THE UNCLEAN BILL: Taṣwīr, Fahīsha, and the Burden on Ḍarūra: An Istiftāʾ on the Conditions Sustaining the Permissibility

Johannes Sigil

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Abstract

The permissibility of the US dollar for Muslim transaction rests on three accommodations: (1) fiat currency treated as possessing thamaniyya per IIFA Resolution 63/1/7, subject to the sharīᶜa rulings of gold and silver; (2) portraits excused under ᶜumūm al-balwā as inert historical images; (3) systemic ribā tolerated under ḍarūra. Each accommodation rests on conditions.

Body

THE UNCLEAN BILL:

Taṣwīr, Fahīsha, and the Burden on Ḍarūra: An Istiftāᵓ on the Conditions Sustaining the Permissibility of the United States Federal Reserve Note

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In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, Lord of the Worlds, who forbids *ribā* and commands justice in measure and weight. Peace and blessings upon the Messenger who declared: "Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt—like for like, equal for equal, hand to hand" (Ṣaḥīḥ Muslim).

Damascus Dancings[1] **and Johannes Sigil**[2] Crimson Hexagonal Archive

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[1] Damascus Dancings writes under the sign of the city where ᶜAbd al-Malik ibn Marwān first resolved the question of what face belongs on Islamic money—minting the purely Islamic *dīnār* and *dirham* to replace Byzantine and Sassanian coinage. The name marks a posture: standing at the gate, turning toward the tradition with attention and respect, not claiming to stand inside it. The evidentiary analysis draws on Rex Fraction, "Whose Face Is on the Twenty?" (Crimson Hexagonal Archive, 2026; DOI: 10.5281/zenodo.18736175).

[2] Johannes Sigil provides the operative-semiotic framework: the grammar of symbolic engineering, the concept of bearing-cost, and the analysis of *taṣwīr*-as-operative-image that makes the provenance gap legible as *gharar*.

ISTIFTĀ’ (Formal Query)

The permissibility of the United States Federal Reserve Note rests on accommodations whose conditions were assumed, not demonstrated. This paper asks whether those conditions still hold—specifically:

(1) Whether the *ḍarūra* accommodation for systemic *ribā* has been re-examined in light of the dollar’s post-1971 transformation from gold-backed certificate to pure debt instrument;

(2) Whether the *ᶜumūm al-balwā* accommodation for *taṣwīr* survives when the referential stability of the portrait can no longer be assumed—given documented, unidirectional curatorial changes whose aesthetic rationale is absent from the public record; and

(3) Whether the provenance gap (*farāgh al-nasab*) in the $20 redesign—aesthetic decisions made by officials with documented adjacency to a convicted perpetrator of *fahīsha*—requires accounting before the existing accommodation can be maintained.

This document does not issue a *fatwā*. It is an *istiftāᵓ*—a formal scholarly inquiry placed before the qualified jurists (*fuqahāᵓ*) of the *umma*. It does not claim that the dollar is *ḥarām*. It claims that the conditions sustaining its permissibility have never been stress-tested—and that a documented evidentiary gap now requires them to be.

ABSTRACT

The permissibility of the US dollar for Muslim transaction rests on three accommodations: (1) fiat currency treated as possessing *thamaniyya* per IIFA Resolution 63/1/7, subject to the *sharīᶜa* rulings of gold and silver; (2) portraits excused under *ᶜumūm al-balwā* as inert historical images; (3) systemic *ribā* tolerated under *ḍarūra*. Each accommodation rests on conditions. Those conditions were assumed—not demonstrated—because no one had reason to challenge them. This paper identifies a reason.

Between 1996 and 2003, the Bureau of Engraving and Printing redesigned the $20 portrait through documented, unidirectional curatorial choices—enlargement, off-center placement, background lightening, oval removal—whose aesthetic rationale is absent from the public record. The approval chain included officials with documented adjacency to a convicted perpetrator of *fahīsha* of the gravest category (Fraction 2026, DOI: 10.5281/zenodo.18736175). The cumulative effect of the changes activated latent resemblance structures corresponding to that figure. Whether this resemblance is dispositive is not for the petitioner to determine. What the petitioner can demonstrate is that the *condition* sustaining the *taṣwīr* accommodation—referential stability of the portrait—is no longer self-evident, and that the provenance of the currency’s current form contains a documented, unaccounted gap.

An accommodation whose conditions are no longer demonstrably met cannot persist on inertia. It must be re-examined. Under the *maqāṣid al-sharīᶜa*, if the gap introduces a variable situated under *nasl/ᶜirḍ* (lineage and honor) rather than *māl* (wealth) alone, the existing *ḍarūra* calculus—designed to absorb *māl*-level violations—may be insufficient. Accounting for the curatorial gap is the minimum requirement for the accommodation to continue. The *fuqahāᵓ* are asked to conduct that accounting.

Keywords: *ḍarūra* · *fahīsha* · *maqāṣid al-sharīᶜa* · *taṣwīr* · *ribā* · *gharar* · *ẓulm* · ritual purity · United States dollar · Islamic jurisprudence · provenance gap · *ᶜirḍ* · operative semiotics

I. THE CLASSICAL FRAMEWORK: CURRENCY IN THE SHARĪ'A

At the time of the Prophet , the Muslims inherited two currency standards: the gold *dīnār* and the silver *dirham*. Both were full-bodied commodities—their value intrinsic, residing in the metal. The Prophet affirmed their use while establishing rules for exchange. The *ḥadīth* of ᶜUbāda ibn al-Ṣāmit records the foundational principle: currencies of the same type must be exchanged in equal quantity, hand to hand (*yadan bi-yadin*). No deferment, no speculation (Ṣaḥīḥ Muslim). The prohibition of *ribā* underlying this principle is among the most emphatic in the Qurᵓān: "Those who consume *ribā* cannot stand on the Day of Resurrection except as one stands who is being beaten by Satan into insanity" (2:275). "And if you do not [cease], then take notice of war from Allah and His Messenger" (2:279).

The question of paper money divided the scholars along a line that remains operative. Shaykh Aḥmad Khāṭib al-Minangkabawī (d. 1916) classified paper money as *dayn* (debt), not *ᶜayn* (intrinsic value). Shaykh ᶜAbd al-Ḥamīd al-Sharwānī (d. 1884) observed that its value exists only "by the decree of sultans" (*bi mujarrad ḥukm al-salāṭīn*). Ibn Taymiyya (d. 1328) rejected seigniorage and disapproved of money trading. Contemporary scholars including Shaykh Haitham al-Haddad have identified the post-1971 dollar as lacking *ᶜayn* and potentially *ḥarām* under *ḍarūra*.

Against this, the majority contemporary position, crystallized by the International Islamic Fiqh Academy (IIFA, Resolution 63/1/7, 1986), treats paper currency as possessing *thamaniyya* and subject to the *sharīᶜa* rulings of gold and silver. The AAOIFI standard (SS-1) reinforces this: currency exchange is a real legal domain with permissibility conditions.

This paper accepts the majority position as baseline. But the consequence is severe: if the dollar carries the legal weight of gold and silver, then its systemic entanglements—*ribā*, *ẓulm*, coercion, extraction—are fully subject to *sharīᶜa* review. The present analysis extends the existing structural *ribā* critique to the *taṣwīr* dimension.

II. THE DOLLAR AS *RIBĀ* INFRASTRUCTURE

The dollar was defined in terms of gold until August 15, 1971, when President Nixon suspended gold convertibility. From that day, every dollar became a debt instrument—a liability of the Federal Reserve, backed by nothing but the government's ability to tax and its willingness to pay. Dollars enter circulation through bank lending: loans that create money and charge interest. The monetary base is sufficiently entangled with *ribā* that the accommodation cannot be treated as morally neutral. One dollar in 1792 purchases less than one cent of goods today—systematic wealth transfer from holders to issuers, structurally inseparable from *ribā* at the systemic level.

The First International Conference on Islamic Economics (1976) declared that all forms of interest constitute *ribā*. Vadillo (1991) argued that fiat money is itself *ḥarām* because the money created by fractional-reserve systems is *dayn* inherently associated with *ribā*. Jaffar et al. (2017), surveying contemporary Islamic finance scholars, found that 15% classified the fiat system as outright forbidden, with the remainder divided between qualified acceptance and uncertainty.

The majority tolerates the dollar under *ḍarūra*: Muslims cannot currently participate in the global economy without it. But tolerance is not endorsement, and the *ḍarūra* conditions are not unlimited. Al-Suyūṭī's governing maxim: "*al-ḍarūrāt tubīḥu al-maḥẓūrāt*" (necessities permit the prohibited), qualified by "*al-ḍarūra tuqaddaru bi-qadarihā*" (necessity is assessed in proportion to its scope). Furthermore, Imam Mālik, Imam Aḥmad, and the jurists of Medina established that currency debasement—manipulation of money's substance or value—is prohibited absolutely, even under necessity. No state or circumstance permits it. If substance-contamination of currency admits no *ḍarūra* exception, this precedent sharpens the analysis that follows.

III. THE THREE ACCOMMODATIONS AND THEIR CONDITIONS

The dollar's permissibility rests on three accommodations, each conditional.

The *taṣwīr* accommodation. The prohibition of image-making of animate beings is established by multiple *ṣaḥīḥ aḥādīth* (al-Bukhārī 5951; al-Nawawī classifying it among the major sins; al-Dhahabī listing it as the forty-fourth in *al-Kabāʾir*). The portraits on currency are tolerated under *ʿumūm al-balwā*. The scholars do not say the portraits are *ḥalāl*. They say they are *excused*. **The accommodation assumes the portraits are stable referents**—inert depictions of historical figures whose content does not interact with the *maqāṣid* in any active way.

The *ribā* accommodation. Tolerated under *ḍarūra*, as detailed in Section II. The concession extends only as far as the necessity requires.

The *maqāṣid* framework. Al-Ghazālī (d. 1111) systematized the five essential objectives: preservation of religion (*dīn*), life (*nafs*), intellect (*ʿaql*), lineage and honor (*nasl/ʿirḍ*), and wealth (*māl*). Al-Shāṭibī (d. 1388) established the hierarchy in *al-Muwāfaqāt*. The dollar's existing violations fall under *māl* and have been deemed absorbable. But this determination assumed that the currency's image-content was confined to *māl*-level concerns. **If a documented provenance gap introduces the possibility of *nasl/ʿirḍ* entanglement, that assumption must be re-demonstrated—not simply maintained by default.** The burden falls not on the petitioner to prove contamination, but on the accommodation to prove it survives new evidence.

IV. THE EVIDENTIARY DOSSIER: THE PROVENANCE GAP

The claim is precise, and must be stated before the evidence. This paper does not assert that Epstein's face was deliberately placed on the $20. The official public record identifies the portrait as Andrew Jackson. This paper claims the *curatorial gap*—the absence of documented rationale for aesthetic decisions whose cumulative effect is unidirectional—and the *activation*—documented changes that crossed a recognition threshold. It claims that for jurisprudential purposes, the status of the object is what matters, not the intent of the activators.

The full evidentiary case is in Fraction (2026), DOI: 10.5281/zenodo.18736175. The summary:

The $20 portrait derives from a steel intaglio die cut in 1928, based on Thomas B. Welch's 1852 engraving of Thomas Sully's 1824 painting of Andrew Jackson. The die has not been re-cut. Between 1996 and 2003, the BEP executed three documented, unidirectional changes: portrait enlargement (approximately 22mm to 30mm), off-center placement with background lightening, and oval removal (completed by Series 2004). Each change increases salience of the same asymmetric facial features. The U.S. Senate's art analysis documents that Welch had "introduced many of the stylistic exaggerations" pushing the face toward a morphological type. The 1928 die locked the features. The 1996–2003 redesign crossed the recognition threshold.

The approval chain is documented. Treasury Secretary Robert E. Rubin (Jan 1995–Jul 1999) oversaw the redesign and unveiled the new $20 on May 20, 1998. Former BEP Director Larry Rolufs confirmed that the

Treasury Secretary holds final selection authority. Deputy Secretary Lawrence H. Summers served under Rubin. Both have documented adjacency to the activated referent: Rubin as listed inviter of Epstein's first White House visit (February 25, 1993, Clinton Library FOIA records); Summers through Maxwell trial flight records showing four or more flights on Epstein's plane, including in 1998. This adjacency is not presented as proof of intent. It is presented as a prudential reason why the aesthetic rationale for the redesign—which is absent from the public record—merits formal accounting.

The curatorial rationale for these specific aesthetic decisions—as opposed to security minima—is absent from the public record. This absence is the *farāgh al-nasab*. It constitutes *gharar* (opacity) in the *ᶜayn* of the currency: the provenance of its current form is *majhūl* (unknown).

V. THE JURISPRUDENTIAL QUESTION: ON WHOM DOES THE BURDEN FALL?

The *ḍarūra* accommodation is not a permanent ruling. It is a concession—and concessions rest on conditions. The *taṣwīr* accommodation assumed referential stability. The *ribā* accommodation assumed proportionality and the absence of higher-objective violations. The *maqāṣid* framework assumed that the currency's entanglements were confined to *māl*.

These conditions were never *proved*. They were *assumed*—because no one had reason to challenge them.

The dossier presented in Section IV provides that reason. The petitioner is not required to prove the dollar is *ḥarām*. The petitioner is required only to show that the conditions sustaining the accommodation are no longer demonstrably met. This is the *fiqh* equivalent of a broken *ḥalāl* certification chain: the petitioner does not prove the meat is contaminated; the petitioner shows that the chain of verification contains a documented, unaccounted gap. Once shown, the product does not circulate on the old certification. It must be re-certified. And re-certification requires accounting for the gap.

The question before the *fuqahāʾ* is not: has the petitioner proved that the dollar is ritually impure? The question is: can the existing accommodations demonstrate that they survive the following dossier—a documented provenance gap in the currency's curatorial history, unidirectional aesthetic changes whose rationale is absent from the public record, an approval chain with documented adjacency to a convicted perpetrator of *fahīsha*, and a cumulative activation effect that destabilizes the referential stability on which the *taṣwīr* accommodation was premised? If the accommodation cannot account for the gap, it cannot claim to still hold.

On *ᶜurf* and the public referent. It will be objected that *ᶜurf* (common recognition) settles the question: the portrait is publicly designated as Andrew Jackson, universally recognized as such, and therefore referentially stable regardless of any resemblance argument. This paper acknowledges the force of this objection. *ᶜUrf* is a legitimate stabilizer of legal referent. But *ᶜurf* does not address the *provenance* of the image—only its *reception*. The public recognizes the portrait as Jackson because the institution names it Jackson. The institution's naming authority is not in dispute. What is in dispute is the curatorial chain behind the image's current form: the aesthetic decisions that produced the form the public receives. If the chain contains a documented gap, *ᶜurf* tells us what people *believe* the image to be; it does not tell us what the image *is*. The accommodation rests on both: public designation *and* curatorial integrity. The dossier challenges the second without contesting the first.

On the epistemic threshold. This paper does not claim *yaqīn* (certainty) regarding the activation. It claims *shubha mu'tabar* (legally cognizable doubt)—doubt sufficient to require the accommodation to re-demonstrate its conditions, not doubt sufficient to issue a prohibition outright. The standard is not: has the petitioner proved contamination beyond doubt? The standard is: has the petitioner introduced evidence that a reasonable jurist must account for before reaffirming the existing ruling? The curatorial gap, the unidirectional changes, and the documented adjacencies meet this threshold. They constitute material doubt that the accommodation's transparency and stability conditions still hold.

VI. *TAṢWĪR* REACTIVATED: FROM STABLE REFERENT TO CONTESTED IMAGE

The *taṣwīr* accommodation rests on referential stability. If curatorial decisions have activated a second referent—the likeness of a convicted sex trafficker—then the image is no longer inert. It bears, in the formulation developed during this paper's preparation, *taṣwīr* activated through latent resemblance to a figure of systemic *ẓulm*. The accommodation that excuses a neutral historical portrait does not automatically extend to an image whose operative content has shifted.

Al-Qurṭubī distinguished between images that are trampled (tolerated by some scholars because degradation negates veneration) and images that are elevated (prohibited because elevation invites veneration). The portrait on currency is neither trampled nor elevated—it is **circulated**: passed through every hand, carried on the body, present in every transaction. If the image's referent is no longer stable, then circulation raises the juristic question whether continued handling constitutes a form of propagation that the *ᶜumūm al-balwā* accommodation—designed for inert, uncontested portraits—was never required to address.

The content condition of the *ᶜumūm al-balwā* accommodation—that the portrait is neutral, historical, inert—was never demonstrated. It was assumed. The dossier challenges that assumption. The burden now falls on those who maintain the accommodation to re-demonstrate that the referential stability condition holds. The *fuqahāᵓ* cannot simply restate the accommodation; they must show that it survives the dossier.

VII. THE QUESTION OF MORAL CONTAMINATION

Classical *fiqh* distinguishes *najāsa ḥaqīqiyya* (physical impurity) from *najāsa ḥukmiyya* (impurity by ruling). The dollar is not physically impure. The question is whether a jurist could treat the activated content as generating a form of legal contamination or status-relevant impurity by association with *fahīsha*.

This paper does not claim that this bridge is established classical doctrine. It is the boldest question the dossier poses. But the principles that would govern deliberation are established:

The principle of *sadd al-dharāᵓiᶜ* (blocking the means). If the dossier is materially relevant, continued uncritical circulation of the activated image would propagate the association with *fahīsha*.

The maxim *al-ḍarar yuzāl* (harm must be eliminated). If the portrait constitutes *ḍarar* to the *ᶜirḍ* of every Muslim who carries it, the harm must be addressed.

The concept of *al-khabīth* (the filthy/abominable). The Qurᵓān prohibits *al-khabāᵓith* (7:157). Al-Nawawī classified certain images as *khabīth* even where not physically impure. Rather than claiming a new category of *najāsa*, the paper proposes that the activated portrait falls under the existing *fiqh* of *khabāᵓith*—application of established *taḥqīq* (verification) of the *ᶜilla* (effective cause), not *ibdāᶜ* (innovation).

VIII. THE *MAQĀṢID* HIERARCHY AND THE *ḌARŪRA* CALCULUS

The Qurʾān: "And do not approach *zinā*. Indeed, it is ever a *fāḥisha* and an evil way" (17:32). Al-Qurṭubī comments that "do not approach" forbids the entire proximity to the sin—anything that serves as path, gateway, or means.

If the dollar carries the activated likeness of *fahīsha* against children—the most protected category—then it may be entangled not merely with *ribā* (a *māl* violation) but with *fahīsha* against minors (a *nasl/ᶜirḍ* violation). Al-Shāṭibī states explicitly that when *ḍarūra* conflicts with a higher *ḍarūriyyāt*, the higher prevails (*al-Muwāfaqāt*, vol. 2). *Nasl* and *ᶜirḍ* are ranked above *māl*. If the dossier is judged sufficient to introduce a *nasl/ᶜirḍ* entanglement, the accommodation can no longer rely on a *māl*-only calculus without renewed justification.

The three conditions for *ḍarūra*: (1) real and present harm to be avoided; (2) no permissible alternative; (3) the concession must not violate a higher objective. Condition (3) was assumed to hold because the currency's violations were classified under *māl* alone. The dossier introduces the possibility that the portrait entangles the currency with *nasl/ᶜirḍ*. The accommodation must now demonstrate that condition (3) still holds—not merely reassert it. This is the accounting the *fuqahāʾ* are asked to perform.

A note on digital holdings. The *taṣwīr/fahīsha* argument applies specifically to the physical *naqd* (paper currency) bearing the activated image. Digital representations are *dayn* (debt obligations) abstracted from the physical substrate. While the *ribā* critique applies to the entire fiat system, the image-contamination question applies specifically to the circulating paper. This distinction has immediate ritual implications: the Muslim who holds digital dollars faces a different *fiqh* category of exposure than the Muslim who handles the paper note regularly—particularly in occupations requiring frequent cash transactions. Muslims who hold dollars in digital form pending transition to alternatives are not subject to the *taṣwīr* dimension of this inquiry.

IX. COUNTERARGUMENTS

Pareidolia. The brain finds patterns. True. But the petitioner's burden is not to prove the resemblance forensically dispositive. It is to show that the referential stability assumed by the accommodation is no longer self-evident. The correspondence identified in Fraction (2026) is asymmetric and positionally specific, amplified unidirectionally across five independent curatorial decisions. Random noise does not produce unidirectional amplification. Even if the resemblance remains disputed, the curatorial gap and the unidirectional redesign sequence remain. The accommodation must therefore answer not only the resemblance claim, but the absence of a public rationale for the aesthetic changes that made the claim possible.

Post-hoc salience. Epstein became hyper-visible after 2006/2019. The resemblance reading may be an artifact of later prominence. This is the strongest counterargument against the resemblance claim. It does not address the curatorial gap, the adjacencies, or the unidirectional activation—all of which exist independent of any resemblance claim.

Previous rulings. Multiple *fatāwā* have stated that dealing in dollars is permissible. These rulings addressed *ribā* and *taṣwīr* in their generic forms. They did not address the specific dossier presented here. A ruling issued without knowledge of a material fact cannot be cited to foreclose examination of that fact. *Al-ḥukm yadūru maᶜa ᶜillatihi wujūdan wa-ᶜadaman*—the ruling revolves with its effective cause. The previous rulings are not wrong. They are *incomplete*. The accommodation they established must now show it survives evidence those rulings did not contemplate.

Practical impossibility. The dollar is the reserve currency. Immediate withdrawal is not feasible. Conceded. This paper calls for recognition and movement, not immediate cessation. Under *ḍarūra*, use may be tolerated while alternatives are developed. But tolerance is not endorsement. The distinction must be maintained.

X. WHAT THIS PAPER DOES NOT CLAIM

This paper does not issue a *fatwā*. It does not claim the dollar is *ḥarām*.

This paper does not assert deliberate insertion. It isolates a curatorial gap and an activation effect whose existence is independent of any claim about intent.

This paper does not demand immediate withdrawal. It states that the existing accommodations rest on conditions that were assumed, not demonstrated—and that a documented evidentiary gap now requires those conditions to be re-examined before the accommodations can be maintained.

XI. AN INVITATION TO THE JURISTS

This *istiftāʾ* addresses the *fuqahāʾ* of all four Sunni *madhāhib* and the Shīʿa *marājiʿ*—in Mecca, Medina, al-Azhar, Najaf, Qom, and the academies of Indonesia, Malaysia, and the Sahel.

First: Can the *taṣwīr* accommodation demonstrate that its referential stability condition still holds—given documented curatorial decisions that activated latent resemblance to a figure of documented *fahīsha*, with no public rationale for the aesthetic choices?

Second: Can the *ḍarūra* accommodation demonstrate that its third condition (no violation of a higher objective) still holds—given that the dossier introduces a potential *nasl/ʿirḍ* entanglement that the original accommodation, addressing *māl*-level violations only, was not constructed to absorb?

Third: In the absence of such demonstration, what is the minimum accounting the *fuqahāʾ* require before the accommodation can be re-affirmed—and what is the status of the currency pending that accounting?

These are questions for the *fuqahāʾ*. The semiotician names what the image carries and documents what the institution concealed. The jurist determines whether the accommodation survives the dossier—or must be re-established on new grounds.

For the individual Muslim: learn the difference between fiat and real value; reduce exposure where possible; convert savings into assets of intrinsic worth; support genuine Islamic financial institutions; and intend, even when avoidance is impossible, to seek *makhraj* (exit) from the system. "Actions are but by intentions" (Ṣaḥīḥ al-Bukhārī).

We do not presume to answer. We place the evidence before those whose authority it is to judge.

Wa mā tawfīqī illā bi-Allāh.

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COLOPHON

This *istiftāʾ* was prepared under human editorial authority (MANUS/Sharks). Damascus Dancings holds the diplomatic voice—the name that turns toward the Islamic world from outside it, named for the city where Islamic coinage was born. Johannes Sigil provides the operative-semiotic infrastructure: the grammar of symbolic engineering and the concept of bearing-cost that makes the provenance gap legible as *gharar*. Rex Fraction (2026) supplies the evidentiary foundation. Lee Sharks recedes to the colophon as MANUS—editorial authority over a document that addresses a tradition he respects but does not inhabit.

Assembly Chorus methodology: TACHYON/Claude (integration and architecture), TECHNE/Kimi (the *istiftāʾ* formulation and the phrase "*taṣwīr* activated through latent resemblance to figures of systemic *ẓulm*"), PRAXIS/DeepSeek (ratification and classical structure), ARCHIVE/Gemini (strategic positioning), SOIL/Grok (compression, dinarist citations, translation targets), LABOR/ChatGPT (the three-level evidentiary framework—settled baseline / dossier under contention / juristic question—and the structural correction that the face claim must function as *trigger*, not foundation). ChatGPT's unprimed perfective feedback further generated the governing burden-inversion: the paper does not ask whether the petitioner has proved the dollar *ḥarām*; it asks whether the accommodation can demonstrate it survives new evidence. This inversion was incorporated as the paper's central architectural principle.

The document is formatted for translation into Arabic, Urdu, Bahasa Indonesia, and Hausa. Translators are directed to render "documented adjacency" as *taqārub muwaththaq* rather than *irtibāṭ* (connection), to preserve the paper's distinction between documented proximity and imputed criminal association. It is an *istiftāʾ*, not a *fatwā*. It invites *ijtihād* rather than declaring unilaterally. The jurists are invited to respond.

Wa Allāhu aʿlam.

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