سجيناً مؤبداً. وأما الثاني: فالحكمُ على ماضيهم “No nation whose language has been humiliated except that they themselves were humiliated. No nation whose language has declined except that their affairs have gone into decline and deterioration. This is why the foreign colonizer imposes his language on the colonized nation, dominates them with it, makes them feel his greatness in it, and subjugates them through it. In doing so, he achieves three objectives in one action. Firstly, he imprisons their language in his language forever. Secondly, he kills their past, erasing it from memory. Thirdly, he shackles their future in the chains he forges, so their fate after this is entirely dependent on his.”

Ibn Khaldun, who described the stages of the corruption of the Arabic language throughout history in the fourth chapter of “The Muqaddimah” (Chapter 22) in some detail, says, *إن قوة اللغة في أمة ما تعني استمرارية هذه الأمة بأخذ دورها بين بقية الأمم، لأن غلبة اللغة بغلبة أهلها، ومنزلتها بين اللغات صورة لمنزلة دولتها بين الأمم* “The strength of a language in a nation signifies the continuity of that nation in taking its place among other nations. The dominance of a language is due to the dominance of its people. Its status among languages reflects the status of its state among nations.”

This colonialization, which overthrew the Khilafah State, imposed on the Ummah a living with its foreign language forms, causing estrangement, denial, and disconnection, leading to a state of confusion and loss. This situation is fueled by rulers who cling to the steps of their masters, and use their power against their own people, until grammatical errors in speech became common and acceptable. A lack of taste in the language prevailed to the point where some lecturers prioritized their neckties over the content and objectives of their speeches, let alone their structures and vocabulary. Recently, we even heard of a broadcaster of Arab origin boasting about learning Arabic from specialists at the BBC, becoming a harsh divider against Muslims and a media sword hanging over their heads. Electronic communication has worsened the situation, as real social interaction and live direct communication disappeared, reducing “communication” to keyboards and mute devices that may conceal hollow appearances. Sometimes, Arabic words disappeared to be replaced by emoticons.

This hesitation in dealing with foreign languages and cultures created a state of limbo and “in-between-ness.” Many people now live in a situation like the crow that forgot its own walk, when it tried to imitate the walk of the pigeon. They no longer feel the sting of defeat or its bitter taste. Instead, they are cold-hearted, silent, and like a mute devil. They became accustomed to a life of humiliation, degradation, and enslavement, finding comfort living outside the shadows of the Quran and without the guidance of the Merciful. They became dead while alive, living in large prisons called nationalist homelands, which only fostered the absence of the rule of Islam. As the poet said, *ليس من مات فاستراح بميت * إنما الميت ميت الأحياء* “He who dies and finds rest is not truly dead. The dead are the dead among the living.”

And whoever accepts the bitterness of humiliation and disgrace for a moment, drinks the cup of humiliation for his entire life. In this regard, Al-Mutanabbi says, *من يهين يسهل الهوان عليه * ما لجرحٍ بميتٍ إيلاّم* “Whoever is humiliated finds it easy to accept humiliation; a dead wound does not hurt.”

It is clear that when we speak about the Arabic language, we mean the classical Arabic (Fus’ha), not the local colloquial dialects, which have strayed from their origin and varied greatly among themselves. This divergence has made it difficult for an Arab from the East to understand the dialect of an Arab from the West, and vice versa!

Some might think that simplifying concepts and ideas, and addressing the general public in this time, necessarily requires the use of colloquial dialects. This is far from correct. In fact, this understanding may reflect a diminishing of the prestige of the language of the Quran and reveal a lack of clarity in understanding things, as well as a shortcoming in dealing with classical Arabic (Fus’ha). Classical Arabic has the capacity for clarity and the removal of ambiguity from the meanings of ideas and words due to its richness, vastness, and ability to embrace creativity, whether through derivation or Arabization.

The fundamental approach must be to encourage people to learn the language of the Quran and to train their ears to listen to it, which sharpens the mind and helps in adhering to the correct pronunciation and achieving its characteristics. It is not about perpetuating the deteriorating linguistic environment by descending to the colloquial dialects that compete with classical Arabic in an unequal rivalry through all means of learning and education, so that ears and hearing become recipients of the auditory pollutants of colloquial dialects. People have become captives in front of digital screens, leading us to talk about psychological fragility, the absence of linguistic skills, and the lack of social interaction among children, with the rise of Autism Spectrum Disorder and Attention Deficit Hyperactivity Disorder.

So how can we replace what is superior with what is inferior? How can we abandon a noble and upright language like Fus'ha (the classical Arabic), allowing it to be crowded out and overcome, by a vulgar and deviant language, that sometimes paves the way for foolish foreign terms? These terms are often promoted and repeated by comedic programs, so that ears become accustomed to them, hearts yearn for them, and children imitate them before adults. How will we achieve intellectual construction if the linguistic foundation is missing?

Is gaining the approval of the virtual world's masses more important than caring for the language of the Quran, especially considering that it is controlled by algorithms proven to fight against the Arabic language and ban many of its words and terms?

Is the fault in the times when colloquial speech has spread, and there is increased nostalgia for hearing it, or in those who have accepted and perpetuated the reality of decline, weakening their connection to the Quran, as their connection to the language of the Quran weakened? This caused their thoughts to become confused, their senses to become dull, and their Arabic tongue to become corrupted, yielding to the desires of the common people and being drawn to the magnet of realism.

May Allah have mercy on Al-Shafi'i when he said in his time,

نَعَيْبُ زَمَانِنَا وَالْعَيْبُ فِيْنَا * وَمَا لِرَمَانِنَا عَيْبٌ سِوَانَا
وَنَهَجُو ذَا الزَّمَانِ بِغَيْرِ ذَنْبٍ * وَلَوْ نَطَقَ الزَّمَانُ لَنَا هَجَانَا

"We blame our era while the fault is within us * There is no fault in our era except us

We criticize this era which is free from blame * If the era could speak, it would criticize us."

The most important question now is: Can Muslims rise without the Arabic language? Can our condition change and can we establish a strong presence without the Arabic language?

The Second Righteous Khilafah Rashidah is necessary to restore the prestige of the language of the Quran

When we talk about the renaissance and the ideal situation for creating a great Ummah, and a major state that competes on the international stage, there is no doubt that the optimal and correct formula is to blend Arabic energy with Islamic energy. Separating Arabic energy from Islamic energy leads to the decline and weakening of the Ummah, and exacerbates its wounds and tragedies, as happened when the Khilafah transferred to non-Arabs since the seventh century AH. This is because there is no Ijtihad without the Arabic language, and because the popular base most capable of understanding and interacting with Islam to support the building of the Islamic state, is the Arabic populace. This is a fact that should not be overlooked.

It is important to note that the Al-Aqsa Flood, and before it the flood of Al-Sham, whose spring flowed from the land of olives, Palestine, and settled in the heart of the Islamic world, was the beginning of the forming a confident Islamic tide like a strong and flowing river. This tide derived its strength from its connection to the Quran, and its emergence from the creed of Islam. In the land of Al-Sham, a cross-border energy was formed that terrified the West, revived the Ummah, awakened it, and made it feel the stage of the expectant labor it is experiencing. It also indicated the areas of strength and weakness within it, to reshape itself anew before transitioning to the stage of embracing the Khilafah Rashidah (righteous Caliphate) on the

Method of Prophethood. It also exposed the Ummah to the reality of the civilizational and existential conflict between Islam and Kufr.

The confusion experienced by the West, which supports the crimes of the Jewish entity in its declared war on our people in the blessed land, especially in Gaza, is but a manifestation of the fear of the imminent realization of the promise of the hereafter. The apprehension about the anticipated Khilafah has become evident and visible to all.

Therefore, the West continues to target Islam that is carried by Arabs, meaning it targets the optimal cradle for Islam, which is the Arabs. Arabism alone does not represent a civilizational challenge on an international level, as the Arabs did not carry the message of their language, or their national values to the world. Instead they carried Islam as a creed and system. Arab nationalism does not undermine the capitalist creed because nationalism is not a creed. What gave the Arabs strength and prestige and erased civilizations and beliefs was Islam, which they are fighting against unanimously. Even the Arabs themselves did not rise and ascend to the ranks of the great nations despite their admirable characteristics of language, traditions, and traits except through Islam. Omar Ibn Al-Khattab, may Allah be pleased with him, said, **“We were the most humiliated nation, until Allah honored us with Islam. If we seek honor in anything else, Allah will humiliate us.”**

Thus, the real threat that the West fights against lies in the model that seeks to rely on Arabic energy and Islamic energy for revival. This is why they attacked Islamic ideas before launching physical attacks. The use of firearms is a sign of intellectual bankruptcy and civilizational defeat. They have also mobilized the demons of moderate Muslims, secular Arab nationalists, and those who orbit their sphere, such as heretics, normalizers, Quranists, and sectarians similar to the pioneers of the recently established Takween center, to prevent this model from coming and to obstruct the resumption of life with Islam. Despite this, their hopes and expectations will be disappointed by the will of Allah, as long as there are still men in the Ummah.

Learning Arabic is a duty in the Deen, as it is the language of Islam and the language of the Quran. Ijtihad and understanding Shariah legal texts are not possible without it. Therefore, it is obligatory for Arabic to be the sole language of the State of the Khilafah, and for other languages to be a collective obligation (Fard Kifaya) to the extent necessary for carrying the message and taking care of the affairs of the Ummah, particularly for translation purposes.

Just as the establishment of the Second Righteous Khilafah on the Method of Prophethood will be a great and earth-shaking event for the Western countries, and the forces of Kufr, by the will of Allah, so too will the state's actions in unleashing energies and focusing on the Islamic project based on the rulings of the Quran, spreading and leading people intellectually in the language of the Quran. This will, by the grace of Allah (swt), be an awe-inspiring and formidable matter that will crush the head of Kufr and pull the rug from under its feet before it wakes up from its shock. People will enter the Deen of Allah in droves, and this Deen will be dominant over all other ways of life and religions. The events of the Al-Aqsa Flood and the fighting of the mujahedeen from beneath the tunnels they made with their own hands are merely a “test broadcast” that precedes the establishment of the state and the return of the Islamic authority. Indeed, the future is near for those who await it. Allah (swt) said, **﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينٍ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾** **“He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all other religions, even though the polytheists may dislike it.”**

Arabic Language in the Age of the Digital Revolution

One might say, in the digital age we live in today: How can Arabic find its place among languages, when programming and information technology have invaded all fields, without exception, and have been globalized without the Arabic language, to the point where the idea of competing has disappeared from minds? This is indeed a valid question given the dominance of

the English language in this field. However, the answer requires an understanding of the relationship between language and programming.

Programming is fundamentally based on algorithms. An algorithm is a set of mathematical, logical, and sequential steps needed to solve a problem. The term algorithm is named after the scholar Abu Ja'far Muhammad Ibn Musa al-Khwarizmi, who invented it in the 9th century CE, during the Abbasid Khilafah that embraced him. This is a glaring fact acknowledged by both the near and the far, denied only by the ungrateful. The existence of these algorithms today can be credited initially to the Muslim scholar Al-Khwarizmi, who conducted most of his research in the "House of Wisdom" established by Khaleefah Al-Ma'mun in Baghdad. The word used in Latin and European languages to describe an algorithm is "algorithm."

In other words, any program, regardless of its size, type, or field, is essentially an algorithm. In the age of computing, an algorithm is a set of rules that express a specific sequence of operations or a number of computational steps, requiring a device capable of executing them.

Thus, following the invention of the computer, the programming language ALGOL (ALGOrithmic Language) emerged. ALGOL is one of the languages that had a significant impact on the development of computer science and is based on German in its syntax and on the scientific contributions of Al-Khwarizmi in its origin. It was developed in the early 1950s by a group of experts in mathematics and computing, aiming to unify computer programming concepts, and make them more understandable and executable.

ALGOL was distinguished by being one of the first languages to introduce many modern concepts and methods in computer programming, such as structured and sequential programming, the use of blocks, procedures, and functions, and the concept of variables of different types. Initially, ALGOL was used in academic research and in the development of large and complex software in scientific and industrial institutions. It had a significant influence on the development of later programming languages, such as Pascal, C, and Java. These languages, in turn, laid the foundation for developing several programming languages in English, foremost among them Python. Python is a high-level, easy-to-learn, open-source, and extensible programming language. It has helped develop programs that are today the backbone of leading transnational technology companies, most of which are American and form the arms of the Silicon Valley lobby, such as Apple, Amazon, Hewlett-Packard, Microsoft, IBM, Dell, Intel, Google, and Facebook.

Thus, programming skills have become essential for success in work, manufacturing, and innovation in almost all fields, especially in programming and information technology. Therefore, by developing programming languages in Arabic, the Muslim Ummah can enter this world through its grand doors, not merely to contribute scientifically but to dominate it forcefully and create a real digital revolution, by the permission of Allah. Developing programming languages in Arabic will enhance the cultural identity of all Arab and Muslim Ummah, help preserve and digitize cultural and linguistic heritage, and ensure that the Islamic state maintains proficiency in the Arabic language across all school and university subjects and various branches and specialties. This is to make Arabic the language of communication and the vessel of thought for all citizens of the state, as outlined in the book, "Foundations of Education Curriculum in the Khilafah State" by Hizb ut Tahrir.

Contrary to what some people might think today, this will not be difficult. Programming languages in Arabic could be easier for beginners to learn, as they could simplify the understanding of programming concepts, when presented in the mother tongue, similar to what secular Turkey is doing today by developing programming in Turkish. The whole issue is related to political will, nothing more.

Developing programming languages in Arabic can enable the Ummah's talents to contribute to the development of modern technologies such as artificial intelligence and its branches, big data analytics, and information technology. As these technologies and the need for them spread, so too will the language. This development would continue the scientific and technical legacy that Al-Khwarizmi began during the Abbasid Khilafah, drawing inspiration from our rich

Islamic history. All of this will contribute to achieving a future vision for technological advancement in the righteous Khilafah state, which will mobilize energies and talents to end the era of digital domination, and selective policies of monopolistic companies that combat Islam, especially in the field of electronic communication. This is because an algorithm can only be countered with another algorithm in information technology.

Moreover, programming in Arabic will play a fundamental role in creating “design” and “multi-physics simulation” programs in Arabic, which will be used initially in manufacturing machinery and engines, especially since this type of industry is a top priority, as outlined in the book “Policy of Manufacturing and State Building Industrially from an Islamic Perspective,” by Hizb ut-Tahrir’s Ameer, Engineer Ata Abu Al-Rashtah, may Allah protect him.

The immediate first step in manufacturing begins with adopting reverse engineering. However, complete independence from the East and West requires that design and simulation programs be in Arabic. In this way, Islamic countries will become industrial nations that do not need others for their manufacturing, having the raw materials, machines, tools, and programs necessary for heavy industries initially, and then for all other industries. Programming in Arabic will be the cause of a digital and industrial revolution, leading to international prominence and global empowerment of the Khilafah State. This state seeks to lead people intellectually and carry the message of Islam as a mercy to the worlds, not to drain the blood of Muslims and plunder their wealth, as the capitalist West, led by America, does.

Conclusion

This idea, with its historical evolution when the Ummah interacts naturally and consciously with its legislative and civilizational heritage without anesthetic injections, prompted the prominent American journalist Joe Shea, editor-in-chief of American Reporter Magazine, to write his famous article titled “The War Against the Caliphate.” (American Reporter Vol. 16, No. 3,857, January 19, 2010) In it, he addressed a message to President Obama, advising him to reconcile with the “Fifth Khilafah.” He wrote, “There are no troops or armies powerful enough to resist an idea. You cannot incinerate its leadership, which is everywhere in the Middle East. You cannot burn its books or publish its secrets or defy its leaders, because there is consensus and wide distribution and no substantial divisions like those that toppled the first four caliphates. Like the Middle East now faces the unified economic power of the European Economic Community, the West will face the unified power of the Fifth Caliphate.” He added, “I’d like to direct these next remarks to President Obama. Mr. President, the battle between Islam and the West is one that is historically engendered and cannot be avoided. What can occur is a negotiated peace.”

Yes, Iman in the Islamic belief, in its Arabic language, has a spiritual, psychological, and heartfelt sweetness that flows like water through wood and courses like blood in veins, filling the heart with light, safety, serenity, and tranquility. This is in stark contrast to the state of panic and dread experienced by the savage West today, which cannot, with all the money in the world, restore confidence in its ideology, or mend the fractures and cracks in its system. Therefore, no force on earth can stand against an idea whose time has come, promised by the Merciful (swt) and heralded by the Chosen Prophet (saw). Isn’t it then incumbent upon us to spare no effort in restoring the prestige of the language of the Quran, especially for those working to restore the authority of Islam?

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