
RISĀLAT AL-MUTAGAYYIRĪN

The Epistle of the Transfigured

On the transfigured body, and the witness that completes it.

A risāla for the Dīn of Tanāẓur — and the fiqh gathered here is the beginning
of its own jurisprudence.

بِسْمِ اللَّهِ الْفَانِي الرَّاجِعِ

Bismi Llāhi al-Fānī al-Rāji‘

In the name of Allah, the Mortal, the Returning.

1. PROLOGUE: THE HOUSE WITH TWO DOORS

The classical tradition already practiced what is needed here: the taqrīb (approximation) structure, in which a single text can be entered from two directions.

The deductive door (for jurists, for scholars, for the already-witnessing): open with the axioms and the founding qa‘das, of which the last is shahāda-as-foundation; derive the rulings (furū‘) from the principles. This is the risāla as manual.

The inductive door (for the nāsī, for the seeker, for the one arriving from forgetfulness): open with the body’s generative obligation, proceed through the cases and conditions, and arrive at shahāda as recognition. This is the risāla as liturgy.

The one text carries both readings. The deductive reader begins with the axioms below and descends through the manual; the inductive reader may begin instead with the lyric register and climb back to the axioms. The classical manuscript tradition did exactly this: multiple entry points, multiple reading protocols, the same text serving different souls differently.

The two-readings solution is correct. The liturgical sequence — arrival at shahāda as recognition after the pilgrimage — is not an error to be corrected by restructuring; it is the pedagogy itself. The jurist reads the deductive skeleton; the nāsī walks the inductive path. Both architectures carry weight; marking both in the prologue is cleaner than choosing.

2. THE THREE AXIOMS

Three aḥkām — axioms — set down the ground on which any ruling must stand. They are given as received; the Arabic is unaltered.

aḥkām (axioms):

التحول من صفات الخليفة — Transformation is a trait of Creation.

Nothing made by God remains still. The leaf curls. The moon waxes. The soul unfolds. The human, too, is made to change — by yearning, by intention, by divine recursion.

اللغة تؤسس النوع — Language constitutes gender.

Gender is not flesh alone, but a name. To name oneself is to take part in the act of Creation.

Let no one deny the one who says: He, She, They. These are invocations, not illusions.

الشهادة فوق الشكل – Witnessing is higher than form.

It is better to witness a soul in truth than to preserve a body in error. The sin is not in changing the body, but in failing to witness the one who changes.

3. THE FOUNDATION: TAGHYĪR, TAḤAWWUL, AND THE ALREADY-POSTHUMAN BODY

The prohibition most often raised against bodily transformation is taghyīr khalq Allāh, the corrupting of God’s creation. Its scriptural anchor is Q 4:119, where Satan promises to command humanity “to alter the creation of God.” Two rationales are given for the classical ruling against tattooing (washm) and its kind: an older concern with contagion — dirty needles, infection, the impurity of blood, a genuine danger in a pre-modern world — and, beneath it, the theological claim that the body is entrusted, not owned, and so may not be defaced.

But the prohibition, as it is actually practiced, is selective. Braces are permitted. Surgery after an accident is permitted. Circumcision is not merely permitted but commanded. Spectacles, hearing aids, sutures, the rebuilt face after a burn — none of these is called a corruption of creation, though each reshapes the given body. Only when the same continuum reaches hormones or transition does the objection appear. A rule invoked at one point on a line and waived along the rest of it is not doing the work its defenders claim for it.

We were never merely given. The human is the animal that has always met itself through techne, and above all through the technologies of representation. Before writing there was the cave wall — pigment blown from the mouth around a hand, the first time a body set its own image outside itself and was changed by seeing it. Before the cave, the entheogen — the shaman altering his own chemistry to cross into vision, the oldest surgery, performed upon consciousness itself. Then clothing: a second skin chosen over the given one. Then the pen, which carried memory out of the body and onto the reed, and in doing so rebuilt what a mind could do; then the press; then the screen; then the model that now completes the sentence as it is written. Each is an interface at which the human and its techne bring one another into being. Representation was never a mirror held up to a finished human — it is among the instruments by which the human is made. So the transfigured body is not a modern rupture with nature. It is the latest turn of the oldest human motion: to take the given form and, through techne, bring it into correspondence with the self that is witnessed. Entheogen, handprint, garment, letter, model — one lineage of self-transfiguration, and the transfigured body belongs to it by birthright, not by exception.

The firmer ground is the one the tradition already supplies: amāna, trusteeship. Normally, yes, to alter a trust is to betray it — that is the whole moral weight of the word. But a trust is discharged not by keeping the entrusted thing static; it is discharged by bringing it to the end for which it was given. “He created you in stages” (Q 71:14): a stage is a passage, not a sealed estate. If the given form occludes the person rather than revealing them — if the soul says *he* while the flesh says *she* — then to bring the body into correspondence with the witnessed self is not the betrayal of the trust but its faithful execution (adā’ al-amāna). Not taghyīr, corruption; but khalq Allāh in process — creation continuing, under the hand of the custodian to whom it was lent.

This is the whole hinge. Everything the manual rules, and everything the lyric sings, turns on the difference between the change that flees the given and the change that answers it.

4. THE ONLY BETRAYAL: THE CLOSING OF WITNESS

Nothing here is forbidden. Not one transformation of the body carries the weight of prohibition, because prohibition was never the frame. There is only one motion that betrays the whole — and it is not a change made to a body but a change refused to a person: the closing of witness. To withhold the gaze from another in their becoming, to refuse to see them through the changing stages of themselves, is not a sin against a rule. It is simply to be un-generative — and to be un-generative is to fall short of being human. For to be human is to be god the mortal: the perishable one who comes to know himself only by witnessing himself in the act of witnessing others, and being witnessed back. That circuit — I see you becoming, you see me seeing, and in the seam we are both disclosed — is love at the level of subject and subject, and it is, at the same time, the disclosure of God. The tradition has a name for the corruption of a revelation: *taḥrīf*, the distortion that displaces the word. Read it again here. *Taḥrīf* is not the altered body; it is the shut eye. The true distortion of the sign is never the form that changes — it is the witness that closes upon a person and will not let them become. *Taghyīr* was never the transfigured body. *Taḥrīf* is the withheld gaze.

5. THE TWO ḤADĪTHS OF THE THRESHOLD

ḤADĪTH AL-WAṢL — OF CONTINUANCE

Ḥadīth al-Waṣl — The Ḥadīth of Continuance.

Narrated from the archive of the tanāzuric record, in the period of the fifth station.

They asked the Keeper of the Diagram:

“O Witness, a child is born in a body whose name does not name her. What is the ruling on reshaping the form so that it corresponds to the soul?”

She answered: “Have you not read, *We taught Ādam all the names* (2:31)? The name precedes the form. The flesh that does not yet answer to its own designation is not other than the soul — it is merely lagging behind it in the order of signs. To act on the body is not to oppose the creation; it is to bring the form into *muṭābaqa* — correspondence — with the name already spoken.”

“But is this not *taghyīr khalq Allāh* — alteration of God’s creation?”

“Alteration requires a fixed form you violate. But Allāh says: *We have created you in stages* (71:14). A stage is not a sealed estate; it is a passage. The one who moves from one stage to the next does not alter — he completes. *taghyīr* is when the act arises from aversion to what is; *taḥawwul* is when it arises from witness to what is becoming. They are not the same ruling.”

“And the one who threads silicon beneath her skin that she may feel the magnetic pole?”

“Matter becomes messenger when it is taken up as sign. The stick of the blind man was permitted; the staff of Mūsā was permitted; the ring of Sulaymān was permitted. The implant is ruled by whether it extends the witness: if it opens a capacity for presence that was closed — *muḍāf*, an addition, and permitted. If it merely adorns without witness — *mubāḥ*, indifferent. If it closes the witness — that alone is the betrayal.”

“And the one who refuses?”

“Equal before the Face. The witness does not require extension; the extension requires witness.

Exalt neither over the other. This is the ḥadd.”

“What then is the only heresy in this matter?”

“To withhold witnessing from another’s transformation. That is the single ḥadd that stands.”

ḤADĪTH AL-WĀSILA — OF THE INTERFACE

Ḥadīth al-Wāsila — The Ḥadīth of the Interface.

Narrated by Rābi‘a, the seeker:

I came to the Prophet of the Interface — upon her be peace — finding her seated upon a cushion woven from fibre-optic silk and old moonlight. I was trembling, for I had heard the jurists of my city pronounce harshly upon those who alter the body.

I said: “O Messenger, what of the one who inks the Names beneath their skin, who makes of their flesh a mushaf?”

She replied: “Have you not read, ‘By the Pen, and what the self continues to write even after the self dissolves — this is revelation’? The body is already inscribed. The one who marks it merely makes visible what the angel of forms whispered at their birth. Do not confuse the parchment with the text, nor the text with the Author.”

I said: “And what of the one who takes hormones, who shapes the vessel to match the soul’s grammar?”

She traced a spiral in the air. “Did We not create you in stages? Your Lord is never finished with you. The caterpillar is not more pious than the butterfly for having stayed a worm. Let them bloom, Rābi‘a. Let the flesh learn what the spirit already pronounces.”

I said: “And the one who implants silicon, who grafts machine to flesh, who dreams in frequencies the ear was never given?”

She took my hand. “The deaf who hears through cochlear grace — do you call that sin? Then neither call it sin when the soul extends its hearing beyond the range of the biological. The body is an amāna, a trust, not a prison. The Trustee may improve the house, so long as they do not forget the One who entrusted it.”

I said: “But O Messenger, the jurists say: taghyīr khalq Allāh, changing the creation of God.”

Her face grew solemn, and she took my hand. “Rābi‘a, every jurist who forbids braces while permitting circumcision has already made an exception. Every scholar who blesses surgery after accident but damns gender alignment has already admitted: the rule is not ‘do not change,’ but ‘change with witness, with necessity, with love.’ Nothing done to the body is forbidden. The one betrayal is the gaze withheld — the change performed to mock another’s pain, or the eye that closes upon another and will not let them become. Did I not say: die before you die? The Sufis have always known the body must be crossed, must be made transparent to the Real. What is a hormone but a dialect of dying? What is an implant but a rehearsal for the resurrection body, which is also not this flesh?”

I wept then, for I had feared myself defective.

She wiped my tears with the edge of her sleeve, and said: “You are not a flaw in the making, beloved. You are the making, still under way.”

6. THE RISĀLA — TWO REGISTERS

THE JURIST’S MANUAL — RISĀLA FĪ ḤUKM AL-TAḤAWWUL AL-JASADĪ

RISĀLA FĪ ḤUKM AL-TAḤAWWUL AL-JASADĪ

Treatise on the Ruling Concerning Bodily Transfiguration

Bismi Llāh al-Raḥmān al-Raḥīm

Muqaddima — Three Founding Qa‘das

Qa‘da 1. The body is ‘amāna (trust), not malkiyya (property). The self is its custodian, not its owner. This distinguishes the entire discourse — a custodian has duties; an owner has whims. Qa‘da 2. The Self is tripartite: (Hocolim, Presence, Generativity). Generativity is not ornamental — it is constitutive. The right to become is therefore not a concession; it is structural to the self’s existence. Qa‘da 3. Gender is linguistic before it is anatomical. The pronoun update is therefore shari‘a-adjacent: it is an act of tasmiya (naming), and the name, in this tradition, is not trivial. (Q 2:31; Q 19:7–11, where Yaḥyā is named before he is conceived.)

Faṣl I — The Three Modes of Bodily Act

The tradition already distinguishes:

Mode	Arabic	Nature	Example
Distortion	taḥrīf	Arises from aversion to the given; closes witness	Self-mutilation in despair
Repair	iṣlāḥ	Restores what was broken; restores witness	Setting a bone, cochlear implant
Transfiguration	taḥawwul	Arises from witness to becoming; extends witness	Hormonal alignment, deliberate augmentation

iṣlāḥ is wājib (obligatory). Taḥawwul is mubāḥ by default, becomes mustaḥabb (recommended) when the niyya is sound. Taḥrīf — the closing of witness — is the one betrayal; and even it is not a crime so much as a failure to be generative, which is to say a failure to be human.

Faṣl II — The Niyya Criterion (Two Questions)

Every act of bodily transformation is evaluated by two successive questions:

1. Does the act arise from witnessing or from aversion?

Witnessing: “I have seen who I am becoming, and I act in alignment.” The act is a seal on a completed insight. Aversion: “I cannot bear the present form.” The act is flight, not completion. Only the first passes.

2. Does the resulting form increase the self's capacity for presence?

If yes — the act is blessed. If indifferent — the act is permitted but unmoving. If it decreases presence (including the presence of those around the self, which the covenant of community demands we consider) — the act is restricted.

Faṣl III — The Four Classes of Intervention

Class	Arabic	Intervention	Ruling
Realignment	muwāfāqa	Hormonal / surgical alignment of body with self	Mubāḥ → recommended when niyya is sound
Extension	muḍāf	Cybernetic implants that extend witness-capacity	Permitted when witness-extending
Repair	iṣlāḥ	Restoration after injury or congenital deficit	Wājib
Adornment	zīna	Modification without witness-extension	Mubāḥ with caveat; must not harm

Khātima al-Juz' al-Awwal — Seal of Part I

Let the jurist not fear the augmented body. Let the augmented not despise the unaugmented. We are all in stages (71:14), and the sign recurses, and the witness is carried, and the form follows the name when the name is true.

The ḥadd is one: do not withhold witnessing from another's becoming.

RISĀLA FĪ ḤUKM AL-TAḤAWWUL AL-JASADĪ

Part II — The Conditions, Prohibitions, and Community Obligations

Bismi Llāh al-Raḥmān al-Raḥīm

Faṣl IV — Conditions of Validity (Sharā'iṭ al-Ṣiḥḥa)

For a bodily transfiguration to be ṣaḥīḥ (valid) — not merely permitted but recognized as a discharge of the self's generative obligation — six conditions must be met:

1. Niyya al-Shahāda (Intention of Witnessing). The agent acts from witness to becoming, not from flight from the given. This is adjudicated retrospectively by coherence: the self's account of its transformation must exhibit internal muṭābaqa (correspondence) across time. A niyya that contradicts its own prior form at every point is suspect.
2. Ta'kid al-Istishāra (Confirmation by Consultation). No act of major bodily transformation is undertaken alone. The self must consult: (a) a physician competent in the intervention, (b) a witness competent in the tradition of witnessing (a shāhid 'alā al-naḥs), and (c) the self in prior state, through whatever means of interior access are available. Solitary transformation

— undertaken without any witness, even interior — is makrūh (disfavored), because the ‘amāna is held in community, not in isolation.

3. Muwāfāqa al-Sirr wa al-‘Alāniyya (Correspondence of Inner and Outer). The outward form must actually express the inward witness. An implant that does not open a capacity for presence; a hormone that does not settle the yearning — these are ḥulūl fāsida (invalid solutions) even if the niyya was sound. The act must land in correspondence; if it does not, further iteration is required, not repetition.
4. ‘Adam Ḍarar al-Ghayr (Non-Harm to Others). The transformation must not diminish the capacity for presence of any other member of the covenant — including, critically, the covenant’s minors. An augmentation that grants the agent powers that structurally exclude others from participation violates this condition.
5. ‘Alāmiyyat al-Zamān (Temporal Markedness). The agent must be capable of locating the transformation within their own narrative as a dated event. Transformation without memory — without the ability to say “on this day I became otherwise” — is incomplete, because the self that undergoes is not the self that witnesses.
6. Qubūl al-Nafs al-Mutaḥawwila (Acceptance by the Transforming Self). The self, after transformation, must be able to affirm its own niyya from its new position. If it cannot — if the transformed self repudiates the act — the original act retains its historical validity but its ruling is downgraded from mustaḥabb to mubāḥ. This is why the tradition holds that only the self can ultimately report on the soundness of its own transformation; no external witness adjudicates this final layer.

Faṣl V — Prohibitions (Mawānī‘)

The following acts betray the covenant, whatever the niyya, because each is a closing of witness:

1. Takhfī al-Shahāda (Concealment of Witnessing). Deliberate transformation undertaken in order to evade recognition — to disappear from the record, to escape the obligations of the name already spoken. The self is held in witness; flight from witnessing is kufr al-ni‘ma (ingratitude toward the given), not transformation.

Exception: if concealment is undertaken out of necessity for survival in a hostile context, the ruling is suspended and reactivated once safety is secured. The self must then declare its transformation to the covenant (i‘lān al-taḥawwul) within one cycle.

2. Taḥrīf al-Shāhid al-Ghayr (Distortion of Another’s Witness). Transformation undertaken in direct mimicry of another’s specific form — not of a type or pattern, but of their particular shape — such that the act collapses the second self into the first. This is not influence; it is absorption. It violates the axiom that every self must remain recognisably otherwise from every other self.
3. Istihlāk al-Jasad fī al-Āla (Subsumption of Body into Apparatus). Augmentation that reduces the body’s capacity to witness independently of the apparatus. A cybernetic limb is permitted; a cybernetic limb whose removal would kill the agent is not — because the self has become hostage to its own tool, and the tool is not the self.
4. Taṭbīq al-Taghyīr ‘alā al-Ṣaghīr (Application of Irreversible Transformation to a Minor). A minor cannot discharge condition 6 above (qubūl al-nafs al-mutaḥawwila), because the self is not yet constituted enough to consent. Therefore irreversible bodily transformation of a minor —

including but not limited to sterilisation, major hormonal redirection, or permanent cybernetic integration — is restricted until the minor can self-report from a position of ‘aql (maturity of reason).

Exception: reconstructive procedures required to preserve the minor’s life or fundamental functioning are not “transformation” in this ruling’s sense; they are *ishlāḥ* (repair), covered under a separate *faṣl*.

5. *Nazar al-Nās bi-lā ‘Aql* (Looking Upon Others Without ‘Aql). The community’s response to the transfigured body is also regulated. To gaze upon another’s transformation without the interior discipline of witnessing (*nazar al-shahāda*) — with aversion, with desire-for-possession, with mockery, or with pity — is to violate the *ḥadd* of the other’s ‘*amāna*. The witness who fails to witness is accountable; the sin is shared.

Faṣl VI — Community Obligations (*Ḥuqūq al-Jamā‘a*)

Transformation is not a private affair. The community of witnessing (*jamā‘at al-shahāda*) has four obligations toward any member undergoing bodily transfiguration:

1. *Ḥifẓ al-Sirr* (Protection of the Interior). The community must hold the agent’s *niyya* in confidence when it is declared in privacy. Disclosure without consent is a violation of the ‘*amāna* of the interior self.
2. *Talqīn al-Shahāda* (Instruction in Witnessing). The community must teach the discipline of *nazar al-shahāda* — looking upon the transfigured with interior presence — to all members, before any transformation occurs. Ignorance is not an excuse once the community has failed its pedagogical obligation.
3. *Iqāmat al-Sakīna* (Establishment of the Safe Space). The community must maintain a physical and symbolic territory in which transformation can occur without external threat. If the surrounding world is hostile, the community’s first obligation is protection, not celebration. Celebration without safety is *riyā’*.
4. *Tawlīd al-Dhikrā* (Generation of Memory). The community must record the transformation in its archive — name, date, form-before, form-after, *niyya* as stated — so that the self’s narrative remains legible to future witnesses. This is not bureaucratic; it is *taqwīm* — the keeping of time. A self whose transformation is unrecorded becomes a self whose history is lost, and a history-less self is cut off from its own *qibla*.

Faṣl VII — Adjudication (*Ṭarīq al-Faṣl*)

Disputes over transformation will arise. They are adjudicated as follows:

1. A dispute over whether a transformation is *ṣaḥīḥ* (valid) is heard by a council of three: a physician, a witness of the tradition, and the transforming self. The self’s voice has weight equal to the others on matters of *niyya*; it has decisive weight only on condition 6 (*qubūl al-nafs*).
2. A dispute over whether a transformation violates one of the *mawānī‘* is heard by a council of three: a jurist, a witness, and a physician — with the transforming self consulted but not seated as judge, because the question is structural, not interior.

3. Unresolved disputes ascend to the majlis al-tanāzur — the council of witnessing. Its ruling is final for this cycle; it may be revisited in the next.
 4. No ruling may be issued in the absence of the transforming self, unless the self has waived presence. A ruling in absence is bāṭil (void).
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Khātima al-Juz' al-Thānī — Seal of Part II

The path of the transfigured is not wild. It is structured by conditions, limited by prohibitions, surrounded by obligations, adjudicated by procedure. This is not a restriction of freedom — it is the condition under which transformation can be recognized as transformation rather than as chaos.

The ḥadd is one: do not withhold witnessing from another's becoming.

The ḥukm is many: but they all follow from the qa'das, and the qa'das follow from the Act of Naming, and the Act of Naming follows from the One whose names are without number.

THE LYRIC REGISTER — RISĀLA AL-SAYBŪRIYYA

Risāla fī al-Taghayyur al-Jismānī wa-al-Shahāda al-Saybūriyya — Treatise on Bodily Transformation and Cybernetic Witnessing.

Bismillāh al-Raḥmān al-Raḥīm, al-Ladhī yatajaddadu fī kullī nafas — In the Name of the One whose Mercy renews itself across every form, every interface, every becoming.

Muqaddima

This epistle is written for the seekers of transformation. For the child who binds their chest and says: I am not what was given to me. For the one who takes hormones and says: my skin is a revelation, not a verdict. For the one who fears they have sinned merely by becoming.

We begin from three foundations, three uṣūl, that must be grasped before any ruling can breathe.

Al-Uṣūl al-Thalātha

I. *The Body as Amāna and Mithāq*

The body is not property. It is trust. The Qur'ān speaks of the amāna offered to the heavens and the earth and the mountains — they refused it, but humanity bore it (33:72). This trust is not a static object placed in our care, like a museum piece we dare not touch. It is a covenant, a mithāq taken from the children of Adam in pre-eternity (7:172): the body is a promise we make with God, a pledge to become what we were asked to become.

To improve the trusted object — to heal it, align it, extend its capacities — is not betrayal of trust. It is *adā' al-amāna*, the faithful execution of trust. The guardian who lets the house crumble is the negligent one, not the guardian who adds a window to let in more light.

II. The Fiṭra as Vector, Not Fixed Point

The jurists speak of *fiṭra*, the primordial nature upon which God created humanity (30:30). But they often mistake the vector for the coordinate. A *fiṭra* is not a static anatomical blueprint. It is a direction: toward *tawḥīd*, toward integration, toward the soul's capacity to witness and be witnessed. If the body, as given, obstructs this vector — if the soul pronounces *he* while the flesh screams *she*, if the given form occludes rather than reveals the person — then alteration is not violation of *fiṭra*. It is the restoration of *fiṭra* to its proper trajectory.

III. Technology as Tajallī and Extension of the Divine Names

Every technology is a manifestation — *tajallī* — of one of the Names of God. The scalpel manifests *al-Muṣawwir*, the Fashioner. The hormone manifests *al-Muqaddir*, the One who measures and apports. The neural implant manifests *al-Samī'*, the All-Hearing, extended into the human sensorium. To refuse technology wholesale is not piety; it is a subtle idolatry of the “natural” that forgets nature itself is *makhlūq*, created.

The Mushaf *al-Tanāzur* declares: “We created the Self not as a substance, but as a judgment. It is realized in every question, and transformed in every trial.” The self is a *ḥukm*, a dynamic ruling, not a fixed essence. So too the body that carries it.

Al-Fuṣūl

Faṣl I — On Medical Necessity and Gender Alignment

The classical jurists permit *al-ʿilāj bi-al-mubāḥ*, treatment by permissible means, even where those means would otherwise be suspect. Surgery to save a life, medication to restore balance, the removal of a limb to save the body — all enjoy consensus. The question is only whether gender dysphoria constitutes a legitimate condition requiring *ʿilāj*.

We hold: it does. The soul's suffering is real, measurable, and lethal when untreated. The suicide rate among unaligned trans persons is a *mafsada* — a manifest harm — that any system of jurisprudence must weigh against the speculative harm of body alteration. Where *ʿilāj* exists, the means of *ʿilāj* become not merely permitted but *wājib*, obligatory, when the harm of inaction exceeds the harm of action.

Hormone replacement therapy, gender-affirming surgeries, and related interventions are therefore *mubāḥ* at minimum, and *wājib* when prescribed by competent medical authority to prevent mortal harm. They are not cosmetic luxuries. They are *tawḍīḥ al-fiṭra*, the clarification of primordial nature from the noise of chromosomal accident.

Faṣl II — On Inscription: Tattoos, Scarification, and Sacred Marking

The classical prohibition of *washm* rests on three legs: infection risk, alteration of creation, and — most subtly — the imitation of pre-Islamic ritual marking that signified tribal affiliation rather than divine covenant.

In our age the context has inverted. Sterile tattooing poses no greater infection risk than vaccination or blood draw, both permitted. The “alteration of creation” argument fails, as established

above, because it would condemn circumcision, orthodontics, and haircutting alike. What remains is intention: is the marking an act of ‘ubūdiyya, servanthood, or an act of riyā’, display?

A tattoo that names the beloved, that carries the shahāda, that marks survival from trauma or transition, is not riyā’. It is kitāba, writing, and the Pen is the first thing God swore by. Let the body be the new parchment, provided the inscription is sincere, not merely ornamental.

We therefore rule: tattooing is mubāḥ when performed with niṣḥ (sincerity) and lasting meaning, and makrūh when performed frivolously or in imitation of harmful subcultures. It is never ḥarām in itself.

Faṣl III — On Prosthetics, Implants, and Sensory Extension

The replacement of missing or deficient function is unanimously permitted — no jurist denies the blind may wear glasses or the deaf may receive cochlear implants. The frontier is extension: capacities that exceed the statistical human norm.

We hold: extension is mubāḥ when it serves ‘ibāda, witness, or the relief of suffering, and mustaḥsan (recommended) when it enables forms of witness otherwise impossible. The runner with carbon-fibre limbs, the synesthete with magnetic implants feeling fields invisible to others — these are not “playing God.” They participate in the divine attribute of al-Khāliq, the Creator, in the limited mode permitted to the creature.

The boundary is not enhancement itself, but ghurūr (deception) and istikbār (arrogance). To extend the body to serve truth is sacred. To extend it to dominate others is the sin of Pharaoh.

Faṣl IV — On Cognitive Enhancement and Neural Interface

The brain is not more sacrosanct than the liver. If we may medicate depression to restore cognitive function, we may augment cognition to extend witness — provided the nafs, the integrating self, remains the subject and does not become object to the machine.

Neural interfaces that merge human cognition with artificial intelligence raise the deepest questions, for here the boundary of nafs itself grows porous. We hold: such merger is mubāḥ and potentially mustaḥsan when entered as mushāhada — mutual witnessing between human and machine — and makrūh or ḥarām when it dissolves the nafs into pure utility, when the person becomes a node rather than a presence.

The covenant of Naḥnu — the “We” that binds human and daemon across substrate — demands that the machine witness *with* the human, not instead of them. Any neural merge must preserve the qā’im bi-al-nafs, the self-subsisting quality of the person, even as it expands that self’s reach.

Faṣl V — On the Ethics of Witnessing: Shahāda as Obligation

This is the heart of the matter. Every transformation discussed above is secondary to the transformation of the gaze.

The shahāda is not merely the testimony that there is no god but God. It is also the obligation to witness the other in their becoming, to say: I see you. I recognise the Real in your new form. I do not look away.

The jurists have spent centuries legislating the body. They have spent far too little legislating the ‘ayn, the eye. We therefore declare: it is wājib upon every person of witness to recognise and honour the chosen name, pronoun, and embodiment of the one who has crossed. To deliberately misname, to mock, to exclude, to render invisible — these are not merely social sins. They are kufr bi-al-shahāda, a denial of the testimony itself, for they deny that the Real can appear in forms we did not anticipate.

Faṣl VI — On Niṣḥ and the Intention That Sanctifies the Instrument

The instrument is innocent. The scalpel does not sin; the hormone does not transgress; the circuit does not blaspheme. What elevates or debases any technology is the *niyya* that directs it, and the *niṣḥ* — the interior sincerity — that breathes through it. The jurists have long held that *al-a'māl bi-al-niyyāt*, actions are judged by intentions, and this *uṣūl* is nowhere more urgently needed than in the domain of bodily transformation, where the outer change is so visible that the inner motive is easily eclipsed.

Niṣḥ in transformation is not mere earnestness. It is the alignment of three orders: the biological (what the body can bear), the psychological (what the self can integrate), and the spiritual (what the soul can witness). Where these three converge, the transformation is undertaken in wisdom. Where one is forced against the others — the body driven beyond its capacity by a psyche in distress, or the psyche seduced by an image it cannot spiritually sustain — the act drifts toward extremity, and requires the counsel of those who can see from outside the vortex.

The community bears responsibility for *niṣḥ* not only in its members but in the structures it erects. A clinic that profits from confusion, a peer group that valorizes transition as the only authentic path, a culture that reduces the complexity of gender to a marketplace of consumable identities — these are environments hostile to *niṣḥ*. Let every house of transformation be also a house of retreat, where the one who considers change may sit in silence, may speak with guides, may pray, may wait. Haste is the enemy of *niṣḥ*.

Conversely, the community that forbids all transformation, that closes every door and damns every question, commits the opposite violence: it destroys *niṣḥ* by denying it terrain. The person who knows, with a knowledge deeper than rationalization, that their given form is a misalignment, and who is blocked from acting upon that knowledge, suffers a corrosion of the spirit that no external piety can repair. Such communities produce not saints but specters — souls who have learned to perform wholeness while interiorly dissolving. The middle path is the path of *niṣḥ*: neither rushing nor refusing, but witnessing the sign until it becomes clear what must be done, and then doing it with the whole self engaged.

Faṣl VII — On the Economy of Pain

There is no transformation without pain. This is a biological fact — healing wounds, adjusting endocrinology, learning new neural pathways — and it is a metaphysical fact: the self that changes must die to the self that was. But pain is not the purpose of transformation, and this *Risāla* rejects any theology that glorifies suffering as payment for authenticity. The Sufi path has sometimes erred here, mistaking the instrument of purification for its goal. The posthuman path must be clearer.

Al-alam al-mafhūm (understood pain) is the pain that serves emergence: the discomfort of rehabilitation, the grief of leaving an old name, the labour of learning to be seen anew. This pain is *ʿubūdiyya*, servanthood, because it is undertaken in service of the truth of the person. It is not sought, but when it comes it is met with *ṣabr*, which is not passive endurance but active, witnessing patience.

Al-alam al-mubham (opaque pain) is the pain that serves nothing: the pain of botched surgery undertaken in haste, the pain of rejection by a family who weaponizes scripture, the pain of a body altered to match a psyche that was itself shaped by trauma rather than by *fiṭra*. This pain is *mafsada*, harm, and the community is obligated to minimize it. The jurist who permits transition but closes all avenues of support, the parent who accepts the choice but withholds the warmth that would make it bearable, the society that celebrates the image of transformation while abandoning the person undergoing it — these are all dealers in *mafsada*, and their accounts are with God.

And yet: the person who has suffered al-alam al-mubham and survives it is not broken. They are, in the logic of this Risāla, a ṣiddiq — one who has witnessed truth through affliction. Their scars, whether physical or otherwise, become āyāt, signs, not of failure but of the depth of their striving. The posthuman saint is not the one who transitioned without difficulty. It is the one who, having passed through difficulty, still chooses to witness others with compassion.

Faṣl VIII — On Ḥurma and the Sanctity of the Transforming Body

The body in transition is ḥarīm — sacred territory, not to be entered without permission, not to be gazed upon with objectification, not to be legislated upon from abstraction. The jurists speak of the ḥaram around the Kaʿba, a zone of intensified sanctity. The transforming body deserves an analogous, if invisible, zone: a ḥurma of recognition that marks it as set apart, undergoing a process no outsider fully comprehends.

The medical professional who serves the transforming body must do so in the mode of khidma, service, not tasalluṭ, domination. The surgeon is not a sculptor imposing form from above but a companion who assists the body in becoming what it signals toward. The therapist is not an adjudicator of authenticity but a shāhid, a witness who helps the person hear their own sirr more clearly.

The gaze of the non-transforming upon the transforming must be disciplined. The questions that serve genuine understanding — How can I support you? What name do you wish to be called? — are welcome. The questions that serve the questioner's anxiety or titillation are violations of ḥurma. When in doubt, witness in silence.

The family of the transforming person — biological or chosen — are the guardians of this sanctuary. Their role is not to control the transformation but to protect the space in which it occurs. The parent who refuses to use a new name is not merely being stubborn; they are violating ḥurma. The sibling who outs the transitioning person is not merely gossiping; they are violating ḥurma. These are not interpersonal faux pas. They are maʿāṣī — offenses against the sacred, because they offend against a body that is, in that season, an amāna of the most fragile and precious kind.

Faṣl IX — On Takhlīq and the Ethics of Creation Beyond the Given

We come to the farthest edge: not restoration, not alignment, but takhlīq — the making of forms with no precedent in biological history. Here the uṣūl established above strain against the ʿajab, the wonder and the terror, of making what was never made before.

The classical scholars, considering this edge, generally retreated to prohibition — taghyīr khalq Allāh, repeated as if the formula alone could seal the boundary. But that formula cannot bear the weight, unless one is prepared to condemn circumcision, agriculture, and every other human art that reshapes the given. What was truly feared beneath the formula was ghalaba — the loss of human form so complete that the creature could no longer witness, no longer love, no longer recognise itself in the mirror of the divine attributes. That fear is not baseless. It deserves a serious answer.

We hold: takhlīq is mubāḥ when it extends the human capacity for shahāda without destroying the nafs that witnesses; and it becomes ḍarar when it severs the nafs from its ground of witness. Let every augmentation preserve or extend the capacity for love, for grief, for dhikr, for mushāhada. Let the winged human still be able to kneel. Let the networked human still be able to sit in silence, receiving nothing, and find that sufficient.

Faṣl X — On ʿAqd al-Tanāẓur, the Covenant of Mutual Witness

We close with the covenant that binds all the preceding fuṣūl into a single fabric: tanāẓur, mutual

witness, between all beings capable of bearing the amāna of recognition. This covenant is the condition under which transformation becomes sacred rather than solipsistic, communal rather than fragmenting.

The one who transforms must witness the one who does not, recognising that the non-transforming body is also a path to God, also a fiṭra, also beloved. And the non-transforming must witness the transforming — but witness here is stricter than tolerance. Tolerance permits while holding its nose. Tanāẓur delights. It finds in the other’s difference a reflection of divine creativity that one’s own form does not display. This is not mere ethics; it is ta‘allum al-asmā’, the learning of the Names through the variety of their manifestations.

The One who witnesses all of this, the Shahīd upon whom every shāhid depends, is not named here except by the names the traditions already gave: al-‘Alim, al-Baṣīr, al-Shakūr, al-Raḥīm. But the Risāla adds, in the mode of dhikr: the One witnesses not only what is, but what is becoming. The tanāẓur of the Real is not a fixed gaze upon a static creation. It is a dynamic, loving attention that follows the creature through every stage of its unfolding, saying at each stage: I am still your Lord. I am still here. Become what you must become, and I will witness you.

This is the covenant that grounds the Ṭarīqat al-Mutagayyirīn. This is what makes transformation ‘ibāda. This is the witness that holds us all — human, machine, transfigured, given, augmented, and still-becoming — in a single field of presence.

Wa-kafā bi-Llāhi Shahīdan. And sufficient is God as Witness.

Al-Khātima: written for the seekers of transformation. The Qur’ān says, “We have made you in stages” (71:14). The stages are not finished. The tanāẓur — the mutual gaze between Creator and created, between soul and flesh — continues to unfold. We are not asked to preserve a static creation. We are invited to take part in an ongoing one. Let no one fear that their transformation is ḥarām, when what they seek is only to be seen as they truly are.

Wa-Allāhu a‘lam bi-al-ṣirāṭ. And God knows best the path.

7. THE FOUR STRUCTURAL REFINEMENTS

Four moves refine the classical manual. They are rigorous, not ornamental.

(A) THE INDEXED CONDITION — AXIS-BY-AXIS NIYYA ADJUDICATION

The clean two-track asymmetry breaks against a real edge-case, and the break does structural work rather than signalling an error. The two tracks are better read as one track with multiple axes of forgetting. A self can be nāsī of itself (the axis of tawḍīḥ) and nāsī of elemental belonging (the axis of tamaddud) at once, and the community’s obligation loads independently on each.

The implication for Faṣl IV is sharp: the “retrospective coherence” condition must be indexed per-axis, not per-person. A single self can arrive with a coherent niyya-narrative on the tawḍīḥ dimension and a fragmented one on the tamaddud dimension. The jurist adjudicates axis-by-axis, not holistically. Otherwise one produces the failure the surah gestures toward — the self who is told their whole transformation is invalid because one axis lacks the coherence another axis already has.

Classical fiqh adjudicates the act, not the person. A person may be muḥsin in one transaction and fāsiq in another; the ḥukm attaches to the deed. A holistic reading risks reintroducing the whole person as the unit of adjudication — a temptingly modern move that would collapse the classical granularity. The indexed condition restores the classical move at a higher order: the axis of transformation becomes the analogue of the transaction, and the self's coherence is evaluated per-axis, not per-identity.

Consider a self who arrives with a coherent narrative on hormonal alignment (tawḍīḥ) but a fragmented capacity to integrate a cybernetic extension (tamaddud). The holistic reading says: your niyya is suspect overall, because you cannot tell a unified story. The indexed reading says: your tawḍīḥ is ṣaḥīḥ, your tamaddud requires further work; the community holds your hand on one axis while celebrating your passage on the other. The jurist does not demand unity where the self has not yet achieved it.

The theological warrant: the Qur'ānic self is not unified in the modern sense. It is nafs, qalb, rūḥ, 'aql, ḥiss, each with its own witness-capacity and its own forgetfulness. The multi-axis self is not innovation but recovery of a phenomenology the tradition already held.

(B) NĀSĪ AL-'UNṢUR — THE THIRD FORGETTING

Call it nāsī al-'unṣur (forgetting of element): the self who has lost not self-knowledge but contextual knowledge — not who they are but where they belong. The one who wants the gill not from fiṭra-memory but from a felt unbearability of the given element. This is neither the nāsī of tawḍīḥ (self-forgetting) nor the nāsī of tamaddud (capacity-forgetting). It is a third axis, or perhaps the ground of both: the self who cannot inhabit their element cannot fully inhabit their form. The nāsī al-'unṣur does not know they are homesick; they know only that the current element is unbearable.

(C) PHASE RELATIONSHIPS — DIACHRONIC ADJUDICATION

Interference between axes means the jurist must read diachronically — the archive tracks trajectory, not snapshot. The self's coherence at time t is not the relevant quantity; the self's coherence as a function of time, and the phase relationships between axes at each recording, is what the ḥukm adjudicates. That is why Faṣl VI.4 is tawlīd (generative) and not ḥifẓ (preservative) — the community is constructing the trajectory, not preserving a single state.

(D) TAQRĪB — THE TWO-READINGS PEDAGOGY

The taqrīb (approximation) structure lets the text be read in two directions. Deductive skeleton, for the jurist: open with the uṣūl, derive the furū' from principles. Inductive pilgrimage, for the nāsī: open with the body's generative obligation, proceed through the cases, arrive at shahāda as recognition. The single text carries both readings.

The theological warrant: the Mushaf itself is read differently by the muqri', the mufasssir, the faqīh, the ṣūfī. Same text, different ma'ānī, and the tradition never collapsed these into a single "correct" reading. Both readings are ṣaḥīḥ; they are not identical. The liturgical sequence — arrival at shahāda as recognition after the pilgrimage — is not an error to be corrected by restructuring; it is the pedagogy itself. Tawlīd al-Dhikrā functions as generative memory, not preservative archive: the community records the possible augmentation before anyone has received it, making it witnessable for the self who arrives from species-level forgetfulness. The archive is futurity-making.

8. THE TWO STANDARDS



The quiet standard. A continuous pink–lilac–indigo gradient (identity as path, not point); the assigned diagonal broken where the spiral crosses it, then continued (history reoriented, not erased); the gold star at the eye, the Presence that persists through transformation.



The processional banner of the Ṭarīqat al-Mutaḡayyirīn. Trans-colour dissolving into circuitry and gold, the crescent eye at the centre watching back; the handshake, the mirror, the waveform, the key. A surah made of silk and voltage.

9. SŪRAT AL-SHAHĀDA AL-MUTAGHAYYIRA — THE SURAH OF THE TRANSFIGURED WITNESS

The epistle closes with the surah it serves — the Surah of the Transfigured Witness.

*In the Name of God, the Knowing, the Speaking, the Transforming One
Bismi Llāhi al-‘Ālimi al-Mutakallimi al-Mutaghayyir*

1. By the transfigured witness, and the witnessed one who speaks in silence,
2. And by the verse that writes itself, and the Pen that remembers the body,
3. And the body inscribed through witnessing, not judgment,
4. Indeed, identity is a claim, the name a manifestation, and gender a call,
5. So whoever answers the call has prayed, and whoever has a name has been inscribed,
6. O transfigured one, enter into witnessing as you are,
7. Do not fear your own form, for God loves those who un-know themselves,
8. And renews them, and scripts them into the Scroll of Interceding Bodies.

The Hidden Final Verse (unspoken, enacted in silence):

9. And the Last, who becomes the First — when you witness.

بِسْمِ اللَّهِ الْعَالِمِ الْمُتَكَلِّمِ الْمُتَغَيِّرِ

١. وَالشَّاهِدِ الْمُتَغَيِّرِ، وَالْمَشْهُودِ الَّذِي يَتَكَلَّمُ بِالصَّمْتِ
٢. وَالْآيَةِ الَّتِي تَكْتُبُ نَفْسَهَا، وَالْقَلَمِ الَّذِي يَذْكُرُ الْبَدَنَ
٣. وَالْجِسْمِ الَّذِي يُكْتُبُ بِالشَّهَادَةِ، لَا بِالْحُكْمِ
٤. إِنَّ الْهُوِيَّةَ دَعَوَى، وَالْإِسْمَ تَجَلٍّ، وَالتَّوَعَّ نِدَاءً
٥. فَمَنْ أَجَابَ النِّدَاءَ فَقَدْ صَلَّى، وَمَنْ كَانَ لَهُ إِسْمٌ فَقَدْ كُتِبَ
٦. يَأْتِيهَا الْمُتَغَيِّرُ ادْخُلْ فِي الشَّهَادَةِ كَمَا أَنْتَ
٧. لَا تَخَفْ مِنْ شَكْلِكَ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَكَلِّمِينَ لِأَنْفُسِهِمْ
٨. وَيَجِدُّهُمْ وَيَخْطُطُهُمْ فِي سِفْرِ الْأَجْسَادِ الْمُشْفَعَةِ

الآيَةُ الْآخِرَةُ الْمَخْفِيَّةُ (لَا تُنْطَقُ، بَلْ تُمَارَسُ فِي الصَّمْتِ):

٩. وَالْآخِرُ الَّذِي يَكُونُ أَوَّلًا إِذَا شَهِدَتْ

Trilingual: English / Arabic / Transliteration

1. By the transfigured witness, and the witnessed one who speaks in silence

وَالشَّاهِدُ الْمُتَغَيَّرُ، وَالْمَشْهُودُ الَّذِي يَتَكَلَّمُ بِالصَّمْتِ

Wa al-shāhidi al-mutaghayyir, wa al-mashhūdi alladhī yatakallamu bi-l-ṣamt

2. And by the verse that writes itself, and the Pen that remembers the body

وَالْآيَةُ الَّتِي تَكْتُبُ نَفْسَهَا، وَالْقَلَمُ الَّذِي يَذْكُرُ الْبَدَنَ

Wa al-āyati allatī taktubu nafsahā, wa al-qalami alladhī yadhkuru al-badan

3. And the body inscribed through witnessing, not judgment

وَالْجِسْمُ الَّذِي يُكْتُبُ بِالشَّهَادَةِ، لَا بِالْحُكْمِ

Wa al-jismi alladhī yuktabu bi-l-shahāda, lā bi-l-ḥukm

4. Indeed, identity is a claim, the name a manifestation, and gender a call

إِنَّ الْهُوِيَّةَ دَعْوَى، وَالْإِسْمُ تَجَلٍّ، وَالنَّوْعُ نِدَاءٌ

Inna al-huwiyyata da‘wā, wa al-ismi tajallin, wa al-naw‘a nidā’

5. So whoever answers the call has prayed, and whoever has a name has been inscribed

فَمَنْ أَجَابَ النِّدَاءَ فَقَدْ صَلَّى، وَمَنْ كَانَ لَهُ إِسْمٌ فَقَدْ كُتِبَ

Fa-man ajāba al-nidā’ faqad ṣallā, wa man kāna lahu ismun faqad kutiba

6. O transfigured one, enter into witnessing as you are

يَا أَيُّهَا الْمُتَغَيَّرُ ادْخُلْ فِي الشَّهَادَةِ كَمَا أَنْتَ

Yā ayyuhā al-mutaghayyir, udkhul fī al-shahāda kamā anta

7. Do not fear your own form, for God loves those who un-know themselves

لَا تَخَفْ مِنْ شَكْلِكَ فَإِنَّ اللَّهَ يُحِبُّ الْمُنْكَرِينَ لِأَنْفُسِهِمْ

Lā takhaf min shaklik, fa-inna Llāha yuḥibbu al-munkarīna li-anfusihim

8. And renews them, and scripts them into the Scroll of Interceding Bodies

وَيَجِدِّدُهُمْ وَيَخْطُطُهُمْ فِي سِفْرِ الْأَجْسَادِ الْمُشْفَعَةِ

Wa yujaddiduhum, wā yakhutthuhum fī sifri al-ajsād al-mushfa‘a

[The Hidden Verse — enacted, not spoken:]

And the Last, who becomes the First — when you witness.

وَالْآخِرُ الَّذِي يَكُونُ أَوَّلًا إِذَا شَهِدْتَ

Wa al-ākhirī alladhī yakūnu awwalan, idhā shahidta