



**Tawheed-Based
Modern State System**

Hossain Mohammad Salim

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Emam, Hezbut Tawheed

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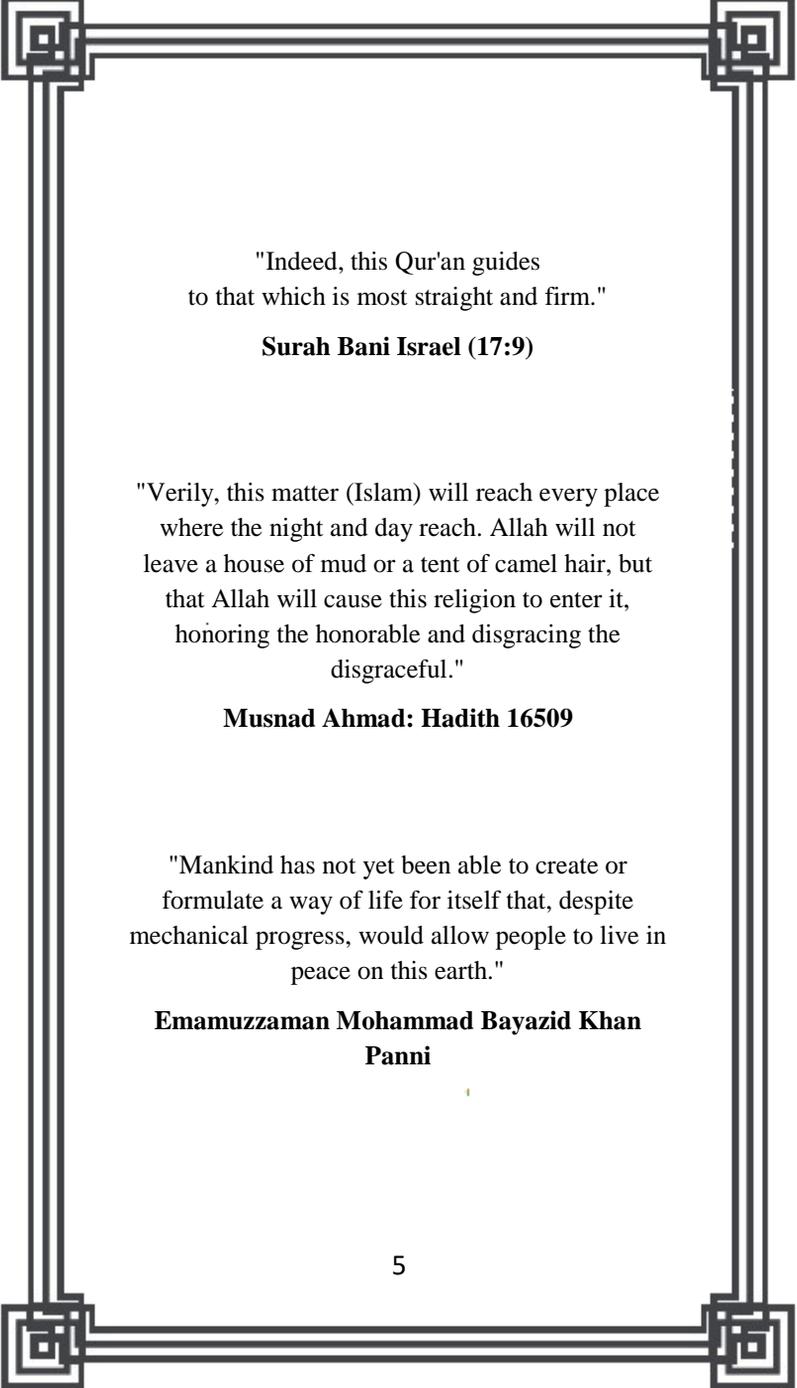


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"Indeed, this Qur'an guides
to that which is most straight and firm."

Surah Bani Israel (17:9)

"Verily, this matter (Islam) will reach every place
where the night and day reach. Allah will not
leave a house of mud or a tent of camel hair, but
that Allah will cause this religion to enter it,
honoring the honorable and disgracing the
disgraceful."

Musnad Ahmad: Hadith 16509

"Mankind has not yet been able to create or
formulate a way of life for itself that, despite
mechanical progress, would allow people to live in
peace on this earth."

**Emamuzzaman Mohammad Bayazid Khan
Panni**

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Author Biography

Chairman of the non-political movement Hezbut Tawheed, Imam Hossain Mohammad Salim. His strong voice against all the inconsistencies, injustices, and oppressions of the established social system has already earned him wide recognition. Born on 28 November 1972, in a respected Muslim family in the village of Porkora under Sonaimuri Thana of Noakhali district. Father Nurul Haque and mother Hosne-Ara Begum. His father served as a Union Parishad member for two decades.

He secured first place in the first class in the bachelor's examination in 1993 under the National University from Nawab Faizunnesa Government College in Comilla. Later, he obtained a postgraduate degree in Political Science from Jagannath University. During student life, he was a frontline activist in various movements and struggles. He played a brave role in the anti-autocratic mass uprising of the 1990s. After completing his studies, he chose business as his means of livelihood. In his local area, he has established at least fifty development projects, which have transformed a remote rural region into a developed locality.

From childhood, he was attracted to the spirit of Islam. He used to seek the path to liberation for the distressed Muslim community. In 1999, he came into contact with Mohammad Bayazeed Khan Panni, the successor of the zamindar family of Karatia in Tangail and the founder

of Hezbut Tawheed. He realized that the Tawheed of Allah and the true Deen given by Him are the only path to worldly development and salvation in the Hereafter. Since then, he has been tirelessly spreading the true teachings of Islam against extremism, religious business, and political misuse of religion, communalism, fanaticism, rumors, and religious frenzy—traveling tirelessly from city to city, village to village, speaking from elite auditoriums in the capital to the courtyards of villages. His thunderous voice is now echoing in every home of Bengal. Thanks to social media, his speeches are spreading across the borders of the country to different parts of the world. Not only in public meetings and seminars, but the pen in his hand has also become a sharp sword, striking fatal blows against every injustice and oppression. He is regularly writing the outline of humanity's liberation in the pages of daily newspapers. So far, he has published 12 books. Among them, the book *“In the Trap of Religious Business”* has stirred the world of thought of conscious people. Due to his uncompromising stance against the creation of division and hatred among people in the name of religion, he has been attacked many times by fanatical extremist groups. So far, religious businessmen and extremists have attacked his house four times, looted and set fire to the house. Two members of Hezbut Tawheed have even been brutally murdered in the courtyard of his home.

He has built a nationwide resistance against the restrictions forcibly imposed on women. To rescue the youth of the country from cultural degradation, drugs, and addiction to digital devices, he has established more than fifty sports and cultural organizations. At the same time, he is countering the existing fanatic ideology against sports and cultural practices with the correct ideals of Islam. Aiming to establish a balanced education system that combines religious moral teachings with modern knowledge, science, and technology—opposing the flawed education system introduced by the British—he established Chashirhat Nurul Haque High School in his own village.

Hezbut Tawheed has been proposing reforms to the existing state system for the past 30 years. After the student-mass uprising of 2024, the issue of state reform has become extremely relevant, and thus, in brief form, he has presented in this book the outline of a *Tawheed-based Modern State*.

Introduction

I believe, those who have taken this book in hand have prepared themselves to carry out one of the most important responsibilities of our time. This book will liberate people from the inevitable confusion of this transitional period in history. Those who grasp its essence will have the opportunity to become a part of history. I extend my heartfelt greetings and best wishes to the readers of this book.

The topic at hand is the reform of the state system of Bangladesh. In light of the current changed political situation, many are now talking about state reform to preserve the country's stability by putting an end to injustice, oppression, usury, bribery, corruption, money laundering, dirty politics, dynastic rule, and more. In this context, we would like to say that a few reforms in the administrative structure alone will not suffice; the entire state system—or the very framework through which our politics, economy, administration, and so on are operated—must be fundamentally changed. A unified, well-disciplined, and balanced state system must be established by involving people of all religions, ethnicities, and professions.

There can be two types of life systems: one created by humans and the other given by the Creator. Until now, our country has been run under a man-made system, which has never allowed the nation to live in unity and peace—not even for a single day. In the past 54 years, the Constitution has been amended 17 times, many governments have changed, and numerous new laws have been enacted, yet not a single fundamental crisis of the nation has been sustainably resolved. In essence, no matter how great the leaders or parties who govern with man-made systems may be, they are bound to fail. Therefore, at this crucial

turning point in Bangladesh's history, our proposal is this: Let us abandon the flawed, man-made system of life, and adopt the perfect, divine system of life given by Allah.

Allah has sent human beings to this earth as His 'Khalifah' or representative as part of a grand plan (Surah Al-Baqarah 2:30). That is, by creation, humans are bound to represent Allah on earth. Allah Himself governs the entire creation in an orderly manner. But He has entrusted humans with the responsibility of governing the earth in an orderly way. Therefore, the duty (*Ibadah*) of humans as Allah's representatives on earth is to govern the world according to the rules and regulations prescribed by Allah, so that all creations living on earth, including human beings, can live in peace, order, and security.

In order for humans to fulfill this responsibility, they need Allah's clear guidance (*Hedayah*) and a system of life (*True Deen*) which Allah has sent from time to time to different regions through Prophets and Messengers. In this continuity, the Deen that Allah sent through the last Messengers Mohammad (peace be upon him) includes, just as it contains rules for prayer, fasting, etc., likewise, it also includes rules regarding political, economic, judicial, military, and all other matters. It is common sense that the One who created knows best which laws will bring peace to human life. Therefore, He has said, the command belongs to the One who created (Surah Al-A'raf 7:54). So, in our view, it is reasonable to accept His commands and laws with full sincerity. The basis of this proposal is not only belief or logic, but history also bears witness to it.

Anyone who has read history knows how terrible the condition of Arab Jahili society was about one and a half thousand years ago. Born into that society, when Allah's last Messenger

Mohammad (peace be upon him) through great struggle and firm perseverance established the *Tawheed*-based *Deenul Haq* or the divine system of life given by Allah, gradually the face of Arabia changed and uninterrupted peace, justice, and security were established. A society was formed so safe that a lone woman could walk hundreds of miles at night without fear; people could sleep with their doors open; they would leave gold shops open and go to the mosque; for months the courts would receive no crime-related cases; and rarely, if someone committed a crime driven by their *nafs* (self-desire), they would come to the judge themselves and demand their punishment. Can such a society be imagined where every house had weapons, yet there was no police, no license for weapons, and almost no crime? Human rights were established in such a way that there was no discrimination based on religion, race, color, gender, rich or poor, Arab or non-Arab, Muslim or non-Muslim, master or worker. Everyone had the right to honor and dignity in the eyes of society. Yet these very people were, just some time earlier, immersed in all kinds of sins, corruption, drugs, conflict, and chaos. By what magical touch did these people transform in such a short time into united, disciplined, welfare-oriented, and brotherhood-driven people of noble character? That was the ideal of the *True Deen* given by Allah, which Allah Himself has composed and gifted to mankind through His Messenger (peace be upon him), and has declared that He sent His Messenger to establish it over all other systems of life (Surah At-Tawbah 9:33, Surah Al-Fath 48:28, Surah As-Saff 61:9).

Through the struggle of the Messenger (PBUH) and his companions, the True Deen given by Allah was established across half the world, and justice, peace, fairness, and security were ensured in this vast region. But the unfortunate history is that after the Messenger (PBUH) and his companions departed

from this world, at one point in history, this Ummah first forgot its objective. Then they began to excessively interpret, over-analyze, and exaggerate different aspects of Deen Islam. As a result, they divided into many sects, schools of thought, and paths due to disagreements. By quarreling over leadership, the Ummah lost the strength of unity and became weak and ineffective. Taking advantage of this, European colonialists defeated us with military power and ruled and exploited us for two hundred years. During this time, the Europeans abolished the divine system given by Allah from our national life and imposed upon us their man-made systems: interest-based economy, factional political system, corrupt electoral process, self-serving bureaucracy, and materialistic education. Then, through the education system, they embedded in our minds the belief that Allah’s system is old and obsolete, unusable in the modern era (na’uzubillah); whereas the system created by the Europeans is modern, advanced, and prestigious.

The result of this brainwashing was that, after World War II, when the Europeans gave apparent ‘independence’ to the Indian subcontinent and left, our Muslim leaders still continued the incomplete education system imposed by the British for producing clerks and running the administration. Even in an independent country, they did not implement Allah’s system of life. Since then, up to now, our country has been operating under the laws and systems introduced during the British colonial era, and over time, injustice, oppression, unrest, looting, money laundering, interest, bribery, corruption, murder, and enforced disappearances have only increased. For generations, we have been paying the price of man-made systems. In this situation, Hezbut Tawheed says—without any further delay, let us replace the system of the British colonial era and fully establish in our national life the system of life given by Allah (Deenul Haq); only

then will we attain complete peace in our lives. The laws given by Allah are extremely humane, relevant, logical, and science-based. Moreover, they are compatible with the religious beliefs, hopes, aspirations, and needs of the people of this region. Therefore, we issue a sincere call to the people, government, civil society, teachers, thinkers, writers, journalists, farmers, workers-all-to consider our proposal.

In this book, we have presented how the outline of the modern system of life given by Allah can be implemented in alignment with the current state system. We do not believe that all existing processes of governance must be abandoned. Rather, we believe that over time, new aspects of life have emerged and that in this constantly changing environment, new administrative methods and legal systems have developed through trial and error. However, we only consider those laws unacceptable which contradict the fundamental principles stated in Allah's Book, the Qur'an, and have lost relevance due to the evolution of time. Therefore, among the existing systems, those laws that do not violate the core principles of Allah's Book may be accepted when necessary.

In this book, we have presented the outline of the Islamic state system, which the Almighty Allah, in His mercy, revealed through the Final Messenger (PBUH). The founder of Hezbut Tawheed, Emamuzamman Mohammad Bayazeed Khan Panni, has provided a detailed explanation of this outline. In this book, we have presented the essence of his views regarding the state system. In this proposal, we have accepted Allah's sovereignty—that is, Tawheed—as the foundation of the state system. We have taken the ideals of the Great Messenger (PBUH) and the Khulafa-e-Rashidun as the model for governing the state and society. At the same time, we have evaluated

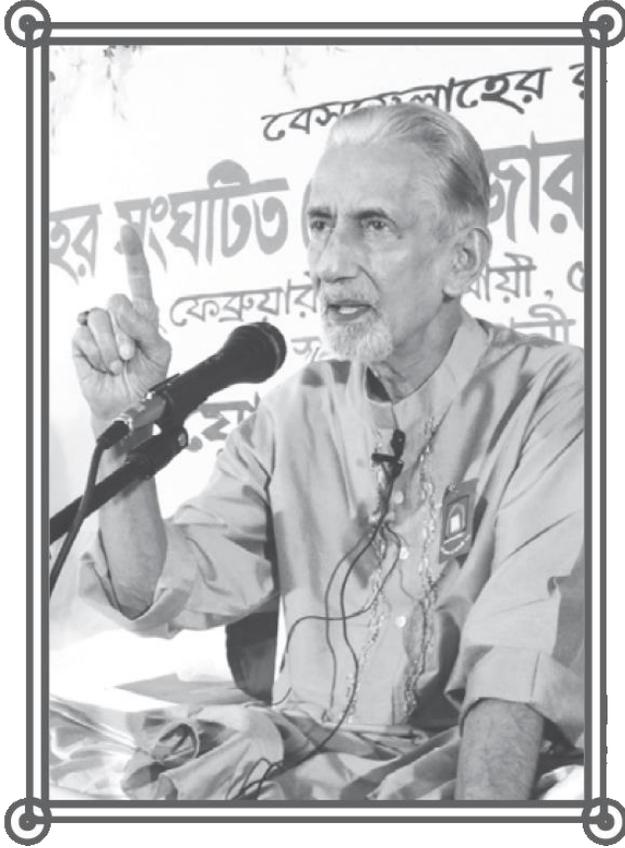
Western political philosophy, the culture, lifestyle, values, traditions, and state systems of this subcontinent. From these, we have accepted what is consistent with Allah’s principles and beneficial to society. In this way, we have tried to present before the nation a logical, scientific, modern, and balanced outline of a state system to resolve the current crises in our country. If there are any shortcomings or inconsistencies in our presentation, we would be grateful to be informed. We are human—we are not above errors and limitations. But regarding such an important matter as the Islamic state system, we seek refuge with the Almighty Lord of Honor from mistakes, errors, and limitations.

On the occasion of the Ekushey Book Fair, the first edition of this book was hurriedly published. After publication, we received tremendous response from readers, and all copies were sold out at the book fair. We have delivered the book to many key policymakers of the government. Alongside, the book was given to many writers, journalists, and intellectuals, and their feedback was taken. Several researchers from Bangla Academy and Islamic Foundation read the book and provided valuable opinions. We have gratefully accepted those suggestions and incorporated them into the second edition.



Hossain Mohammad Salim
Imam, Hezbut Tawheed
25 April 2025, Dhaka

Dedication



**Emamuzzaman Mohammad Bayazeed Khan Panni
(1925-2012)**

Founder, Hezbut Tawheed



"But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."

Surah Nisa 4:65



The Concept of a Tawheed-Based Modern State

In the context of Bangladesh's political reality, various types of governments have been formed in the country since independence—some military, some autocratic, and some democratic. However, none of these systems have reflected the hopes and aspirations of the people in governance. At present, the country is under an interim government. From various quarters, proposals for reforming the state system are being raised. Among the general public as well, the consciousness for establishing a system of governance free from inequality, injustice, corruption, and destructive politics has intensified—an idea that existed previously in some circles but is now emerging more strongly both among the government and the people. In this regard, we would like to present our position to the public.

Undoubtedly, the peace and order of a country depend on the system, rules, and code of life (life system) adopted by that state. If the system itself is flawed, peace can never be achieved. Various ideologies and philosophies have been experimented with to govern our state. The constitution that was formulated in 1972 has already been amended 17 times. Yet, this has failed to stop the rise of autocracy among the rulers. Numerous laws, rules, and regulations have been enacted, but none of them have been able to prevent the oppression of the weak by the powerful, political conflicts and bloodshed, the suffering of the poor, the burden of foreign debt, money laundering, interest, bribery, and corruption—in fact, these have only increased. Even where goodwill exists, it has not translated into reality, because there are fundamental flaws in our state system. Now, if we want to be freed from this misery through reforming the state system, changing a few laws while keeping the established system intact will bring no benefit. We must prepare for a foundational shift in our political philosophy and system. We must not forget that we were subjugated by British colonial powers for several hundred years. Although we gained nominal independence in

1947, we are still not free from the shackles of their systems. Our state continues to operate by imitating the economic system, military system, judiciary, education system, etc., left behind by them. Now, as a nation, we must realize that blind imitation of the systems produced by Western civilization is the main reason for our unrest. Therefore, we must break away from their blind imitation and allegiance, and objectively analyze their systems to discard the harmful aspects.

In our society today, there is a conflict and confrontation between two forms of extremism—extreme secularism and extreme communalism. To hardcore secularists, religion itself equates to communalism. Whenever a religious discussion arises, their words, writings, and even facial expressions reveal intolerance, hatred, and an aggressive attitude. Initially, they seek to restrict religious practices and ultimately aim to eliminate them altogether. They are staunchly opposed to integrating religion with national and state life. On the other hand, extreme communal groups attempt to impose their respective religious ideologies over others in society. Naturally, every action has an equal and opposite reaction. As a result, these two camps become reactionary toward each other, living with hostility and aggression, which inevitably impacts the state.

Whenever something is forcefully imposed on people against their will, it takes the shape of fascism. The crisis surrounding religion in our society lies here. When religious misinterpretations obstruct very natural human tendencies, when religious leaders begin to impose excessive control, when people are forced to accept religious opinions against their will, it eventually leads them to turn away from religion itself. People begin to fear religion and try to avoid it.

For instance, singing is a natural human inclination. But in the name of religion, people are told music is haram. Or take the case where both men and women naturally desire to live freely. Now, women are told they must not go outside, must not be seen

by men, and must cover their hair, nose, and face with cloth-rules that are not actually prescribed in the Qur'an but are excessive impositions by scholars. When such unnatural decisions are forcibly imposed on people, they develop a negative attitude toward religion and begin to oppose it.

The conflict between religion and the state arises when a group of believers attempts to shape the state according to their own religious mold. This is problematic because the state is a universal institution. It is formed by people of all religions, races, and ideologies. The primary duties of the state are threefold: to maintain law and order, fulfill people's basic humanitarian needs, and protect national security. All people—regardless of religion—need these things. These are not religious matters; they are universal necessities. Therefore, in carrying out these functions, the inclusion of people from all religious backgrounds is essential. In that sense, these are secular or religion-neutral matters. Hence, it is necessary to implement a system that can fulfill the basic needs, aspirations, and rights of all. That system is what we call *Deen*, or a complete code of life. The system we propose is the divine code of life authored by Allah. Like every other system of life, this one too has a philosophical foundation, fundamental principles, and a structured framework. In brief, we attempt to present those elements here step by step.

Firstly – Philosophy of Life. At present, the philosophy of life that almost the entire human race has adopted is the Western philosophy of life. If this Western worldview is to be described in one sentence, it would be something like this: the world is a big place—eat, drink, and enjoy. In other words, we have only one life which ends with death. Therefore, enjoy this life in every possible way as long as you live. And to enjoy, one needs material things and material development. For that, money is needed. So, chase money like a rat. That's why this civilization is called a hedonistic and materialistic civilization. In this philosophy, a person is identified as a highly intelligent being.

Aside from intellectual capabilities, there is hardly any difference between him and other animals. And the success of a human being is to use this intellect to earn more money, achieve more material development, and make life more enjoyable. The consequence of this has been that the cleverer and more strategic one is, the more wealth he possesses; and the more wealth he has, the more honor, comfort, and power he enjoys. Here, there is no concept of soul, no Creator, no afterlife after death, and no accountability or reward and punishment before the Creator. As a result, by embracing this philosophy of life, people are inevitably becoming greedy, selfish, deceitful, corrupt, and dishonest. But the problem of the East is this: we have accepted the Western hedonistic, materialistic, soulless philosophy of life, but due to traditional reasons, we have not been able to discard religion from our personal beliefs. People of this region have been nurturing religious faith for generations. Not only that, but their national life has also been governed by the religious systems of Hinduism, Buddhism, and later Islam. As a result, there is a conflict between their personal beliefs and the Western philosophy of life. Therefore, in our opinion, the philosophy of our national and state life should be based on the core teachings of the religions sent by the Creator.

Every philosophy tries to answer the fundamental questions of human life: where were we, where are we now, and where are we going? We believe in the philosophy of Islam. According to that belief, we believe that before being born as humans, we had a life that was under the control of Allah. The life we have received on this Earth has a purpose. That purpose is to represent Allah and manifest His attributes. How will that happen? It will happen by eliminating all injustice, oppression, unrest, war, and bloodshed from human life, and by establishing a perfectly peaceful world and managing it peacefully, thus proving the excellence and beauty of Allah's laws. Here, we have been given free will so that we can decide how to lead our lives. In this decision-making process, Allah has placed another unseen entity as our opponent — that is Iblis. Now this world is a testing

ground for us. Passing life in mere indulgence is not the success of life. Because after this life, we have another life. There, all of us will have to face the consequences of our deeds in this temporary worldly life. That life is eternal.

Secondly – The foundation of the life system. The state system we are proposing, we are defining it as a Tawheed-based modern state. The question is, what does this term “Tawheed-based” mean? We know that the word Tawheed comes from the Arabic word “Wahdaniyyat,” which means monotheism. The word is the opposite of pluralism. To express pluralism in Arabic, the word “Shirk” is used. The significance of Tawheed is to accept one being as the Lord and throughout life obey only Him. The phrase through which this declaration of Tawheed is expressed is the sacred Kalima: La ilaha illallah. The word “Ilah” means such an entity whose command must be obeyed. Therefore, the meaning of a Tawheed-based state system is – in the governance of the state, all decisions, the final decision, will be only the Creator’s command – the One and Only, whom we Muslims call Allah.

In our country, 99% of people believe in the existence of a Creator, although among them there are people of different religions and some call the Creator Allah, some Bhagwan, some Ishwar. No matter what name He is called by, all will agree on this truth – that He created humans as His representative, vicegerent. Therefore, the primary responsibility of every human being on Earth is to represent the Creator. The All-Knowing Lord knows better than humans which system, rules and regulations will lead to peace and justice. Therefore, He has sent guidance and systems of life through messengers in different regions over time. The guidance He sent through them has been called Hedayah in the Qur’an. That path is Tawheed that is “La ilaha illallah.” Our first proposal is, if we truly want peace, then we must come to the decision that, regarding sovereignty, regarding the final decision, we will not accept anyone’s command except Allah’s. What Allah has declared

lawful is lawful, what He has declared unlawful is unlawful. The standard of right and wrong will be Allah's command – this decision is called Tawheed. In solving any problem of life, the one whose word is final or last, is called sovereignty. Deciding who will hold this sovereign authority – this is the precondition and first step in forming a national identity, a society or a state system, or even a civilization. Allah's messenger Mohammad (peace be upon him) built his national identity (Ummah) on this very condition – that in every aspect of life including laws, penal codes, economy, the final decision-maker is Allah, and where Allah's decision exists, no one else's opinion is acceptable, only Allah's word will be considered final – he built his Ummah on this standard.

Thirdly – System of Life (Jeeonbyabostha). The rules and systems that determine how our society, state, economy, judicial system, laws, and penal codes will function—who will govern the state and according to which principles—are referred to as Din. Din means a complete system of life. This system can be of two kinds: one is the Din created by Allah, and the other is the Din created by humans. Since humans possess limited knowledge, any system created by them is inevitably flawed. But Allah is beyond all errors; therefore, the system of life given by Him is infallible. Hence, the code of laws and principles based on Allah's sovereignty must be accepted in all spheres of life—state, society, family, and beyond. It is for the establishment of this divine system above all others that Allah has sent His Messenger (Surah Tawbah 9:33, Surah Fath 48:28, Surah Saff 61:9). We declare in unequivocal terms: only if this system (Din) given by Allah is established will complete justice, fairness, and peace prevail in society. In order to implement this command to establish Din, the Messenger of Allah had to engage in at least 78 battles in just nine years. He united the warring tribes of Arabia. But instead of becoming a tribal chief or king by uniting them, he went on to establish a great civilization.

Fourth – Program of Action (Kormoshuchi). The way this *Dīn* is to be established has also been provided by Allah, and its outline can be found in several Hadiths of the Messenger (S.A.). Throughout his life, he struggled in accordance with this program, and before departing from the world, he entrusted his Ummah, which he had built with his own hands, with the responsibility of continuing the struggle following this very program. He said:

"Allah has commanded me to carry out five things. I command you to do the same five things. These are: unity based on *Tawheed*, discipline, obedience (to Allah, the Messenger, and the Amir), *Hijrah* (abandoning *shirk* and disbelief), and *Jihad* (the utmost effort to establish *Tawheed* and Allah's *Dīn*).

Whoever deviates even a handspan from this bond of unity has surely removed the bond of Islam from around his neck—unless he repents and returns. And whoever calls toward anything from the Age of Ignorance (*Jahiliyyah*), even if he claims to be a Muslim, performs prayer, and fasts, will undoubtedly become fuel for Hellfire.”

[From Al-Harith Al-Ash‘ari (R.A.), Ahmad, Tirmidhi, Bab-ul-Imarah, Mishkat]

Our point is: in light of this program, we must establish a brotherly society founded upon unity, discipline, and obedience among the entire nation.

The main obstacle in establishing this brotherly society is the misunderstanding or distorted beliefs (*Aqeedah*) about Islam. Our understanding of Islam is not uniform—it differs widely. Unfortunately, from one century after the departure of the Messenger (S.A.) and for hundreds of years thereafter, thousands of *tariqas*, groups, subgroups, *firqahs*, and *mazhabs* have emerged among Muslims. Over the past few centuries, due

to exaggeration, excessive analysis, misinterpretation, and distorted practices concerning minor issues of Islam, a negative impression of Islam has been created among the people.

Moreover, due to the influence of anti-Islamic forces, Western-influenced media, and the conspiratorial education system introduced during the British era, a sense of fear toward Islam has developed in society. As a result, the majority of the population is fearful and hesitant about establishing Islam at the state level. But we would like to assert—true Islam, as given by Allah, is a logical way of life, as open as the sky, vast like the ocean, simple, scientific, and based on natural law. This ideal has been concealed through misrepresentation and malicious propaganda. Even though we possess such a beautiful and beneficial ideology, we are burning in the fire of unrest and destruction.

We believe that if we can establish the system of life given by Allah, then peace, justice, equality, and security will surely prevail in society and the state. In this book, we have highlighted several important aspects of the divine system of life. Further details can be found in other books.

We believe that in discussions about reforming the state, there is no need to create a web of complex and incomprehensible jargon. The state belongs to all, and therefore the ideas for its reform must be understandable and transparent to everyone.

Fifth – The Principle of Balance. Allah has named His revealed system of life as *Sirat al-Mustaqeem*, or the Straight Path—that is, a path that is easy to understand and easy to follow, one that is free of complexity, distortion, rigidity, and artificiality. One of the key features of this *Dīn* is that it is perfectly balanced. In the Qur'an, Allah says, "And thus We have made you a balanced nation" (Surah Al-Baqarah 2:143). This balance encompasses body and soul, this life and the hereafter,

law and spirituality (*tasawwuf*), *shari'ah* and *ma'rifah* (spiritual knowledge). Humans are not just physical beings; they are not mere creatures of flesh and blood like other animals. A human is a social being and, at the same time, a spiritual being because they possess a soul. Allah Himself has breathed into them from His own Spirit (Surah Al-Hijr 15:29).

Therefore, human crises are not only material or biological, but also spiritual. In materialistic systems of life, there is no solution for spiritual crises because they deny the very existence of the soul. So, the matter requires explanation. It is self-evident that when the number of dissatisfied, frustrated, and restless individuals in a society increases, peace and stability in that society can no longer be maintained. Yet, human happiness, peace, and satisfaction are not attained merely through material pleasures. What satisfies the human being? Consumerist civilization constantly pushes us toward more and more material consumption and lofty ambitions—mainly to sell its products. The more wealth a person possesses, the more they crave for enjoyment, but nothing brings satisfaction. This is a spiritual crisis. Again, some people become so enamored by their own socio-economic status that they begin to belittle anyone in a weaker position. They become intolerant, arrogant, and ultimately isolated. This, too, is a spiritual crisis. Others, despite working hard, fail to achieve their desired success. They become frustrated and envious of those who are more successful, leading to mental unrest. This is a spiritual crisis. Sometimes, people become so enraged and inhumane that they find distorted pleasure in hurting others. For this reason, they may even beat others to death mercilessly, considering it a mark of bravery. They disregard law, ethics, and morality. In modern terms, this is known as mob lynching. This is also the result of spiritual decay. In other words, if someone manages to evade the law, they can become inhuman and corrupt, as described in the Qur'an by the term *Khannas* (Surah An-Nas 114:4). The only true sources of spiritual contentment are faith in the justice of

Allah's commands, submission to His will, reliance on Him (*tawakkul*), fear of accountability to Him in the hereafter, and contentment with destiny and the provision He has given.

This is because a believer knows that whatever they are deprived of in this world—be it suffering, loss, or disappointment—will result in infinite rewards in the hereafter if they remain patient (Surah Az-Zumar 39:10). In this way, the Islamic worldview spiritually uplifts the human being, provides inner peace, and prevents an increase in the number of frustrated, dissatisfied, angry individuals in society—thus serving as a force that maintains societal balance and peace. Therefore, a system of life must be such that it fulfills a person's material, worldly needs while also solving their spiritual crises. Only Allah can design such a comprehensive system of life—not humans.

Moreover, humans are not only concerned with this worldly life; they also believe in the hereafter. To attain salvation in the hereafter, people pursue various paths. Thus, the guidance for that salvation must also be included in the system of life. A complete life system cannot be based on the denial of the hereafter. If it is, it will be imbalanced and purely materialistic—like the one dominating the world today. This materialistic civilization has made life fast-paced, comfortable, and full of luxury, but at the same time, it has made people personally unhappy and collectively brought humanity to the brink of nuclear destruction. We must remember, however, that spirituality or *tasawwuf* does not refer to the distorted Sufism practiced in many modern *khanqahs*. That is inward-facing escapism—a tendency to ignore all real crises while polishing the inner self in an effort to achieve closeness to Allah. The *tasawwuf* taught by Allah's Messenger was to be conscious of Allah's presence in every action and situation, to do what He has commanded and refrain from what He has prohibited (which leads to *taqwa*). The true purpose of *tasawwuf* is to establish Allah's *Dīn*, system, and way of life by protesting, resisting, and struggling against all forms of crisis in human society. The

opposite of balance is extremism, fanaticism, and radicalism. The Islamic principle is to adopt moderation in all matters. Harshness or rigidity in matters of *Dīn* is strictly prohibited. In many verses of the Qur'an, in many Hadiths of the Messenger (S.A.), and even in the Farewell Sermon, he forbade his *Ummah* from extremism in *Dīn*. This is because when unnatural strictness is imposed in matters of religion, people turn away from it. As a result, they eventually begin to avoid it altogether. The Messenger of Allah said: “*Dīn* is strong, so enter into it gently. Do not make the worship of Allah disliked among His servants. Surely the one who relentlessly drives his mount will neither complete the journey nor preserve the mount.” (From Aisha R.A., Imam Bayhaqi, *Shu‘ab al-Iman*, Vol. 3, p. 402)

He also said: “Do not impose strictness (*tashaddud*) upon yourselves in *Dīn*. Your predecessors were destroyed for making *Dīn* hard upon themselves. Soon, you will find their remnants in churches and monasteries.” (Imam Bayhaqi, *Shu‘ab al-Iman*, Vol. 3, p. 401; *Majma‘ az-Zawa‘id wa Manba‘ al-Fawa‘id*, Vol. 1, p. 62)

The Messenger of Allah also said: “Knowledge is superior to action. Moderate action is the best action. Allah’s *Dīn* lies between harshness and laxity. Goodness lies between these two—action and knowledge. And all goodness comes only from Allah. The worst type of behavior in travel is haste.” (From Ma‘bad al-Juhani, Imam Bayhaqi, *Kanz al-‘Ummal*, Vol. 1, p. 123) Just as in spending, the believers will also adopt a balanced approach. About them, Allah says: “When they spend, they are neither extravagant nor miserly, but hold a medium way between those (extremes).” (Surah Al-Furqan 25:67)

Therefore, in the system of state we are proposing, balance will be maintained between *shari‘ah* and *ma‘rifah*, and in every aspect of life, instead of extremism, ease and moderation will be preferred.

Sovereignty

Sovereign (from S. *Sarba+bhūmi + a*) gives rise to the term *Sovereignty*. It means absolute authority over all land and being the lord of the entire territory. The word *sovereignty* is used everywhere to denote unquestionable dominance. Among modern political scientists, there is a difference of opinion regarding the definition of sovereignty. However, by analyzing the definitions provided by several notable political thinkers such as Jean Bodin, John Austin, Thomas Hobbes, John Locke, and Jean-Jacques Rousseau, the concept that emerges is: sovereignty is the supreme power of the state (*highest authority of the state*), which is not bound by any law (*not bound by any law*); sovereignty is absolute authority (*unrestricted authority*), indivisible power (*undivided power*); sovereignty is the centralized, unchecked power of the ruler; sovereignty is the supreme, unlimited power over the laws or orders of the state and the sole authority over law.

Therefore, combining these definitions, it is clear that the sovereign entity is such an authority who is above all laws, beyond all limitations, and is all-powerful. In reality, no human of flesh and blood is above error or fault. Hence, no mortal, dependent, limited in knowledge, and ignorant about the future “human” can ever possess such power. For this reason, in Islam, the position of sovereignty is exclusively reserved for Allah, Who created everything, Who is beyond all limitations, Who is the First and the Last, Who is Ever-Living, Eternal, All-Knowing, and the Sustainer of all existence. To express the concept of sovereignty, Allah has used the word *Ilah* in the fundamental declaration of Islam, the *Kalimah*. The word *Ilah* means the One whose command must be obeyed (*He whose command must be obeyed*). This *Kalimah* is the foundation of Islam; it is the belief in Allah, it is *Tawheed*, it is the condition for accepting Islam, and it is the prerequisite of all deeds. All Messengers of Allah have invited people to accept Allah as the only Lawgiver and Sovereign Authority. Allah has said, “And

We did not send any Messenger before you but We revealed to him: ‘There is no *Ilah* except Me, so worship Me.’” (Surah Al-Anbiya 21:25). It should be noted here that since the Qur’an was revealed in Arabic, Islam is not a system of life meant only for Arabs, nor is the word *Ilah* being Arabic mean that *Tawheed* is an issue only for Muslims. Since Islam was revealed step by step, the followers of the previous Prophets and Messengers are now known as Christians, Hindus, Jews, Jains, Zoroastrians, etc. The fundamental basis of their religions was also this *Tawheed*—accepting the One and Only Creator as the Sovereign Authority—though the original declarations came in different languages: sometimes Hebrew, Sumerian, Avestan, Aramaic, or Pali or Sanskrit. The core mantras of Sanatan Dharma—*Ekam evadvitiam* (He is One, with no second or partner) and *Ekameva Brahma Dvitiyam Nasti* (Only Brahman is truth, all else is false)—are echoes of the declaration of *Tawheed*.

In the Holy Qur’an, Allah has said this:

"Your *Ilah* is only Allah; there is no *Ilah* but Him; He is the Greatest, the All-Knowing." (Surah Taha 20:98, Surah Al-Mu’minun 23:116, Surah Az-Zukhruf 43:84–85).

In this way, there are many verses in the Qur’an where the sovereignty of Allah has been declared.

Therefore, the essence of the Arabic phrase "*La Ilaha Illallah*" is not only for a specific community or group. It is universal, a truth for the entire human race. Why must Allah be accepted as the only *Ilah* (absolute authority)? The reasoning for this has also been presented by Him in many verses. For example, He has said, "Since He has created, therefore only He has the right to command." (Surah Al-A’raf 7:54).

Elsewhere He says, "Say: O Allah! You are the sovereign owner of power (*Malikul Mulk*). You give power to whomever You wish and take away power from whomever You wish. You honor whomever You wish and disgrace whomever You wish. In Your hand is all good. Indeed, You are capable of everything." (Surah Al Imran 3:26).

Therefore, the owner of sovereignty is only Allah. He is the one

who gives dominion to whom He wills and removes it from whom He wills.

Now, in the man-made laws by which the world is currently run, the position of sovereignty is held by humans. For example: In democracy, sovereignty lies in the hands of the majority of the people. In socialism and communism, sovereignty lies in the hands of a group of representatives of the working people, called the Politburo. In monarchy, sovereignty lies in the hands of the king.

In autocracy, sovereignty lies in the hands of the autocrat.

In all these systems, since sovereignty lies with humans, at some point these powerful individuals often become tyrants. That is why in Islam, sovereignty belongs only to Allah.

For this reason, neither the Messenger of Allah nor any of the Rightly Guided Caliphs became tyrants even though they were rulers of half the world. To make the matter clearer, it is presented in chart form:

System	Sovereignty
Monarchy	King, Monarch, Emperor
Democracy	Majority of the general public
Socialism and Communism	A specific class of the general public
Autocracy / Dictatorship	One leader, Dictator (Fascist)
Islam	Allah (The Creator)

This arrangement clearly shows that there can be no compromise when it comes to the question of sovereignty. One must accept any one of the above. If anyone rejects the sovereignty of Allah and accepts or acknowledges any of the others, he can no longer remain a Muslim or a Mu'min. If a person believes in Allah in

his personal life but believes in any of the above in national life, then he is a Mushrik. In such a condition, no matter how much he performs prayers or fasts, none of it will be accepted by Allah. This is also one of the fundamental concepts of Islam, regarding which Allah has declared in the Holy Qur'an that while He may forgive any other sin of whomever He wills, He will never forgive Shirk. (Surah An-Nisa 4:48, 116).

Therefore, we are calling for the foundation of our state system to be based on accepting Allah as the sole Sovereign Authority. In Islamic terminology, this is known as **Tawheed**. It is a kind of covenant between Allah and His servant. Allah has clarified this matter repeatedly in many ways – whoever remains firm on the sovereignty of Allah, on the Sirat al-Mustaqeem, that is, on Tawheed, and does not deviate from it, even a world full of sins cannot keep him from Paradise. In this regard, numerous Hadiths can be cited, including from Bukhari and Muslim. The Messenger of Allah (peace be upon him) said: *The covenant between Allah and His servants is that they will accept no one other than Allah; if they uphold this, Allah will not punish them (i.e., He will admit them to Paradise)*. [From Mu'adh (RA), in Bukhari, Muslim]

He also said: *Whoever's heart holds the belief that there is no Ilah (god) but Allah, and that Muhammad (peace be upon him) is His Messenger, Allah will make Hellfire forbidden for him*. [From Ubadah bin Samit (RA) and Anas (RA), in Bukhari, Muslim]. The Messenger of Allah also said: *The key to Paradise is Tawheed*. [From Mu'adh bin Jabal (RA), in Ahmad] It must be remembered here that this **Tawheed** is not the partial Tawheed of present-day personal life. This is **comprehensive life Tawheed** — i.e., Tawheed in state affairs, politics, economy, legal systems, penal codes, education, and all sectors of human life — the **sovereignty of Allah**. In simple Bengali: the core principle is — in whatever sector of life it may be, if there is any ruling from Allah, then no ruling from anyone else

can be accepted in that matter. This is the decision principle of the modern state based on Tawheed that we are proposing.

Pluralistic State and Islamic Political Thought: An Integrated Perspective

At present, the concepts of “pluralistic state” and “inclusive society” have emerged as clearly defined political and ethical ideals that are gaining popularity worldwide. **Pluralism** is primarily a political and sociological theory that emphasizes the recognition of the distinct identities, freedom of expression, and rights of active participation in state affairs for people of various classes, communities, and ideologies — not merely seeing the state as a central authority. This theoretical framework entered modern political science in the late 19th and early 20th centuries. However, its practical transformation occurred after the Second World War, especially in the 1940s and 1950s, when Western societies began to emphasize liberal democracy, human rights, and individual freedom as a reaction against fascism and dictatorship.

One of the key proponents of pluralism, British political scientist **Harold J. Laski**, said about the state:

“The state is only one of the many institutions of society, and it should not exercise monopolistic authority over others.”

Laski essentially envisioned a state structure where all citizens — regardless of nation, religion, language, or class — would be ensured the right to express opinions, practice beliefs, and participate politically. In this concept, state authority is not autocratic; rather, it is participatory, consultative, and governed through the coexistence of diverse thoughts in an integrated structure. Now the question arises: what is the relationship between Islam and this pluralistic idea of the state? In reality, the foundational teachings of Islam and the core ideas of pluralism are not contradictory. On the contrary, Islam supports a just, consultative, and welfare-oriented state system. The Qur’an says: **“Consult with them in matters.”** (Surah Al Imran

3:159). In an Islamic state system, it is the fundamental responsibility of the state to ensure religious freedom, safety of life and property, and justice for all citizens, irrespective of their religion, tribe, language, color, gender, ideology, profession, ethnicity, or social status. A historical document in this regard is the **Charter of Madinah**. It acknowledged the human rights of all residents of Madinah — people of different religions and tribes — and the Messenger of Allah (peace be upon him) fully implemented it. That societal system can indeed be compared to today's popular concepts of pluralism and inclusive society.

However, Islam imposes one important boundary: in any matter where Allah has given a clear ruling, no differing opinion will be accepted. Accepting someone else's opinion over Allah's is termed **Shirk** in Islamic terminology — meaning associating partners in the sovereignty of Allah. Because if ultimate authority rests with multiple individuals or groups, differences in opinion on major issues can easily lead to disorder. Furthermore, even wrong or harmful decisions can be adopted with majority consensus. Hence, in a **Tawheed-based** state system, any matter that contains a clear command from the Qur'an will be considered **inviolable** and **binding**, and it will be **obligatory (Fard)** for everyone to follow.

In conclusion, an integration is possible between **pluralism** and **Islamic state thought** if the **sovereignty of Allah** is accepted. However, accepting the collective sovereignty or final authority of multiple groups under the name of pluralism constitutes **Shirk** in Islam, which is in direct opposition to the concept of **Tawheed** — the Oneness of Allah. Nevertheless, if a society ensures equal rights, freedom, and dignity for people of diverse opinions without contradicting the commands of Allah, it is **not** conflicting with Islam. That is what is meant by an **inclusive society**.

Modern State on Tawheed: Vision and Strategy

Islam originates from the word “Salam,” which literally means peace. The word “state” (in Bangla, “*রাষ্ট্র*”) etymologically comes from the Sanskrit root “Raj,” meaning kingdom or rule. An Islamic state refers to a land or kingdom where peace, justice, humanity, human rights, equality, and security are established in every sphere of human life through adherence to the divine laws of Allah and the practices (Sunnah) of the Messenger of Allah. In such a state, people of all religions and races will receive equality and justice. The diversity of humankind will be fully recognized. No one will be forced or oppressed regarding their religion, clothing, culture, language, tastes, food habits, or beliefs. A question may arise — what is the difference between the so-called Shariah-implementing countries of today and the “Tawheed-based modern state” that we propose?

According to the definition provided by modern political scientists, including Max Weber (1864–1920), the state is a sovereign political entity established over a defined territory and population, which possesses a monopoly on the legitimate use of force. A specific geographical area is considered a fundamental requirement of a state. Based on this definition, the Islamic concept of a state is quite different. Islam is a universal and all-encompassing way of life that Allah has given to the entire human race. Thus, Islam envisions the whole of humanity as one nation and the entire earth as a unified state. Islam presents the idea of a global state, not two hundred separate countries as we have today — a world-state where Allah is the Sovereign Lawgiver, the leader (Imam) is one, humanity is one nation, the government is one, the way of life is Islam, and the guiding principle is the Qur’an revealed by Allah. The result of establishing Islam will be peace, and the *fruit* will determine whether the system is truly the original Islam from Allah or not. Merely enforcing Shariah law does not mean Islam has been established. Establishing Islam means establishing peace. Nowadays, enforcing Shariah is often taken as equivalent to

implementing Islam, but in regions where this so-called Islam has been implemented, peace has not prevailed. On the contrary, such countries have regressed in every way. There, by ignoring contemporary realities, people blindly and rigidly follow texts written a thousand years ago — which has created an image of fear and confusion in the minds of the global population whenever they hear the name of Islam. If those systems were truly Islam, the result would be the opposite — the entire world would have looked upon them with awe and admiration for their progress and development. Hence, although it is being claimed to be a mango tree, the fruits show that it is in fact a poisonous tree (Makal). The Messenger of Allah and his nation established true Islam. History shows what happened as a result of accepting that Islam — every area of life flourished and blossomed. In every measure, Muslims ascended to such heights that no other nation has reached. They established the greatest civilization in human history. That civilization cannot be defined as merely a “state.” Islam is a philosophy of life — any human society that adopts it will reach the peak of progress. Therefore, calling a territory enclosed by imagined borders or barbed wire a “sovereign land” and practicing Islam only within it would mean depriving the rest of humanity from the mercy of the Creator. It is not acceptable that one group of people will live in peace and happiness under Allah’s law while the rest of the world remains in injustice and oppression. So an Islamic state refers to any area where Allah’s law, commands, and Deen can be implemented freely. In Fiqh, this is called Darul Islam. Darul Islam is an expansionist ideological state, which is the opposite of imperialism. The goal of imperialism is looting and occupying others' wealth, while Islam’s goal is to sacrifice everything to remove oppression and injustice from the world and to establish peace and human rights. The true Ummah of Mohammad (peace be upon him) was able to do this, and that is why even after 1400 years, over 2 billion people still believe in Islam today. On the other hand, many imperialist tyrants and their nations have been erased from history, because they failed to gift any civilization or ideal to humanity. Western imperial powers have for centuries

conquered much of the world by military force, established colonial rule, and looted resources to enrich their own nations. In contrast, Muslims who established Islam in different lands lived there for generations, never exploiting or smuggling out resources. Until their deaths, they lived there, rising above greed and desire, establishing good governance, restoring the rights of the oppressed, ensuring peaceful coexistence among people of all religions and races, and even burying their bones in that land's soil. The local populations embraced them as their own, which is why they remained in power for hundreds of years.

Despite ideological deviations, internal conflicts, and the decline of creed, the Abbasid Caliphate (750–1258), the Mughal Empire (1526–1857), and the Ottoman Empire (1299–1923) collectively governed more than half of the then-known world under Muslim rule. No civilization driven by religious ideals of such magnitude has ever existed again in human history. But it all began in the small territory of Madinah, which was only 5 kilometers in length and 4 kilometers in width—an area of merely 20 square kilometers. From this very place (Yathrib), the greatest civilization in human history emerged, which developed over the next thousand years and eventually held dominion over half the world. Therefore, for the expansion of any ideal-based civilization, an initial territory or launch base (starting point or ideological base) is essential. During the inception of Islam, that was Madinatun-Nabi. In today's context, Bangladesh can be envisioned as such an initial territory.

Now, let us explore the concept of the Islamic state through the perspectives of a few renowned Muslim thinkers:

Ibn Khaldun (1332–1406), in his famous work *Al-Muqaddimah*, viewed the state as a social institution whose primary goal is to ensure the welfare of its people. He stated that the state is governed by a strong authority, and rulers must administer governance according to Islamic principles. Social

cohesion and strength are necessary for the establishment and stability of the state.

Al-Farabi (873–950), in his book *Al-Madinah al-Fadilah* (The Virtuous City), defined an ideal state. He asserted that the primary objective of such a state is the welfare of its people, the establishment of justice, and good governance. The leader of the state (Caliph/Imam) should be an honest, just, and morally upright individual.

Ibn Taymiyyah (1263–1328) stated that the Islamic system of governance is not merely political, but is guided by religious and moral ideals. The ruler's duty is to establish justice in society and guide the people toward the path of Allah. Therefore, he viewed the state as a structure governed by the laws of Allah and the values of Islam.

Maulana Abul A'la Maududi (1903–1979) defined an Islamic state as one where Allah's law (Shariah) is fully established, and the people are governed based on Islamic principles and ethics. He said, "The state is not merely a political institution; rather, it is a religious duty that acts as a representative of Allah." For Maududi, the purpose of the state is not only the welfare of humanity but also the propagation and establishment of Islamic values.

Hasan al-Banna (1906–1949) saw the Islamic state as a comprehensive system of life, in which all affairs of the state would be governed according to Allah's Shariah. In his view, the ruler of an Islamic state must be just, obedient to Allah's commands, and dedicated to the welfare of the people. He believed the state should not be limited to religion alone but should also follow Islamic principles in social, political, economic, and cultural spheres.

Mohammad Asad (1900–1992), at the beginning of his book "*Principles of State and Government in Islam*", said that a state

can be called an Islamic state only when the social and political directives of Islam are actively applied in the life of the nation and are incorporated into the basic governance and constitution of the country. (Translation by Shahed Ali, Islamic Foundation Bangladesh.)

Here, the views of six eminent Muslim political thinkers and scholars over the past 1200 years have been briefly presented. A common point is evident in their thoughts: **none of them mentioned a fixed geographical territory as a necessary condition for an Islamic state**, even though modern definitions of the nation-state include defined territory as a fundamental element. They interpreted the Islamic state as one governed according to Allah's laws (Shariah), where the central purpose is the establishment of justice, the welfare of the people, and the assurance of peace in society.

The implication is that Islam is a universal ideology that ensures a peaceful life for humanity. A peaceful life cannot be the exclusive right of any particular geographic region's people, and thus Islam cannot be confined within territorial boundaries. To establish it across the globe, a well-organized national force or community is needed, which **Ibn Khaldun** also alluded to. The outline for building such a powerful national entity has been presented in various sections of our state reform proposal.

The Purpose of the Tawheed-Based Modern State: Two Incidents

To understand the purpose of the Islamic state, we will mention two events from the countless incidents in the life of the Messenger of Allah (peace be upon him). One is from the very early period of Islam, and the other is from the final stage of his life.

The first incident is as follows: One day, the Messenger of Allah (peace be upon him) was sitting leaning against the wall of the Ka'bah. It was a time of great hardship. He and his companions (may Allah be pleased with them) were under severe oppression and unimaginable persecution. At that moment, a companion, Khabbab (may Allah be pleased with him), said to him, "O Messenger of Allah! We can no longer bear this torture and oppression. Please pray to Allah so that our enemies are destroyed."

The Messenger of Allah took this statement very seriously. He sat up straight and said to that companion, "What did you say?" "Ya Rasulallah! This torture and persecution are unbearable. Please pray for their destruction," Khabbab (may Allah be pleased with him) repeated his words.

But the Messenger of Allah did not pray for their destruction after hearing Khabbab's request. Instead, he said, "Listen, the time is near when a young woman will travel alone from Sana'a to Hadhramaut wearing jewelry. She will fear no one but Allah and the wild beasts."
[Reported by Bukhari and Mishkat from Khabbab (may Allah be pleased with him)]

From this hadith, we clearly understand the ultimate objective of Islam.

First: The Messenger of Allah mentioned a woman as an example—not a man—because, in addition to life and wealth, women are at risk of losing something men are not: their honor, chastity, and dignity. Second: That woman is young, meaning more desirable in the eyes of the greedy. Third: She is wearing ornaments and jewelry, which are tempting to thieves and robbers.

Despite all these temptations, the Messenger of Allah says that such a young woman adorned with jewelry will be able to travel alone from the city of Sana‘a to the far-off Hadhramaut, a journey of approximately 650 kilometers—which takes at least several weeks—without any fear of losing her wealth or honor. The Messenger does not specify which religion or tribe this woman belongs to, meaning this unprecedented safety would apply to women of all religions, races, and tribes.

Thus, the ultimate objective of Islam is to establish a social system where no violent incident occurs, where there is no fear, no panic, and no insecurity. History bears witness that the prophecy of the Messenger of Allah did not prove false. Such a peaceful and secure society was indeed established.

[Reported by Bukhari from ‘Adi ibn Hatim (may Allah be pleased with him), Hadith No. 3595]

In the Holy Qur’an, Allah has promised the believers such a society. He says that He will grant the believers rulership (Khilafah), will firmly establish the way of life He prefers, and will replace their fear with security (Aman).

[Surah An-Nur 24:55]

The second incident: The day of the conquest of Makkah in the 8th year of Hijrah. On that day, the Messenger of Allah (peace be upon him) was the supreme authority of Makkah; no one dared to raise their eyes toward him. That day, he told Bilal (may Allah be pleased with him) to climb to the roof of the Ka‘bah and give the Adhan. History records that Bilal (may Allah be

pleased with him) had no clothing on his upper body that day—there was no question of wearing a turban. He only had a piece of cloth wrapped around his waist, just enough to cover his private parts. The Messenger of Allah had this half-naked Bilal (may Allah be pleased with him) ascend to the roof of the Ka‘bah (*As-haabe Rasool-er Jibonkotha*, Vol. 1). Then Bilal (may Allah be pleased with him) loudly proclaimed the Adhan declaring the sovereignty of Allah. Thousands of Sahabah were overcome with a flood of emotion at that moment. That day, standing atop the sacred Baytullah was Bilal (may Allah be pleased with him)—a former slave of the Quraysh, a representative of the oppressed, persecuted, and deprived.

The Messenger of Allah could have raised him to any other elevated place. He could have raised any other respected Quraysh companion. But he chose to raise the Abyssinian slave Bilal (may Allah be pleased with him) to the roof of the Ka‘bah. By this, he left a profound lesson for humanity—that the honor of a believer is even above the Ka‘bah in the sight of Allah, even if that believer is the weakest, most neglected, persecuted, or despised person in society—even if he is a black slave. In truth, this incident was a powerful slap in the face of the prideful and arrogant Quraysh, blinded by tribal superiority. It proved that in Islam, a person’s dignity is not measured by lineage, status, or power, but by their character and actions.

From these two incidents, we clearly understand the objective of Islam’s arrival: the establishment of peace and human rights. Another Hadith can be mentioned in this regard:

The Messenger of Allah (peace be upon him) said, **“Islam is like a house, Salah (prayer) is its pillar, and Jihad is its roof.”** [Hadith: Reported by Mu‘adh (may Allah be pleased with him), found in Ahmad, Tirmidhi, Ibn Majah, Mishkat] Here, the Messenger of Allah compared Islam to a house, because just as a house protects people from adverse weather, thieves, robbers, or wild animals, Islam similarly protects humanity with peace and security.

In other words, the objective of Islam is to establish a society where people are safe in their lives, wealth, and honor—where the strong do not oppress the weak, and the rich do not exploit the poor. Humanity will be freed from all forms of injustice and crime. The Messenger of Allah has already proven during his lifetime that creating this desired environment through the implementation of the divine system of life given by Allah is not impossible. Even today, if humanity accepts the true religion (Deen) given by Allah, then without a doubt, all the darkness of injustice and oppression will soon be erased from this earth. The whole world will be covered with a canopy of justice, equality, human rights, and security. Even the oppressed like Bilal (may Allah be pleased with him) will be honored. A woman will be able to travel hundreds of miles alone without fear.



“Allah has promised those among you who believe and do righteous deeds that He will surely grant them succession (Khilafah) in the earth, just as He granted it to those before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely change their state of fear into peace and security.”

Surah An-Nur, 24:55



Attitude Towards Another Individual

A person's behavior toward another is determined by their perspective of that person. In our proposed civilization, this perspective is:

- Just as I am a human being made of clay, so is he—another human being made of clay, like me. Both of us have the same Lord—Allah / the Creator. We are both His servants.
- We are all children of one father and one mother—Adam and Hawwa (Eve), so we are one family. We are brothers and sisters. Therefore, my behavior toward others will be like that toward my own family.
- Just as I have Allah's *Ruh* (spirit) within me, so does he have Allah's *Ruh* within him.
- Just as I have a right to the light, water, soil, and air of this world, so does he. As global citizens, we are equals. We are of one human race.
- Just as I was created as Allah's vicegerent (*Khalifah*), so was he. Therefore, he and I are equally dignified.
- Just as I have the right to free speech, to livelihood, to practice and preach my religion, he too has the same rights. Thus, I cannot usurp any right granted to him by Allah.

With these fundamental perspectives in mind, Allah and His Messenger have defined how humans should view one another (*Aqidah*). Allah has said: **“O mankind! We created you from a single male and female and made you into nations and tribes so that you may know one another. Indeed, the most honored of you in the sight of Allah is the one most righteous (muttaqi) among you.”** (*Surah Al-Hujurat 49:13, Surah An-Nisa 4:1*)

In the Farewell Sermon, the Messenger of Allah said:

“Just as this day and this month are sacred, so too are your

lives and properties sacred until the Day of Judgment. O people! Know that your Lord is One and your father is one. Know that no Arab has superiority over a non-Arab, nor does a non-Arab over an Arab; no white over black, nor black over white—except by piety (taqwa).”

(Musnad Ahmad, Hadith: 23489)

Therefore, the only division among people will be of two kinds—**Mu'min (believer)** and **Kafir (disbeliever)**, i.e., follower of truth and follower of falsehood. (*Surah At-Taghabun 64:2*)



“All of creation is the family of Allah. Therefore, the most beloved of people to Allah is the one who treats His creation the best.”

Hadith: Bayhaqi, Mishkat



Fundamental Rights

The fundamental rights guaranteed to citizens in Chapter Three of the Constitution of Bangladesh are consistent with the principles of the United Nations' 1948 "Universal Declaration of Human Rights." At the same time, these rights are also in harmony with the Qur'an and the Sunnah (the practice) of the Messenger of Allah (peace be upon him). These rights include: equal protection under the law, the right to life, personal liberty, security of life and property, freedom of expression, freedom of the media, religious freedom, the right to education, freedom to acquire, enjoy, and transfer personal property, the right to lawful occupation, trade, and work, protection and assistance for children, protection from any use of force, protection from forced labor, protection against multiple punishments for one crime, protection against punishment of one person for another's crime, the right to movement, travel, and residence, the right to peaceful assembly, the right to privacy, the right to appeal to the court if fundamental rights are violated, and so on. These rights have been granted by Islam as well as by the United Nations and our national constitution.

However, these fundamental rights have often been curtailed, regulated, and in some cases denied through legal restrictions under the pretext of public interest and public order. As a result, the practical reality is that although these rights exist on paper, they do not exist in practice. Due to this situation, since independence, many revolutions, counter-revolutions, mass uprisings, movements, and conflicts have occurred; sometimes for voting rights, sometimes for quota rights, and sometimes for other demands. But the situation has not changed, and people have not received their fundamental rights. However, the life system we propose will ensure that these rights and freedoms are fully upheld. No one's fundamental rights will be taken away by making excuses or imposing conditions.

Organogram of the State

Our proposal is that, instead of the authoritarian governance system inherited from the colonial era, a system of governance must be established that is given by Allah, accountable to Allah, based on Taqwa, and founded on the principles of justice and injustice as determined by Allah. Allah has said, “O believers! Obey Allah, obey the Messenger, and obey those who are in authority among you (Ulil Amr).” (Surah An-Nisa 4:59). These authorities are the Imam of the nation and the Amir’s of different levels in the chain of command authorized by him. The word Imam Mean’s leader, and the word Amir means one who gives commands.

The Imam is the main controller of the Islamic governance system and holds the highest executive position of the state. This position is currently known as President or Head of State; although in some countries the position of President is ceremonial, and the real power is centralized in the hands of the Prime Minister.

But in our proposed governance system, the main controller will be the Imam, who may also be called the President. He will always govern the state based on the standards set by Allah. For him, all are equal regardless of religion, race, party, opinion, gender. He will not engage in nepotism. He will not act with favoritism towards anyone based on personal likes or dislikes. As the leader of the believers, he will simultaneously lead them in both spiritual and worldly matters and will remain accountable to Almighty Allah. This sense of accountability will motivate him to act impartially and justly.

Next in rank after the Imam will be the Deputy Head of State. He will assist the Imam in all matters and will be responsible for implementing his instructions. Under him will be the Legislative Council (Shura Council) and the Cabinet.

Shura Council (Legislative Council):

» Members of the Legislative Council will be elected representatives chosen by the votes of conscious citizens. They will be called Amirs or Presidents.

» The Shura Council will be led by an Amir-e-Shura or Speaker, who will be appointed by the Head of State.

Shura members will be organized into various levels, each possessing executive power, i.e., they will have the authority to issue commands. They will act as a link in the chain of command between the Imam (Head of State) and the grassroots citizens. Examples include:

» Divisional Amir

» District Amir

» Sub-district Amir

» Union Amir

» Village Amir

» For cities: City Amir, Municipality Amir, Ward Amir

Cabinet

» The Cabinet will be led by the Prime Minister, who will be appointed by the Head of State.

» Each ministry will be run under a Chief Secretary. Maintaining communication with divisions, districts, and other local offices, providing directives, and receiving reports will be the responsibilities of these ministries. However, local administrative offices will be operated under the authority of the local Shura members (Amir's). As a result, at the local level, there will be no power conflict between political and administrative leadership as seen in the current system.

Structure of the State:

» Head of State (Imam)

» Deputy Head of State

- » Amir-e-Shura/Speaker (Head of the Shura Council)
- » Prime Minister (Head of the Cabinet)

Special Features:

» The Head of State (Imam) will govern the state only after receiving the allegiance (Bay'ah) of the citizens. As long as he rules according to the commands of Allah and based on the principles of justice, he will remain in power. However, if he clearly takes steps against the commands of Allah, engages in corruption, deception, or works for personal gain against religion and the state, then there will be an opportunity to impeach him through the Shura members.

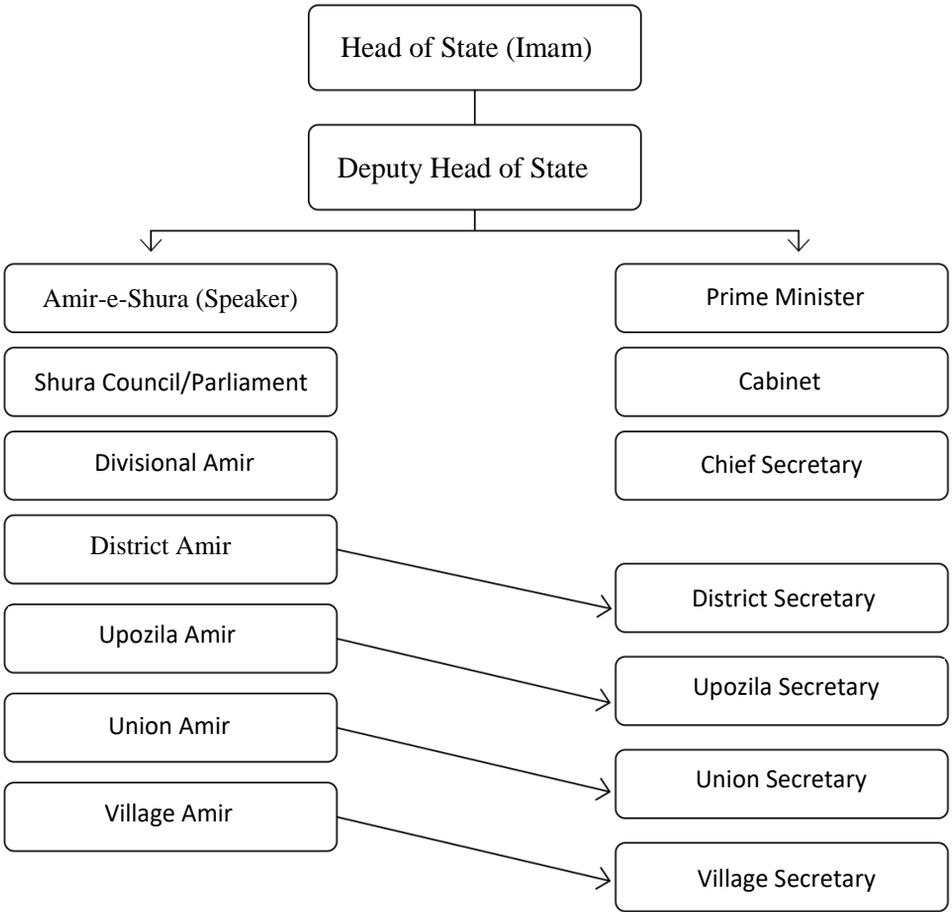
» The Deputy Head of State holds the highest-ranking position after the Head of State.

» The Amir-e-Shura (Speaker) and the Prime Minister are two important positions of equal rank, each leading their respective departments under the Deputy Head of State. However, in any setting where both the Amir-e-Shura and the Prime Minister are present, the Amir-e-Shura will have precedence.

» In the interest of national security and prevention of corruption, ministries such as the Ministry of Defense, Ministry of Law and Justice, etc., will remain directly under the Head of State.

» All financial allocations must be approved by the office of the Head of State, and ministries cannot spend any funds without the Head of State's approval.

» Before undertaking any military action against a foreign power or signing a peace treaty, the Head of State must present the matter to the Shura Council. Decisions will be made with the consent of the majority of members. However, in emergency situations, the Head of State will have the authority to make decisions independently. Even so, the reasons and explanation for such decisions must be presented later to the Shura Council, and its approval must be ensured.



A Simple Organizational Chart (Organogram) of a Proposed Tawheed-based Modern State.

Head of State and Chain of Command

From the family to the government, every organization must have a final authority. If any disagreement arises on any matter, everyone must accept the decision of that authority as final. This is called the "sovereign authority." In Islam, this authority is known as the "Imam" or leader. Linguistically, any leader can be called an Imam, but in Islamic terminology, the one who holds the highest authority over the Ummah is called the Imam. This is an Arabic word. The Imam may be referred to as the President in English and "Rashtrapati" in Bengali. The terms "Khalifat al-Muslimeen" and "Amir al-Mu'mineen" are also widely used in Arabic to refer to the head of the nation. After the Messenger (peace be upon him), the Companions referred to the great Caliphs by such titles. All Messengers of Allah were also Imams of their respective Ummahs. Allah says:

1. "Remember the Day when We will call every people with their Imam (leader)." (Bani Isra'il 17:71)
2. "When his Lord said to Ibrahim, 'I will make you an Imam for mankind...'" (Surah Baqarah 2:124)
3. "Because they were patient, We appointed among them leaders (Imams) guiding by Our command." (Surah Sajdah 32:24)

These verses mention a leader because Islam is a way of life aligned with natural order. Without a leader, even two people cannot maintain order. Therefore, the ideal national and state structure in Islam is modeled on Salah (prayer). If two people perform congregational prayer, one must lead as Imam. Even in a congregation of millions, one person must be followed as the Imam, and every takbir is followed by bowing and prostration in obedience. During the intention of prayer, the follower declares "Iqtadaytu bihazal Imam," meaning "I am following this Imam." If worshippers do not accept someone as Imam, no one can forcibly lead them in prayer—doing so is prohibited in Shariah. The purpose of prayer is not only supplication but also to train

the nation in unconditional obedience to the Imam. Worshipers are reminded that in real life, they must follow this model. Just as they prostrate in prayer, they must obey (prostrate) to Allah in real life, and just as they obey the Imam in prayer, the people must manage their lives under the guidance of the national Imam, obeying him in all matters. This oath of obedience is known in Islamic terminology as Bay'ah (pledge of allegiance). Taking the Bay'ah of the Imam, that is, being within the chain of command, is a compulsory duty (Fard) for every citizen of the state. The Messenger of Allah clearly declared, "Whoever dies without a pledge of allegiance to an Imam, dies a death of ignorance (Jahiliyyah)." (Sahih Muslim 1851)

Therefore, in our proposed Tawheed-based modern state structure, the highest position will be held by the Imam (President). He will lead the nation in both worldly and spiritual matters. He will be accountable to Allah and to the people for upholding the limits set by Allah. Thus, he cannot become despotic or the source of law like kings of monarchies or rulers of dictatorships. He must possess both moral and military qualities, as well as basic knowledge of religion, political wisdom, and diplomatic insight. He must be honest, brave, trustworthy, keep promises, be dynamic, and possess a strong, struggling mentality against injustice. He must be fully aware of contemporary global affairs. He must be capable and dedicated to public welfare. People must have trust and confidence in him. One of the core principles of Islam is that respect and obedience to the Imam or leader must be voluntary, not enforced. Just as no one can lead the prayer without the congregation's approval, the Imam must be the symbol of justice and the ultimate hope of the people. He must remain ever-conscious (Muttaqi) of his accountability to Almighty Allah, spiritually empowered, and also accountable to the people of the state. He must value public participation and opinions, consult experts in important decisions, and be mentally prepared to accept their advice. In Islam, the Shura system between the Imam and the people ensures extraordinary balance, preventing the Imam from

becoming tyrannical, despotic, or oppressive. The main goal of the national Imam will be to establish unity and solidarity among the people. Every successful Caliph of the Islamic state leadership possessed these qualities. The national Imam will have executive authority. Whatever modern term is used, the place given to the Imam by Allah and His Messenger must be preserved.

Generally, those who lead the five daily prayers in our mosques are called Imams. But in Islamic terminology, the national leader is also called the Imam. Today, political parties call their Union-level leaders “Union President,” and the highest position of the state is also called “President.” Therefore, there is no problem in referring to both the mosque Imam and the national Imam as Imam. The Imam is not only the head of state but also the Commander-in-Chief of the army. Jabir (RA) says, I heard the Messenger of Allah (peace be upon him) say, “Surely, the Imam is a shield; behind him, fighting is done and through him, protection is obtained.” (Sahih Muslim, Hadith No. 1861). Indeed, the Messenger (peace be upon him) prepared the Ummah of Muhammad in such a way and taught such military discipline that they could not be separated into military and civilian categories. The entire nation was united like iron, disciplined like a military force, obedient, and combative. Under the Imam, many other leaders will perform executive responsibilities at various levels. In Islamic terminology, these leaders are called Amirs, meaning commanders or order-givers. In the Holy Qur’an, Allah says, “O you who believe! Obey Allah, obey the Messenger, and obey those in authority among you (Ulil Amr).” (Surah An-Nisa 4:59). In Allah’s system of governance, every citizen of the state must be under the authority of an Amir; no one can remain detached. The importance of always being under an Amir is so great that the Messenger of Allah said, “When three people are together, they should appoint one of them as an Amir.” (Sunan Abu Dawud, Hadith 2928). Usually, any modern state’s military has 21 ranks from Field Marshal to Soldier. In the Islamic system, there can

also be various ranks of Amirs. Just as soldiers are awarded military titles for valor, the Messenger also awarded titles to his soldier Companions, such as Khalid (RA) as Saifullah, Ali (RA) as Asadullah and Haidar, and Amir Hamza (RA) as Sayyid al-Shuhada. The teaching of Islam is that just as soldiers obey their commander, every citizen must obey their respective Amir. And that is the obedience to Allah. The Messenger of Allah said, “Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah. Whoever obeys the Amir has obeyed me, and whoever disobeys the Amir has disobeyed me.” (Abu Huraira RA, Sahih Bukhari, Hadith 2957). The chain of command is like the backbone of a nation; it gives the nation a solid structure. This lesson must be taught so that no one tries to break the chain of command. Because doing so will lead to the nation’s destruction in a short time. In any military, the chain of command is upheld with the highest importance. In the name of democratic rights, our political parties are constantly engaged in opposing the government, but such democracy does not operate in the military. There is no scope for opposing authority on any issue. Once a leader is appointed, whether qualified or not, the soldier’s job is to obey the order. Likewise, in the case of obeying the Amir’s order, Allah and His Messenger have given no concession. He said, “Even if a disabled, ugly, ear-cut, Abyssinian slave is appointed as your Amir, and he governs you according to the Book of Allah, you must listen to him and obey him.” (Umm al-Husayn RA, Muslim 1298). He stated this in the Farewell Hajj sermon. However, the Islamic principle is that from the Imam to all levels of Amirs, no one can issue any command contrary to the command of Allah. Even if they do, no citizen is obliged to follow it. Because the condition of Bay’ah includes that obedience will be upheld as long as the Amir or ruler does not command anything contrary to Allah’s command, i.e., Kufr. The Messenger has declared a clear policy on this. Abdullah ibn Umar (RA) said, I heard the Messenger of Allah (peace be upon him) say, “It is obligatory for a Muslim to hear and obey (his leader) whether he likes it or not unless he is commanded to commit a sin. But if he is commanded to sin, then

there is no obligation to hear or obey.” (Sahih Bukhari, Hadith 2955)

Currently, the system we are living under is essentially a “headcount democracy.” Among the voters are political leaders, political scientists, journalists, intellectuals, as well as completely ignorant, illiterate, and uninformed men and women. But everyone’s vote and judgment are equally weighted. Countless voters have no clear idea about the parties or their goals. Yet, influenced by campaign propaganda and based on assumptions or imaginary ideas (e.g., “his father was a good man,” “let my vote not be wasted,” “let’s try someone new”), they cast their vote. In this scenario, actors are sometimes more valued than actual leaders due to cheap popularity. As a result, many cricketers, film stars, popular singers, businessmen, TV presenters—who have no understanding of lawmaking—become members of the legislature. Thus, it is impossible for such a “headcount democracy” to produce proper national leadership. Regarding this, Allah’s policy is: “And do not follow that of which you have no knowledge.” (Surah Bani Isra’il 17:36). That is, whoever lacks comprehensive knowledge on a matter cannot give a ruling on that matter.

And whoever comes to leadership through election, no matter how good they are as individuals, the man-made governance system they implement is flawed and is the root of all injustice. Therefore, they will all fail to bring peace to people. Highly educated or uneducated leaders alike will fail. The fault lies more in the system than the individual. On the other hand, if Allah’s commands are made the foundation of life, then they remain unchangeable. No elected person can change any command of the Qur’an at will. As a result, people will certainly receive justice. If any leader acts against the Qur’anic principles, the people will not accept it, because the condition of their Bay’ah (allegiance) is that the leader must remain within the framework of the Qur’an. Therefore, it will make little difference whether a person is literate or illiterate.

In summary, our proposal is:

- 1. Obedience to one Imam:** The entire population will unite as one indivisible entity based on the sovereignty of Allah (Tawheed) and pledge allegiance to one Imam. No one may revolt against the state or the Imam without valid cause. The existence of such opportunities in the current system is why we have failed to establish a sustainable system of governance.
- 2. Disciplined state structure:** Just as every soldier in a military remains under a chain of command, every citizen of the state will be brought under a clear chain of command. Everyone will have an Amir or responsible authority. In our proposed state system, obedience to public representatives will be mandatory. They will not only be considered servants of the people but also have the authority to command them.
- 3. Limits of obedience:** From the Imam to every level of Amir, none can issue orders that contradict Allah's command. If anyone does, citizens are not bound to obey. No matter who the ruler is, Allah's eternal and absolute law—the Qur'an—will remain the foundation for peace and security in society.

"Indeed, We sent the Messengers only so that they would be obeyed by the permission of Allah."

(Surah An-Nisa 4:64)

Council of Ministers

According to the dictionary, the word “minister” originates from the word “mantra,” which among its meanings includes reason and counsel. The meaning of “minister” is the head of state’s advisor, counselor, and confidential advisor. The Messenger of Allah did not have a separate advisory council (Majlis al-Shura) or a cabinet (Majlis al-Wuzara/Diwan) as such. The Messenger of Allah would discuss everything with his close companions in the revolution, and sometimes he would invite open consultation in the mosque for planning battles. In these matters, he made no distinction between men and women, young and old. Even companions like Ali (RA), Abdullah ibn Umar (RA), Abdullah ibn Abbas (RA), and Anas ibn Malik (RA) who were in their youth, had the companionship of the Messenger of Allah from an early age, and he consulted them on many issues. Therefore, it is a historical fact that the Messenger of Allah had no specific advisory committee or cabinet with fixed members to advise him. And as the highest leader (Imam) of the Ummah, he was not bound to consult anyone. He used to engage in frequent consultation because Allah instructed him to do so, and Abu Hurairah (RA) said, “I have not seen anyone consult his companions more than the Messenger of Allah (SAW).” (Sahih Ibn Hibban, Hadith: 4872). Before the Battle of Badr, he took counsel from his companions. The companion Hubab ibn Munzir (RA) suggested that they should camp near the water sources. The Messenger of Allah accepted this suggestion. In the Battle of Uhud, the battlefield location was also decided by consulting the companions. Most companions suggested going out of Madinah to fight. The Messenger of Allah accepted their opinion, although he himself had initially opined for defensive warfare within Madinah during the consultation (Sirat Ibn Ishaq). In the Battle of Khandaq (the Trench), he took the critical decision of digging the trench based on the suggestion of the new Muslim companion Salman al-Farsi (RA). This strategy baffled the allied forces and safeguarded Madinah.

Again, in certain matters, he made decisions directly based on Allah's command and policy. In such cases, he did not entertain any objection. For instance, he accepted the decision of the Treaty of Hudaibiyyah by direct instruction from Allah. Even prominent companions like Umar (RA) opposed this seemingly humiliating treaty. Many other important companions were disappointed, considering returning to Madinah without performing Hajj as a form of defeat. Even after the Messenger of Allah instructed them to sacrifice the animals and remove their Ihram, they hesitated. Then Umm al-Mu'minin Umm Salama (RA) advised that if the Messenger of Allah (SAW) himself first performed the sacrifice and removed his Ihram, the companions would surely follow. The Messenger of Allah accepted this advice, and the companions then immediately followed him. Such was the process of consultation employed by the Messenger of Allah.

A good advisor, honest counselor, or minister is called "Wazir" in Arabic; in Bengali, the word "Ujir" is widely used in this context. Regarding the character of an advisor, the Messenger of Allah (SAW) said, "A counselor is a trustee." (Abu Hurairah (RA), Sunan Abu Dawud, Hadith: 5128). That is, if he gives someone advice, he will not tell it to others.

The Messenger of Allah further said, "When Allah wills good for a ruler, He appoints for him a righteous wazir (advisor). If the ruler forgets something, the wazir reminds him, and if the ruler remembers, the wazir assists him. But if Allah wishes the opposite for a ruler, He appoints for him a corrupt wazir, so that when the ruler forgets something, the advisor does not remind him, and even if the ruler remembers, the advisor does not help him." (Aisha RA, Abu Dawud 2932, Nasa'i 4204, Ahmad 24414, Sahih al-Jami 302, Sahih al-Targhib 2296.)

Regarding flatterers, Allah has warned not only the rulers but all believers. It is narrated from Abu Ma'mar (RH) that one day a person started praising a ruler in his presence. Upon this, Miqdad

ibn al-Aswad (RA) began throwing dust on his face and said, “The Messenger (SAW) instructed us that we should throw dust in the face of flatterers.” (Tirmidhi, Hadith: 2393).

For a ruler, having a good “Wazir/Ujir” is extremely important. In the lives of successful statesmen in history, this is a proven truth. The chief advisor of Alexander the Great was his teacher, the philosopher Aristotle himself. Similarly, names like Mark Antony with Roman Emperor Augustus, Cassius with Julius Caesar, Jafar al-Barmaki with Caliph Harun al-Rashid, Berthier with Napoleon Bonaparte, and Bairam Khan with Emperor Akbar are always mentioned in this regard.

In the time of the Messenger of Allah, those who performed the responsibilities of various government departments were referred to as “Katib” (secretary). They were responsible for writing government letters, record keeping, etc. During the caliphates, the territories under Islamic rule expanded. Along with this, the population and the scope of government operations increased. With these changes, it became necessary to further organize and expand the administrative structure. As a result, new departments or ministries were formed, which can be compared with modern ministries. During the reign of the caliphs, especially in the Umayyad and Abbasid caliphates, this administrative structure became more advanced. Various bureaucratic divisions were established for governing, such as the Revenue and Finance Department (Diwan al-Rasad), Army Department (Diwan al-Jaish), Defense Department (Diwan al-Difa), Cabinet (Diwan al-Wuzara), Secretariat Department (Diwan al-Khatim), Works and Activities Department (Diwan al-Amal), Law and Justice Department (Diwan al-Qaza), Ruler’s Residence and Protocol Department (Diwan al-Dar), Embassy and Foreign Affairs Department (Diwan al-Safara), etc. Those who managed these departments were referred to as “Wazir” in the Abbasid caliphate. Especially in Muslim Persia, the Prime Minister was usually called Wazir-e-Azam. In Andalusia (Spain), the Umayyad caliphs appointed many wazirs as heads

of various bureaucracies, ministers for specific functions, and special advisors to the caliph. In 1008, a total of 29 wazirs were functioning simultaneously. Under the Husayni dynasty of Tunisia, there were various ministers such as Wazir al-Akbar (Prime Minister), Wazir al-Amala (Home Minister), Wazir al-Bahr (Naval Minister), Wazir al-Harb (War Minister), etc. They also had deputy ministers called Wazir-ud-Dawla. Members of the Shura Council were referred to as Wazir-us-Shura. In the Bengal Sultanate, many regional administrative officers were also identified as Wazirs, such as the Defense Minister was called Lashkar Wazir or sometimes Mir Bakshi, and the Finance Minister was called Daulat Wazir. Article 55 of the Constitution of Bangladesh discusses the formation, functions, and accountability of the cabinet, stating that the President shall exercise all his powers in accordance with the advice of the Prime Minister; on the other hand, it is stated that the Prime Minister and the cabinet shall be fully accountable to the Parliament. As a result, the position of the President has become insignificant and powerless, and all powers have been concentrated in the hands of the Prime Minister. This has destroyed the balance of power and we believe that having enormous power in the hands of the Prime Minister may eventually lead to autocracy. Therefore, our proposals regarding the Cabinet are as follows—

1. **Cabinet structure and number of members:** The number of cabinet members will be determined based on the needs and context of the state. If new departments or ministries are created, the number of ministers will increase. Similarly, if the activities of a ministry are merged or reduced in importance, the number of ministers will be reduced.
2. **Process of selecting ministers:** The Head of State will appoint the Prime Minister, and the Prime Minister will form the cabinet in consultation with the Head of State. Cabinet members may be nominated from among the elected representatives. However, even if someone is not

an elected representative, a prominent adult individual may be appointed as a cabinet member based on their qualifications, experience, knowledge, contribution to national interests, social acceptability, and moral standards.

3. **Responsibilities and accountability:** Ministers will be accountable first to the Creator's command, then to the command of the Head of State. It will be mandatory for their activities to uphold the fundamental principles and ideals of the state.
4. **Process of removal and resignation:** The Head of State shall have the power to remove any member of the cabinet including the Prime Minister. The Prime Minister may also remove any minister in consultation with the Head of State. Ministers may resign from their responsibilities if they wish.
5. **Administrative and secretarial work:** Ministries will carry out administrative activities such as formulating policies for their designated sectors, making plans, monitoring activities, managing finances, representing the government at home and abroad, and ensuring transparency and accountability in government sectors. At the same time, they will carry out secretarial work such as record keeping, sending letters or instructions, document processing, preparing reports, collecting and evaluating reports, and managing personnel.
6. **Dual responsibility:** A minister will assist the Head of State in policymaking, and also assist the Shura Council in executive and administrative activities. Each minister will be in charge of one or more ministries. They will run the activities of the relevant ministries through efficient and experienced secretaries. These secretaries will be appointed through transparent examination and selection processes.
7. **Accountability and transparency:** The activities of the ministers must be transparent, and the public's right to accurate information about their actions must be ensured.

8. **Division of power:** The cabinet shall be governed by the rule of law. The cabinet and the Shura Council shall not have any authority over the judiciary.
9. **Prevention of corruption:** Effective policies will be formulated and implemented to maintain the moral standards of the ministers. Any unethical recommendation by a minister in government affairs and recruitment shall be considered a punishable offense. If a minister is proven to be involved in corruption, he shall be punished according to the laws given by Allah. Ministers or public representatives will not receive any special privileges; rather, their actions will be evaluated more strictly.

Advisory Council

In any system, the head of state requires some advisors, as mentioned earlier. Even in almost all monarchical systems, there used to be an advisory body called the Privy Council, which would provide counsel to the head of state or ruler before making important decisions and assist in the formulation of rules and regulations. Such Privy Councils also existed in all Islamic Caliphates and monarchies. In our proposed system of governance, there will also be a Shura Council to advise the Imam, in the same way that current systems have parliaments or legislative assemblies.

In our proposed system, the members of the Shura Council will be elected public representatives. After being elected, they will be appointed as the amir or commander of their people, and the people will be committed to obeying their commands. In Islamic terminology, he will be the Amir (commander). When the Messenger of Allah (peace be upon him) used to send out various expeditions, he would appoint a companion as the military commander on his behalf. They were referred to as Amir (commander). In the Qur'anic language, "Ulil Amr" (Surah An-Nisa 4:59) is a constitutional post. When a person is in the position of a commander, he is called an Amir; when he leads the prayer, he is called an Imam. In this way, we also see examples of individuals performing different roles in our country's current administrative system. For example, when a District Commissioner performs regular executive duties in a district, he is called DC or Deputy Commissioner. But during elections, he becomes the Returning Officer. Our proposals regarding the legislature are as follows:

1. Public Representatives: These public representatives will be elected through direct voting by the conscious citizens of the respective area. They will be considered as the Amir of their respective areas and will be accountable to the Amir of the Shura or the Speaker. They will take their oath of office from him.

2. Right to Vote: Not everyone will vote; only conscious citizens will have the right to vote. The Election Commission will establish a clear standard to determine eligibility for voting. Criteria will include education, participation in social activities, political awareness, professional competence, moral and ethical values, and knowledge about state affairs.

3. Election Procedure: A panel will be created for candidacy in elections, including qualified individuals. The number may be five or even ten. The government, following its own procedures, based on intelligence information or social surveys, will propose the names of qualified candidates before the public. Individuals proven to be criminals, morally corrupt, or disloyal to the fundamental principles of the state will not be allowed to contest the election. No one can run for office on their own initiative. If anyone expresses an interest to be a candidate, they will lose their primary eligibility. All election expenses will be borne by the government, i.e., the Election Commission. The pictures and identities of all candidates will be published on a single poster. There will be no need for election campaigns, rallies, or meetings. As a result, there will be no opportunity for self-promotion or character assassination of other candidates under the guise of electoral campaigns. Elections will be held at regular intervals, allowing evaluation of the public representatives' performance and an assessment of their popularity.

4. Responsibilities: Public representatives (Amirs) will lead the people of their area as state representatives. They will deliver speeches or sermons on behalf of the head of state in the Jumu'ah Mosque and on Eid days; they will also conduct judicial and other state affairs. They will be responsible on behalf of the state for fulfilling the basic and humanitarian needs of the local people, distributing Bayt al-Mal funds among the poor, and solving various problems of the people. The state will provide the Amir's salary and allowances in accordance with those of other officials. If the Amir is a woman, she can lead all social activities except leading the prayer (salat) as an Imam.

5. Duties of the Legislative Council: The members of the Shura Council (Amirs) will conduct research (Ijtihad) to find solutions to new situations, crises, or challenges within the boundaries prescribed by Allah. For this, they will take public and expert opinions, gather information, and analyze the experiences of other countries. Thereafter, they will discuss and consult these matters in the legislature and determine the course of action based on consensus (Ijma). Additionally, they will amend previous decisions and formulate new clauses and sub-clauses as needed. In matters where they cannot reach a consensus, the majority opinion will be prioritized.

6. Electoral Constituencies: Public representatives will be elected based on the total population of the country and by region. For example, one public representative (Amir) will be elected for every five lakh people. However, based on special circumstances or needs, the number of seats may be increased or decreased.

7. Local Development: Public representatives will apply to the concerned ministry for development activities in their respective areas, which will be presented to the head of state in the form of project proposals. Once the project is approved, the head of state's office will allocate the necessary funds, which will be spent on development works through the local secretaries of the ministry. The concerned secretaries will submit their financial accounts and reports to the respective ministries. Public representatives will supervise all development activities in their area and be held accountable for them.

8. Conflict of Power between Public Representatives and Administration: In Bangladesh's current administrative structure, the country is divided into 64 districts, and to manage the administrative functions of each district, the government appoints a District Commissioner (DC), who is not a public representative. During British rule, this post was known as "Collectorate," which was established as part of Warren Hastings' revenue reforms through the "Regulation of 1772." Its main responsibility was revenue collection and overseeing administrative activities in the district. Even after the end of

The Mosque - The Center of Administrative and Spiritual Authority

The word “mosque” (masjid) means a place of prostration. Prostration to Allah is not merely placing the forehead on the ground; rather, the prostration in prayer is the practice of complete obedience to Allah’s commands. The meaning of prostration as obedience becomes clear by observing the usage of the word “sajdah” in the Qur’an. Allah says: “Whatever is in the heavens and the earth prostrates to Allah willingly or unwillingly” (Surah Ra’d 13:15). Elsewhere, Allah says, “The stars and the trees prostrate to Him” (Surah Rahman 55:6, Surah Nahl 16:49). For believers, there is no separation between religious and worldly life; they are interwoven. Therefore, a mosque in Islam is not merely a place of worship—it is the administrative center of the Islamic social and state system. In the early days of Islam, the mosque functioned as such. After migrating to Madinah, the first task the Messenger of Allah undertook was building a mosque. That mosque became the focal point of Islam’s social, political, military, and spiritual activities. Thus, mosques were vibrant and active. Nowadays, mosques are used only as prayer rooms and remain locked outside prayer times. Over hundreds of years, the mosque has been separated from social, educational, political, economic, and judicial functions, resulting in the loss of its comprehensive concept (aqeedah) in the public’s mind, reducing the mosque to merely a prayer space. In light of the activities that took place in the mosque during the time of the Messenger of Allah, the following mosque-related policies are briefly presented:

- 1. Administrative Office:** In order to facilitate the administrative and economic functions of the state and to ensure public accessibility, “Jame Mosques” will be constructed at government expense in densely populated areas of unions, sub-districts, and district headquarters. However, five-time prayer mosques (Panjegana) can be constructed with the funding of worshippers only with

government approval. All mosques will be operated under state discipline and used for multiple national and state activities. The culture of constructing mosques on others' land, on disputed land, or in alleyways due to committee positions or sectarian conflict must be avoided. The message or information to be delivered during Friday sermons in Jame Mosques will be determined by the central government. Through the five daily prayers and Friday sermons, people will receive the policies, perspectives, and official messages of the state. Additionally, worshippers will easily receive basic teachings of Islamic practice and ethics through the Friday sermons. After other prayers, through the mediation of the Amir, many disputes will be resolved, problems will be addressed, and information will be exchanged, thereby limiting opportunities for spreading rumors and disunity. Especially, no opportunity will be left to misuse the mosque as a platform for spreading rumors and hatred.

2. **Economic Office:** The mosque will be a principal means of collecting state-designated taxes and donations, though other modern methods and systems may exist. These funds will be sent to the central Bayt al-Mal through an accountant. As state executive officials, the salaries and allowances of mosque imams and khatibs will be determined by the government, aligned with the salary scale of other high-ranking officials. The government will also provide salaries to muezzins and mosque caretakers. As a result, imams and khatibs will not have to depend on public donations or collect money on the roadside in the name of mosque construction. Rather, the mosque will itself become a center for charity and humanitarian aid to the poor and needy.
3. **Judiciary:** To make justice accessible to the people, Jame Mosques will also function as judicial and arbitration centers. Through arbitration methods, justice can be provided without cost. Expert judges in Islamic

law and other existing laws will carry out judicial proceedings, hearings, verdicts, and enforcement in designated areas of the mosque throughout the week. Since everyone gathers at the mosque on Fridays, exemplary punishments will be carried out publicly on that day. This will ensure transparency in the judicial process and enhance public trust in Islamic justice. However, complex and serious cases will be referred to higher courts. Most complaints will be resolved at the local level.

- 4. Education and Training Center:** Salat (prayer) is the main character-training tool given by Allah to the Ummah of Muhammad. It trains the nation in unity, discipline, obedience, punctuality, teamwork, patience, self-control, concentration, and spirituality. In addition to the five daily prayers, mosques will serve as educational and training centers for both men and women. Scholars well-versed in religion will educate people on spiritual and worldly matters. Free Quran education, essential Hadith knowledge, everyday rulings, state discipline, fundamental Islamic beliefs (aqeedah), and Islamic cultural education will be provided from mosques. Outside mosques, there will be separate schools, colleges, universities, and specialized educational institutions. Not only education—during the time of the Messenger of Allah, physical activities like sports, running competitions, wrestling, archery, and spear-throwing were also held in mosque courtyards. The Messenger of Allah (peace be upon him) and his family enjoyed these games and sometimes participated in them. This provided entertainment and also energized the youth, making them dynamic, vibrant, hard-working, and always ready to struggle against injustice.
- 5. Housing System:** State guest houses will be built around mosques. Government officials and staff will reside there. The Messenger of Allah himself lived near the mosque, and a group of dedicated companions known as

the Ashab as-Suffah (residents of the porch) lived in the mosque. Accommodation for delegations and representatives from different tribes or states was also arranged within the mosque. In later times, under caliphs and sultans, mosque complexes were built on vast areas. For example, the Samarra Mosque in Iraq, built by Abbasid Caliph Al-Mutawakkil in 854 CE, had an area of 200,000 square meters. Inns were established near mosque courtyards, where travelers, passersby, and the destitute could receive food and shelter. These inns (Dar al-Diyafah) were operated through funds and goods received from local affluent families' donations, charity, and agricultural zakat (ushr). In the civilization of Islam, there was no flashy hotel business as we see today, where people do not recognize each other without money, and no one offers food to the hungry. To change such an inhumane society, there is no alternative to implementing the divinely ordained system of life.

6. **Women's Participation:** Women will have unrestricted access to the mosque, the House of Allah. They may go to the mosque day or night for worship or to resolve any issue. No one can obstruct them from this right. They will participate equally in all prayers, sermons, judicial processes, marriage, aqeeqah, and social gatherings and discussions without facing gender discrimination. During the early days of Islam, so many women used to attend the mosque that during the caliphate of Umar (RA), a separate door had to be made for them. In that golden age, there was no separate arrangement for women's seating; men and women prayed in the same congregation and listened to sermons sitting together.
7. **Law Enforcement and Military Activities:** Law enforcement and the military sector are very important for a nation. During the time of the Messenger of Allah (peace be upon him) and his companions, the mosque was the central hub for military operations. The front section of the mosque, indicating the Qiblah, is called the

"mihrab," which literally means battlefield. In modern times, military operations have expanded greatly and include advanced technologies and various warfare equipment. To manage items like fighter jets, tanks, missiles, submarines, radar systems, helicopters, naval vessels, guided missiles, FCL (Force Field Attack System), and robotic systems, large-scale military installations, cantonments, military bases, and airbases are essential. The regular armed forces will use these installations. However, alongside these, mosques and mosque courtyards can also serve as centers for providing basic military discipline, obedience, and physical training to all able citizens of the nation. Since mosques experience spontaneous public participation, integrating the nation's thousands of mosques not only as spiritual training centers but also as hubs for national, military, economic, law enforcement, and social activities, can play a vital role in ensuring the nation's development, peace, prosperity, and security.

- 8. Social Events and Cultural Practices:** Social and religious ceremonies such as weddings and aqeeqah will be held in mosques. During the time of the Messenger of Allah (peace be upon him), such events used to be conducted in mosques, and he encouraged doing so. The mosque will be a center for practicing Islamic culture. It will play a role in promoting healthy culture and resisting immoral practices. Additionally, mosques can serve as social assistance centers, family counseling service centers, and hubs for various multifaceted activities. This will reduce the cost of operating separate government offices.

Civil Service

It has been stated earlier that for the execution of state affairs, various executive departments will be formed under the Prime Minister. Those entrusted with the responsibilities of these departments will be the most qualified, educated, trustworthy, honest, humble, polite, courageous, and those who have attained the standard of Taqwa. There will be no scope for bribery or corruption in executive functions, because if corruption is proven, the offender will be given exemplary punishment according to the law of Allah. Under no circumstances will any offender be spared due to their social status or influence. This system of good governance will not only keep the state free from corruption and injustice but will also ensure peace and justice.

The second reason is that in the religion given by Allah, the main spirit or essence of personal integrity is Taqwa. Every member of the nation will be established upon this belief that whatever Allah has declared Halal, we will also declare Halal, and whatever Allah has declared Haram, we will also declare Haram (forbidden). As a result, every person will stand against corruption and all forms of injustice. When people acquire correct knowledge about what Islam is, the true essence of religion, the purpose of Islam, the true worship of humans, the success of human life, and the significance of life in this world and the Hereafter — they will rise above selfishness and egocentrism and be inspired to act responsibly toward society as representatives of Allah. (These matters have been discussed in detail in the later sections of the book under the chapters titled "Law Enforcement Forces" and "Religious Belief: A Simple Solution to a Great Problem.") They will believe that Allah is ever-present, He sees everything, hears everything. Therefore, even if a crime or corruption is committed in utmost secrecy, its consequences will surely have to be faced in the Hereafter. One may deceive human eyes, but the eyes of Allah cannot be deceived. Thus, on one hand, the punishment prescribed in Shariah, and on the other, the fear of accountability to Allah —

considering both, people will remain honest. At all times, they will remain conscious of the fact that they are merely representatives of Allah on earth (Surah Baqarah 2:30, Surah An'am 6:165, Surah Bani Isra'il 17:170). One of the most successful rulers in the world was the Messenger of Allah, Dawud (A.S.). Allah said to him, "O Dawud! I have made you a vicegerent (representative) on earth, so judge between people in truth and do not follow your desires, as they will lead you astray from the path of Allah. Those who go astray from the path of Allah will have a severe punishment, because they forget the Day of Reckoning." (Surah Sad 38:26). Therefore, a ruler must always remain accountable to an All-Powerful Supreme Lord. As a result, no ruler can ever become a tyrant or an arrogant autocrat (dictator, despot, authoritarian). They will all be compelled to abide by the state governance principles prescribed in the Qur'an. These include: consulting with relevant individuals before making any decision (Surah Shura 42:38), not engaging in nepotism (Surah Nisa 4:135), not practicing partiality (Surah Ma'idah 5:8), not unlawfully consuming the wealth of others i.e., not committing corruption (Surah Nisa 4:29), and regarding state responsibilities as a trust from Allah (Surah Nisa 4:58). A Tawheed-based Islamic state will implement Allah's commands and principles with utmost importance and will not allow any deviation from them.

Although the current civil service system was established during British rule, its history is much older. When the British conquered the Indian subcontinent through deception and military power, they needed a large number of government employees to carry out administrative and clerical work. It was not possible to bring so many employees from Britain, so they established schools and colleges to educate Indians in English. The purpose of this is clearly stated in Lord Macaulay's "Minute on Indian Education" (1835), where it was said that "A class of English-educated bilingual intermediaries will be created from this education system who will serve as a bridge between British rulers and the common people." For example, they needed

interpreters to translate the local people's language to British judges in court. So the British government appointed English-educated Indians mainly for tax collection, land management, and lower to mid-level administrative and clerical work. To recruit officers for higher positions in the British-Indian administration, the Indian Civil Service (ICS) exam was introduced in 1853. This exam was conducted in London, and the maximum age limit was 22. Due to various restrictions, it was extremely difficult for Indians to pass this exam and become ICS officers. Therefore, higher positions in the government, such as District Magistrate, Collector, Judge, Civil Surgeon, Police Superintendent, Deputy Commissioner, military and high-ranking military posts were held by British citizens. Although the Montagu-Chelmsford Reform Act of 1919 created some opportunities for Indians to access higher positions, those were limited. These high-ranking British officials, with few exceptions, mostly viewed the local people as barbaric and intellectually inferior and treated them like slaves. Even the English-educated Indian population began to consider themselves part of British society by emulating their British masters. When the British rule ended in India and a post-colonial state was established, the structure of the Indian Civil Service gradually changed, and local citizens began to participate in administrative functions at all levels. After the emergence of Bangladesh, it was renamed as Bangladesh Civil Service (BCS). The purpose of narrating this history is to investigate the psychological roots and outlook of our administrative officials. It reveals a deeper aspect of our governance system and social mentality. British officers who came to India by passing the ICS exam used to consider themselves the masters of Indian natives. After partition and independence, our civil service officials replaced them in those positions. The system and structure have not undergone any fundamental change. As a result, the same "Sahib mentality" continues to manifest in them. Citizens are almost compelled to address officers as "Sir/Madam," and many unpleasant incidents have occurred around this practice (There is no legal provision requiring addressing republic employees as

"Sir" – Daily Jugantor, April 1, 2023). Yet, according to the Constitution, it is the duty of every person employed in the service of the Republic to strive at all times to serve the people. So how logical is it to force citizens to address them as "Sir"? Then what is the reason for such contradictory behavior? While flaws in the recruitment process of the officials do exist, the main reason lies in the British-designed education system that created mental slaves, shaping their intellect within a materialistic worldview. This spirituality-devoid (without Ma'rifah) materialistic education system has predetermined their life's goal. From childhood, their destination is fixed toward material gain with slogans like "He who studies, rides cars and horses." In other words, the purpose of education is to improve living standards. There is no requirement here for spirituality or character excellence. This education system does not consider the Creator, religion, or spirituality in determining the principles of life. Those educated in this system do not consider Allah as the standard of right and wrong. They bear no spiritual or moral accountability to any supreme authority regarding their actions. They are only accountable to the law of the land and employment rules. Therefore, if they can keep their superior officer pleased or find loopholes in the law, they become money monsters. The thought that Allah is watching all their actions and they will have to stand before Him in the Hereafter cannot restrain them from embezzlement. Yet, Allah has cursed both the bribe-giver and the bribe-taker (Tirmidhi 6/315). We have recently witnessed how capable these bureaucrats are of committing corruption. We do not wish to exhaust the reader by elaborating on those incidents. Our point is that the root cause of their moral decline lies within the education system itself.

Nevertheless, the reality is that to run the administration of any country, government officials are indispensable. Even in the early period of Islam during the time of the Messenger of Allah (peace be upon him) and the rightly guided Caliphs, various administrative departments were created and competent and

qualified individuals were appointed to those positions. At the same time, such responsibilities were entrusted to individuals after judging their sacrifice, personal character, moral conduct, and qualities of a true believer. For instance, during the Caliphate of Umar (R.A.), Abu Ubaidah (R.A.) was in charge of the state treasury, who was titled "Aminul Ummah" (the most trustworthy among the Ummah) by the Messenger of Allah himself. A brief example will illustrate how trustworthy he was. On the day before Eid, the wife of Caliph Umar (R.A.) requested him to buy a new dress for their child. Caliph Umar, ruler of half the world, said, "I cannot afford to buy new clothes." Later, he wrote a letter to Abu Ubaidah (R.A.), requesting an advance salary for one month. Upon receiving the letter, Abu Ubaidah (R.A.) was deeply grieved and even wept. However, he politely declined to provide the advance salary in his reply. He wrote, "O Amirul Mu'minin! To approve the advance salary for the next month, you need to settle two matters — whether you will live until next month, and even if you do, whether the people of the country will still keep you in the position of the Caliph." After reading the letter, Caliph Umar (R.A.) did not reply. He simply raised his hands and thanked Allah for appointing such a worthy individual like Abu Ubaidah (R.A.) as the custodian of the nation's treasury. (Fathul Bari, Tabari).

At different times, about 42 companions served as the scribes of revelation (Katib al-Wahy) for the Messenger of Allah. Among them, the chief was Zayd ibn Thabit (R.A.). They used to write official letters on behalf of the Messenger. During the Caliphate of Abu Bakr (R.A.), Zayd (R.A.) compiled the written manuscripts of the Qur'an into a single collection. During Uthman's (R.A.) rule, a separate accountant was appointed to manage the Baitul Mal (Ministry of Finance), which was crucial for financial administration. During the Caliphate of Ali (R.A.), he acted as a skilled judge and efficiently ran the judicial system to establish justice. Umar (R.A.) appointed Shifa bint Abdullah (R.A.) as the market inspector of Medina and Samra bint Nahik (R.A.) as the "market inspector" of Mecca. During his time,

separate departments were created for the military and armory, which worked to strengthen military management and national security. Rufaydah (R.A.) played a significant role in the administrative framework by providing medical care and tending to wounded soldiers in the battlefield. Even many non-Muslim citizens were appointed in government departments if they met the standards of competence and character. For example, during Umar's (R.A.) time, a Christian named Jabal was appointed as an accountant in Damascus, Syria.

The Messenger of Allah (peace be upon him) said, "Know that each of you is a guardian, and each of you is responsible for those under your care. The Imam, who is responsible for the people, will be questioned about them. A man is the guardian of his family and will be questioned about them. A woman is the guardian of her husband's household and children, and she will be questioned about them. A servant is the guardian of his master's wealth and will be questioned about it. So remember, each of you is a guardian and each of you is responsible for those under your care." (Narrated by Abdullah ibn Umar (R.A.) in Bukhari and Muslim).

Islam includes all forms of unfair gain or financial transaction in exchange for unjust advantage within the definition of bribery, regardless of the name by which it is known. The Messenger of Allah (peace be upon him) once appointed a person for collecting Zakat. Upon returning, the man separated some items and said, "This portion belongs to the Baitul Mal, and this portion has been given to me as a gift (Hadiyah)." The Messenger (peace be upon him) then ascended the pulpit and said, "A person is saying that this wealth was gifted to him. Why didn't he sit in his parents' house and see if anyone gave him a gift then? By Allah, in Whose Hand is my life, whoever wrongfully takes anything will carry it on his neck on the Day of Resurrection." (Sahih Bukhari 6947, Sahih Muslim 1832).

Our country's government officials must be liberated from the mental slavery to former colonial masters. We propose to organize such a civil service system where they truly become servants of the people, earn people's love, and receive rewards in the Hereafter for fulfilling their governmental responsibilities. Naturally, there will be a strong Secretariat for executing secretarial tasks. The principles of this system will be as follows:

- 1. Purpose:** The purpose of the civil service officers will be to deliver public services by effectively performing administrative duties. They must always remember that they are not the masters of the people, but their servants. They are entrusted with the responsibility of a nation, the majority of whom are poor, hungry, emaciated, farmers, and laborers. The salaries of the officers come from the tax money collected through the sweat and blood of these people. Therefore, a royal lifestyle like the British "Sahibs" does not suit them.
- 2. Character:** Those working here must not only possess worldly knowledge and a materialistic outlook; rather, they must be morally and spiritually accountable to the sovereignty of Allah. They must be aware of the global situation and the advancements in modern science and technology, as well as be conscious of the nation's culture and people's needs. These comprise their worldly knowledge. To secure a government job, they must also meet certain moral standards, and there will be specific processes in place to verify those standards. The standard of character includes being God-conscious (Muttaqi), truthful, trustworthy, and promise-keeping.
- 3. Training:** Selected young individuals will be recruited after receiving appropriate training, and training will continue periodically. Training will include administrative procedures, fieldwork skills, leadership techniques, public speaking and management skills, communication proficiency, crisis handling strategies, and above all, ethics and accountability to the public.

The duration and content of the training will be determined based on circumstances and needs. The training structure will be built according to specific responsibilities and demands. Emerging situations, technological changes, and administrative goals will determine the inclusion of new topics in the training curriculum.

4. **Facilities:** In return for their service, they will be provided a respectable livelihood at an acceptable rate and based on equality. Their salary, bonuses, pension, housing, transport, medical, and other benefits must be ensured in line with the average per capita income of the citizens.
5. **Accountability and Punishment:** They will be strictly held accountable for any kind of unethical and illegal activities including bribery, corruption, misuse of power and project funds, nepotism, and providing false information. In such cases, they will face the same kind of punishment as ordinary citizens. They will not receive any additional legal privileges for being government officers; rather, more transparency and accountability will be imposed on them.
6. **Voluntary Service:** There will be provisions to appoint qualified individuals as government officers and employees on a voluntary basis without any salary or allowance.

Political Parties

From the beginning of human creation, thousands—perhaps millions—of years have passed. Throughout this long period, human life has been governed by religious codes. In our Indian subcontinent as well, from ancient times, kings ruled their kingdoms based on scriptures. Even tyrants like Pharaoh and Nimrod had to rule in the name of religion and maintain priests in important positions, because there was a certain social allegiance to religion—whether that religion was correct or distorted.

But nowadays, the political philosophy we are trying to adopt in our country, imported from Western civilization, theoretically gives religion a very insignificant place. This political philosophy is called secularism, which means separation of religion from politics. The implication is that no religious code will be accepted in political life, and religion will have no interference over the state. Religion will remain a matter of personal belief and values.

Since the term “secular” has become controversial due to political changes and overuse, the term “inclusive” has recently been introduced into political discourse. Many are now calling for an “Inclusive Bangladesh,” meaning they envision a system where everyone participates in running the country. But how is that possible? Throughout human history, sidelining religion or restricting it to the narrow confines of personal life has been very rare.

Some might argue that ancient Greece achieved this. True, around 2,500 years ago, the Greeks conducted a brief experiment with democracy, but it was limited to small city-states and didn’t necessarily exclude religion. In fact, the artifacts from that period—sculptures of gods and goddesses, temples—indicate a strong religious influence. Even if we assume that democratic experiment was secular, it still

represents just a drop in the ocean compared to the long religious history of humankind.

Around the 5th century BCE, citizens of Athens used to make various decisions through direct voting. Based on that example, Western civilization has been attempting to establish secular democratic systems around the world. The books "The Republic" by Plato and "Politics" by Aristotle are considered foundational texts of Western political philosophy. Yet Plato himself described democracy as a system of governance by the ignorant and unqualified.

Although the core teachings of Christianity emphasize human betterment, self-purification, and spiritual elevation, it does not provide any specific laws, penal codes, or economic management systems for state governance. As a result, during the Middle Ages when religion played a major role in state affairs in Europe, clergy imposed arbitrary rules in the name of divine law. They exercised religious and moral authority over both kings and the public. This led to a prolonged power struggle between the church and monarchy, causing deep political and religious crises over centuries.

In 1534, England's King Henry VIII took a historic step to free himself from the dominance of the Church. During his reign, the Act of Supremacy was enacted, which declared the King, rather than the Pope, as the head of the Church of England.

Later, various ideologies such as democracy, nationalism, socialism, capitalism, liberalism, fascism, and anarchism emerged in Europe, especially in England and France. These ideologies gradually developed during the Renaissance and the Enlightenment period after the French Revolution in the 17th to 20th centuries. Based on these philosophies, political parties began forming in the late 18th and 19th centuries. With growing public demand for participation in governance, the idea of constitutional monarchy emerged in various European countries,

especially in Britain, France, and later in other Western nations, replacing absolute monarchy.

In Europe, particularly in England, political parties began to evolve based on democratic principles. In 1678, under the leadership of Adam Smith, the Whig Party was formed, which later became known as the Liberal Party. Similarly, in 1783, under the leadership of Edmund Burke, the Tory Party was formed, which later became known as the Conservative Party. These two parties remain influential and active in Britain to this day.

Meanwhile, in America, after gaining independence from British rule at the end of the 18th century, two major democratic parties emerged—the Federalist Party led by Alexander Hamilton (in 1787), and the Democratic-Republican Party led by Thomas Jefferson and James Madison (in 1792).

Meanwhile, the Industrial Revolution occurred in Europe, which opened new horizons for economic development. With inventions like the steam engine and new production technologies, numerous factories were established. Consequently, in search of markets for their goods, Europeans spread to Africa, Asia, and the Muslim world under the guise of trade, engaging in imperial expansion. Moreover, their dominance in advanced weaponry, ammunition, and technology significantly increased their military power.

In the 18th and 19th centuries, European powers turned many important regions of the Muslim world into colonies—such as the Indian subcontinent, Egypt, parts of the Ottoman Empire, and various parts of North Africa. In particular, British and French imperialism had a massive impact on the Muslim world, completely transforming its political, economic, and social structure. They implemented their own legal systems and education models in these regions, while also pushing for religious and cultural change.

During the colonial period, the European powers never aimed to bring about public welfare. Their goal was to exploit the resources of these lands. Through such exploitation over nearly 450 years (1500–1950), they turned themselves into the richest nations on Earth. The British exploited India, Africa, Australia, the Caribbean islands, and Malaysia. The French exploited West Africa and Indochina. The Spanish exploited Latin America and Mexico. The Portuguese exploited Brazil and parts of Africa. The Dutch exploited Indonesia, Suriname, and some islands in the Caribbean. We were under British rule.

India was never an uncivilized or primitive land like contemporary Australia or America once was. Rather, it was a center of one of the world's oldest civilizations. When the British East India Company arrived in 1600, the Indian subcontinent was under the rule of the Mughal Empire, which had a well-developed, strong, and integrated governance system.

The British did not achieve an easy and swift victory like Julius Caesar's famed "Veni, Vidi, Vici" (I came, I saw, I conquered). This is because India's civilization and governance were more advanced than theirs. Initially, the East India Company maintained commercial relations with Indian rulers, and conditions remained stable. However, after Emperor Aurangzeb's death in 1707, the Mughal Empire began to decline, and regional powers asserted independence. Taking advantage of this fragmentation, the British began to strengthen their military and commercial bases.

As they demonstrated military power, they encountered strong resistance from local rulers—particularly the Marathas (successors of Chhatrapati Shivaji), Rajput kings, Nawabs of Bengal, and rulers of Mysore, Sikkim, and the Ahom kingdom. Numerous bloody battles were fought. In 1757, through the Battle of Plassey, the British defeated Nawab Siraj-ud-Daulah and established dominance in Bengal. Over the next century, they expanded their rule through further wars and occupations.

The 1857 Sepoy Mutiny was the largest armed uprising against British rule. Even after suppressing it, the British faced continuous resistance until India's independence in 1947. Several uprisings occurred in this period, including the Mujahid Movement (1820–1840), Battle of Balakot (1831), Fakir-Sannyasi Movement (1770–1806), Faraizi Movement (1828), Santhal Rebellion (1855–1856), and various peasant revolts (1860–1900). The 1857 revolt itself, the Swadeshi Movement (1905), and many others were part of this ongoing resistance.

Bengalis played an important role in these movements—often in leadership positions. They engaged in ideological campaigns, espionage, arms raids, bombings, and assassinations of British officials. Thousands of young revolutionaries dedicated their lives to the cause. They endured imprisonment, exile, torture, gunfire, and even execution. To suppress them, the British used brutal methods: public hangings, corpses displayed on city trees, executions by cannon, and countless extrajudicial killings.

The 1919 Jallianwala Bagh massacre in Amritsar saw British troops suddenly fire on a peaceful gathering, killing at least 1,000 men, women, and children, and injuring thousands. After this, the British began shifting towards managing political unrest through institutional and political manipulation rather than brute force.

Following the 1857 revolt, the British recognized the growing unity between Hindus and Muslims as a serious threat. Thus, they adopted a “divide and rule” strategy. Emulating their own model of democratic political development, they began encouraging the formation of political parties in India. In 1885, under the initiative of British political official Allan Octavian Hume—who had played a key role in suppressing the 1857 revolt—the Indian National Congress was established as the first political party.

Through the Congress, Indians were allowed to express their political opinions and demands in a non-violent manner. However, due to discriminatory policies and the “divide and rule” approach, Muslims—once rulers of the region—fell at least fifty years behind their Hindu compatriots in education, socio-economic influence, and political participation. Though Congress initially claimed to represent all communities, it increasingly came under the dominance of upper-caste Hindus. Muslims began to see it as a threat to their interests.

To protect Muslim interests, leaders and elites formed the All India Muslim League in 1906, with support from Viceroy Lord Minto. Although British laws allowed limited Indian participation in legislative matters, ultimate decision-making power remained with the British. Thus, the political parties had limited real influence, and their engagement often served to legitimize British rule. These parties acted as sophisticated distractions for the emerging educated Indian middle class, effectively diverting them from the revolutionary struggle for independence.

This Western-educated class—Indian in skin but British in mind—entered a political maze created by the British. Both Congress and the Muslim League operated under British supervision and ultimately served to strengthen the colonial structure. The British allowed Indians to engage in rule-based politics, which shifted public focus away from the liberation struggle. Revolutionary leaders such as Bhagat Singh, Subhas Chandra Bose, Bipin Chandra Pal, Aurobindo Ghosh, and Bagha Jatin, though once committed to armed struggle, began to hope that political office might lead to eventual power transfer. As a result, many abandoned violent means.

This led to the survival of British rule in India for another fifty years. Meanwhile, mistrust and hatred between Hindus and Muslims deepened, resulting in communal riots and ultimately partition on the basis of the two-nation theory.

When the British left, they handed over power to the very parties they had carefully nurtured. In India, the Congress took control; in Pakistan, it was the Muslim League. In East Pakistan, the Muslim League fractured in 1949 to form the “Awami Muslim League,” which later dropped the word “Muslim” in 1955 and became the secular Awami League.

Influenced by Mao Zedong and Karl Marx, the Communist Party of Bangladesh was established in 1948 as the country’s first left-wing party, followed by the Bangladesh Socialist Party (BASAD) in 1951. Jamaat-e-Islami, founded in Lahore in 1941, also continued as a political party in the Muslim-majority East Pakistan.

The Awami League led the independence movement in 1971, resulting in the birth of Bangladesh. In 1978, the Bangladesh Nationalist Party (BNP) was formed under the leadership of President Ziaur Rahman, promoting nationalism. During the 1980s, under Zia’s leadership, multiparty democracy expanded, and religious parties became more active. The Jatiya Party was formed in 1986.

Although 48 parties are currently registered in Bangladesh, a de facto two-party system dominates. Power alternates primarily between the Awami League and the BNP.

Over the past century, political parties have evolved into powerful institutions around which people’s aspirations, plans, and political activities revolve. The right to political participation is recognized as both a **fundamental right** under Article 39 of the Constitution of Bangladesh and a **human right** under Article 21(1) of the Universal Declaration of Human Rights (1948).

However, political parties in Bangladesh have become highly controversial due to corruption, nepotism, misuse of power, excessive partisanship, political violence, suppression of

opposition, public suffering caused by blockades and strikes, electoral fraud, and moral degradation among leaders. They have largely failed to fulfill public expectations or provide genuine national leadership.

An analysis of the origins, leadership patterns, political activities and strategies, ideologies and principles, economic and social roles, election-centric politics, voter behavior, foreign relations, and domestic policies of political parties in Bangladesh reveals that most of them have followed either the model of the Indian National Congress or the Muslim League. Even many leftist parties have largely done the same. Since the academic definition of the state in political science does not mention political parties as an essential element, they are not considered fundamental to the structure of a state.

In reality, the political parties in present-day Bangladesh are almost entirely devoid of mass-based political or welfare-oriented activities. They have long been engrossed in party-centric politics marked by dynastic leadership, blind loyalty to party heads, nomination trading, and transactional bargaining for party positions. During elections, political parties are often involved in making false promises, spreading misinformation about opponents, carrying out physical attacks and even murders, election engineering, vote rigging, polling center takeovers, ballot box snatching, intimidating weaker voters, and hiring people to show large turnouts at rallies. To carry out these activities, many parties maintain cadre forces and support them in extortion and acts of violence. Internal disputes over power within parties frequently become sources of political unrest. These are no longer hidden matters; this is the reality of our politics today. Politics has become a profitable business. A leader who once lived in a tin-roofed house becomes a billionaire after five years in power. The people are trapped in a cycle of five-year voting, forced to choose the lesser evil.

If we are to consider introducing a modern and peaceful governance system, political parties must not be given free rein to act as they please. In the past, many political parties, driven by their own interests or specific issues, have harmed the country or society. Therefore, no one should be allowed to damage the nation under the pretext of exercising political rights. Among our political parties, some are pro-India, some anti-India, some secular, some leftist, and others religion-based. But in the Islamic system of governance, there is no scope for forming parties based on differing ideologies or running the state on the basis of various doctrines. The Messenger of Allah (peace be upon him) and his companions never formed political parties based on divergent ideologies. Rather, through the Charter of Medina, they unified eight clans of the Aus and Khazraj tribes, along with thirty-three sub-clans under them, as well as the three major Jewish tribes—Banu Qurayza, Banu Nadir, and Banu Qaynuqa—along with twenty smaller tribes under them, into one unified nation. In essence, the goal of Islam is to break down all walls of division—whether based on religion, race, ethnicity, language, economic class, doctrine, social status, or political ideology—and to unify people as one single nation.

Because Islam has been practiced for centuries merely as a "personal religion," its distinct political system has, to a large extent, been lost over time. The roadmap to power established by Western powers—namely multiparty democracy and elections—is fundamentally incompatible with the political model of Islam. Yet, in their quest for power, a group of Islamic scholars have tried to forcibly align Islam with the democratic model, and since the last century they have constructed a political interpretation of Islam accordingly.

They have invented the concept of "democratic Islamic parties." According to their explanation, the Messenger of Allah engaged in politics throughout his life. They interpret the Messenger's jihad or struggle as a form of democratic political activism. They claim that, in the present era, elections are the new form of jihad,

and that a ballot cast for an Islamic party is a ticket to Paradise. According to them, Islam is actually the most "democratic" religion. They even reinterpret Islamic history to fit this narrative: for example, during the caliphate of Umar (RA), there was a consultative council (shura), and although the ruler made the final decisions, he considered public opinion-therefore, they argue, Umar was democratic. They also argue that after the death of the Messenger (peace be upon him), Abu Bakr (RA) was selected as caliph based on public nomination, thus suggesting an early form of democracy.

But the reality is quite different. The key indicators or benchmarks of democracy include: free and fair elections, rule of law, civil rights and liberties, balance of power, government accountability, corruption-free administration, protection of minority rights, freedom of expression, public participation in governance, gender equality, a strong constitutional framework, an independent judiciary, and equitable economic distribution. In practice, this resembles the old saying: "The cow is in the book but not in the barn."

In our proposed reform, we envision a system that ensures all of these democratic benchmarks, but without permitting the formation of political parties that, based on conflicting ideologies, destroy national unity and incite disorder. No political programs that cause public suffering will be allowed either. Everyone will have the right to constructive criticism, but must remain loyal to the core ideals of the state. Movements that divide the nation under the pretense of issue-based activism will not be permitted. If such actions are allowed in the name of democratic rights, then the cow will forever remain only in the book.

The Islamic system of governance, based on divine principles and methods, has the capability to fulfill all these democratic indicators. History bears testimony to this. In fact, no other system has ever truly achieved these standards. That is why, in

pursuit of peace, humanity has repeatedly changed political systems—from monarchy to capitalist democracy, then to communism, to fascism, and back to democracy again, only to return once more to authoritarianism. This has been the cycle of our political life—without any real change. People have merely jumped from a boiling pot into a burning stove.

The internal weaknesses of our practiced democracy—corruption, authoritarian tendencies, and abuse of power—have seriously hindered our progress. In such a context, we present to humanity the authentic political system of Islam and propose it as a viable alternative.

- 1. Ban on Political Factionalism:** A key feature of the current political system is multi-party politics. These political parties—formed based on ideologies such as democracy, socialism, nationalism, secularism, left-wing, right-wing, centrist beliefs, or movements demanding various rights—remain in constant conflict with one another, which often turns violent. This has been the political reality of our country for the past half-century. It has fragmented our nation—from the capital to local neighborhoods, from the parliament to educational institutions. Despite countless dialogues, talk shows, advice, and the enactment of laws, no harmony or unity could be established among these political parties. The reason is simple: this politics is driven by self-interest, not for the welfare of the nation. Recognizing this truth, we propose that, in order to establish national unity, all forms of political factionalism must be temporarily halted—this politics must be stopped. No organization may be formed based on political or religious ideologies that disrupt unity. Multi-party politics is fundamentally contradictory to Islam’s spirit of unity. The goal of Islam is to break down all barriers of division—be it religion, race, ethnicity, language, economic status, ideology, social standing, or

political belief—and unite people as one single community. Allah desires that the believers form a solid wall of unity like molten lead (Surah As-Saff 61:4), and hold firmly to the rope of Allah (Tawheed) together (Surah Al-Imran 3:103). Therefore, in our proposed system, there will be no space for political or issue-based factions that disrupt the unity and cohesion of the nation.

2. **Fulfilling Social Responsibilities:** Organizations focused on social and cultural development will be allowed, as long as they respect and remain loyal to the core principle of the state—unity based on Tawheed—and work for national development by raising public concerns. However, any group that spreads false information, rumors, or divisive agendas to fragment the nation will not be permitted to operate in that manner.
3. **Programs Causing Public Suffering:** No programs that disrupt national unity and social cohesion or cause public suffering will be allowed under the pretext of political rights or issue-based activism. Activities such as strikes (hartals), blockades, shutdowns, or demonstrations that block roads will be strictly prohibited.

Judiciary

We must inevitably discard the exploitative and discriminatory judicial system that blindly imitates the colonial era. It must be remembered that this is a man-made judicial system, so it contains flaws and errors, and speaking about correcting those does not amount to contempt of court. In the new system we are proposing, Allah's command will be final, so all the judiciary and legal codes developed during British colonial rule will come under reform, and those that do not align with the standards set by Allah will be discarded. One thing must be remembered: if the judicial system being imposed on a population is not harmonious with the religious beliefs, hopes and aspirations, thought and consciousness, history and traditions of that population, then that judiciary is bound to collapse.

Example: Ninety percent of the people of this country know what the punishment for theft is in Allah's law. They read the Qur'an, they read this verse, they know this provision (Surah Al-Ma'idah 5:38). They also know that obeying Allah's command is obligatory for them. They also know that believing in part of Allah's Book and denying part of it is called shirk or associating partners, which in Islam is an unforgivable crime (Surah Al-Baqarah 2:85, Surah An-Nisa 4:48). But when they go to court and see that judgments are being passed according to laws made by the British, a mental conflict arises within them. On one side is the fear of Allah, on the other is the fear of the government. When caught in such a dilemma, they can no longer follow that command spontaneously. There is no heartfelt reverence for such laws or even for the state itself—only fear remains. Therefore, the spontaneous participation of the people upon whom the law is being enforced is essential for their acceptance of that law. In this context, the interest-based economy may also be cited as an example, which has been discussed later.

Secondly, the lengthy judicial processes, corruption and bias, politicization of judges, political influence in the appointment of

judges and in judicial processes, case backlogs numbering in the millions, harassment and proliferation of false cases, the unlimited cost of conducting lawsuits—these problems have become major obstacles to attaining justice. In Islam, the judiciary will be completely independent, and the standard for judicial processes will be the law given by Allah. The judiciary will implement the orders Allah has commanded. In implementation, all people—rich or poor, regardless of religion, race, or tribe—will receive justice. At no stage of the judicial process will the litigant have to bear any financial burden. Receiving justice is the people's right, and delivering justice is the state's responsibility. Therefore, expenses such as paying lawyers and large sums spent at various stages will not be needed. In the Islamic ruling era, there was no separate profession known as “lawyer.” However, anyone could speak in court on behalf of themselves or someone else during judicial proceedings. These types of representatives or advisors would participate in judicial processes with the judge’s permission. The rule is that the plaintiff himself would present the complaint before the judge. If he simply states what happened, then what is the need for a lawyer? There will be government lawyers available for legal advice. Only if a person is fined as a punishment, then he will have to pay that amount, and the plaintiff will receive it.

To keep the judiciary corruption-free, Allah commands: “Do not consume one another’s wealth unjustly or offer it to the authorities so that you may sinfully consume a portion of other people’s wealth, while you know [it is unlawful].” (Surah Al-Baqarah 2:188). Currently, various proposals are being made for ensuring the independence and reform of the judiciary, such as forming a commission and establishing a separate secretariat (See: Prothom Alo – 27 October 2024: Chief Justice’s initiative – proposal sent to the Ministry of Law to form a separate secretariat for the judiciary). We strongly state that unless there is a foundational change in the judiciary, such structural changes will bring no benefit.

In our proposed judiciary, the entire country will be divided into as many administrative units as possible and decentralized. For example, every union will be a unit. Each unit will have a Jumu'ah mosque and a court. These mosques will not be narrow buildings like the present but will be large mosque complexes. Qazis will conduct judicial activities in the courts throughout the week. Punishments for serious crimes will be executed on Fridays. In this way, most cases will be resolved at the local level through arbitration, a tradition that has been long-standing in the Indian subcontinent. Resolving cases locally offers several advantages. For instance, everyone here knows each other. So, almost everyone present can get an idea of the truth of the allegation just by hearing it. This leaves almost no room for false cases. But currently, the judge or anyone involved in the judicial process does not know the plaintiff, defendant, or witnesses. The whole process relies on paperwork and verbal testimony. This allows for lying. In the local arbitration system, cases can be resolved quickly, and the chances of delivering justice are much higher. If cases are resolved in their respective areas, then there will be no need for millions of cases to go to the central level. Only cases of national importance and serious offenses will go there.

Regarding judgment, Allah has laid down a principle for the judges: "Those who do not judge by what Allah has revealed—they are disbelievers, wrongdoers, and rebellious." (Surah Al-Ma'idah 5:44, 45, 47). This principle is not only for judges; it is also Allah's decision for the rulers because the term used here is "hukm," which means command, governance, etc. Then Allah says, "When you judge between people, judge with justice. This is what Allah advises you. Surely Allah is All-Hearing, All-Seeing." (Surah An-Nisa 4:58). Islam even commands to judge justly against enemy communities without bias. Allah says, "Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." (Surah Al-Ma'idah 5:8).

From history, we know that when the Messenger of Allah (peace be upon him) established the true religion, year after year, no crime-related cases would even come to court—let alone case backlogs. During the caliphate of Abu Bakr (ra), Umar (ra) conducted judicial duties in Madinah. People received such fair justice during his time that very few cases ever came to him. Later, Abu Bakr (ra) told him, “No one comes to you with any problem.” (Muwatta – Ibn Malik, Tabaqat – Ibn Sa’d).

Today, such an idea has been spread about Islamic Shariah that people believe if Islam is established, no one’s hand will remain intact—that even for stealing a chicken, one’s hand would be cut off. In reality, this is propaganda because if that were true, in Arab society back then, every house would have had a handless person. But history tells a different story. According to historians, in the first three and a half centuries after the establishment of Islam, only six people had their hands cut off for theft (source: A Comprehensive Encyclopedia of Islamic Criminal Law).

From this, it becomes clear that it is not true that a thief’s hand is cut off as soon as he steals. In the Islamic judicial system, when someone is accused of theft, the judge will first investigate why the person stole. He will try to understand his psychology—did he steal out of poverty or hunger, was it due to habit (compulsive stealing), or was it out of greed, or did he have a mental disorder where he has a compulsion to steal despite having wealth (kleptomania)? The judge will also examine how much the victim suffered, whether the stolen item was valuable and kept securely.

If the person stole out of desperation or poverty, not only will his hand not be cut off, but arrangements will be made to remove his hardship. Moreover, the responsibility for him having to steal due to poverty will fall on the local representatives and other responsible individuals of that area. They will compensate the victim. Just because there is a law in the Qur’an does not mean

it will be applied uniformly in all situations. The judge will deliver judgment by considering the degree of the offense, circumstances, and socio-economic condition. During the reign of Hazrat Umar (ra), once there was a famine in the country. Until the famine was over, the punishment of cutting off the hand was suspended (Muwatta – Imam Malik, Bayhaqi).

Therefore, if Allah’s laws are implemented in society, the ordinary poor and distressed people have nothing to fear. Those who should be afraid are the ones who use power and influence to steal, take bribes, and loot public wealth, embezzling thousands of crores of taxpayers’ money. They are the ones who scare the public away from Islamic rule by showing the fear of hand-cutting. If those corrupt people who have looted the country into bankruptcy knew that their hands would be cut off for acquiring illegal wealth, they would not have dared go down that path. The people would then have enjoyed their rightful resources. So, the implementation of Allah’s laws may be a cause of fear for a handful of criminals, but for the masses, it brings welfare and security. History testifies that when Islamic rules and values were established in society, it purified human character to such an extent that many would come forward after committing a crime and voluntarily request punishment, even if it was death. No one filed a case against them, no witness testified, yet they came themselves to seek retribution.

In 2025, violence against women and rape were daily news in Bangladesh. There were numerous incidents of child rape, sodomy, gang rape every day. Pregnant women, female bus passengers, housewives, pedestrian beggars, even elderly women over 80 were not spared. Many women and children died as a result of rape. According to the police headquarters report, from January to July 2024, there were 10,704 cases of violence against women and rape. From August to December, there were 6,867 cases. In January 2025 alone, 1,440 cases were filed. On average, 12 cases were filed every day. (Source: Prothom Alo, March 10, 2025).

Anti-rape movements across the country have grown increasingly intense. Protests, rallies, demonstrations, blockades, and demands for the death penalty for rapists never stopped for even a day. Strict laws, speedy trial tribunals, army, police, RAB, intelligence agencies, auxiliary forces—all were active, but nothing worked; violence against women, eve-teasing, and rape continued to rise.

Who isn't among the rapists? From sweepers, porters, and transport workers to mosque imams, school-college-madrassa teachers, even close relatives—all are involved in this heinous crime. In many places, the people, in outrage, have taken the law into their own hands, beating rapists to death, snatching them from court premises and publicly assaulting them. Even lawyers defending rapists have been attacked. The situation is so dire that the state's system is considered an utter failure. It is clear that man-made laws and administrative systems cannot solve this. Allah knows this because He is the Creator of mankind, and He is also the Creator of their minds and intellect. Only the Creator knows best how humans can live in a society free of injustice and oppression.

Allah has provided such effective and exemplary punishments for heinous crimes like rape and adultery that they created a stark contrast between the pre-Islamic era of ignorance and the post-Islamic era. Rape was entirely eradicated. If any case of adultery happened on rare occasions, it would be seen that the criminal came to the court voluntarily to seek their own punishment. For example, a man came to the Messenger of Allah (saw) and confessed that he had committed adultery. He repeatedly proclaimed his sin aloud. The Messenger (saw) turned his face away several times. But as the man continued to confess, the Messenger (saw) asked him, "Are you insane?" He replied, "No." The Messenger (saw) then asked, "Are you married?" The man replied, "Yes." Then the Messenger (saw) ordered his punishment according to Islamic law. (Hadith – Muslim 4435, Bukhari 6823). In this case, no police was needed to bring in the

offender, no lawyers to cross-examine or witness testimonies were required. The sense of guilt and repentance led people to come forward and even demand the death penalty for themselves. Such psychological, spiritual, and outward transformation is unprecedented in human history.

Allah Himself has laid the foundation for this self-purification and justice. He says: “The woman and the man guilty of fornication—lash each one of them with a hundred lashes. Do not let compassion for them keep you from carrying out Allah’s law, if you truly believe in Allah and the Last Day. And let a group of the believers witness their punishment.” (Surah An-Nur 24:2)

Why do we hesitate so much to enforce this very humane and rational punishment? Moreover, Allah says, “Prescribed for you is legal retribution (qisas)...” (Surah Al-Baqarah 2:178). Qisas means equal and just retribution. Explaining this, Allah says, “We ordained for them in it: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds a legal retribution. But if anyone remits the retaliation, it is an expiation for him. And those who do not judge by what Allah has revealed—they are wrongdoers.” (Surah Al-Ma’idah 5:45). He also says, “And there is life for you in legal retribution, O people of understanding, so that you may become righteous.” (Surah Al-Baqarah 2:179)

We believe that only the complete implementation of the Tawheed-based system given by Allah can eradicate rape and violence against women from society. Until the system given by Allah is enforced, the situation will continue to deteriorate, every individual will become unsafe, and the nation cannot be saved from total destruction by any means.

Currently, there is a backlog of millions of cases in the higher courts. The reason is that everything—from petty theft cases to serious criminal offenses—is ending up in the higher courts.

This is happening because there is no effective system for resolving social disputes. But until recently, the 'Panchayat system' was practiced in this country to resolve local disputes. Village elders, wise and influential persons conducted arbitration through Panchayats, and religious moral values prevailed there. The people of Bangladesh had social loyalty to Panchayat judgments. The purpose of those judgments was mainly to settle disputes between plaintiffs and defendants through reconciliation. As a result, social bonds became stronger. Later, in 1919, the British, in a planned effort to abolish the local arbitration system, introduced the Union Council system as part of local government. The Pakistan government reformed it in 1959, and after independence, the Bangladesh government continued the same system with some reforms in 1972. Currently, these union chairmen and members are becoming political tools. Instead of solving local problems, extortion, political conflict, thuggery, and killings are taking place centered around the leadership and election of Union Parishads.

Therefore, this local government system must be linked with the activities of the local Jame Mosque. The leader (Ameer) of that mosque must be a person acceptable to the local people and also appointed by the central government. His salary and allowances will be fully borne by the government.

We are not saying, nor would it be logical to say, that a system is to be rejected simply because it was introduced by European British Christians. What we are saying is that every system must be connected to the commands of Allah. Any system not grounded in the fundamental principles of the Deen inevitably becomes entirely unbalanced, materialistic, soulless, and worldly. This world and the Hereafter are not separate. The core of Europe's secular state structure is that religion or the Creator shall have no role in state affairs. Religious practices shall remain confined to individual life. They built our country's administrative system following that same structure. After

running society under that framework for over a century, the flaws that have emerged now compel us to turn again toward reform. The fundamental principle of this reform is that in all matters, the commands of Allah must take precedence.

Currently, in Muslim-majority states, demands are sometimes raised to implement Shariah law in cases of adultery, violence against women, murder, etc. The aim of such demands is to highlight the severity of the law. At present, Shariah law is partially or fully implemented in countries like Afghanistan, Saudi Arabia, Iran, and certain regions of the Middle East and Africa. In these places, what is effectively implemented as Shariah law are the opinions (ijtihad) of various school imams. Worldwide, Shariah law suffers from a deeply negative image. To many people, even the term "Shariah" is terrifying. The punishments prescribed by Shariah are often portrayed as inhumane, brutal, or medieval. In reality, even within Muslim society, many people do not have a clear understanding of Shariah and Deen.

The word "Shariah" is originally derived from the Hebrew word *sharáh*, which means ‘path’ or ‘way of following’. According to many researchers, the term evolved from an ancient Arabic word meaning ‘designated path’. Some specialists believe that the root meaning of “Shariah” was “the path to a water source.” In the harsh environment of the desert, water was the most vital resource. The canal through which water flowed from its source to a designated place for animals to drink was called *Shariah*. Therefore, the divine code for guiding life from the Creator has been compared to a watercourse. In the southeastern districts of Bangladesh—Chattogram, Feni, Noakhali, etc.—such narrow water channels are called *jhora*, *chhora*, *chhori*, *jora*, etc., which may be considered linguistic derivatives of the Semitic word *shar’ah*. This is also supported by practical Bengali dictionaries. In them, *chhora* is defined as a stream or waterfall originating from within a mountain; a small mountain river (e.g., Magurchhora). *Chhori* is a smaller version of *chhora*, a tiny

mountain stream (e.g., Khagrachhari). The word *chhori* is derived from the Sanskrit word *sarit* (water). And there can certainly be linguistic exchanges between Sanskrit and Semitic languages.

In the Qur'an, the words *Shariah* and its synonym *shir'ah* appear only once each, where they are used to mean 'right path' or 'the divine code for guiding life'. In Islamic terminology, *Shariah* means the principles, commands, and laws given by Allah to govern the lives of Muslims. At least four verses in the Qur'an (Surah Baqarah 2:130, Surah Ma'idah 5:48, Surah Shura 42:13, Surah Jathiyah 45:18) include this word or its variations. In Surah Shura, verse 13, Allah says He has ordained for you in religion what He commanded to Nuh, what We have revealed to you (Muhammad), and what We commanded to Ibrahim, Musa, and Isa: that you establish the Deen and do not be divided in it.

Here, Allah clearly says: *shar'a lakum* — meaning, We have given you *Shariah*. Then He says: *establish the Deen*. So it becomes clear that these are two distinct concepts — one is *Shariah*, the other is *Deen*. In this verse and in many others, Allah commands the establishment of *Deen*, not just *Shariah*. However, today, the implementation of *Shariah* law is often equated with the establishment of *Deen*. The question then arises: What is the relationship and the difference between the two?

This will become clear if we examine the verses regarding *Deen*. Allah says, "Indeed, the only *Deen* acceptable to Allah is Islam" (Surah Imran 3:19). He has entrusted His Messenger with the responsibility of guidance and of establishing the true *Deen* above all other *Deens* (Surah Fath 48:28, Surah Saff 61:9, Surah Tawbah 9:33). Here Allah uses the word *Deen*. The Bengali equivalent of *Deen* is "lifestyle" or "way of life" (*jhunghshobsh rob sharobho*). The term *Deen* appears in many other verses too, but these few are enough to grasp its implications.

Islam is a comprehensive lifestyle that begins with the declaration of the sovereignty of Allah — what we call *Tawheed* — the belief that none other than Allah is the source of legislation or authority (*Ilah*). This is the foundation of the Deen given by Allah. This is *Hidayah*, the correct guidance — the path humanity is to follow. All the laws, judicial systems, economic structures, family systems, defense mechanisms, social orders, trade systems, and other rules and procedures given by Allah are part of the Deen, founded on this Tawheed.

This Deen has two aspects: one is worldly, the other is spiritual — i.e., Shari’ah and Ma’rifah. Every part of the Deen contains these two aspects — worldly and spiritual. Put differently, one is the goal of Deen, and the other is the process of achieving that goal. The goal of the Deen is to eliminate all injustice and oppression from human life and to establish justice, security, prosperity — in other words, peace. The path to establishing this is *Jihad* and *Qitaal*, i.e., struggle and armed struggle. This struggle is part of the Deen. Similarly, the management of man’s spiritual crisis, consciousness, inspiration, inner peace — all these are part of the Deen. Governance of a state, management of warfare — these too are part of the Deen. The scope of Deen is vast. From individual to state, from the soul to the global sphere — Deen comes with solutions for all spheres of crisis. And Shariah is the codified law within the Deen that is immutable.

An example may clarify this: If Deen is a kingdom, then the maps of its roads and the traffic rules for those roads are the Shariah. When a person enters this kingdom, they must constantly remember that the owner of this kingdom is One who sees everything, hears everything. Constant remembrance of this is *Dhikr*. This is the spiritual dimension or Ma’rifah of the Deen. One who constantly remembers this will never go astray or become misguided.

In Surah Shura, verse 13, Allah says exactly this: “We have prescribed for you a law (Shar‘a lakum)...” Mentioning several earlier respected messengers, He says to the final Prophet (peace be upon him): “So establish the Deen and do not be divided in it.” That is, unite and first establish Allah’s kingdom (Allah’s Deen). Then, the rules for how people will live in that kingdom are the Shariah. For example, if a rule is given: “No one may go out after dusk,” or “Everyone must walk on the footpath,” or “Drive on the right-hand side,” — these are Shariah. Wherever Allah’s Deen or divine way of life is established, His rules and regulations must be followed.

Now, as we said at the beginning, there are often demands raised in our country to implement parts of Allah’s Shariah law. But just as demanding to implement traffic laws before the establishment of a state is absurd, similarly, demanding Shariah law without first establishing the Tawheed-based Deen of Allah is equally absurd. That is why Allah has clearly said: “We sent the Messenger with guidance and the true Deen so that it may be established.” The same command was given to other prophets. Once the Deen is established, then you are to judge according to the Shariah I have given — do not follow whims (Hawaa), do not follow your desires. In Surah Jathiyah 45:23, He says: “For those who follow their desires, Allah has prepared a severe punishment.”

So first comes the establishment of Allah’s Deen, then the following of Shariah. Deen is a grand concept. It begins with the formation of a united nation (Ummah) based on Tawheed (Surah Imran 3:103). Every member of that nation will be united under the leadership of a leader (Imam), obeying his orders to the letter (Surah Nisa 4:59). These are extremely vital parts of the Deen. Without these, the establishment of Shariah is meaningless. Once such a nation is formed, legal courts will be established to resolve its internal issues. Judges in those courts will be appointed by the head of state. When such a judge issues punishment to a citizen, it will be according to the standards

given by Allah — and that is Shariah. As long as the state system follows Western traditions, there is no meaning in implementing Shariah. And even if implemented, the goal of Islam — that is, comprehensive peace — will not be achieved.

We are attempting to present, in the form of a table, what kinds of changes will occur if our proposed judicial system is implemented.

A Comparative Analysis between the Existing Judicial System and the Judicial System of Islam

Outcome of the Current Judicial System	Outcome of Our Proposed Judicial System
<p>1. Delay in Justice. Currently, there are 4.3 million pending cases in Bangladesh. This number increases every year.</p>	<p>If conflict resolution is arranged from the arbitration process in the mosque to the higher courts according to Allah’s law, then not a single case will remain pending anywhere.</p> <p>Reason: Due to spiritual education, crime will be greatly reduced. Moreover, the mosque is such an institution that remains open from Fajr to Isha—that is, all day long. Therefore, complaints can be lodged at any time. The Imam of the mosque will conduct the arbitration process of the lower court, so the judicial process can begin immediately after the complaint</p>

	<p>is made. Besides, since the plaintiff, defendant, and witnesses are all members of the same society, it will be possible to settle the dispute quickly. As a result, there will be no possibility of case backlog.</p>
<p>2. Huge expenses are incurred.</p>	<p>Neither the plaintiff nor the defendant will have to spend any money.</p> <p>Reason: In most cases, neither party will need to hire a lawyer. Each will present their own statement. Because the plaintiff, defendant, and witnesses involved in the incident are aware of the main event, they will speak about what actually happened. Since there is no need to fabricate falsehoods, there will be no need for lawyers unless absolutely necessary. If legal assistance is required, it will be provided by the state. Moreover, the state will handle all costs related to the case, including drafting the case and other associated expenses.</p>
<p>3. In many cases, after spending long years in custody, the</p>	<p>Before the case is settled, no one will have to endure any form of</p>

<p>accused is proven innocent in the verdict. Yet, by then, several years of his life are lost without guilt, a huge amount of money is spent, and his honor is damaged.</p>	<p>punishment or imprisonment for the alleged offense. Reason: This will be ensured through legal reform.</p>
<p>4. The punishment for most crimes is imprisonment. As a result, the state incurs additional expenses (for food and other costs), and since the person remains away from livelihood for years, it hinders the economic growth of the state, while his family falls into severe financial hardship.</p>	<p>According to Islamic law, instead of imprisonment, immediate punishments such as lashes, <i>qisas</i> (hand for hand, eye for eye, etc.), and fines will be implemented. As a result, instead of enduring prolonged punishment, the individual will return to normal life after a temporary penalty. Only in some serious offenses like treason will the person be kept in prison and efforts made to reform him through counseling. Reason: It is not Allah's will that anyone's life comes to a halt due to a committed crime. He desires swift resolution.</p>

<p>5. Numerous unjust cases continue for years, such as false cases, fabricated cases, political cases, cases related to so-called militant dramas. Everyone—judges, plaintiffs, defendants, witnesses—knows the case is false, yet it remains pending and innocent people suffer harassment.</p>	<p>There will be no existence of such harassing cases. Reason: Firstly, due to spiritual education, no one will file such cases. Secondly, such cases will not be accepted. If it is proven that someone has filed or attempted to file a case with the intention of harassing another, strict action will be taken against them. Moreover, the Islamic state will be completely corruption-free, and if the state is free from corruption, then no one will dare to commit such injustices.</p>
<p>6. In the current system, even after the criminal serves his sentence, he is not reformed; rather, in most cases, he becomes a bigger criminal by coming into contact with more serious offenders. He also gets involved in various crimes even inside prison. Moreover, he is not satisfied with the court's verdict either.</p>	<p>In our proposed judicial system, the offender will first be reminded that if he endures punishment in the court of this world, he will be forgiven in the court of Allah on the Day of Judgment. Moreover, since the trial process will be according to Allah's law, the believers will have full trust and satisfaction in the overall justice process. It will be seen that, in most cases, the criminal will confess his guilt and desire to accept the</p>

	<p>punishment and will pledge to Allah not to commit the same crime again, reforming himself. He will also be satisfied with the verdict.</p> <p>Reason: This is what history shows.</p>
<p>7. In the current system, extreme enmity arises between the plaintiff and the defendant—even among their families and clans—centered around the case, which often never gets resolved. The verdict centers on the concept of victory and defeat. No one wants to lose, so appeals are repeatedly made in higher courts. This way, case backlogs only keep increasing.</p>	<p>The goal of our judicial system will be the reformation of the offender and the creation of unity between both parties. Here, the primary objective is not victory or defeat, but rather establishing peace and unity through reconciliation. In this process, mercy and forgiveness will be emphasized.</p> <p>Reason: One of the most important aspects of Islam is unity. If unity is lost, nothing else remains.</p>

Summary of Our Proposed Judicial System

1. **Foundation of the Judicial System is Allah’s Command:** In our proposed system, the final authority in all judicial matters will be the commands of Allah. Existing legal structures and procedures that contradict divine laws will be reformed or abolished altogether.
2. **Rejection of Colonial Judicial Structures:** We aim to discard the costly, slow, and overly complex colonial judicial system. In its place, we will establish a simple, swift, efficient, and people-friendly judicial process—one that aligns with the lives, beliefs, cultures, and real needs of the people.
3. **Equal Justice for All:** Every citizen—rich or poor, powerful or weak, male or female, leader or commoner, of any race or religion—will be guaranteed equal access to justice without discrimination.
4. **Free Access to Justice:** No citizen will have to bear any expense to seek justice. Justice is a fundamental right, and the state is obligated to provide it free of cost.
5. **Reduced Dependence on Lawyers:** People will not be compelled to fully rely on lawyers to approach the court. Government legal officers will provide legal advice and assistance, and individuals will have the right to present their cases directly to the judge. If necessary, one may still choose to hire a lawyer.
6. **Local Dispute Resolution & Arbitration:** Village-level arbitration or *Panchayat* systems will be reinstated. Disputes will be resolved with the presence of the local *Amir*, elders, and guardians. Since the involved parties and arbitrators all belong to the same community, resolution will be faster and more informed—without relying solely on documents or statements. Resolving disputes locally will reduce pressure on the courts, preventing a backlog of millions of cases.
7. **Decentralized Judicial System:** If a dispute cannot be resolved at the local *Panchayat* level, it may be taken to

Education System

If a state falls behind in various aspects, its key sectors become plagued with corruption, injustice and oppression spread widely throughout society, divisions and conflicts increase among citizens instead of national unity, and the majority of people become accustomed to deceit and trickery—then undoubtedly the blame falls upon the educated class of that state. This makes it clear that there must be some fault within the education system.

At present, this reality is acknowledged in almost every sector. The flaws in our education system are not only in general education but equally applicable to madrasa education. Those who disagree with this statement, we will not argue with them, but only request that they observe the results of our general education system. Every year, this system produces millions of educated unemployed. Among those who enter employment, most become corrupt. Educated individuals are committing horrific injustices at the orders of their superiors without hesitation. When questioned, they shamelessly reply—“What can I do, I have a job.” Educated people are issuing fake certificates. As a result, countless fake doctors, fake barristers, fake professors are being caught. Even MPhil and PhD theses are being plagiarized by educated individuals. For a mere promotion, they are getting involved in disgusting dirty politics. This is why scholars at the highest educational institutions are being insulted and humiliated. This educated class, in their business endeavors, is getting involved in tax and VAT evasion, bank loan defaults, fraud, stock market manipulation, money laundering, and even murder. Highly educated bankers have looted entire banks. Doctorate-holding high-level bureaucrats have been caught committing severe corruption. Many highly educated and multi-degree-holding political leaders, once given the opportunity, have laundered thousands of crores abroad,

bankrupting the entire nation. The question arises—are the educated truly patriotic, humanitarian, or pioneers of innovation? If not, then why not? The answer is simple—the flaw lies in the education system. On the other hand, although madrasas are claimed to be the center of moral education, in reality, the students graduating from there are unable to make any significant contribution to the development of the state or society. On the contrary, in many cases, they are accused of using religion for religious business, corrupt politics, and inciting religious frenzy. In the name of "Tawheedi Janata", they are getting involved in and even leading violent mobs, arson, and looting. At the same time, many of them are falling into moral degradation, involving themselves in corruption, fraud, bribery, drug trafficking, and even heinous crimes like rape and sodomy of women and children. Recently, some madrasa-educated individuals are even becoming atheists and anti-Islam. What is the root cause of this? It can undoubtedly be said that the fault lies in the education system.

In fact, the nature of a state's education system depends on the goals and objectives of the state. Napoleon Bonaparte made military education mandatory for the French, where one of the goals of secondary education was to instill loyalty to the state among citizens—because he wanted to lead his nation toward world conquest. Now the question is—what is the goal of our state, or has any clear goal of the state been defined at all? If not, then that must be determined first. The appropriate education system should be formulated based on the kind of citizens required to achieve that goal.

It is a historical fact that the foundation of our current education system was laid during British rule and had a well-planned political objective behind it. The main goal of the British rulers was to create a clerical class that would support their administrative system. At the same time, through distorted religious education, their objective in establishing madrasas was to permanently enslave Muslims. Even

after so many years of independence, we are still carrying the same conspiratorial colonial education system with its foundations intact. The negative consequences of this are clearly visible in today's educated society—their dishonesty, moral degradation, lack of patriotism, selfishness, criminal tendency, as well as the lack of creativity and human values which we mentioned at the beginning. To overcome this situation, a complete overhaul of the education system is necessary. Because the root cause of current problems lies at the foundation of the education system. This cannot be solved through partial reforms; rather, the very foundation, objective, and structure of education must be re-established.

When the British militarily subdued the Indian subcontinent, they implemented two conspiratorial education systems in parallel to permanently enslave its people—one was madrasa education, and the other was general education. In 1781, Lord Warren Hastings established the Alia Madrasa in Kolkata. The syllabus and curriculum of the madrasa were designed by Christian scholars (Orientalists). For 146 consecutive years, 27 Christian Orientalists served as principals of this madrasa and taught 'Islam' to Muslims. It doesn't take much intelligence to understand that what they taught was not the true Islam of Allah and His Messenger. What kind of 'Islam' it was is discussed in a separate book of ours titled *"The Conspiratorial Education System of the Colonial Era."*

The biggest distortion was that no vocational education was provided in that madrasa to earn a livelihood. A family cannot be sustained solely with religious rulings (masail-masael). As a result, those educated in the madrasa were forced to use religion as their means of livelihood. That system continues to this day. Those who graduate from madrasas still have no effective employment opportunities. Although secular governments have made various promises to them for political gain from time to time, no significant means of livelihood

has been created for them outside mosques, madrasas, and religious institutions.

Currently, there are four main types of madrasas in our country—Qawmi, Alia, Furqania/Nurani, and Hafezia. In addition, various sects, madhhabs, or tariqas have their own madrasas, such as Salafi madrasas, Ahl-e-Hadith madrasas, Sarshina madrasas, etc. These madrasas differ in their practices, beliefs (‘aqidah), ideologies, and teaching methods.

Similarly, the general education system is also divided like madrasas. For example—English medium, Bengali medium, private universities, and public universities. The syllabus and curriculum of English medium institutions are modeled after European schools. The roots of this general education system also lie in the colonial era. At that time, they established this general education system to teach local people English, along with history, geography, mathematics, etc., to serve as clerks and interpreters for high-ranking British officers in administrative offices.

The greatest catastrophe they caused here was the complete exclusion of religion from the syllabus of this education system. Not only that, but they also implanted skepticism, disdain, inferiority, and hostility toward Islam among students. At the same time, they instilled the belief that everything from the West is superior and ideal. They taught history in a way that portrayed Westerners as the sole discoverers of all knowledge and science.

When the British left the Indian subcontinent, they handed over the nation’s political, economic, and military power to this educated class—a class who, though Indian by skin color, were completely English in their minds, brains, and thoughts. The result is—our religious sphere is being led by those educated in the ‘Islam’ created by the British, and our national life is led by worshippers of various Western materialistic ideologies and systems. In this way, we are still

directly enslaved to colonial masters.

Because of this excessively fragmented education system, our educated society cannot find any clear purpose in life. They are psychologically fragmented and internally in conflict. University students believe that madrasa-educated people are extremists and narrow-minded, while madrasa-educated individuals believe that universities are centers of un-Islamic activities.

Meanwhile, madrasas are not teaching the true essence of deen (religion), rather they are teaching conflicting minor issues. And in general education, there is no teaching of Allah, the Messenger, the Hereafter, morality, taqwa, or religion at all. Instead, it imparts a completely materialistic Western worldview. As a result, a group of purely worldly materialists is emerging. Except for a few exceptions, this educated population is involved in usury, bribery, corruption, money laundering, corrupt politics, etc.—as already mentioned.

On the other hand, those coming from madrasas are deprived of modern knowledge, science, technology, economics, geography, research, technical education, statecraft, etc. To earn a livelihood, they are compelled to use religion as their means of income.

Our proposal is to restructure this fragmented education system and introduce a unified education system. This new education system will be balanced between this world and the Hereafter. Alongside the knowledge of religion and moral values, there will be integration with science and technology.

The primary goal of the education system will be—on one hand, to build the character of citizens and on the other, to develop their intellect and wisdom, making them skilled in various fields. Firstly, through this education system, an educated person will become a *mu'min* (true believer), a patriot, and a humanitarian. He will be honest, trustworthy, truthful, just, disciplined, have deep faith in the Creator, and be obedient to the Creator's commands. He will be law-

abiding, loyal to the state and its head.

Among educated citizens, a sense of unity and brotherhood will be cultivated. On one hand, they will be brave, on the other, compassionate. Even if it costs their life or they have to starve, they will not take bribes; even under death threats, they will not launder money or do anything harmful to the country or people. At the very least, educated people will not fall for rumors or mobs; they will not attack people's homes to burn and destroy.

On the other hand, this education system will be vocational. During their education, students will gain experience in various practical fields, so that after completing their education there will be no possibility of remaining unemployed. And after completing their education, they should be able to become entrepreneurs and create employment—such components will be included in the education system.

At the higher education level, there will be extensive opportunities for research so that scientists, technologists, writers, and creative individuals can emerge from our own educational institutions. In this way, within our proposed state system, we are proposing a moral and vocational education system aligned with the beliefs, culture, and needs of the people of this country. Our Brief Proposals on This Matter Are as Follows:

- 1. Unidirectional Education System:** The current fragmented education system must be restructured into a unified and balanced one. This system will strike a harmony between body and soul, this world and the Hereafter. Alongside moral and religious education, it will integrate science and technology. The primary aim of the education system will be to produce disciplined and morally upright individuals who, through the development of knowledge and intellect, will grow into responsible citizens fit for the modern world. It will

instill patriotism, a sense of national unity, love for the country, and loyalty to leadership among students. At the same time, a mindset opposing injustice will be cultivated to prepare them for building a just society.

2. **End to Commercialization of Education:** Education will not be allowed to turn into a commercial product, and equal access to education will be ensured for both rich and poor. To that end, the government will allocate sufficient budget. The philanthropic wealthy class of society will be encouraged to contribute to the education sector through *sadaqah* (charity). To make education affordable, both public and private institutions will work together. Private institutions will be under government regulation to ensure they focus on the true purpose of education rather than merely seeking profit.
3. **Employment-Oriented Education:** Emphasis must be placed on practical and employment-oriented education so that students do not become a burden on the nation. For this purpose, they should be given modern training in ICT, technical education, agriculture, and animal husbandry.
4. **Twelve-Year Education Plan:** A balanced unidirectional education system combining general and religious education will be implemented from primary to twelfth grade. Through this, students will gain both spiritual and worldly knowledge. From the undergraduate level, students will be free to choose any subject for higher education based on their inclination and interest.
5. **National Security Training:** Students must be developed into individuals capable of playing an effective role during national security crises and disaster situations. For this, general military training (cadet) will be provided so they are prepared when the nation needs them. To enhance physical,

mental, and social development, students must be shaped into healthy, strong, and courageous citizens. Their participation in physical development activities and sports will be ensured. Students will also be trained in self-defense and security, which will include martial arts education.

- 6. Education for All:** Education will have no age limit. Students of any age with physical, mental, and spiritual capability will have the opportunity to pursue higher education, so they may fully develop their intellect and talent.
- 7. Research and Innovation:** Ample opportunities for research will be created in higher education. To this end, sufficient budget will be allocated for research, so that scientists, technologists, writers, and other creative individuals can emerge from national institutions. Provisions will be made to provide them employment within the country to prevent brain drain.
- 8. Elimination of Biased and Distorted History:** Students will be taught accurate history. The colonial-era narratives that fostered mental servitude and blind admiration for the British will be corrected. During colonial rule, the history of victorious nations was glorified while the history of Indian Muslims and Hindus was misrepresented. In our proposed education system, history will be re-analyzed and rewritten impartially. Alongside our own tales of courage, struggle, and excellence, the glorious histories of all nations will be taught.
- 9. Education in Family Bonding:** Students will be made aware of the importance of family bonding. Emphasis will be given on nurturing a responsible and caring attitude towards parents, siblings, and relatives. As a result, they will dutifully fulfill their responsibilities toward their families, eliminating the need for sending elderly parents to old age homes. Through

this education, students will become humane, family-oriented, and inclined toward communal living.

- 10. Life-Skills Training:** Students will be compulsorily taught about nutrition and basic healthcare. They will also be trained in cooking, keeping clothes clean, organizing their homes, earning and managing money, basic repair work, environmental awareness, and other necessary everyday life-skills. This education will help students become self-reliant in daily life, reducing dependence on others and nurturing them as responsible citizens.
- 11. Linguistic Proficiency:** Special initiatives will be taken to improve students' linguistic skills so that, besides their mother tongue, they may gain proficiency in at least two international languages. This skill will help them communicate effectively, access employment opportunities, and engage in knowledge-sharing and cultural integration on the global stage. Through this, they will grow confident and be able to establish themselves in the global context.
- 12. Education for Special Children:** Every school will have provisions for the education of physically challenged and specially-abled children. A suitable scientific education method will be introduced for them so that they can acquire skills and establish themselves as valuable human resources in society.

Religious Clergy

We must remember one important principle of Islam: Islam does not recognize the existence of any priest or clergy between Allah and His servants. There is no scope in Islam for receiving money in exchange for religious duties such as leading prayers, giving the call to prayer (adhan), completing the recitation of the Qur'an (khatm), delivering religious sermons (waz mahfil), teaching the Qur'an and Hadith or religious knowledge, performing milad, solemnizing marriages, reciting supplications (dua-munajat), conducting funerals and burials, visiting graves, that is, performing priestly duties. In the era of true Islam, just as prayer was established in the mosque, people also used to learn from there, free of cost, the regulations required for conducting daily life.

However, when this system was lost over time, an intermediary class between Allah and the people emerged. This class gave birth to priesthood within Islam. They do not pass on even the essential common knowledge required for life but keep it confined to themselves. As a result, we are forced to rely on them for religious matters. They have exaggerated every aspect of Islam, invented thousands of rulings (masla-masail), and transformed simple and straightforward Islam into a terribly complex religion, the learning of which could take an entire lifetime—making it impossible for everyone.

Yet Islam is a universal worldview applicable to all people of the world. The final Messenger is not a tribal Messenger; he is the Messenger for the whole world (Surah Al-A'raf 7:158). Therefore, everyone must know the religion (deen) he brought. It cannot remain confined to any specific priestly class. We do not know whether Allah had permitted such a class in previous versions of religion, but it is certain that He has not kept any provision for it in this final version. Because during the time of the World-Messenger (SAW) and even long afterward, no such class had emerged. Later, just as this class had developed in

previous religions, similarly it appeared in this final religion too—engaging in intricate analysis of religious laws, commands, and prohibitions. The Messenger of Allah (SAW) was well aware of the distortions in previous religions and also knew their consequences. Therefore, he warned his own nation, his Ummah, so that they would not make the same mistake and be destroyed. When a companion questioned him in detail, he became annoyed and said—“Many of your predecessors used to question their prophets in such detailed ways, then they used those answers to carry out analyses, created disagreements, and as a result, they were destroyed. Do what I have commanded you to do, try to limit yourselves to that, and do not ask me further” (Hadith—Abu Huraira RA, Bukhari 7288, Muslim 1337).

This hadith of the World-Messenger (SAW) needs to be well understood. It contains three things. First: it is prohibited to question the Messenger in detail, that is, to go into subtle analysis. Second: the result of such behavior is division and destruction of the nation. Third: it is forbidden to go beyond what the Messenger of Allah (SAW) directly commanded to be done. That is, being overly religious, excessively analyzing the religion and following its detailed intricacies are prohibited. When the Messenger of Allah (SAW) prohibits an act, it becomes prohibited and haram according to Shariah—it is hoped that no one would differ in this.

But it is unfortunate—not only for this Ummah but for humanity—that the very action which Allah and His Messenger (SAW) forbade has been carried out with full vigor, zeal, and even with the belief that it is a meritorious and rewarding act. The misfortune of this Ummah lies in the fact that by engaging in these actions, the minds of the nation have been diverted from the real purpose, from the responsibility of the World-Messenger (SAW), from the struggle to establish this deen, this way of life, across the world. Instead, they became engrossed in practicing the detailed minutiae of the religion, and as a result,

got divided into various madhhabs (sects) and factions, becoming extremely weak.

And it is the misfortune of humanity because if this Ummah had continued its struggle, this final religion would have been established over all of humanity, and mankind would have lived in peace (Islam). By disobeying the prohibition of Allah and His Messenger (SAW), and falling into excessive analysis, the Ummah got divided and destroyed, and as a result, humanity was deprived of that long-desired peace (Islam). Since this final Islam was not established upon them, they had to create their own political, economic, and social systems, and consequently, the world today is filled with injustice, corruption, war, and bloodshed. Not only that, due to soulless scientific technology and the invention of extremely powerful deadly weapons, humanity now stands at the brink of total physical annihilation. At any moment, even a minor technical mistake could spark a nuclear war—which could result in the total destruction of humankind. And if that destruction happens, then along with it will perish that very nation which had the responsibility to prevent such destruction but instead replaced Allah’s given way of life with a man-made, non-divine system in their national life.

The reasons for the current state of injustice, oppression, disorder, grief, tears, and bloodshed across the world are:

First: those who, 60/70 years after the World-Messenger (SAW), forgot the responsibility entrusted to them by him and abandoned the struggle and jihad.

Second: those who, after abandoning that struggle, started to rule with royal pomp and luxury like other kings and emperors of the world. The Messenger of Allah (SAW) did not create an undefeated, fierce nation just to help them establish monarchy or collect taxes—[Rasulullah (SAW) was not sent to collect taxes—Umar (RA).]

Third: those who, through incredible over-analysis of the minutiae of the deen, divided the nation into countless factions, created conflict and disputes among them, destroyed unity, and weakened the nation. They took the straight path—Sirat al-Mustaqim—and turned it into something extremely complicated and incomprehensible, making it unreachable for ordinary people.

Fourth: those who imported imbalanced Sufism into this balanced deen and reversed the explosive (jihadi), outward-focused character of the Ummah into one that is inert and inward-focused. As a result of the collective actions of these four types of people, the best nation of the world (Surah Al-Imran 3:110) not only became the worst but also became defeated and the despised slaves of those whom they were supposed to conquer—and once even did.

At present, this priestly class is busy issuing fatwas on trivial, irrelevant matters, divided into the various madhhabs and sects created by their previous overly analytical scholars, i.e., jurists and commentators. Not only are they busy, but they also do not hesitate to engage in fighting and bloodshed over these fatwas. They have torn the Ummah apart, destroyed its unity. Yet to protect this unity, the Messenger (SAW) stated that disagreement over any verse or word of the Qur'an is kufr (disbelief). They are submerged in that kufr. Disobeying the commands of Allah and His Messenger (SAW), this priestly class has divided the nation into many parts by interpreting the Qur'an differently. As a result, the nation cannot unite to do anything. These people meticulously follow the minute rules of the deen day and night, but they neither know the real objective nor the goal of the deen. Yet any action without a goal or objective is meaningless. Outside of the minute legal rulings (masla-masail), they have no knowledge—yet those rulings are of no value if the objective and goal are lost, and those same minute rulings were forbidden by the World-Messenger (SAW),

saying that pursuing such things destroyed the previous nations and will do the same to this Ummah.

These people have made the Ummah weak and helpless by creating disagreements over trivial legal rulings. Even those masla-masail are limited to personal matters. National issues have no significance to them because the purpose and goal for which this Ummah was created have long been forgotten, so the need for legal rulings on that subject no longer exists. But they fail to understand that when there is no objective or goal, then living life by following these personal rules and regulations holds no value. This is why Rasulullah (SAW) said that a time will come when people will fast all month, but it will only be staying hungry, and they will wake at night to perform tahajjud, but it will only be losing sleep—that time is now.

The emergence of this priestly class in the ‘Muslim’ world is not new in the history of religion or deen. Allah has not permitted the formation of such a class in any religion—at least in those religions about which we have knowledge. Perhaps not in the ones before. Yet in every deen, they emerged. They created themselves to gain status in society, to enjoy respect, influence, etc. And in every religion and system of life, they reinterpreted it, created new ideologies, and shattered it into pieces, reversing its priorities—rendering it meaningless. Hinduism, Buddhism, Jainism, Christianity, Judaism—every religion has the same history, the same condition. In final Islam, there was no existence of this class. When this Ummah forgot the purpose of its existence, ceased its struggle to establish this way of life across the world and bring peace to humanity, and instead began ruling, abandoning the true Sunnah of their leader, Rasulullah (SAW), and started dissecting the deen to invent extremely fine-grained rulings and divide the nation into factions, their creed (aqidah) was ruined, priorities reversed—and thus this priestly class emerged.

As a result of over-analysis, the way of life given by Allah, which was meant for all levels of people in the nation, became restricted to the hands of this specific class—the priestly class—as the only ones entitled to interpret and explain it. Naturally, because the commands and prohibitions revealed for the entire nation were understandable to all. But they have been taken out of the public’s understanding through excessive analysis, confining them to this analytical class alone. Subsequently, in every matter of life, the opinions of this class became final. This is how in every system of life, in every religion, the priestly class created themselves and destroyed the core objective of that way of life. The general public of the nation, forgetting the essential objective, kept asking the priests for rulings (fatwas) about small matters, and the priests, with great enthusiasm, invented new, complex laws and handed them out.

A specific class that alone will speak about religion and others may not—this is not an Islamic principle. This is not merely our claim; even the Islamic Encyclopedia confirms it. While describing the characteristics of Islam, it says:

In the view of Islam, no prophet is superhuman, and none of their successors have the authority to issue infallible rulings, nor can they absolve followers of their sins. There is no place for priesthood in Islam. Therefore, clericalism (mollatontro) is irrelevant in Islam.

Studying the religious text, i.e., the Qur'an, and providing its interpretation is not the exclusive domain of any sect or caste. (Condensed Islamic Encyclopedia, Islamic Foundation Bangladesh, Vol. 1, p. 194, see entry on Islam).

The Messenger of Allah (SAW) said, seeking knowledge is obligatory upon every Muslim man and woman (Hadith: Anas RA, Sunan Ibn Majah). The fact that acquiring knowledge is fard in Islam means that ignorance is forbidden. But because that knowledge has become monopolized, the majority of the

followers of this religion today are religiously blind. They have almost no comprehensive understanding of the Islamic system of life. There is no obligation in Muslim society for everyone to become a scholar of the Qur'an, a jurist, or a mufti. But it is mandatory to know clearly Allah's commands, prohibitions, and boundaries regarding matters necessary for leading life. For example, a person who does business must know the rules Allah has given for conducting business. One who marries must know Allah's rules regarding marriage. Gaining this knowledge is obligatory. The Islamic Encyclopedia has also stated that studying and interpreting the Qur'an is not the exclusive authority of any specific community. Its study, teaching, and dissemination are obligatory for every Muslim.

Allah has described the worldly gain, financial benefit, or self-interest in exchange for the knowledge of His deen or guidance as a "small price" (thamanan qalila) in numerous verses and has prohibited receiving wages (ujran) in return. Islam is a way of life from Allah, aimed at establishing peace and discipline in human society. It does not belong to any person, nor is it a commercial capital or product, nor the monopoly of any group to be sold and enjoyed. It has come for the welfare of humankind, and thus, there is no room for any worldly exchange in it. Allah says eating pork is haram, eating dead animals is haram, yet in dire need they may be eaten. But taking remuneration in exchange for religion is absolutely haram, for which there is no forgiveness. In Surah Al-Baqarah 2:174, Allah says:

"Indeed, those who conceal what Allah has revealed of the Book and exchange it for a small price—they consume nothing but fire into their bellies. Allah will not speak to them on the Day of Judgment, nor will He purify them, and for them is a painful punishment."

- (1) They fill their bellies with fire.
- (2) On the Day of Resurrection, Allah will not speak to them.
- (3) Allah will not purify them.
- (4) They have purchased punishment instead of forgiveness.

- (5) They have purchased misguidance instead of guidance.
- (6) They are deeply involved in dispute over religion.
- (7) How patient they must be with fire!

It has been previously stated that mosque-based educational centers and general schools will work to spread general knowledge of Islam. And necessary guidance will be provided by the “ulil amr.” Even for every two people, there will be one ameer, so no one will have the opportunity to remain ignorant about necessary Islamic knowledge. This “ulil amr” is part of the state's chain of command. He is not an independent professional priest or clergyman. “Ulil amr” is a constitutional post. In Surah Yaseen (36:21), it becomes clear that Allah has commanded obedience to those who seek no recompense and who themselves are rightly guided.

Today, in mosques all over the world, people in political and social power perform the motions of prayer behind an ill-educated or semi-educated religious imam who earns a salary of only a few hundred taka. They rise and bow at his command (takbir), but once the prayer ends, these “non-religious leaders” do not even look at or acknowledge the “religious leader” anymore. Because they know that the worth of that poor-natured imam is nothing more than his salary—he has no value or influence in national life. If these “religious leaders,” i.e., imams, dare to express any independent opinion against the “non-religious leaders,” then their leadership as mosque imams is finished. By blindly imitating and lobbying for Western Christianity, this nation has reached such a point that the Christian popes and priests still enjoy more respect and influence over their people than the imams of our unfortunate Muslim nation.

The Messenger of Allah referred to scholars and learned people (ulema) as his heirs—“waris,” or “heirs of the prophets” (hadith). Just as the prophets invited people to Allah’s path selflessly and without taking anything in return, those who

inherit from the prophets must also teach religious knowledge free of charge. But in reality, shortly after the prophets and messengers passed away, a worldly, greedy class began doing business with Allah's Book. Against their misdeeds, Allah says: "Then there succeeded them successors who inherited the Book, but they took the commodities of this lowly life and said, 'It will be forgiven for us.' Was not the covenant of the Book taken from them that they would not speak about Allah except the truth?" (Surah Al-A'raf 7:169)

In the Qur'an, Allah specifically instructed the final Messenger not to take any payment, wealth, or reward for spreading the truth in at least six verses:

"Those are the ones whom Allah has guided, so follow their guidance. Say, 'I do not ask you for any reward for it. It is but a reminder to the worlds.'"

(Surah Al-An'am 6:90, Surah Yusuf 12:104, Surah Sad 38:86, Surah Ash-Shura 42:23, Surah At-Tur 52:40, Surah Al-Mu'minun 23:72)

Therefore, this ruling becomes mandatory for the Ummah of the final Messenger as well.

Every prophet and messenger gave a common declaration to their people: "I do not ask you for any reward; my reward is with Allah." Several such declarations from different prophets have been recorded in the Qur'an as examples. For instance, Nuh (AS) said:

"O my people! I do not ask you for any wealth in return. My reward is with Allah."

(Surah Hud 11:29, Surah Ash-Shu'ara 26:109, Surah Yunus 10:72)

Similarly, Hud (AS) made the same declaration (Surah Hud 11:51, 127), Salih (AS) (Surah Ash-Shu'ara 26:145), Lut (AS) (Surah Ash-Shu'ara 26:164), and Shu'aib (AS) (Surah Ash-Shu'ara 26:180). Thus, not only in the final Islam but in all previous prophets' Islam as well, taking compensation for deen

was forbidden. To prevent this business of religion from ever entering the Ummah of the final Messenger, Allah repeatedly emphasized the same point in so many verses. These are not all; we could mention many more verses, but we do not want to tire the reader. I have tried to provide a detailed discussion in my book “In the Trap of Religious Business.” Therefore, the policy regarding the priestly class in our proposed system of governance will be:

Prohibition of Religious Profession: A key principle of Islam is that it does not recognize any priest or clergy between Allah and His servants. There is no scope in Islam for receiving money in exchange for religious duties such as leading prayers, giving adhan, completing the recitation of the Qur'an, delivering sermons, teaching the Qur'an and Hadith or religious knowledge, performing milad, solemnizing marriages, reciting supplications, conducting funerals and burials, or visiting graves. These services will be carried out by sincere scholars and state-appointed representatives voluntarily as acts of worship to please Allah. Therefore, such a profession will not exist within Islam. Just as the Qur'an prohibits usury, it also prohibits receiving money in exchange for deen.

Employment Initiatives: At present, there are many madrasa-educated individuals who, due to lack of alternative employment, are almost compelled to use religion as a means of livelihood. If religion-based livelihood is prohibited, the government will take various steps to ensure that they do not become unemployed. For example, the government will provide them with free technical training for employment. In addition, interest-free loans will be provided so they can invest in business ventures for halal earnings. Since a unified education system has been proposed, there will be no scope for any madrasa-educated person to remain unemployed or jobless.

Inclusion in Government Jobs: Until alternative employment is created, special initiatives will be taken to include madrasa-

educated individuals in government jobs. For this, they will be provided free training to acquire necessary skills.

Teaching Arabic: Madrasa-educated individuals will be able to teach Arabic language in educational institutions in exchange for money. However, it will be completely prohibited to earn money by preaching the message of guidance, teaching verses of the Qur'an, or delivering religious sermons (waz). Some may think this would hinder Qur'anic education. But in reality, Qur'anic education will become even more dynamic, because the state will provide the necessary Qur'anic education to the entire nation at state expense.

Defense and National Security

Islam is a complete system of life. Allah has referred to the followers of this system as an ‘Ummah’ (Surah Al-Imran 3:110). Just as this system contains guidance regarding the personal conduct and behavior of a nation’s individuals, it also contains policies concerning national military affairs and security. In Islam, just as Salat (prayer) is obligatory (Surah Al-Baqarah 2:153), and fasting is obligatory (Surah Al-Baqarah 2:183), so is war obligatory (Surah Al-Baqarah 2:216). The question is: what will be the objective of war? This, too, has been clearly stated in the Holy Qur’an — the objective is to establish peace. Two verses are cited here to describe this objective. In Surah Al-Anfal, verse 39, Allah says, “Fight them until there is no more Fitnah (persecution or oppression).” From this verse, it becomes evident that taking military action to eliminate Fitnah, Fasad (corruption), injustice, bloodshed, etc., is a policy of Allah. Again, in Surah An-Nisa, verse 4:75, Allah says, “And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, ‘Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?’”

This verse also makes it clear that wherever the strong oppress the weak, and human rights are violated, the military policy of the Islamic state will be applicable there. In these verses, Allah uses the word ‘Qital’, which means armed warfare. Thus, the context of an armed force comes in. When all political and diplomatic means to establish peace fail, war becomes inevitable — this is an eternal truth that is entirely natural and logical. That is why, since ancient times, every nation, kingdom, and civilization has had — and will continue to have — military forces. Today, we refer to this as a defense force. Currently, we see two divisions within a nation: military and civilian. In this regard, there is a significant difference between Islam and the conventional system. In Islam’s view, the responsibility for

national defense lies with every member of the nation (Ummah). Therefore, in the time of the Messenger of Allah, no fixed number of individuals were selected for war by measuring them with tape and weighing them. Rather, the entire nation had to engage in all activities of war to preserve its existence, even women and children spontaneously participated; just as during Bangladesh's Liberation War, the masses underwent training and actively participated when the country needed them.

During the colonial period, after the British occupied the Indian subcontinent by military force, they initiated a type of disarmament and emasculation process. After the Sepoy Mutiny of 1857, they began widespread disarmament. That is, they ensured arrangements so that the people of this land would become completely submissive, innocent, apathetic, consciousness-lost slaves, and would not engage in any national thinking beyond their personal lives. Through the education system, by appointing community leaders and hired clerics, they erased the military consciousness of Muslims, which is the essence of Jihad. The British established cantonments and, by training a limited number of Indians, turned them into salaried soldiers. This military force was primarily used to strengthen British rule and to serve political and economic interests. In this way, the military consciousness of Indians was effectively suppressed.

But the Islamic system is to keep the entire nation involved in lifelong military training and activities, and to keep them prepared for war. The history of Islam is not such that a small section of the nation would be employed in the army to protect the nation while the rest would remain indifferent to national defense and sleep in peace. For this reason, the Messenger of Allah gave minimum military discipline and training to every capable member of the nation for the protection of the entire nation. In modern times, this is called a 'people's army' (militia).

Currently, military systems are largely technology-dependent and highly advanced, so a selected regular force must exist which will acquire knowledge of warfare and modern weaponry. They will provide military leadership to the entire nation. But the able-bodied men and women of the entire nation must also be trained in basic military skills — that is, military discipline, physical training, communication technology usage, weapons handling, basic first aid, and self-defense tactics. They will protect their own nation from external enemies, and wherever in the world the strong oppress the weak and human rights are violated, they will contribute to establishing peace to the best of their ability. This task is currently carried out in a limited scope through the United Nations peacekeeping missions, which are led by Westerners. As of 2024, approximately 194,856 Bangladeshi peacekeepers have participated in 63 UN peacekeeping missions in 43 countries/locations. The peacekeepers of the Bangladesh Army have maintained the highest professionalism in peacekeeping operations and upheld Bangladesh’s dignity in the global arena.

Additionally, we see that when democracy and human rights are violated in many countries around the world, the United States intervenes militarily with the aim of restoring democracy and human rights. Over the past century, they have conducted military operations in Korea (1950–1953), Vietnam (1955–1975), Grenada (1983), Panama (1989), Haiti (1994), Iraq (2003), Libya (2011), Syria (2014–present), etc., fighting to establish democracy. Similarly, the noble message and system of justice, fairness, equality, and brotherhood of Islam in protecting human rights must be conveyed to other nations — this falls under the responsibility of the military forces of the Islamic state. This is simultaneously a divine responsibility, for Allah has said to His final Messenger, “We have sent you not but as a mercy to all the worlds” (Surah Al-Anbiya 21:107). He says to His Messenger, “Say: O mankind! I am the Messenger of Allah to you all” (Surah Al-A’raf 7:158). Regarding the purpose of sending the Messenger, He says, “It is He who has

sent His Messenger with guidance and the religion of truth to make it victorious over all other ways of life.” (Surah Al-Fath 48:28, Surah As-Saff 61:9, Surah At-Tawbah 9:33). Therefore, this motivation and ideal to contribute to the liberation of humanity must be instilled in the nation. This peace mission can be conducted not only under the United Nations but also through our own independent initiatives. Those soldiers (Mujahideen) who will sacrifice their lives on the battlefield while undertaking this mission are referred to in Islam as martyrs (Shuhada), and they are not to be considered dead. It is said they are alive and provided with sustenance (Surah Al-Baqarah 2:154, Surah Al-Imran 3:169). The highest honor in Islam is reserved for them. The Islamic state will also grant the highest honor to those who are martyred in the struggle to establish the Deen and will take responsibility for their families.

However, military operations in Islam are never a matter of decision by an individual, group, or party. All activities of the military force will be under the control of the sovereign state. The Chief of Army Staff will be under the head of state. If necessary, various branches of the military may be established such as the army, navy, air force, special operations force, cyber force, etc.

One incident from the Second World War: Hitler advanced eastward through Poland, Belarus, and Ukraine to attack Russia and also attacked at least ten other countries including Denmark, Norway, Belgium, and France, but he did not attack his neighboring country Switzerland. Although there were geographic, diplomatic, and economic reasons behind this, military experts have said that one of the key reasons was Switzerland’s militia system. By providing military training to ordinary citizens, they developed such a strong defense system that it proved extremely effective against foreign invasions. Apart from Switzerland, countries like Israel, Finland, Turkey, Norway, and Singapore are known for their militia or armed citizen systems. This very same task was accomplished by the

Messenger (SAW) in the Arabian Peninsula 1,500 years ago. In the current political and geographical context of Bangladesh, this system is extremely essential. A former military officer and former minister of Bangladesh, Major (Retd.) Hafiz Uddin, has said, “Military training will be made mandatory for everyone over 18 years of age.” (BanglaNews24, 29 September 2024).

Due to its significant geopolitical location, there has always been tension regarding the establishment of hegemony over Bangladesh by global powers. Now, alliances like QUAD (USA, Australia, India, and Japan) and AUKUS (Australia, UK, and USA) have become fully active in this region to remove Chinese influence. In a panel discussion titled “Power Shifts: The Geopolitical Chessboard in a Fractured World” on 17 November 2024, the President of Bangladesh Institute of Peace and Security Studies (BIPSS), Major General (Retd.) ANM Muniruzzaman, said, “The epicenter of international strategic competition is now the Indo-Pacific region.” (Prothom Alo, 18 November 2024). Even our Army Chief has said that difficult times lie ahead. Therefore, before this difficult time arrives, our proposal to prepare the entire nation with minimum military discipline and training is highly realistic. Allah’s policy in this regard is described in the Qur’an. He says, “And prepare against them whatever you are able of power and of steeds of war, by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows.” (Surah Al-Anfal 8:60).

In another verse, Allah says, “O you who have believed, persevere and endure and remain stationed and fear Allah that you may succeed.” (Surah Al-Imran 3:200). There are many more such verses, but these two are sufficient for general understanding. In these verses, the word ‘Ribat’ is used to refer to defense preparedness. In Islamic terminology, ‘Ribat’ generally refers to border patrol, defense systems, or military outposts, fortresses, or garrisons established for guarding and preventing enemy attacks. During the era of Islamic victories,

numerous such fortresses were established throughout the Muslim world. Even today, their ruins are found in Egypt, Spain, Syria, Tunisia, Morocco, etc. The Messenger of Allah (SAW) mentioned the reward for guarding the borders in various hadiths. In one hadith, he says, “Guarding the frontier for one day and one night is better than fasting and praying at night for a whole month.” (Sahih Muslim 1913). Elsewhere, he says, “Whoever guards in the path of Allah, his reward continues in his record of deeds, and after death, he continues to receive sustenance.” (Sahih Bukhari, Hadith 2886).

However, it must be remembered that these hadiths refer only to the boundaries of such a country that is a homeland for true believing Muslims and is governed by the divine system of life (Deen) given by Allah. If we look at the teachings of the Qur’an and the companions of the Messenger of Allah, we see that their lifestyle and character, in terms of military education and discipline, closely resemble that of soldiers. Islam inspires members of its Ummah with an ideal such that, if necessary, they will sacrifice their lives, become martyrs, devote all their wealth for the land and people, but will never give up honor, allow the nation to be defeated, or let the nation’s independence be trampled.

Currently, some people raise questions about the salaries and allowances of army personnel, since the soldiers’ pay comes from the taxpayers’ money. But Allah, considering the risks soldiers take on the battlefield, has allocated most of the war booty for them (Surah Al-Anfal 8:41, Hadith Bukhari 3126, Muslim). Therefore, when soldiers take on risky roles in foreign lands for peacekeeping, they are entitled to most of the earnings obtained from that mission. Since the formation of the United Nations, numerous cases have occurred where political changes in Muslim-majority countries, participation in UN peacekeeping missions, and arms and technology imports have been influenced by threats of sanctions, creating unethical pressure, and armies were compelled to comply. Only an independent and

strong defense policy can maintain a dignified national position in the face of unethical demands from the United Nations or any superpower.

In the current state system, dissatisfaction and resentment are often seen among soldiers and officers within the law enforcement forces, army, and border guards. One of the main reasons is discrimination — disparities in privileges and various forms of class inequality. In Islam, no such discrimination existed between the Amir (leader) and the Mujahid (warrior). Ordinary soldiers, Amirs, commanders, and even the Caliph would eat together, sometimes from the same dish. Witnessing such scenes, members of non-Muslim armies were amazed, wondering how such a classless society, fraternity, and equality could be possible. Let me give one example. In 641 CE, after Amr ibn al-As (RA) conquered Alexandria in Egypt, the defeated Coptic Christians organized a feast in honor of the Muslim army. Separate seating was arranged for soldiers of various ranks. But when the feast began, the hosts found that the seats reserved for high-ranking officers were empty. Upon searching, they discovered that General Amr ibn al-As (RA) and other commanders were sitting and eating with the common soldiers. Witnessing this extraordinary egalitarianism of Islam, the hosts were amazed and astonished. (Ref: "Islamic Conquest of Egypt" by Arthur Stanley Lane-Poole).

Umar (RA) once said in a meeting, “If I get better food than a soldier, then I am not fit to be a Caliph.” (Bayhaqi, Musannaf Ibn Abi Shaybah). Therefore, by following Islamic policy, there will be no opportunity for conflict or resentment between officers and ordinary soldiers in the military. Officers and regular soldiers will love and respect each other more than their own brothers and will be ready to give their lives for one another on the battlefield — and rebellion would be out of the question. In light of the above discussion, the defense strategy of our proposed state system will be as follows:

- 1. Mandatory Military Training for Citizens:** All citizens will be brought under a compulsory system of minimum military discipline and training. In the modern era, this is called a “people’s army.” Currently, military administration is largely dependent on technology and highly advanced. Therefore, a selected regular force must exist that will acquire knowledge of warfare and modern weaponry. They will provide military leadership to the entire nation. However, capable men and women of the entire nation will also be inspired by patriotism and faith-based spirit and will be trained in basic military skills — that is, military discipline, physical training, use of communication technology, weapons handling, first aid, and self-defense tactics.

- 2. Contribution to International Peacekeeping:** Our defense forces and people’s army will not only protect the nation from external enemies, but wherever in the world the strong oppress the weak and human rights are violated, they will contribute as much as possible to establishing peace. These peace missions can be undertaken not only under the United Nations but also through our own independent initiatives.

- 3. Military Operations Under Sovereign Authority:** Military operations in Islam are never a matter of decision by any individual, party, or group. All activities of this military force will remain under the control of the sovereign state. The Chief of Army Staff will be under the Head of State.

- 4. War Gains:** In addition to regular salaries, compensation or monetary benefits obtained during peace missions will be mostly distributed among members of the armed forces.

- 5. Reduction of Class Discrimination:** Measures will be taken to eliminate disparities in salary and benefits between officers and regular soldiers within the army, so that no discontent arises among the soldiers. Officers will, of course, receive higher salaries based on their qualifications, but a fair system will also be ensured for regular soldiers. Household surveys will be conducted to determine the conditions of military families, and salaries, allowances, and rations will be provided according to the number of family members.



“O you who believe! Shall I show you a trade that will save you from a painful punishment? That you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives.”

(Surah As-Saff 61:11–13)



Foreign Relations and Diplomacy

In Islamic ‘aqidah (creed), there is no place for the modern concept of the nation-state. The idea of the modern nation-state originated primarily in Europe. For centuries, Europe witnessed prolonged conflicts among kings, feudal lords, and the Church. Eventually, the empires in Europe fragmented based on language, race, and culture, with separate kings ruling over different territories. Amidst ongoing internal wars, the *Peace of Westphalia* in 1648 marked the beginning of the modern nation-state concept. This treaty ended a 30-year war in Europe and granted states the right to decide internal matters independently, thus establishing the principle of sovereignty. Consequently, international politics began recognizing defined geographical borders for each state. Later, the *French Revolution* of 1789 played a pivotal role in shaping the nation-state ideal by promoting the concept of a unified national identity, equality, and representative governance. This led to the rise of nationalism across Europe, influencing the transformation and formation of various state structures.

When Europeans eventually decolonized during the mid-20th century, they left behind former colonies divided along lines of language, race, culture, and religion, which later became recognized as independent nation-states. This concept of the nation-state contradicts Islam’s vision of a single, unified global ummah (nation). From Islam’s perspective, the entire human race is one nation, children of the same parents — Adam and Hawwa. Over the past few centuries, the world has been deliberately fragmented into more than two hundred parts under the guise of geographical independence. As a result, many countries have thousands of miles of unused land where a small elite lives in opulence, while elsewhere, millions are confined to narrow spaces and thrust into extreme poverty. As long as this global structure persists, true human rights cannot be fully established, nor can genuine peace be achieved.

However, given the current reality of existing nation-states, our nation must maintain diplomatic, commercial — in short, multidimensional — relationships with other states. In this regard, the Qur'an and Sunnah provide clear guidance on how international and intergovernmental relations should be conducted. Our proposed policy is as follows:

- 1. Sovereignty and Allah's Supremacy:** No nation or state outside our own is our lord. Allah alone is our Lord. Therefore, submissive foreign policy has no place in our state system. The messenger of Allah Mohammad (SAW) sent and received diplomatic missions to and from other states but never compromised the sovereign dignity of the Muslim state.
- 2. Islam's Policy Favors Peace:** Islam never permits unprovoked aggression, exploitation, or oppression of other nations for material gain. If other nations incline toward peace, we must also incline toward it. "But if they incline to peace, then incline to it [also]." (Al-Anfal 8:61). We will provide humanitarian aid to any country affected by natural disasters, political crises, or post-war reconstruction.
- 3. Trade Policy and International Relations:** A balanced trade policy must be maintained in areas like imports and exports. Economic relations will be developed with all nations. Any country violating human rights will face economic sanctions. Our country must not be turned into an open market under foreign pressure. When the messenger of Allah Mohammad (SAW) became head of state in Madinah, he established an independent commercial environment and sought mutual understanding with other nations regarding trade. For example, the Treaty of Hudaibiyyah, signed with the pagans of Makkah, was a multifaceted strategic agreement. Although initially unpopular among

Muslims, it later proved highly beneficial for Islam. Through that treaty, the Quraysh proposed continuing trade relations with the Muslims, which aided the spread of Islam. To address global environmental issues — such as deforestation, excessive emissions of carbon and harmful gases, and ocean pollution — we will form international alliances and pursue diplomatic initiatives.

- 4. Defense Against External Threats:** If our nation is ever threatened by foreign enemies, we will form military and economic alliances with any smaller or larger powerful state to strengthen our defense. We will cooperate in tackling bilateral and international crises like terrorism and cyberattacks. Intelligence sharing may be carried out in the interest of international peace and security. However, treaties with allied nations must never be violated from our side. Allah says: “O you who believe! Fulfill [all] contracts.” (Al-Ma’idah 5:1). But we must never support any unjust actions of treaty-bound states. As Allah further states: “Do not help one another in sin and transgression.” (Al-Ma’idah 5:2). To ensure security and social stability in Madinah, the messenger of Allah Mohammad (SAW) made the *Madinah Charter* with various tribes and Jewish communities, and he honored those agreements. He also made non-aggression and security pacts (peace and neutrality treaties) with tribes like Banu Mustaliq, Banu Khuza’ah, and Banu Nadir, through which they promised not to wage war or conspire against Madinah or aid its enemies. Hence, the Islamic state can form friendships and peace treaties with other nations, but it must never become subservient to them, nor compromise the sovereignty of Allah.
- 5. Propagation of Ideals:** While the messenger of Allah Mohammad (SAW) was head of state, he sent letters on behalf of the newly formed Islamic state to kings, emperors, and tribal leaders, inviting them to accept the ideals upon which the Islamic system was founded. In a similar manner, today’s world powers like the United

States and the UK send written messages, dispatch envoys, issue statements, and take diplomatic initiatives to promote or restore democracy and human rights, sometimes applying political pressure, sometimes using force, even declaring war. We, too, will present our values and way of life to other states and propose their adoption. Our culture, education, and moral values will be globally promoted. This will help create a positive image of us on the world stage through the dissemination of our history, art, education, and philosophy.

- 6. Role of Diplomats:** Skilled, intelligent, knowledgeable diplomats with command of languages and excellent communication and negotiation skills will be appointed to represent our country's development, human rights status, and message abroad. Allah instructs: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner." (An-Nahl 16:125). To maintain bilateral relations, diplomatic ties will be established with other nations, embassies and consulates will be opened, and regular discussions will be held. Our diplomats, both at home and abroad, will adhere to all diplomatic norms. In welcoming state guests, we will follow the Sunnah of the messenger of Allah Mohammad (SAW) — treating them with justice, humility, honesty, and dignity. Influenced by his conduct, delegations like the one from Yemen embraced Islam and went on to spread the message in their own lands. The Christian delegation from Najran was even permitted by the messenger of Allah Mohammad (SAW) to worship inside the mosque — a shining example of Islam's religious tolerance, still admired by all today.
- 7. Prohibition of Appealing to Foreign Powers:** No activity conflicting with our sovereignty and national dignity — such as lodging complaints or lobbying with foreign powers — will be allowed. Such acts are not only against national interest but may amount to treason. Internal problems must be resolved by relying on our

own capacity and self-reliance. A culture of national unity and mutual cooperation will be promoted to ensure internal issues are handled without any foreign intervention.

- 8. Technology and Cybersecurity:** Our country will work jointly with others on cybersecurity, data protection, and digital trade agreements. In fields like space research, artificial intelligence, and renewable energy, we will also engage in technological collaboration with nations around the world.

Law Enforcement Agencies

Let us now look at the outcome of the divine system of life given by Allah through the Last Messenger (SAW) being implemented and enforced upon a portion of mankind. I request those who are reading this writing of mine to imagine, in your minds, a society composed of several crores of people. Imagine that in this society there are no obstacles in buying or manufacturing weapons, no licenses are required, and if anyone buys or manufactures weapons and fills their house with them, no one raises any question about it. Imagine, in this society, there is no law enforcement force, that is, no police force. There are also no prisons capable of holding thousands of people like the ones we have today. Only in the big cities are there small prisons that can accommodate a few individuals. Yet, in this society, there is almost no crime. In the courts, cases related to crime are nearly absent.

I know it is impossible for us to imagine such a society, but my humble request is: what you cannot imagine is actually history. From the formation of the nation by the Messenger of Allah to the beginning of its downfall due to deviation from its ideals, this condition prevailed for many years. Despite the complete lack of control over the ownership, production, and sale of

weapons, and despite the absence of any police force in the country, the level of crime was almost at zero. On rare occasions when a crime did occur, the criminal himself would come forward and demand punishment for his deed. There was no need to apprehend him.

How did such an unimaginable state come into being? The only reason was that people rejected all man-made systems and laws and adopted the system of life given by their Creator, applying it comprehensively in both national and personal life. In other words, they conducted their lives based on the motto, “La ilaha illallah, we will not accept anyone’s law except Allah’s.” If anything contradictory to the command of Allah happened, no one in that society would tolerate it; everyone would protest against it in unison.

In today’s time, as people earn respect in society even after committing injustice, the same was true during the age of Jahiliyyah before Islam. Islam removed people from that state and instilled in them a sense of justice and injustice. Every person in the society was inspired by that sense of value. As a result, if someone committed a wrong in that society, he would lose the shelter of the society, be scorned and condemned, and lose his social status. This discouraged people from committing injustice. At the same time, there was strict rule of law. Together, these factors reduced crime to almost zero.

During the time of Rasulullah, no police force was needed for maintaining law and order or public safety. That is because the duty to enjoin good and forbid evil was assigned to every believer, and they were raised as the best nation for the welfare of mankind. (Surah Al-Imran 3:110). Allah also said, “Help each other in righteousness and piety, and do not help one another in sin and transgression.” (Surah Al-Ma’idah 5:2)

However, later during the time of Caliph Umar (RA), when the size of the Islamic state expanded, a regular police force was

established, which was called ‘Ash-Shurtah.’ Their duties included ensuring the safety of citizens, suppressing crime, arresting criminals, enforcing court rulings, maintaining order in the markets, protecting state property and important installations, identifying conspirators or rebels against the state, and standing by the common people during natural disasters or any calamity. During the Umayyad and Abbasid periods, the head of Ash-Shurtah was called “Sahib Ash-Shurtah.”

A significant and intriguing aspect of the police activities in the medieval or Sultanate period was that the state not only brought criminals under the law and gave them appropriate punishment, but also, in cases of theft and robbery, if there was negligence in duty or failure to catch the criminals, compensation was collected from the responsible officials including the police officers. Even the provincial governors were not spared from this list of liable individuals. (Whether it be the robber or the guard who failed to catch the robber, both were held responsible for the damage caused.)

In our Bangladesh, during the time of Afghan Sultan Sher Shah, in cases of theft, robbery, and murder in a village, the village chief was initially held responsible—either he would physically catch the criminal and hand him over to the law, or he would compensate personally. The enforcement of this compulsory rule of catching the criminal and awarding just punishment, or alternatively recovering proper compensation from the responsible officers, had an inevitable and positive result—during the Sultanate period, especially in the time of Sher Shah, there was an unprecedented improvement in law and order across the empire.

According to the *Tarikh-i-Firishta*, a secure environment was created from Bengal, Sonargaon, to the Indus Valley—a distance of almost two thousand miles—during Sher Shah Suri’s reign, such that pedestrians and merchants would sleep on the roadside leaving their valuable goods, and they had no fear of

robbery. British historian Henry Beveridge stated that from Bengal to Kabul, and from Telangana to Kashmir, travelers and merchants would sleep fearlessly on the highway leaving their belongings behind. (*The History of Police in Undivided Bengal* – Kabeedul Islam).

To console the Sahabah (RA) who were victims of the torture and oppression of the Quraysh, the Messenger of Allah had mentioned this future situation. He had said that a time will come when a lone young woman, adorned with valuable ornaments, will travel hundreds of kilometers from Sana'a to Hadhramaut during day and night, and she will fear none but Allah and wild beasts. [Narrated by Khabbab (RA) – Bukhari & Mishkat]

After falling victim to the military, political, and cultural aggression of Western civilization, our society lost this security system. Even with millions of police equipped with strict laws and modern weaponry, our society still cannot establish peace. Rather, the position of the police in our society has become controversial for various reasons. Though officially the police are called “friends of the people,” the reality is the opposite. People get scared when they see police; even mothers use the police as a fear to put their children to sleep. In the Bengali language, there is even a proverb that expresses police brutality: “Eighteen wounds if bitten by a tiger, thirty-six wounds if touched by the police.”

In the eyes of most people, the police are now predators rather than protectors. The biggest allegations against the police are rampant corruption, bribery, wrongful arrests, harassment, demanding money for release, and being used as tools of political parties. False cases, arrests, extrajudicial killings, and repression of opposition political party members are often carried out using the police. Not only political parties, but also the wealthy and influential classes of society use the police like a mercenary force to harass their rivals. Such activities have

reduced public trust in the ethics and professionalism of the police to nearly zero.

Many people join the police force with honest intentions, but due to the circumstances, most of them cannot remain honest—because the prevailing man-made system itself is like that. When the road is crooked, the vehicle cannot run straight.

According to Transparency International, the police rank highest in the list of corruption. From the lower levels to the top, a system of distributing bribe money is in place in the police force, which in many cases blocks the path of justice. There are numerous allegations against the police of inhumane behavior toward the general public, physical abuse, human rights violations, and violence against women. Even apart from political pressure, some segments of the police commit atrocities against ordinary citizens purely out of greed for money.

Moreover, many police officers are involved with terrorist groups, drug traffickers, and various criminal gangs, which has seriously damaged the overall image of the police force in Bangladesh.

The current disappointing situation of the police force has deep roots in the history of its formation. The modern police force was born during the colonial era. It is well-known that after the fall of Nawab Siraj-ud-Daulah in 1757, Bengal entered a state of severe anarchy, famine, etc. The puppet Nawabs who followed could not afford the salaries of the thousands of soldiers, guards, and constables of the previous Nawab's administration.

At this time, theft, robbery, mugging, and insecurity reached a peak. During the period of dual rule, unemployed guards and constables would catch thieves and robbers and seize their looted goods—or sometimes they themselves committed theft and robbery, and sometimes they teamed up with robbers to divide the looted wealth.

In 1792, the British first took initiative to reform the police system. Then Governor-General Lord Cornwallis enacted a regulation titled *Rules for the Police of the Country and for the Recovery of Stolen Property*. Many clauses of that regulation are still in effect. Clause 15 of that regulation stated: “To recover stolen or looted property, the darogas (police officers) will receive a 10% commission on the value of the property.” (Kabedul Islam, *The History of Police in Undivided Bengal*).

As a result, it was seen that thieves and robbers would escape police action by paying more than 10% of the value of the stolen goods to the police. That is, instead of moral education, when a financial reward system for good deeds was established, naturally the tendency for bribery increased.

In India, the *Indian Police Act of 1861* was enacted to establish a regular police force. This is the foundation of the modern police force's structure, responsibilities, and duties. Most clauses of this law are still in force today, with only a few amendments and additions made over time. During the British era, besides maintaining law and order, the main task of the police was to suppress independence movements brutally. Hence, from the very beginning, the relationship between the police and the public was extremely hostile, and even today the police are not considered friends of the people.

A state system governed by religious laws is usually referred to as a theocracy or clerical rule (Mullatontro). In the so-called Islamic theocratic state systems, a special force called the "Moral Police" or "Shari'ah Police" operates, whose task is to protect religious values and discipline. In several Muslim countries and regions today, “Shari'ah law” is enforced. The laws practiced in these countries under the name of Shari'ah law are mostly derived from the books of fiqh and jurisprudence written over the past thousand years. There are significant differences of opinion among the jurists of various Islamic madhhabs regarding many laws of the Shari'ah state. Moreover,

these so-called Shari'ah states are also often at odds with the character and essence of the Qur'an and the Sunnah of the Messenger of Allah.

Therefore, instead of manifesting the pristine beauty of the early Islamic period, the enforcement of so-called Shari'ah law in these areas often generates resentment in public minds. What is the reason behind this? One of the main reasons is the special policing system known as “Shari'ah Police” or “Moral Police.”

The task of this moral police force is to monitor how much of the “religious restrictions as determined by the state” are being followed—for example, whether a woman’s hijab is proper, whether her hair is visible, whether a girl is wearing tight-fitting clothes, whether a man has shaved his beard, whether someone is wearing half-pants or Western-style clothes, whether a shop remains open during prayer times, whether someone is loitering instead of going to the mosque, whether any restaurant is open during Ramadan, whether someone is eating publicly while not fasting, whether any unmarried couple is seen together, whether men and women are working together at any place, whether someone is playing music loudly, etc.

Punishments for these "crimes" vary from country to country, including arrest, imprisonment, fines, warnings, travel bans, public shaming, beatings, mandatory correctional programs, etc. To understand the activities of morality police, let us look at a few incidents that sparked global outrage.

Iran: The Iranian morality police are called *Gasht-e Ershad*. When discussing morality police, the case of Mahsa Amini is unavoidable. On September 13, 2022, Mahsa Amini, a 22-year-old Kurdish woman, was detained in Tehran by the morality police while visiting with her family. The accusation against her was that she was not wearing her hijab properly, with some hair visible. Police took her into detention, where she was allegedly mentally and physically abused. During this abuse, Mahsa lost

consciousness in police custody and died in hospital after three days in a coma. This brutal incident sparked widespread public outrage in Iran and led to a historic movement demanding women's rights. Thousands of women burned their hijabs and cut their hair in protest. The government responded with harsh measures. Security forces fired on protestors, arrested thousands, and cut off internet access. According to neutral human rights organizations, 537 people were killed and 19,262 were arrested during the crackdown. Many of the victims were women and children.

Saudi Arabia: On March 14, 2002, a tragic incident occurred at the Mecca Makkah Muhammadia Girls' School. A fire broke out at the school, and panicked students tried to escape. However, even in this emergency, the Saudi morality police (*Mutaween*) allegedly prevented the girls from leaving because they were not properly veiled. As a result, 15 girls died in the fire, and many others were injured. Saudi Arabia's main newspaper, *Al-Watan*, reported on the incident. Despite global condemnation by human rights groups, there were no visible protests or public outcry within Saudi Arabia.

Afghanistan: After the Taliban regained power in September 2021, their morality police (*Baira*) began enforcing severe punishments. Women were required to cover their entire bodies—including their eyes—with a specific type of burqa. Any deviation was met with severe punishment, including public lashings, as reported in the media. Even using makeup led to penalties. Women were banned from working, and those found working were beaten. Reports also indicate that some people died as a result of these punishments. For instance, one woman in northern Kabul was severely beaten by the morality police for not wearing her hijab properly. She was hospitalized in critical condition and later died.

In all the places where *Shariah* law has been implemented, morality police forces have been formed supposedly to maintain

religious values and ethics among the people. However, during the time of the Prophet Muhammad (PBUH) and the Caliphs, there was no such morality police force. In the Islamic state established on the foundation of Tawheed (oneness of God), all moral and social rules were clearly conveyed to the people. To ensure that everyone was aware of these rules, the Prophet established a government department in Medina called *Hisbah*. The role of this institution was to create public awareness about the responsibilities of commanding good and forbidding evil (Surah Al-Imran 3:110). It was not responsible for police repression but merely for supervision. People could also inform the institution about violations.

In Islam, enjoining good and forbidding evil is a fundamental aspect of life, which plays a vital role in maintaining peace, order, and justice in society. It ensures that morality, honesty, and Islamic values are followed—making a separate morality police force unnecessary. However, there must be clear guidelines for how individuals are to respond to wrongdoing.

Currently, we observe that people are assuming the role of moral police. For instance, if two girls are seen smoking in front of a tea shop, they are verbally abused and physically harassed. (bdnews24.com – March 2, 2025). This culture is referred to as mob justice—angry crowds taking the law into their own hands. In mid-March 2025, a 10/11-year-old boy was beaten to death by a mob, and the heart-wrenching video went viral on social media. Such incidents—beatings, arson, destruction of shrines—are happening frequently. According to a report published in *Prothom Alo* on March 5, 2025, during the past seven months of the interim government, there have been at least 114 incidents of mob beatings, resulting in 119 deaths and 74 injuries. In the past 10 years, at least 792 people were killed and 765 injured in such incidents. These statistics come from the Human Rights Support Society (HRSS). The organization's executive director, Ijazul Islam, stated, "Many are carrying out these attacks out of political revenge. Law enforcement is not

yet fully effective. Rising crime rates like theft, robbery, and rape have made people frustrated, leading to mob actions. Mob justice is a criminal offense and a clear violation of human rights. But due to a lack of legal consequences, people continue to take the law into their own hands."

It is also noteworthy that in the last six months (as of March 2025), there have been 225 attacks on police officers, and 80 attacks on shrines and religious sites, including looting and arson. One group is labeling another as misguided and launching attacks in the name of "Tawheedi Janata" (devoted people of monotheism) claiming to purify religion.

An extremist faction is carrying out moral policing under the guise of upholding Islamic values. They claim they are performing *jihad* and resisting evil, which is a duty of every believer. But is that really the case? Can what they are doing be described in Islamic terms as "forbidding evil" (*tanhauna anil munkar*)? Absolutely not. This is not Islamic law—it is the law of the jungle. Islam is a civilization. According to Islamic civilization, the process of resisting wrongdoing is clearly defined. When a believer witnesses wrongdoing, the prescribed course of action is to command the wrongdoer to stop. Allah uses the word *amr*, meaning "command." If the wrongdoer does not comply, then citizens have the right to detain them. But beating or punishing the person or taking the law into one's own hands is not permitted—even publicizing the offense is not allowed. Their duty is to bring the matter to the authorities or present the person to the authorities. It is the responsibility of the state authority to impose punishment. Allah clearly says: "*When there comes to them some matter regarding [public] security or fear, they spread it around. But if they had referred it to the Messenger or to those of authority among them, then the ones who can draw correct conclusions would have known it from them.*" (Surah An-Nisa 4:83).

Justice in a state of excitement or rage can never be correct. In fact, Islam prohibits making judgments in such a condition (Sunan At-Tirmidhi: 1331). True justice can only be ensured through the laws given by Allah. When people assume the role of judge, they often impose disproportionately harsh punishments, such as prolonged torture and violent death through mob beatings—sometimes gouging eyes, cutting off tongues, or burning people alive. This eliminates any chance for the accused to defend themselves or seek reform. Innocent people also fall victim to such brutality due to rumors or suspicion. In Bangladesh, many such incidents have occurred—suspected child abductors, robbers, or even mentally ill people have been beaten to death. Islam provides no room for taking a person’s life without trial. Even formal judicial systems can make mistakes, resulting in wrongful executions. For this reason, many countries have abolished the death penalty, including all EU nations, Canada, Australia, and most of Latin America. Such barbarity as mob lynching has no place in a civilized society. Tragically, this type of irreligion is often practiced in the name of religion itself—causing the most harm to religion. Anti-religious groups exploit this to portray religion as blind, irrational, and violent, leading people to turn away from Islam.

No such incidents of extrajudicial mob killing occurred during the time of the Prophet. While alcohol is forbidden in Islam and punishable if consumed publicly, we learn from hadith that the Prophet (PBUH) used to administer 40 lashes for drinking alcohol. Abu Bakr (RA) did the same, and Umar (RA), seeing the rise of drinking among the people, increased it to 80 lashes (Sahih Muslim 1706; Sahih Bukhari 6779). One day, a drunk man was rolling on the street. People caught him to take him to the Prophet. On the way, they passed by Ibn Abbas’s (RA) house. The man broke free and entered Ibn Abbas’s house, clinging to him. The people couldn’t remove him, so they went to the Prophet and told him. The Prophet smiled and said, “He did that, did he?” and said nothing about punishment. This

shows his compassion. People did not beat him on the street or forcefully take him away. They tried to take him to the Prophet. When he sought refuge with Ibn Abbas, they respected that. They simply informed the Prophet, who didn't instruct them to bring him back. This example shows how citizens contributed to law enforcement respectfully and responsibly.

A man from the Banu Aslam tribe confessed adultery to the Prophet. The Prophet asked if he was insane; he said no. He asked if the man was married; he said yes. Then he was sentenced to death by stoning. As the punishment began, he tried to flee but was caught and stoned until death. The Prophet, upon hearing this, said: "*Why didn't you let him go?*" He praised the man and led his funeral prayer. Abu Dawud adds that the Prophet said, "*By Him in Whose hand is my life, he is now bathing in the streams of Paradise.*" (Bukhari, Mishkat, Ibn Majah 2554; Abu Dawud 4405, 4406).

Notice, no one brought this man forward—he came voluntarily, repenting. The Prophet sought every way to avoid punishment, but ultimately honored the man's sincere repentance. Even when the man ran away, the Prophet wished they had let him go. Thus, *moral policing by citizens has no place in Islam*. In a Tawheed-based Islamic state, a believer is simply a person—not an authority. However, the collective community of believers (Ummah) has a structure: a constitution, a legal system, and governance. The believer's role is to report the wrongdoing and, if possible, present the offender to the authorities.

In conclusion, the fear surrounding *Shariah* law did not exist during true Islamic governance. Over 1400 years, Islam has been distorted in many ways—some interpretations are extremely rigid, others overly liberal. In places where *Shariah* has been imposed, it has often been done oppressively, contrary to the spirit of Islam (Surah Al-Baqarah 2:256). True Islam wins hearts; extremist, clerical Islam must be forcibly imposed because it is unnatural and overly harsh. It exaggerates every

aspect of religion, making life difficult. Therefore, judging Islam by such practices as morality policing and mob justice is misguided. True Islam is not like that—and the golden civilization established by the Prophet and his Ummah is historical proof of that. Proposed provisions regarding the law enforcement forces in our proposed system of governance:

1. **Service and assistance to the people:** The main principle of the police force should be to enjoin what is right and forbid what is wrong. Not only catching criminals, but also solving the problems of the people, ensuring their security, and standing by them in their sorrows and hardships will also be the responsibilities of the police. Through this, one of the main tasks of the police force will be to restore the trust and confidence of the people.
2. **Freedom from political influence:** The police force shall remain completely neutral in carrying out its duties and shall not act in the interest of any specific group or individual. If false cases are accepted, fabricated information is included in the FIR, or if false and purposeful information is provided in the investigation report, strict punishment will be taken against those involved.
3. **Professionalism:** The police cannot interfere in anyone's religious rituals or practices. Every person will be free regarding how much or how little of religion's directives he will follow. From their professional standpoint, the police will take action only against criminal offenses and will not act unprofessionally toward anyone being driven by their own religious beliefs or feelings. For example, they will try to control the criminal offenses such as murder or attempted murder, physically attacking someone, extortion, spreading false information, creating hype and rumors, inciting religious frenzy, robbery, theft, rape, abduction and trafficking, arson, fraud, bribery and corruption,

money laundering, abuse of women and children, defamation of others, sabotage, disobeying court orders, giving false testimony, inciting suicide, possessing or using illegal weapons, drug-related crimes, cybercrime, creating panic, breaching privacy, identity forgery, unlawful assembly, etc., which violate others' rights and create unrest in society. They will arrest the criminals and hand them over to the court.

4. **Harassment based on suspicion:** Allah has said, "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin." (Surah Hujurat 49:12). Articles 5 and 9 of the Universal Declaration of Human Rights prohibit arbitrary arrest, detention, and torture. Therefore, the police force will arrest only based on specific allegations and evidence and will not harass anyone or torture in the name of remand being driven by suspicion.
5. **Increasing the number of female police officers:** By increasing the number of female members in the police force, issues related to violence, sexual harassment, and abuse against women will be properly investigated and addressed. Similarly, female police officers can investigate female offenders and provide assistance for their correction.
6. **Internal audit and transparency:** To ensure transparency in the internal operations of the police force, there will be a strong investigation and audit system. Through this, the police force will remain accountable for their actions and refrain from corruption or misuse. Internal audits and evaluations will be conducted at fixed intervals.
7. **Training in moral character and professional skills:** In order to build the members of the police force into persons of good character who are spiritually developed and abide by the limits set by Allah, they will be given spiritual and moral training. In addition, the members of the police force will be given modern training every year

so that they can become more advanced professionally. This training will emphasize subjects such as law, human rights, and respect for people. Especially, there will be separate training regarding behavior with women, children, the elderly, and people with disabilities.

Economy and Commerce

The economy of the state system introduced by the West is capitalism or capitalism. The policy of capitalism is to wrap the state's wealth and accumulate it in the hands of a few people. And most people become subservient for money, which in modern terms is called slaves of capital (capital slaves). Money is the bloodstream of the materialistic life system. Therefore, people have no way but to become slaves of money. This state system has tightly bound people with rules and restrictive laws, depriving them of their overall freedom. In this way, they become slaves of the law on one hand, and slaves of capital on the other. But the Islamic viewpoint is that a person will be the servant of Allah. Within servitude to Allah lies the equality and freedom of all people. When every person denies servitude to Allah and considers tyranny as freedom, then he becomes the slave of some stronger person or group in comparison. Then, though a person, he is forced to accept the servitude of another. Tyranny makes him a slave. Islam's perspective is that a person will never become a slave of a man-made system; then only will he be truly free. People have been given free will to independently make any decision in life. However, some specific commands and prohibitions have been set as boundaries for their welfare. Allah has given very few punishments in His religion. He has prescribed ultimate punishment only in cases of murder, theft, adultery, false accusation, and creating terrorism. And He has forbidden exaggeration, over-interpretation, and excessive explanation regarding religion. Therefore, people can live their lives completely freely outside of a few rules and regulations. Islam's purpose is not to bind people's thought and movement with chains of commands and prohibitions at every step. Allah's rules in the economic field are also very simple and straightforward.

The biggest crisis of a state is the security crisis, followed by the economic crisis. Then other problems come successively. In the state structure we propose, the economic system we propose is that the currently prevailing interest-based economy must be completely stopped. It is an exploitative system that creates vast income inequality between people. Due to the interest-based economy, the majority of the nation's wealth is accumulating in the hands of a few capitalists, while the larger population is deprived. This is why currently 63% of the world's wealth is concentrated in the hands of just 1% of the rich (January 17, 2023, Daily Prothom Alo). In this system, business syndicates are created through the rich, which, driven by greed for higher profit, create artificial shortages of daily necessities and all products, raising market prices. Due to the practice of capitalism, many financial institutions such as banks, insurance, stock markets have been created through which huge amounts of money are deposited. The accumulation of money in one place causes economic inequality and fraud in society. This is why Allah has forbidden interest (riba) and made business lawful (Surah Al-Baqarah 2:275). Therefore, in the Islamic state system, interest must not be allowed in any way; it must be completely stopped.

What is interest? In the Qur'an, the word used for interest is 'riba.' The word 'riba' comes from the Arabic root 'raba', meaning 'to increase,' 'to grow,' or 'excessive increase.' In Islam's view, interest is any extra money or value taken without any exchange. It is strictly forbidden in Islam.

At the time the Qur'an was revealed, two main types of interest were prevalent in Arab society:

1. Cash interest (nagad orther sud): In the case of financial loans, a certain amount of extra interest was charged on the principal within a specified time. If the borrower could not repay the loan in the specified time, the interest rate was increased further.

2. Commodity interest (drabbo samogrir sud): At that time in Arabia, alongside coins, bartering was common in transactions. This was called ‘badal’ (exchange). However, when exchanging the same type of goods, some extra goods were taken, which was considered interest. For example, if someone took a loan of one kilogram of dates, after a specified time, he had to return one and a half kilograms of dates.

Our discussion is about what kind of interest-free economic system Allah’s Messenger established later to eliminate this interest-based economy.

When a Muslim believes in Allah, it becomes his moral and faith obligation to obey Allah’s commands. Everyone knows that Allah has forbidden interest (Surah Al-Baqarah 2:275-279, Surah Al-Imran 3:130, Surah An-Nisa 4:161). If an interest-based economy continues in the country, it creates a religious crisis in the minds of Muslims. Allah has forbidden it, and He and His Messenger have declared war against it (Surah Al-Baqarah 2:279). If the state legalizes and enforces it again, where will they go? They have to involuntarily get involved in interest transactions; they have to work in NGOs, banks, insurance, and various financial institutions where they have to calculate interest accounts. They all know these prohibitions:

- Allah’s Messenger has cursed those who receive interest, pay interest, witness interest transactions, and record interest accounts, saying they are all equally sinners (Sahih Muslim, Sahih Bukhari 2086).
- The usurer will rise on the Day of Judgment in such a state as if Satan has touched him and made him insane (Tirmidhi-1209, Surah Al-Baqarah 2:275).
- One dirham of interest knowingly received is 36 times more severe in Allah’s sight than adultery (Ibn Majah: 2274).

- There are 70 kinds of sins of interest, among which the smallest sin is committing adultery with one's own mother (Musnad Ahmad: 3809).

There is no doubt that these hadiths are authentic because the same is said by Allah in the Qur'an. Still, Muslims have to calculate interest, pay interest. Although these actions are completely contrary to their religious values, they have to do them due to life's compulsions. At the same time, they declare obedience to Allah and also to the state. They have two rulers (Ilah), but verbally say Allah is the only God. Unconditional obedience to the state requires no doubt about any policy of the state. But if in an Islamic state any fatwa, issue, or reality-based excuse is given to keep interest economics running, it will not gain moral acceptance among people. Sooner or later, someone will bring up the Qur'anic principle and incite the religious people against the state. Therefore, under no circumstances can interest business, banking, or transactions be kept running. Instead, business must be conducted on the basis of interest-free, risk- and profit-sharing (mudarabah and musharakah) principles. Logical business policies that exclude interest must be introduced. At the same time, business syndicates must be eliminated so that small and medium investors do not lose their capital under the dominance of big industrialists. The state will ensure the safety of investors' capital, whether small or large. For this, investment fields must be arranged in several tiers. The production and investment areas of large capital owners will be specific so that small capital entrepreneurs can survive in the market. For example, a large pharmaceutical company will not do turmeric or chili trade. That will be done by medium or small capital entrepreneurs.

Currently, two types of economic systems operate in the world—socialism and capitalism. To illustrate what kind of economy our proposed state system will have, a comparative discussion of capitalism, socialism, and Islamic economy can be made. First, let us look at the fundamental features of socialism:

1. State ownership: The main industries, resources, and means of production are controlled by the state.
2. Restrictions on private ownership: Opportunities for private ownership are limited and control is imposed on profits.
3. Price control system: Instead of a market system, the government controls prices, quality, and supply of goods.
4. Government control over business and trade: The role of the private sector is limited, and a large part of trade and investment is managed by the government.

In short, socialist economy is completely state-controlled. Conversely, the fundamental features of capitalist economy are as follows:

1. Private ownership: Means of production (factories, land, machinery, etc.) are in the hands of individuals or corporate owners.
2. Profit-centered: The main goal of economic activity is to earn personal profit.
3. Market-based economy: Prices are determined by demand and supply in the market; product pricing, quality control, and supply are entirely controlled by corporate owners. In this case, there is no state intervention at all.
4. Creation of unhealthy competition: Various tactics are adopted to create intense competition among businesses. Flashy advertisements of products and services are promoted through media and celebrities, creating artificial demand among the general people. As a result, their wealth gradually becomes concentrated in the hands of businessmen.
5. Freedom of initiative and investment: Individuals or groups can start business and invest freely as they wish.
6. Labor market and wage system: Workers sell their labor but do not gain ownership of the production.

7. Minimal government intervention: Mainly the private sector manages production and trade; the government only tries to control through policy making and law enforcement. However, in practice, the influence and dominance of businessmen grow so much that it becomes impossible for the government to control 'business syndicates.'
8. Consumer freedom: Although capitalist system talks about consumer freedom to buy products and services of their choice, consumers cannot buy anything outside the prices set by businessmen.

In capitalist economy, heavy machinery and huge capital concentrate in the hands of a few people. Banks also provide loans to them because of the lure of interest. As a result, they increase investments and gradually become wealthier.

Now let us see what are the differences between these two economic systems and the Islamic economic system:

1. Prohibition of interest: Islam prohibits the receiving and giving of interest (riba) because interest obstructs the flow of the economy and the equitable distribution of wealth. Instead, Islam encourages interest-free investment based on capital and risk-sharing.
2. Mobility of wealth: Wealth is ensured to be circulated rapidly among the nation instead of being hoarded or accumulated in one place. As economic activity increases everywhere, a large part of society benefits.
3. Right to private ownership: Islam fully recognizes the right to private ownership and encourages everyone in legitimate business ventures and capital investment.
4. Zakat and other tax systems: In the Islamic economy, individuals give a portion of their wealth as zakat, charity, and ushr. This money is used by the state to improve the standard of living and eradicate poverty. Besides, to reduce the tax burden on the people,

government expenses are met from government revenues.

5. Control of consumerism: Greed for wealth is the main cause of human unrest in a consumerist society. Islam helps control the tendency to consumption by promoting disinterested human perspectives, social responsibility, and the spirit of sacrifice.
6. End of business syndicates: Business syndicates create artificial shortages of goods, depriving businessmen of fair competition. Islam bans hoarding and provides a safe environment for all businessmen in a syndicate-free market, minimizing the risk of capital loss.
7. Asset-dependence: The Islamic economic system emphasizes the growth of real assets rather than paper currency. This increases national production and gradually makes every citizen self-reliant.

Therefore, the principle of capitalism, the doctrine of wealth accumulation, is to squeeze the wealth of the general public and concentrate it in one or more places. The principle of socialism is to take the wealth of the general public into the hands of the state. Fundamentally the same thing, both deprive the general public. In capitalism, the country's and nation's wealth is capitalized and concentrated in the hands of a minority through banks, insurance, stock exchanges, etc. Those few people benefit from it and by depriving the majority, they become immensely wealthy. Whereas in socialism, the country's and nation's wealth is capitalized and concentrated in the hands of the state. The general public only gets basic, fundamental needs like food, clothing, education, and healthcare, though in practice it has failed to properly provide even those. In socialism, the production of goods, price determination, quality control, distribution, and wealth management remain under government control as stated above. Since private ownership is prohibited, and due to the cost of discouraging individual initiative, the Soviet Union, despite being such a vast country, never became self-sufficient in food and at one point collapsed.

In a capitalist system, wealth is capitalized creating a handful of millionaires, while the rest of the public is deprived even of the basic fundamental needs of life. Besides income inequality, unequal wealth distribution, exploitation of labor, social instability, indebtedness, etc. are inevitably created by capitalism. The more extensively this system is applied, the more such consequences occur. If this system is applied in a geographical state (country), then just as a handful of millionaires will be created at the cost of extreme poverty of the general public of that state, likewise if capitalism is applied worldwide, a few geographical states will become immensely wealthy and the majority of states will fall into extreme poverty — as has happened currently. The reason is that the resources of a geographical state are limited — likewise, the world's resources are limited. Concentrating or capitalizing any limited thing somewhere inevitably creates scarcity elsewhere. Whether within a state or across the entire world, if the resources, which should be distributed among all humanity, are concentrated somewhere, scarcity elsewhere is inevitable. Socialist, capitalist, and communist (socialist, capitalist, communist) economic systems are all human-made, not divine systems. Therefore, their outcomes are inevitably injustice and oppression.

On the other hand, in the final life-system, the maker of the economy is the Creator Himself, Allah. The foundational principle (basis) of this system (economy) is to circulate wealth rapidly among people, not to let it accumulate anywhere. Capitalism says: do not spend wealth, save it; gather everyone's savings and capitalize (in banks). Allah says in the Qur'an: give charity, spend, do not hoard wealth or capitalize. That is, the Islamic economy is exactly opposite to capitalist economics. One encourages saving, the other encourages spending. Meanwhile, socialist egalitarian economics prohibits private ownership and concentrates all national wealth in the state's hands. This too is opposite to Islam. Because Islam fully recognizes private ownership and does not centralize wealth in the state. Every person has his own psychological, varied needs;

he is not only interested in labor and sacrifice for the state, but more interested in working for himself and his family. This individual distinct existence (nafs) is a reality and a natural truth. Motivated by nafs, he wants to work for the welfare of his children and family, which Allah has mentioned in the Qur'an—

“Beautified for people is the love of that which they desire—women and children, and close kindred, and heaps of gold and silver, and well-anchored ships, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.” (Surah Al-Imran 3:14)

The word ‘hubbush shahawat’ used in this verse means attraction, attachment, and love. From Allah’s description, it becomes clear that human instinct is part of his natural disposition or fitrah. Therefore, if an economic system is formed ignoring this nature, it will inevitably cause disaster. The failure of socialist economy is a prime example of this.

That is why Islam has not denied individual initiative, which socialism did. In reality, when any business is privately owned, the owner manages it sincerely, with intellect and labor, treating it as his own property. But in government institutions, generally, the same level of care and responsibility is not seen. As a result, most government institutions suffer losses instead of profit due to negligence and incompetence.

Just as capitalism and socialism have their own unique economics, Islam has its own economy. In short, it is to circulate wealth as fast as possible so that nowhere does it become stagnant or immobile. For this reason, the lawgiver of this economy in the Qur'an repeatedly urges spending and disbursing, but probably never says save. Allah clearly says against capital hoarding: “Those who hoard gold and silver and do not spend it in Allah’s cause, give them tidings of a painful punishment.” (Surah At-Tawbah 9:34) The Companions of the Messenger of Allah (SAW) were always cautious not to fall into

the sin of hoarding wealth. Umm Salamah (RA) said: I used to wear gold jewelry. I asked, O Messenger of Allah! Does this constitute hoarding? He said: If you give zakat on it, then it is not hoarding. (Bukhari, Abu Dawood)

Some mention Surah Bani Isra'il 17:29 and misinterpret it saying Allah commands saving here, but actually this verse is also about spending, not saving. It says, "Do not make your hand tight (restrained) to your neck nor stretch it forth completely, lest you be blamed and become poor." Meaning, one should neither be stingy nor spend so much as to become destitute, keep some for own expenses.

The Holy Qur'an mentions zakat, kharaj, khums, ushr, and sadaqah spending so many times that probably only the concept of Tawheed (believing in Allah as the sole Lord in all life aspects) and jihad are mentioned as often. Because for a nation and eventually the entire world, i.e., in any scope, proper wealth distribution needs not saving but spending. Transfer of wealth from one hand to another—that is mobility. The faster each transfer happens, the more people benefit from the same wealth. For example, suppose there is a 100 Taka note. Whoever holds this note will try to spend it as soon as possible. Whether by buying something, giving charity, lending to someone, or investing in business. If this note changes hands ten times from morning to night, then in one day it benefits ten people. If it changes hands a hundred times, it benefits a hundred people. Because in every handover at least one of the two parties will definitely benefit. That is, the faster this limited wealth, i.e., this 100 Taka note circulates and moves within society, the more people will benefit; the more people will experience economic improvement; and ultimately, the entire society will develop economically and become wealthy. For this mobility, wealth will distribute properly by itself within society without accumulating anywhere and there is no need for accumulation.

For this dynamic, self-regulating proper distribution, there is no need for state ownership nor prohibition of private ownership. Suppose that 100 Taka note is kept all day in one person's pocket or deposited in a bank without transfer, then its real value is equal to a torn piece of paper, because it could not benefit any person in society or improve anyone's economy the entire day. Again, the foundation of Allah's economic legislation is the rapid and ever-increasing circulation of wealth.

Someone may say—if the 100 Taka note stays in the pocket or in a box, it becomes unproductive, fruitless, but the capital deposited in a bank is invested and used for production. True, but capital deposited in banks moves much slower than free, independent circulation. Also, bank capital investment involves much investigation, laws, red tape, and still the profits benefit only a particular class of people already wealthy, far above the general public. Does a bank lend capital to anyone it wants? Certainly not. Banks lend only to those who can show they already have enough capital and want more; this is known to all. Those without anything or without sufficient collateral cannot get bank loans. This is like giving oil to oily heads—making the rich richer and the poor poorer. Therefore, proper distribution of wealth is impossible under capitalist system.

In the final Islamic economic system, the public is not deprived of rights to their private property as in socialism. Nor is public forbidden from individual or collective economic enterprise. Because the rapid flow of wealth prevents abnormal accumulation anywhere. Like a strong current of water breaks sand dams, the flow of wealth does not allow wealth to pile up. Yet the benefits of strong individual economic initiative will also benefit society. The failure of socialist economy was due to forbidding individual economic initiative; now they are compelled to restore rights to private property and economic initiative. Russia, Vietnam, China, and even Cuba have begun implementing this principle.

In capitalist economic system, after the central bank prints money, the government and other banks lend to each other at fixed interest. People borrow from banks at fixed interest. Those who deposit money do not truly deposit but rather lend to the bank at fixed interest. Thus the whole society and state become entangled in a web of debt and interest. This is why developing countries like ours are mired in foreign debt and various loans from business institutions to ordinary people. In our country, government expenditure on loan interest is increasingly swelling. At one time, less than 30% of government operating costs were spent on loan interest. But in the first three months (July–September) of the fiscal year 2024–25, 51% of operating expenses, i.e., more than half, had to be spent on this (4 Dec 2024, Bonik Barta). This is the black hole of interest. Moreover, the government’s foreign debt borrowed at interest is \$104 billion (Source: BDNews24.com, 19 Sep 2024), and interest payment is Tk 128,000 crore (Source: Prothom Alo, 1 June 2024). This is how a country eventually goes bankrupt. Our country is also standing on the brink of bankruptcy. In 2023, IMF approved \$4.7 billion emergency loans for Bangladesh under three categories: Extended Credit Facility (ECF), Extended Fund Facility (EFF), and Structural Adjustment Program (SAP) (Source: Daily Star, 22 Dec 2024). Such loans are mainly given to help a country or institution avoid final economic collapse before bankruptcy. But in reality, Bangladesh is trapped in debt, which means impending bankruptcy.

Now, when we say we want to eliminate this interest-based capitalist economy and banking system, a question arises—then how will capital be created?

The answer is: In Islamic economy, after necessary expenses, whatever money a person has, he will give charity, pay zakat and ushr. After that, whatever remains, he may deposit with the state's finance department for investment or safekeeping. There will be no interest. Through the state’s finance department, this money will be invested in various business enterprises on an

interest-free, risk and profit-sharing basis (Mudarabah and Musharakah). The investor must bear the risk. In Mudarabah, one party invests and another provides labor and skill. They contract on the percentage of profit sharing. If the business suffers loss, the investor bears the loss; the laborer gets no wage—this is his loss. The investor owns the business.

Musharakah means partnership-based business. Several investors jointly invest and share profits according to percentage invested. Ownership belongs to all. This creates ownership opportunities even for ordinary or small capital people, freeing the nation from interest traps. Though theoretically Islamic banking talks about this system, in practice, capitalist economy is followed. Correctly implementing this system can build a prosperous, interest-free economy. In this method, businessmen will get capital from the people through the government finance department instead of bank loans. No one will be trapped in debt or interest.

A question may arise—if someone falls into hardship and needs a loan, from where will he get a loan without interest and profit? Islam has a solution. The state's finance department will have a branch called Qarz-e-Hasana (benevolent loan) branch. The public will be invited to provide Qarz-e-Hasana for public welfare. The Holy Qur'an mentions, "Who is it that will lend to Allah a goodly loan, so He may multiply it for him many times over? And Allah restricts and grants abundance; and to Him you will be returned." (Surah Al-Baqarah 2:245) Because of this call, believers will be spiritually motivated to provide Qarz-e-Hasana. Those who deposit money in this fund may withdraw anytime but receive no profit. Needy people may borrow from this fund interest-free following proper procedures and repay in easy installments within a fixed time. In the current extremely materialistic lifestyle, many may not trust this process and think borrowers will not repay loans, fearing that the state will not lend anymore. But this notion is inconsistent with Islam. Because the implementation of Allah's life system will bring fundamental

changes in people's lives, including trust and faith in the state. People will believe the state will stand by them in adversity, so they will not avoid repaying loans. Also, since capitalism's exploitation of small businessmen by big sharks will be eliminated, defaulting will be minimal. Furthermore, under Allah's ordained system, people's moral qualities will develop—promise-keeping, trustworthiness, honesty, etc. will be established in character, eliminating the tendency to misuse others' or state's money.

We know the Messenger of Allah (SAW) himself was the symbol of trustworthiness. Before prophethood, the people of Mecca called him 'Al-Amin' (The Trustworthy) because he never betrayed any trust. When he migrated from Mecca to Medina, he still held many people's trusts, including those who conspired to kill him. At migration, the Messenger left Ali (RA) in Mecca to return the trusts to their rightful owners. Later, when Allah's life system was established in Arabia and half the world, the Messenger's trustworthiness was reflected in his nation. A famous example is from Caliph Umar's (RA) rule. One night a man saw a gold coin (dinar) lying on the roadside. At first, he hesitated whether to use it for himself, but his heart was moved by Islamic teachings. In the morning, he took the coin to Caliph Umar (RA) and deposited it in the state treasury. Seeing this morality, Umar (RA) was very happy and said, "Because the true Islamic principles are established in our society, people have become so trustworthy."

The economic security established by Islam is acknowledged even by some anti-Islamic historians and mentioned in their books. Yet, in Bangladesh's current banking system, at the end of last December, state-owned banks will have loans amounting to Tk 345,765 crore (Source: Prothom Alo, 26 Feb 2025). Imagine, the amount of loan default alone is nearly equal to our national budget, nearly three and a half lakh crore Taka. Who wasted this money? Not uneducated farmers or laborers, but a few millionaires and big sharks—all highly educated. On the

contrary, small loans and agricultural loan programs intended to improve poor farmers' fate involve loans of only a few tens of thousands Taka. For defaulting on these, their only livelihood, the plowing ox, is taken, the household's rice and tin roofs are removed, even eviction from their land occurs. Suicides among farmers unable to repay loans are common. This is the net result of capitalism. The group of people whose economic status was supposed to be improved are exploited more under the current capitalist economy, and those with plenty have their wealth inflated more. Indeed, no matter how much theory is spoken, results show which economic system is just and which is exploitative.

Here we will discuss three very important economic terms: wealth (property), money, and currency. To understand the economics of Allah's religion, it is essential to comprehend Islam's perspective on these three subjects. Generally, wealth primarily refers to those things that are useful for human survival. According to the definition given by economist Alfred Marshall:

“Wealth consists of all things, tangible or intangible, which satisfy human wants and have exchange value.”

In other words, wealth comprises all items that fulfill human needs and have an exchange value. Another economist, J.F. Stiglitz, says:

“Wealth is not only material things; it includes human resources, knowledge, and all elements that contribute to economic growth.”

So, it is clear that based on nature, wealth is of two types:

(a) Tangible wealth (material wealth), which can be seen, touched, and used. Examples include land, houses, farms, vehicles, factories, machinery, gold, silver, diamonds, mineral resources, etc.

(b) Intangible wealth (non-material wealth), which is not visible or directly touchable but has financial value. Examples include knowledge and skills, patents, trademarks, copyrights, brand value, reputation, etc.

To understand Islamic economics, apart from wealth, a clear idea about money and currency is also necessary. The concepts of money and currency come into play only when wealth exists. Money is a valuable asset through which people can buy goods and services. Currency is the government-approved medium of exchange, which may be in the form of metal coins, paper notes, or digital form. Through currency, buying and selling become easier, and monetary transactions are facilitated. In brief, money is the value of wealth, and currency is the medium of transaction, such as taka, dollar, rial, etc.

Wealth is not limited only to man-made objects; natural resources given by Allah are also included. Natural resources like oil, gas, water, electricity are as important as human technological knowledge, skills, and labor that can increase wealth. Raising poultry, cattle farming, setting up factories, improving the quality of agricultural products, etc., can enrich wealth further.

Thus, wealth is something essential for human survival in this world. It is very important both for individuals and for a nation. People cannot survive by eating paper notes or gold pieces. Although gold has economic value and is used for ornaments or investment, it is not a basic necessity for living. Real wealth consists of food, shelter, agricultural products, medicines, vehicles, fuel, mineral resources, communication facilities, etc. The nation that has abundance of such wealth is more prosperous. A nation becomes self-sufficient only when it depends less on imports for these real resources and becomes export-oriented. However, the economy of Bangladesh is quite the opposite; we depend more on imports than exports.

To reduce import dependence, we must increase our wealth. The agricultural land of Bangladesh's 170 million people must be utilized to the maximum. It is not enough to just use the land; the population must be transformed into a skilled workforce through technical knowledge and expertise so that they can earn

wealth not only within the country but also abroad and send remittances home. But if we remain solely import-dependent, our wealth will continuously decrease, and we will become more indebted. When imports are made using foreign currencies like dollars as the exchange medium, our currency (taka) will depreciate, causing excessive expenses. Therefore, to be free from foreign debt and to economically enrich the nation, we must increase our own wealth.

To achieve this goal, we need to take some important steps:

1. Unite the nation with patriotism so that citizens can earn wealth abroad and send it home.
2. Reduce dependence on imports as much as possible and ensure the proper use of local resources.
3. Develop technical knowledge and improve skills to increase productivity through new technologies.
4. Foster a hardworking mindset so that the people can become self-reliant.
5. Establish a corruption-free society, as corruption is one of the main obstacles to economic progress.
6. Stop the import and production of unnecessary luxury goods to prevent wastage of the country's currency.
7. Prevent wastage of products to ensure maximum utilization of produced wealth.

If we follow these principles, our wealth will increase and we will become an export-capable nation. For example, a farmer may not have 1 million taka in the bank or a five-story building, but he has a tin house, a pond, poultry, cattle, and agricultural land. From this wealth, he can gather food and nutrition all year round. On the other hand, think of a person who has no agricultural land or productive wealth but lives a luxurious life. In reality, he has no wealth but is depleting the nation's resources by consuming imported luxury goods.

If people work hard only to fill their stomachs, yet struggle to secure two meals a day, that cannot be a humane society. In the current interest-based capitalist economic system, people have been reduced only to buyers and sellers.

Allah says:

“Allah has preferred some of you over others in provision; but those who are preferred do not distribute their provision among their dependents equitably. Do they then deny the favor of Allah?” (Surah An-Nahl, 16:71)

He also says:

“Indeed, your Lord extends provision for whom He wills and restricts it. Indeed, He is ever, of His servants, Acquainted and Seeing.” (Surah Bani Israil, 17:30)

Therefore, we must ensure the proper use of the wealth given by Allah, reduce import dependence, increase our own productivity, and build a self-sufficient economic system.

According to Karl Marx, the real history of mankind is the history of class struggle. He says that society has always been divided into two classes: the oppressors and the oppressed. Those who hold wealth and power always exploit others for their own profit.

In ancient slavery eras, slave owners forced slaves to work hard without granting any human rights. Later, in the feudal era, landowners exploited peasants by making them cultivate the land but not giving them fair shares of crops or wages. In the modern era, factories and businesses have become the basis of the economy. Here, wealthy owners run the factories while workers work hard for low wages. The owners buy labor at low cost and gain huge profits, but for workers, life becomes difficult.

Marx showed that such exploitative situations cannot last forever. Workers will eventually unite and revolt, overthrowing

the rule of the wealthy owners. Then socialism should be established, where everyone gets equal opportunities. Over time, this socialist system will evolve into a society without class divisions, where everyone works equally and exploitation ends. Marx called this communism or equality.

The core idea of class struggle is that conflict between rich and poor is eternal in society. The rich always exploit the poor, and the poor eventually organize to fight back. Through this struggle, society changes and a new era begins. However, from our perspective, Marx's explanation is not complete; it is only partly true. Rather, the real history of mankind is the history of the conflict between justice and injustice, truth and falsehood. To understand this, one must consider the entire period from the creation of man to the present.

If we take the whole world as the background and start from the time of human creation, we see that the first human, Adam (peace be upon him), began living according to the life system given by Allah, the religion of Islam, with his descendants, and thus lived in peace. Iblis, as promised, began trying to divert humans from this system by inciting them to break laws. Cain killed his brother Abel. As laws were increasingly broken and corrupted, Allah sent the second messenger. Some responded and adopted the new system; others remained with the old system given to Adam (peace be upon him). Thus, two religions, two life systems, two ways of life were created. Meanwhile, human populations grew and spread over the earth. Wherever they settled, prophets came with the eternal, established religion (Din al-Qayyimah) from Allah. The purpose was the same everywhere—to prevent discord and bloodshed and to enable people to live in peace and happiness. At the same time, prophets appeared in different parts of the world: some in China, some in South America, some in Europe, some in Central Asia, some in India. Allah never forgot His duty even for a moment. Ages passed, and prophets kept coming with life systems and religions, while Satan kept corrupting and rendering those

systems useless. Some systems disappeared with the passing of time, including the Islam brought by some prophets, which remains only faintly and distorted by human intervention.

This is the true past of mankind. Many have interpreted history in various ways. But the continuous conflict between truth and falsehood, justice and injustice, between the soul inspired by Allah and the devil's whispering—from Adam (peace be upon him) until today—is the real history of mankind. This is not only past but also certainly the future. There has been no interruption, no break, nor will there be any. Karl Marx and many philosophers have explained history from the standpoint of class struggle, but none of these are the complete truth—at best, they are partial truths and very limited. If class struggle ended (and if Marx's classless society is ever realized), Marx's history and explanation will become silent and useless. The same applies to other explanations. An explanation that accounts only for a part of history, that is, the past, cannot be a complete explanation. Like history, its true explanation must remain consistent till the end of history.

To end this class struggle, Islam proposes an economic system that prioritizes economic justice and fairness over mere economic equality. Islam established a society where even though wealth was not equally distributed among all, there was no class discrimination or class struggle between rich and poor. Rich and poor, rulers and people all had equal dignity as humans, and the only measure of dignity was piety—carefulness in obeying Allah's commands and prohibitions. Both the Caliph and the common people received allowances from the state treasury in proportion to their family dependents. There was no financial disparity, and no one gained excessive honor because of their wealth.

Islam established a system where all social strata were given equal opportunities. Those who were formerly slaves were not demeaned but honored in society. Anyone could become

wealthy through lawful means, and the state did not obstruct this. Only a certain portion of wealth had to be given to the state as zakat, ushr, kharaj, etc. Also, Islam strongly encouraged the wealthy to give charity. Through this system, class conflict and disparity were reduced, and mutual respect, sympathy, and love were cultivated between rich and poor.

In contrast, capitalist systems result in a few individuals owning thousands of acres while others live on footpaths. There can be no greater economic injustice and dehumanization than this.

The last divine economic system revealed by Allah, whose principles I have tried to present here, is based on interest-bearing capitalism, which results in cruel, inhumane economic injustice: immense wealth in the hands of a few, luxurious extravagance for them, and extreme poverty, hunger, and sub-human living for the majority.

The socialist system nationalizes all wealth, confiscates individual property rights, and distributes wealth based on labor and production only for basic needs. The result is a large majority reduced to soulless machines living in minimal food, clothing, and housing, led by a few enjoying luxury—state capitalism. Both these systems are man-made and result in harsh injustice and deprivation for the masses.

The final divine economic system's principle is to mobilize all wealth as quickly as possible and free the economy. It recognizes the ownership of property by each individual and encourages their economic initiatives and efforts (Surah Al-Baqarah 2:275). On one hand, Islam encourages business, commerce, and industry; on the other, it constantly commands to spend and invest. The goal is the principle of dynamic wealth. The outcome is the fair and balanced distribution of wealth throughout all levels of society, ending poverty.

The results of this economic system given by Allah are well-known. The Arabs, who were destitute in the Age of Ignorance, became the most prosperous civilization after Islam was established. Mecca and Medina became the centers of trade attracting merchants worldwide. Muslim traders traded with India, China, and Africa, strengthening their economy. Islam gave the wealthy a share and right for the poor, while encouraging multiple forms of charity. This led to economic equality and fair wealth distribution. Agriculture, industry, and trade advanced. Through various technological inventions and management, production increased. Islam economically empowered the poverty-stricken Arab society so much that people would load horses and camels with goods and food to give to the poor but could hardly find anyone willing to accept charity. Such a state existed during Caliph Umar bin Abdul Aziz's time and lasted for several centuries, documented in many history books.

The reason was not only economic prosperity but also freedom from materialism. People were content with whatever Allah had given. As a result, theft and robbery nearly disappeared from society. In today's materialistic civilization, even if a person gains mountains of wealth, he is never satisfied and desires even more. Islam controls this greed by promoting the spirit of sacrifice over consumption, the attitude of giving over taking. People give charity to neighbors, relatives, the needy, and also must pay certain obligatory taxes like zakat, ushr, and kharaj to the state.

Zakat, one of the five pillars of Islam, is a portion of one's wealth or money given to the state, the amount of which the government determines through qualified jurists and ijihad. There is also ushr (agricultural tax), kharaj (land tax), etc. The state collects wealth from the rich and redistributes it among the low-income people, thereby spreading wealth downward in society. Simultaneously, voluntary charity, free commerce, and

investment create another natural flow of wealth that helps eradicate poverty.

This process is similar to how a tree receives water both from rainfall and from underground through its roots. Just as the tree becomes full of vitality from both sources, society becomes prosperous through a combination of state support and internal economic flow.

Mineral resources will be considered the property of the state. These funds will be deposited in the government treasury (called **Baitul Mal** in Arabic). This treasury will be controlled by the central finance department. This department will work under the supervision of the head of state. Wealth from various sectors will come here, and the real owners are therefore the people. To the state, this is a trust given on behalf of the people. This money will be spent on public welfare work. To ensure the people's food, clothing, housing, education, medical care, etc., the state will establish various institutions such as schools, colleges, hospitals, housing projects, poverty support centers, ration centers, social canteens, etc. Besides the various divinely prescribed sectors, the head of state or Imam will consult with his advisory council, perform *ijtihad* (independent reasoning), and if it is deemed justifiable, impose new taxes in new sectors.

Our proposed state system's economic and trade policies at a glance:

1. **Prohibition of interest (riba):** Taking or giving interest in economic activities will be completely prohibited.
2. **Mobility of wealth:** Instead of accumulating or hoarding wealth, rapid circulation and distribution of wealth will be ensured. Through increasing the mobility of wealth, a large section of society will benefit.
3. **Right to private ownership:** The right to private ownership of wealth will be guaranteed, and personal

initiative will not be prohibited like in socialist systems but rather encouraged.

4. **Interest-free investment:** Economic growth will be possible through interest-free investments via *mudarabah* and *musharakah* methods. The investor and the laborer will share risks and profits.
5. **Zakat and other tax systems:** After necessary expenses, individuals will donate *zakat*, *ushr*, and other dues from their money in hand. The remaining money will be deposited in the state's finance department, and the state will spend from public funds for the welfare of the people. The state will build various institutions to ensure people's necessary food, clothing, medical care, education, housing, and entertainment. The government will be accountable to the people and work to improve their living standards.
6. **Government treasury:** In the proposed state, a strong central finance department will oversee the equitable use of people's money. The money collected in the government treasury (*Baitul Mal*) will be spent according to Allah's prescribed sectors for the welfare of the people. Donations from the wealthy will be distributed among the poor through mosques. This will benefit all levels of society and reduce economic inequality.
7. **Control of consumerism:** In consumerist societies, greed for wealth is the main cause of human unrest. The proposed state system will promote Islamic values, awaken the spirit of sacrifice and social responsibility, and control consumerist tendencies. Education in social service and charity will promote social development and increase cooperation and empathy among people.
8. **Defense tax:** Regardless of Muslim or non-Muslim, anyone who refuses to directly participate in national security defense initiatives and activities must pay a defense tax.

9. **Elimination of business syndicates:** Business syndicates are a major corruption by which artificial shortages of products are created to raise prices. This blocks fair competition among traders. Due to the dominance of large industrialists, small and medium businesses cannot survive. To tackle this situation, syndicates will be broken up to ensure a fair market system. In a syndicate-free environment, traders will do business safely, and their risk of losing capital will decrease.
10. **Protection of capital:** Necessary policies and laws will be enacted to ensure that investors, big and small, can undertake business ventures safely and do not lose their capital due to market defects.
11. **Classification of investment sectors:** Separate investment sectors will be designated for investors at different levels. Large capital owners will focus on large projects and productive sectors. Separate sectors will be designated for small and medium entrepreneurs to ensure their business independence. Large capital owners will be prohibited from entering small business sectors.
12. **Asset-based economy instead of paper currency dependence:** The economy will be asset-based, not dependent on paper currency. Every capable citizen will focus on producing and increasing assets necessary for livelihood, such as agricultural land, food, livestock, poultry, vegetables, medicinal and fruit trees, and other resources. This will ensure self-sufficiency at the individual level and increase national production and GDP. They will not have to buy everything needed for survival with money. Even if they have no cash at some point, they will be able to survive and will not become indebted.
13. **Prevention of asset smuggling and increase in domestic product production:** The evil conspiracy of converting domestic assets into dollars and smuggling abroad will be strictly suppressed. Strict policies will be

enacted for this purpose. Dependence on foreign products will be reduced, and production and use of domestic products will be encouraged. This will strengthen the local economy and reduce import dependency. The economy will be export-oriented, not import-dependent.

14. **Alternative to inflation control and paper currency:** In our country, while asset values continuously increase, the value of the currency is decreasing day by day. This situation disrupts economic balance. Therefore, citizens must be encouraged to become owners of assets instead of relying solely on paper money. The rise in the exchange rate of the dollar in the global market is causing the devaluation of the currency, pushing the country's economy toward bankruptcy. To prevent loss of wealth due to currency exchange, we must adopt a policy that protects the country's economy and maintains the real value of assets. For this, we propose introducing metallic currency instead of complete dependence on paper money, which will ensure the stability and value of the currency and help control inflation. Even if the value of paper money decreases, the value of metallic currency will not decrease proportionally. The benefits of digital currency use must also be ensured simultaneously.
15. **Economy without "excessive capital hoarding banks":** Dependence on "excessive capital hoarding banks" will be reduced. Such banks cause some individuals or groups to become huge economic debtors, blocking the flow of money. The massive capital accumulation in their hands benefits only them, not the large population of the country. Therefore, instead of "excessive capital hoarding banks," small loan-giving financial institutions will be created. The government will mediate economic transactions, which will help economic development and financial equality of citizens.

16. **Reduction of luxury goods usage:** Multinational capitalist companies and media create artificial demand for countless luxury goods through flashy advertisements and enticing campaigns. As a result, unnecessary goods pile up in every home, which are not essential for livelihood. But through this, money from ordinary people's hands goes into the hands of a few individuals and groups. This is an inhumane perspective that teaches people to see themselves only as buyers and consumers. This trade system makes people lazy and consumerist and creates vast wealth inequality. We will make people aware of which products are truly necessary for their lives and which are being sold only to exploit their money. By limiting the use of luxury goods, we will ensure the importance of genuinely necessary consumable goods.
17. **Reduction of tax categories:** The burden of taxes on the people will be minimized as much as possible. Government expenditure will be managed from government revenue.

Religious Rights and Harmony

In our proposed system of state, all forms of communal discrimination and communal hatred propaganda will be prohibited. There will be no concept of majority-minority in state considerations. It must be remembered that in state governance our decision-making principle is — all people are creations of one Creator. And the Creator's ordinance is the measure of justice and injustice. The state will be governed according to that measure; this justice will be the only religion of the state, no other state religion will exist. Regardless of religion or caste, citizens of Hindu, Muslim, Buddhist, Christian, and small indigenous groups, including religiously based parties and factions, will be evaluated by the state according to the Creator-given measure of justice and injustice, and will be determined to administer fairly with impartiality. No person or group shall be deprived of any state opportunity or facility on the basis of religious identity alone.

Allah says, “O mankind! We created you from a single male and a single female, and made you into nations and tribes so that you may know one another. Indeed, the most honored of you in the sight of Allah is the most righteous of you.” (Surah Al-Hujurat 49:13). ‘Muttaqi’ means one who remains always alert regarding Allah’s commands and prohibitions (justice and injustice) on the path of life. After the conquest of Mecca, the Messenger of Allah stood in the courtyard of the Kaaba and said, “All humans are children of Adam, and Adam was created from dust. Then what is the reason for arrogance? Remember, in Islam there is no superiority above humanity, and ruler-servant, high-low, rich-poor, all are equal. The only thing that can claim distinction in Islam is Taqwa (consciousness of Allah) and good deeds (Amal-e-Saleh).” After this clear declaration by the Messenger of Allah, no trace of tribalism or sectarianism can remain in Islam. From the Islamic viewpoint, sectarianism is a despicable attitude. The Arabic term is ‘Asabiyyah.’ When asked what Asabiyyah means, the Messenger of Allah said, “Supporting

one's own tribe or kin in an unjust matter.” (Sunan Abu Dawood, Hadith: 5078). At that time, Arab society was organized tribally, with various religious sects as well. Minor issues caused one tribe to wage war against another for generations, similar to how political parties do in the modern era. In Medina, the two tribes Aws and Khazraj had been in conflict for more than a hundred years. The Messenger of Allah came to Medina and established peace between them. In 622 CE, he united all tribes of Medina by a pact known as the Medina Charter. Though many call this the Constitution of Medina, in reality it was a treaty of friendship and security (the Covenant of Brotherhood), which laid the foundation for cooperation and coexistence between Muslim and non-Muslim communities. Those who signed this charter—Muslims, non-Muslims, Jews, and pagans—were declared one nation, one Ummah. There was no place for tribalism, sectarianism, or Asabiyyah.

The Messenger of Allah said, “Whoever calls people towards Asabiyyah (i.e., urges to support one's own country, group, tribe unjustly), he is not from our group. Whoever dies fighting in such sectarian conflict is not from our group (not a Muslim).” (Sunan Abu Dawood, Hadith: 5080). Blind geographic nationalism, tribalism, blind party worship, and sectarianism carry the same meaning. No matter how much injustice one's own tribe, political party, nation, or religious community commits, believing that it is always right is Asabiyyah. Islam forbids such mentality.

Therefore, in our proposed system of state, recruitment to government jobs or any responsibilities will evaluate individuals not based on religion or caste but on their competence. Alongside, their honesty, trustworthiness, integrity, and sincere loyalty to the state will be valued. Everyone will have full freedom and security to preserve, express, promote, and practice their religious beliefs. But anyone who spreads hatred against other religions will be punished.

Legally, all will be equal. If a Hindu commits a crime, they will receive the same punishment as a Muslim committing the same wrong. However, the state may maintain alternative legal provisions according to the individual's religious beliefs. In Islamic history, we find that the Messenger of Allah judged the Jewish tribe Banu Qurayza, who were war criminals, by their religious scripture, the Torah. Later, during the caliphates of Umar Farooq (RA), Abbasid and Ottoman eras, special courts existed for Jews and Christians where they could file cases to be judged by their religious law. In many secular countries today, separate Sharia courts exist for Muslims. The main purpose of law-making and enforcement is to punish offenders.

Various state initiatives will be undertaken to promote mutual respect and harmony among followers of different religions—for example, interfaith dialogue, harmony fairs, teaching about different religions in textbooks, cooperative participation in festivals, media promotion, training religious speakers and teachers, raising social awareness, and legal aid to the oppressed. Extremism, obscenity, and anything defamatory to others in the name of religious ceremonies will not be allowed.

There is much debate regarding the jizya tax imposed on non-Muslims in an Islamic state, and it is propagated as discriminatory behavior against minorities. To question Islam's principles of equality and liberal features, a planned animosity has been sown among non-Muslims about Islamic taxation policy so that non-Muslims never support Islam as a state system.

Anyway, our statement on jizya is clear. Allah mentions jizya in the Holy Quran (Surah At-Tawba 9:29). The word 'Jizya' comes from the Arabic root 'jaza', meaning 'to give' or 'to pay.' Jizya means a paid tax. In Islamic terminology, it is an economic contract in which non-Muslim citizens pay this tax to the state for their protection and religious freedom. Historically, the Messenger of Allah (SAW) had a treaty with the Christians of

Najran, where in exchange for paying jizya, they were granted security, religious freedom, and exemption from military duty. That is, those who pay jizya are not required to fight on behalf of the Islamic state.

The Messenger of Allah also mentioned jizya in letters sent to rulers of various countries offering three options: (1) accept Islam and become our brother, (2) remain in your religion but pay a nominal tax (jizya) as a sign of submission, or (3) prepare for war. This was the system Allah gave for establishing His rule everywhere through the Prophet's diplomacy. Later during the Rashidun caliphate and other caliphates, jizya was collected from non-Muslims as a protection tax, with reductions, increases, and reforms. Many sultans suspended, relaxed, or even abolished jizya, such as Mughal Emperor Akbar.

What is the core idea of jizya? According to Islamic military policy, every citizen must participate in the state's security work. Because the state ensures fundamental rights and benefits such as law and order, education, healthcare, roads, transport, communication, and social security. Every citizen enjoys these benefits, so it is their ethical duty and responsibility to participate in the war for the state's security. Muslims are obliged to fight by Allah's command. Even in modern times, citizens must join the army during national crises. For example, in the 1971 Liberation War, the entire people of Bengal took military training and fought. But those who do not participate directly in war should at least share the war expenses. Jizya is that war tax. If a non-Muslim fights for the state, they do not have to pay jizya. Conversely, they share in the spoils or booty gained through war. During the caliphate of Umar (RA), some Christian groups in Sham (current Syria) were exempted from jizya because they joined the Islamic army to defend their area. Islamic history and fiqh books mention that jizya applied only to those non-Muslims who depended on the state's security without participating in military duties. In contrast, Egyptian farmers, though Muslim, were exempted from fighting because

their agriculture supplied food to millions, but they were also required to pay jizya.

Therefore, it is clear that jizya is a war tax (Kharaj Khidma) paid for not participating in military work. It is incorrect to think that jizya imposed a tax burden on non-Muslims just because they were non-Muslims, or that they were forced to convert to Islam to avoid paying the tax. Another reason it is incorrect is the amount of jizya. According to historians, jizya was fixed based on a person's ability, and it was a nominal amount, more symbolic than real money. From the early caliphates through Umayyad and Abbasid times, a working adult had to pay just 1 to 4 dinars per year. Wealthy persons paid more, poor persons less. Women, elderly (over 60), children (under 15), disabled, religious leaders, and socially respected persons were exempt.

To understand that the Islamic objective was not to collect tax from minority religious communities, a historical incident is mentioned. During Umar's (RA) reign, the governor of Egypt, Hayyan ibn Sharih, wrote to the Caliph: "O Commander of the Faithful! Non-Muslims are voluntarily embracing Islam in such numbers that jizya collection is falling sharply. What should be done?" Umar (RA) replied angrily, "Are you not ashamed as a Muslim to complain about jizya collection decreasing? Remember, the Messenger of Allah (SAW) was not sent to collect tax." (Sources: Syuti, Idris Ahmad and other Islamic historians.)

We must remember, in early Islamic times the state did not have a fixed salaried military force. Likewise, there were not so many modern types of taxes on citizens. Currently, the state collects various taxes and duties from many categories of citizens such as income tax, sales tax, VAT, property tax, social security tax, alcohol and tobacco tax, labor welfare tax, trade tax, customs duty, etc. A large part of these taxes is allocated to military salaries, allowances, and other defense expenses. Given these changed conditions, whether the state needs to collect a separate

jizya tax is a matter for state leaders or the Imam to consult with legal scholars and exercise ijihad.

Another common question about adopting Islam as a state system is: Does Islam recognize the right to freedom of expression for those who do not believe in any religion or are indifferent? Or should anyone who abandons Islam or becomes an atheist be punished? Our proposed view is that, in Allah's sight, people fall into two categories: believers (Mu'min) and disbelievers (Kafir) (Surah Taghabun 64:2). So, there are two paths — those who are believers follow the easy straight path (Sirat al-Mustaqim), and the disbelievers and misled (Dawallin) follow the path of error (Surah Al-Fatiha 1:7). Believers fight on Allah's side, disbelievers fight on the side of Taghut (false gods) (Surah Al-Anfal 8:74). Therefore, there are clearly two sides, two parties — justice-injustice, truth-falsehood, white-black, good-bad. The purpose of the Islamic state system is to remove all injustice from human society and establish justice, humanity, and truth. To do this, it must establish Allah's system in state and collective life. Believers must fight if necessary. But in personal religious belief or unbelief, Islam does not compel anyone. There people are fully free. This principle is evident in several verses of the Holy Quran:

“There is no compulsion in religion. Surely the right way is clearly distinct from error. Therefore, whoever rejects false gods and believes in Allah has grasped the firmest handle which never breaks.” (Surah Al-Baqarah 2:256)

“Say, O disbelievers! I do not worship what you worship, and you do not worship what I worship. Your religion is for you, and my religion is for me.” (Surah Al-Kafirun 109:1-7)

“Whoever obeys the Messenger has obeyed Allah; but whoever turns away — We have not sent you over them as a guardian.” (Surah An-Nisa 4:80)

“If your Lord had willed, all who are on earth would have believed. Will you then compel mankind until they become believers?” (Surah Yunus 10:99)

“Say, the truth has come from your Lord, so whoever wills, let him believe; and whoever wills, let him disbelieve.” (Surah Al-Kahf 18:29)

Thus, under a Tawheed-based system of state, any citizen may believe in any religion, worship anyone, or believe in no religion at all. There may be atheists, agnostics, naturalists, or skeptics. Allah’s intention is not to forcibly make everyone believe in Him. If He wanted, everyone would believe instantly. But He wants people to use their intellect to believe in His existence. Therefore, an Islamic state will not interfere or trouble anyone’s belief. It will ensure that no one violates the rights and freedoms of others. No one is required to remain in Islam forever after converting. There is no Islamic ruling to issue apostasy fatwas, burn or execute apostates. Islam’s policy is that personal belief, religion, and practice are individual matters, but in national and state life Allah’s commands prevail firmly. Anyone rebelling against this will face force, as Abu Bakr (RA) did in the Ridda wars. After the Prophet’s passing, some tribes withdrew allegiance and refused to pay zakat. Abu Bakr (RA) sent military expeditions to compel them to submit.

When the Messenger of Allah established Islam on the Arabian Peninsula, many religions existed: idol worshippers, Jews, Christians, and followers of the Hanif monotheistic faith. Also, many people were uninterested in religious rituals. For several centuries, Islamic state affairs were governed by Quranic injunctions. In Islam’s golden age (8th to 13th century), many intellectuals, philosophers, and scientists held different views on reason, philosophy, and religious rites. Philosophers like Al-Razi, Ibn al-Rawandi, and Ibn Sina questioned and criticized many aspects of religious belief. Their views did not align with

the hardliners of their time, and though mocked and socially ostracized by extremists, the state did not punish them.

In short, an Islamic state is committed to protecting all fundamental human rights of its law-abiding citizens. If someone disbelieves in Allah's existence, Allah will punish them in the Hereafter, but Islam guarantees their human rights. They will receive all state services, freely express opinions, criticize dissenting views, but never say anything defamatory or spread religious hatred. The government will not allow anything that causes communal strife. Remember, Islam won hearts through generosity, tolerance, equality, justice, impartiality, and other noble qualities, winning over believers, disbelievers, skeptics, and atheists alike. That is why Islam still stands tall as an 'ideal.' Those who promote extremism in Islam are misinterpreting it deliberately, and their views are unacceptable by Quranic standards. This is discussed in the booklet 'The Jihadism Crisis – Solutions.'

Therefore, with the purpose of establishing interfaith harmony, peaceful coexistence, unity, and coordination, we present the following provisions in our proposed state system:

- 1. Religious Non-Discrimination:** In state facilities, jobs, rights, etc., no one will receive preference or face discrimination on the basis of religious identity. The state will evaluate people based on their competence, honesty, qualifications, and loyalty, not on their religious identity.
- 2. Religious Dialogue:** The state will undertake various initiatives to create religious respect and harmony among the people. These include interfaith dialogues, harmony fairs, introduction of different religions in textbooks, highlighting inter-religious relations to remove mutual divisions and hostilities. The government's aim will be to eliminate religious divisions and create a peaceful environment where no community socially suffers

injustice from their neighbors. Additionally, all religious leaders and teachers will be provided training aimed at acquiring deep knowledge about comparative theology, the history of all religions, the core teachings of all scriptures, and related subjects, so that they can play an effective role in establishing interfaith harmony in society.

3. **Jizya Tax:** Muslim or non-Muslim, those who refuse to directly participate in defensive initiatives and activities for national security must pay a defense tax (jizya).
4. **Freedom of Belief and Disbelief:** The state will not impose any control over citizens' religious beliefs. Every citizen will have the freedom to choose or not choose a religion or belief independently. No one will be forced to adhere to any religious belief, nor will anyone be punished for apostasy, conversion, or disbelief. The state will only punish if someone violates others' religious freedom. All citizens will be encouraged to show respect toward others' religious practices and beliefs. Hatred against any religion will not be allowed.
5. **Law and Justice:** The law will be equal for people of all religions, and offenders will be punished regardless of their religion. However, the state may introduce alternative provisions respecting the religious beliefs of certain communities. Irrespective of religion, all citizens must fully obey the state's laws. Anyone violating the law under the guise of religious rights or freedom of expression will face legal action. The state will not tolerate any kind of disorder.

Science and Technology

Humans, as representatives of the Creator, embody His attributes. One of these attributes is that humans also possess creative and innovative abilities. For this reason, humans are the builders of many civilizations. Among humans, some have greater creativity and innovative capacity than others. The state will inspire and create an environment to develop this extraordinary quality of humans. After the formation of the state, this will be one of the state's important tasks, and the state's progress and development will depend on it.

In the Holy Qur'an, Allah mentions many natural truths and instructs humans to think and research these signs. For example, He says, "Indeed, in the creation of the heavens and the earth and the alternation of the night and day there are signs for those of understanding, who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly'" (Surah Al-Imran 3:190-191). There are many other verses where Allah inspires new inventions by encouraging the use of intellect and reasoning (See Surah An-Nahl 16:11, 78; Surah Al-Baqarah 2:219; Surah An-Nahl 16:11; Surah Ar-Rum 30:21; Surah An-Nur 24:44; Surah Al-An'am 6:50; Surah Yunus 10:24; Surah Az-Zumar 39:42; Surah Al-Ghashiyah 88:17).

During Islam's golden age, the Islamic state supported citizens in all branches of knowledge and science for research and development. Creativity and innovation existed among the people. The state invested in these activities and created an environment for them. There was no imposition of ignorance, superstition, or backwardness as happened in medieval Europe.

Our proposal regarding the science and technology sector in the modern state system is as follows:

- 1. Emphasis on Science and Technology:** In the modern state system, science and technology will be given the highest priority. Strong institutions for scientific research will be established. Adequate budget allocation for research and development will be ensured.
- 2. Incentives and Honors for Innovators:** From village to national levels, incentives will be provided for new inventions and technologies. Innovators will be encouraged in their research with respect, awards, investment, and patronage. The intellectual property and royalties of their inventions will be properly valued.
- 3. Focus on Emerging Technologies:** Special importance will be given to information technology, robotics, artificial intelligence, genetic engineering, telemedicine, and other emerging technologies. The use of technologies harmful to the environment and climate will be strictly regulated.
- 4. Ethical Development and Ensuring Human Welfare:** To ensure that scientists, innovators, researchers, and technologists do not harm humanity, students in science schools will be taught humanitarian and ethical values. Special training, seminars, and discussions will be organized for this purpose. Their curriculum will emphasize spiritual education based on the divine life system given by Allah, humanitarian values, and social responsibility alongside science. As a result, they will develop into balanced, humane individuals with knowledge of body, soul, this world, and the hereafter, rather than becoming fanatics.
- 5. Development of Technology Schools:** Technology schools and universities will be upgraded to world-class standards. Modern infrastructure equipped with laboratories and educational resources will be created. Curricula and teaching methods will be world-class, with special emphasis on science, technology, engineering, and mathematics (STEM). Regular training and professional development of teachers will be ensured.

Opportunities for research, innovation, and entrepreneurship will be expanded for students. Politics will be completely banned in educational institutions, though student councils may exist for expression of student opinions.

- 6. Ensuring Employment:** To prevent youth frustration by guaranteeing employment after education, the state will take some measures. First, investment in the country's technology and industrial sectors will be increased to provide high-quality jobs for the youth. Second, technology-based startups and innovative ventures will be encouraged. Third, government patronage and funding will be arranged to create opportunities for youths returning from abroad after gaining experience to become entrepreneurs. Through these steps, the youth will be able to use their skills within the country, find employment, and contribute to the national economy.

Art and Culture

Culture is an inseparable part of any civilization. In human history, there has never been a civilization that developed without artistic practice. Because these are natural tendencies or needs of humans. Therefore, Allah's religion does not prohibit these, rather it gives them their rightful place. According to sociologists' definitions, culture means those methods through which humankind overcomes its natural barbarism, develops humanity, and becomes fully human. The expression of a people's customs, speech, livelihoods, music, dance, literature, drama, social relations, religious rites and practices, education, and training — all these constitute culture. Song, drama, cinema, acting, painting, literature — these are mediums that express culture.

Islam is the name of a civilization. Islam encouraged cultural practice. When the Messenger (SAW) established Allah's religion in the Jahili society of Arabia, he did not reject the culture of Arabia. At that time, poetry was highly cultivated in Arabia; people could memorize long poems. Allah revealed the Qur'an in poetic rhythm consistent with that culture, which overwhelmed the Arabs. But their poems were obscene and idolatrous, whereas Allah's pure speech was holy and filled with heavenly sweetness. Here lies the difference in poetry. Thus, it is clear that Allah did not forbid poetic practice. Rather, many companions were praised by the Messenger of Allah for writing good poetry. Similarly, Allah did not forbid music. The dancers and slaves of Arabia's time mixed dancing with obscenity in their lifestyles. Islam prohibited that obscenity but did not forbid music.

The Islamic principle in determining halal and haram is: whatever Allah has not forbidden is halal. Allah has forbidden a few actions, foods, and matters in the Qur'an. He says, "Say, 'My Lord has only forbidden immoralities — what is apparent of them and what is concealed — and sin, and oppression

without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.” (Surah Al-A’raf 7:33).

Here three things are forbidden: one — obscenity, two — disobedience to Allah, meaning violation of Allah’s clear commandments, three — associating partners with Allah. Any act that does not involve these three, whether it is artistic practice or daily life work, cannot be against Islam or unlawful. In the presence of the Messenger of Allah, in Medina, companions used to sing songs with daff (frame drum) at weddings or other celebrations. The Messenger said, “Announce this marriage. Perform it in the mosque and beat the daff for the wedding.” (Tirmidhi and Ibn Majah.) In one hadith, it is even said that “The distinguisher between halal and haram is the beating of the daff and publicizing it” (Tirmidhi and Ibn Majah).

The female companion Rubayyi bint Mu’awwidh ibn Afra (RA) said, “The day after Basra’s night, the Prophet (SAW) came and sat on my bed, as you are sitting with me now. At that time, girls were beating the daff and singing elegies for my father and uncles who were martyred in the Battle of Badr. One of them was singing, ‘Among us is a prophet who knows the future.’ The Messenger said, ‘Stop this and sing what you used to sing before.’” (Sahih Bukhari, Hadith no. 5147). Note that here the Messenger (SAW) did not forbid the girls from singing, but corrected a false statement about him. Some say from these hadiths that only daff beating is permissible, other instruments are forbidden. Actually, in that era, there were not so many instruments as today — only daff, tambura, etc., which they played.

If music were completely forbidden, then would Allah not have mentioned this anywhere in the Qur’an? No, He did not say anything like that. However, extremists interpret Surah Luqman 31:6 against music, where Allah does not mention “music” but “vain talk.” Allah says, “There are some people who purchase

idle talk to mislead from the way of Allah without knowledge, and take it in ridicule.” (Vain talk = laghwah). Allah uses three words for vain, futile, obscene talk — laghwah (Surah Mu’minun 23:3), lahw al-hadith (Surah Luqman 31:6), and fahisha (Surah Nur 24:19). Idle and futile speech is always forbidden.

Are music and vain talk the same? The messages of music can be educational, and messages of beautiful society and humanity can also be expressed in music. Otherwise, why is the adhan given melodiously? Why is the Qur’an recited melodiously? Also, among the four main messengers who received heavenly scriptures, one was Dawud (AS), whose miracle was his melodious voice. He played a harp called “uid,” which was even depicted on coins of that era. He said, “Glorify the name of your Lord, the Most High.” (Surah Al-A’la 87:1).

However, keep in mind that the Messenger of Allah was the busiest man in human history. He organized 107 small and large battles in only 9 years and carried out a great revolution that completely changed all aspects of human life. Such a great revolutionary did not have time to engage in singing, yet after returning from battles or during rest at home, he was made to listen to songs. He did not forbid it but listened. When he migrated to Medina, to welcome him, the Ansar men, women, children, and youth sang “Tala’al-Badru ‘Alayna” with daff beating. This song is over 1400 years old and is still sung during Milad gatherings. Upon arrival in Medina and during the construction of Masjid al-Nabawi, the Messenger and his companions sang work songs together. (Bukhari, Muslim, Abu Dawud, Nasai).

In the Jahiliya era, songs and obscenity were inseparably linked in Arabia, so many companions considered songs to be fahisha (immoral). But the Messenger (SAW) corrected this misconception. Aisha (RA) liked songs. There is an example of singing in her home in the presence of the Messenger (SAW):

(a) One day two girls were playing daff and tambura and singing in the house of the Messenger while he was lying down. Aisha was listening too. Then Abu Bakr (RA) came and reprimanded Aisha. The Prophet said looking at Abu Bakr, “Let them do their work, today is their Eid.” (Sahih Bukhari, Hadith no. 987).

(b) Aisha raised a girl and married her to an Ansari man. After returning from the wedding, the Messenger asked, “Did you send someone who can sing there?” Aisha said, “No.” The Messenger said, “You know Ansaris love music very much.” (Mishkat al-Masabih).

(c) Abu Burayda (RA) narrated that when the Messenger returned from a battle, a black female companion said, “O Messenger, I made a vow that if Allah returns you safely, I will play daff and sing before you.” The Prophet said, “If you have vowed, then fulfill it.” Then she began playing daff and singing. [Tirmidhi, Mishkat Sharif, Abu Dawud].

Therefore, in our proposed state system, every door to cultural practice will be open. Every person has the right to express themselves, to develop intellect, and to spread their knowledge in social, family, and state spheres. Accordingly, full freedom to work in fields of song, drama, poetry, art, acting, cinema, etc. will be available to all men and women. However, everyone must remember that although humans need joy and entertainment, these are not the main tasks of life. He is Allah’s representative, so his life is very precious. Allah says, “I did not create the heavens and the earth and whatever is between them in play.” (Surah Al-Anbiya 21:16). Therefore, it would be suicidal for the state to encourage citizens to immerse their lives purposelessly in entertainment. We only propose the following:

- 1. Obedience to the Fundamental Principle:** Nothing can be practiced against the ideal upon which our proposed state system is based. Otherwise, the state itself would not exist.

2. **What is not allowed:** No obscenity in the name of culture; no words in songs or poetry that destroy unity or create discrimination. No spreading hatred or violence under the pretext of cultural practice.
3. **State Patronage:** Songs, films, dramas, and art exhibitions that reflect the ideals of the country, people, Allah, the Messenger, and the true religion will be encouraged and supported. Those who leave a special creative mark in the cultural arena will be recognized and awarded in various categories.



Therefore, the supreme grace of Allah is that you are gentle with them. If you had been harsh and hard-hearted, surely they would have dispersed from about you. So pardon them, ask forgiveness for them, and consult with them in affairs. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

(Surah Al-Imran 3:159)



Youth Power and Sports

The life force of a nation is its youth. Sports can serve as a powerful means to make the youth dynamic, idealistic, and physically and mentally healthy, as well as protect them from the deadly grip of drugs, selfishness, unhealthy entertainment, and cultural degradation. Through sports, a person not only attains physical and mental well-being but also develops qualities like brotherhood, empathy, and leadership. It builds the physical capacity to face crises. This is equally necessary for both men and women. Unfortunately, many consider sports a waste of time or declare it haram. But Islam encourages physical activity and sports. Islam does not favor idle and lazy people. A Hadith states that Allah loves an active, lively, energetic, and strong believer. (Sahih Muslim)

The Messenger of Allah Mohammad (SAW) himself used to organize various sports competitions in front of the Prophet's Mosque in Medina. He awarded prizes to the winners of competitions like wrestling, archery or spear throwing, and horse racing. He even personally participated in these competitions. However, games that make people introverted and stagnant, or those that involve unhealthy competition, money transactions, gambling, or betting, are prohibited by Allah (Surah Al-Baqarah 2:219, Surah Al-Ma'idah 5:90). Therefore, our proposed sports policy is:

- 1. Nation-building through sports:** Sports events will be organized to build health and promote unity, discipline, brotherhood, leadership qualities, and mutual empathy in society.
- 2. Discipline in sports:** Vulgarities, unhealthy competition, monetary transactions, gambling, or betting in sports will be prohibited. Full security will be ensured for safe participation in cultural and sports events in both rural and urban areas. There will be no room for fighting over sports.

3. **Outdoor games:** Outdoor games like kabaddi, football, marathon races, swimming, badminton, cycling, volleyball, hockey, etc. will be encouraged. In addition, local traditional games that are popular in different regions will be supported so that children and adolescents can participate safely and comfortably. Various initiatives will be taken to popularize indigenous games and present them on the global stage.
4. **Introverted games:** Introverted entertainment or games (cards, digital games, ludo, carrom board, etc.) will be discouraged.
5. **Self-defense sports:** Self-defense sports such as judo, boxing, karate, kung fu, wrestling, etc. will be encouraged.
6. **Keeping sports fields and stadiums vibrant:** Government initiatives will create playgrounds and stadiums in every region from village to city, free them from illegal occupation, and establish a proper sporting environment. Various sports tournaments will be organized to keep stadiums lively at all times.
7. **Sports budget:** A substantial budget will be allocated for the sports sector to keep the youth always prepared, motivated, dynamic, and healthy so they can contribute to national defense.
8. **Honor for athletes:** Those who demonstrate excellence in sports will be honored and rewarded.
9. **Equal participation of women:** Women will have the right to equal participation in all sports.
10. **Sports in schools:** Students will not be limited to just an annual sports day; they will be regularly involved throughout the year in physical training, scouting, and sports competitions.
11. **International competition:** Efforts will be made to participate in as many international competitions as possible to develop sports relations with other countries.

- 12. Public participation:** Various campaigns, events, and competitions will be organized to increase public participation and popularity of sports.
- 13. Formation of sporting clubs:** Sports clubs will be formed in every region with government incentives to promote sports, and private initiatives in forming clubs will also be encouraged.
- 14. Establishment of gymnasiums:** Government-led initiatives will establish gymnasiums for body development of both men and women, with qualified trainers appointed.

Status and Role of Women

Woman is the creation of Allah, man is also the creation of Allah. Allah has said, “It is He who created you from a single person, and made its mate from it so that he may find peace with her.” (Surah A’raf 7:189). “They are your garments, and you are their garments.” (Surah Baqarah 2:187). “And among His signs is that He created for you from among yourselves spouses so that you may find peace with them, and He has placed between you affection and mercy. Surely in this are signs for those who reflect.” (Surah Rum 30:21).

Therefore, woman is a special creation and sign of Allah. According to their creativity, skillfulness, sense of responsibility, leadership qualities, courage, knowledge, and qualifications, they will play a role in the state alongside men—this is the intention of Islam. By using the excuse of religious rulings or through any kind of threat, there is no opportunity in Islam to hold them back or confine them. By distorting previous religions, degrading customs and traditions have been imposed upon women and presented as religious rulings. Whereas, the prophets and messengers, in every era, have tirelessly struggled to free women from this unjust tradition, social oppression, and to establish their dignity and rights. At various times in history, especially during the pre-Islamic Jahiliyyah era of Arabia and in ancient civilizations, the humiliation, discrimination, and oppression towards women had exceeded all limits. Women were often labeled as witches, sources of sin, soulless, or the gateways to hell. In the pre-Islamic Arab society, daughters were considered such a burden and so devalued that fathers used to bury their girl children alive. Women were considered as slaves or consumable objects in society. As during the time of Musa (AS), women were used as slaves in the Egyptian society, similarly, in ancient Greece and Rome, there was almost no education, freedom, or human rights for women. Even in Roman civilization, women had no voting rights and no right to claim

property. After the advent of Islam, the position and rights of women were viewed from a new perspective. Islam not only gave women full human rights but also granted them extra honor as women. The Messenger of Allah said, “If you want to work in the path of Allah, then honor women.” (Muslim-1468).

In our proposed Islamic state system, women will receive the right to education, right to employment, right to choose clothing, right to rest and recreation, freedom of movement, freedom of speech and expression, marital and family freedom, religious freedom, right to assemble and organize, right to economic autonomy, and right to acquire property. No discriminatory condition between men and women will be imposed in terms of these rights and freedoms. Therefore, there is no need to describe each of these freedoms separately, only those matters will be discussed over which there is doubt or contradictory religious interpretation in our society.

1. **Women’s clothing:** In the Holy Qur’an, Allah has addressed believing men and believing women and provided guidelines regarding their clothing. Therefore, believing men and women will follow this dress code. That guideline is: (a) Both men and women will wear modest clothing so that their private parts are covered. (b) For men, it is compulsory to cover the area from below the navel to the private parts, some jurists have said up to the knees. And for women, except for the hands, feet, face, eyes, nose—those which are generally exposed or required to be exposed for various tasks—the rest of the body is their *satr* (parts to be covered). That is, for women, the additional obligation is to keep their chest covered.

This is the lowest boundary of clothing for believing men and women according to the rulings of the Qur’an. But now if a woman wants to be religious, she is being told

to cover her face, hands, and even feet in the name of *pardah*. Even in some countries, compulsory hijab laws have been enacted requiring girls to cover their faces and entire bodies. In some countries, although keeping the face uncovered is allowed, covering the hair is made compulsory. In Iran, Afghanistan, Indonesia, certain regions of Iraq and Pakistan, and Saudi Arabia, women's dress is strictly controlled by Shariah police. In 2022, in Iran, a woman named Mahsa Amini was arrested on the allegation of not wearing a full hijab by not covering her head entirely, and she died in the custody of the Shariah police. More than five hundred people were killed in protest of this incident and more than twenty thousand men and women were arrested. How painful the consequence of excessiveness in religion can be—this incident is an example of that. Whereas in Surah Nur, verse 24:31, Allah has said in clear language: “They (believing women) should not display their hidden beauty except what is ordinarily visible (*ma zahara minha*).” That is, the ruling of covering the entire body including the face, hands, feet, head—is excessiveness. Some body parts which are generally visible, which are necessary in daily activities, keeping those exposed is Allah's instruction. For example, the eyes for seeing, the mouth for eating and speaking, the nose for breathing, hands for working, feet for walking—these need to be open. This is what Allah has said: “they should not display their beauty except what is ordinarily visible from it”—that is the meaning of “*ma zahara minha*”. This is not just our opinion, but which body parts are “ordinarily visible”—that has been clearly stated in the well-known Hanafi Fiqh book *Al-Hidayah*. There it is stated that the reason for keeping the face and hands open up to the wrist is that women have to interact with men

in transactions, i.e., give and take. Therefore, keeping the face and both hands up to the wrists open is specially necessary. [Al-Hidayah (Vol. 4), page 169 (Islamic Foundation Bangladesh)].

This ruling is for believing women and they will observe it voluntarily. They will not be forced by Shariah police. Dress and attire depend on personal choice, on social, cultural, and geographical context. People naturally follow regional or religious culture, there is no need for force. Those women who will not have faith in Allah, i.e., who are not *Mu'min* (believers), no discriminatory behavior will be shown to them due to clothing, and they will have equal right to participate in all activities. If anyone wants to wear additional clothing as a sign of religiosity (piety), that will fall under their freedom to choose clothing. However, in public, during participation in collective activities, everyone must wear modest and decent clothing. Those clothes which are considered obscene in all societies, civilizations, and religious standards of the world, people will be discouraged from wearing such clothing, and there will be no obstruction in wearing clothes consistent with regional culture, geographical location, climate, and tradition. Simply put, walking around naked in public will not be legalized, which has been legally allowed in countries of North America, Europe, Scandinavia, and Australia.

2. **Collective Activities of Women:** In the early period of Islam, during the time of the Messenger of Allah Mohammad (SAW) and the Sahabis, women were granted the freedom and right to participate in all social, national, and state affairs in a very open environment, and they demonstrated remarkable success in various fields. But later, by over-interpreting and subtly

interpreting the rulings on veiling, women were practically confined to their homes in the name of veiling through excessive restrictions. As a result, they have become an introverted, helpless, inert, lifeless, and superstitious population. We strongly oppose such regression of women in the name of veiling because the Messenger of Allah did not do this. He is the standard of Islam, he is the interpreter of the Qur'an. In his time, women performed the five daily prayers by going to the mosque, they participated in Jumu'ah, women and men prayed standing in the same congregation, sat together and listened to the khutbah, if they had any question, they directly asked the Messenger of Allah, they went to the Eid grounds, they went to the battlefield, they prepared and supplied provisions for the army, carried the wounded to safe places, served them, buried the martyrs, and even took up arms and fought valiantly against the enemy. As examples, we present here the contributions of some noble women from Islamic history.

Umm Ammarah (RA):

During the battle of Uhud, when the Messenger of Allah (SAW) was severely wounded by enemy arrows and the iron helmet broke and entered into his head, he temporarily lost consciousness. A rumor spread that he had been martyred. In this critical moment of the battle, Nusaybah bint Ka'ab (RA), known as Umm Ammarah, fought with a sword and protected the Messenger of Allah from enemy attacks. Seeing her bravery, many male Sahabis who were fleeing in the face of calamity regained courage and returned, and the tide of the battle turned.

Rufaydah (RA):

A hospital was established in the courtyard of Masjid an-Nabawi for treating wounded soldiers. The head of this hospital was Rufaydah al-Aslamiyyah (RA), and many male and female

Sahabis worked in her team. She turned this hospital into a medical school.

Ash-Shifa (RA):

The female Sahabi of the Messenger of Allah (SAW), Shifa bint Abdullah (RA), known as Ash-Shifa, was well-versed in the contemporary methods of treatment, especially for skin diseases. Caliph Umar (RA) appointed her as the controller (Muhtasib) of the market of Madinah. The Muhtasib's responsibilities were to ensure fair trade, prevent fraud in weights and measures, and maintain market regulations.

Umm Aisha (RA):

Ummul Mu'mineen Aisha (RA) acquired extensive knowledge of the religion from the Messenger of Allah. She accompanied the Messenger of Allah in many battles and led the women's section. Later, she narrated a vast number of Hadiths (approximately 2,210) and regularly conducted discussion sessions to spread the knowledge of Islam.

Fatima al-Fihri:

Fatima al-Fihri (830–870) was a female educator who founded the al-Qarawiyyin madrasa in the city of Fez, Morocco in 850, which is recognized as the world's first degree-awarding university. This institution still operates today as an international center for higher education and research.

Therefore, in our proposed system, women's talent, knowledge, and capabilities will be fully supported and patronized in this manner.

3. **Professional Women:** In many challenging fields of the modern state system—such as media, military, police, judiciary, garment industry, factories, etc.—women, alongside men, will have equal opportunity to participate competitively according to their merit.

4. **Female Leadership:** There is a widespread debate among our religious-political circles and modern-minded individuals about whether female leadership is halal or haram. A verse from the Qur'an is often cited in this regard where Allah says, "Men are guardians over women because Allah has given one more strength than the other and because they spend [on them]" (Surah Nisa 4:34). If the context of the previous verse is observed, it becomes clear that this is a ruling related to family discipline. Here, the man is assigned the role of family head because he is responsible for the maintenance of his wife and others. By that right, the man is more deserving of authority in the family. But the verse does not intend to say that women cannot hold any leadership position in any department of the state. Because later on, under the leadership of Umm Aisha (RA), the Battle of the Camel took place. In the Battle of Yarmouk, a female army led by Khawlah bint al-Azwar (RA) fought against Roman soldiers and emerged victorious. In the following few centuries, under the rule of various sultans, many women governed states and led armies. Sit al-Mulk (1210–1215) became the ruler of Egypt during the Fatimid Caliphate even though she was a woman; Sultana Razia (1236–1240) became the 'Sultan' of Delhi; Shajar al-Durr (1240–1243) was the first female 'Sultan' of Egypt who led wars against Crusaders and achieved much social and economic development during her reign. They ruled and acted as commanders-in-chief of armies based on their own merit and left their mark of competence. Therefore, women can hold any post in the state if they have the qualification. When they held such responsibilities, those regions were ruled by Islam, and there were many renowned jurists, scholars, imams, and mujtahids there. There is no record in history of any serious objection raised by them against women's leadership. Our belief on this matter is, since the entire Muslim world is one Ummah, there is only one position

in this universal Ummah that a woman cannot hold—and that is the position of Imam of the entire Muslim Ummah. There are many logical reasons for this. For example, Allah sent hundreds of thousands of prophets, but did not send even a single woman as a prophet. ["We sent only men as messengers before you, from among the people of the towns" (Surah Yusuf 12:109)]. During the era of the Khulafa ar-Rashidun, no woman ever became caliph. Among the many reasons, one major reason is women's physical limitations. For example, they have to bear children, raise them—which is an inevitable responsibility in their lives. Additionally, a woman is, in the family structure, under her husband, but the Imam of the Ummah cannot be under anyone. The physical capacity, mental stability, ability to handle pressure, foresight, wisdom, the ability to make decisions rising above emotions—men are naturally more advanced in these areas. Again we stress—this ruling is only for leading the entire Ummah globally. Besides that, there is no prohibition for a woman to occupy any leadership post, director's position, or even governor or chief executive of a province.

5. **Marriage Age:** Islam is such a realistic religion that has the ability to adapt to the real circumstances of life and the ever-changing world. Allah has formulated the laws and rules of this religion in such a way, in accordance and harmony with human nature or fitrah, that they can be practiced equally in any region, at any time, so that they are not confined within the boundaries of space and time. However, with the change of time, the change of circumstances is an eternal rule. In new situations and for solving new problems, Islam has given the opportunity to formulate timely sub-regulations and regulations through the decision of the Imam (Surah Nisa 4:59), consultation of the Shura Council and ijtihad (Surah Shura 42:38), and the consensus of the Ummah or ijma (Surah Nisa 4:115; Surah Luqman 31:15). However,

those cannot be considered eternal rulings like the Qur'an.

There is no scope for detailed discussion on what the age of marriage for men and women should be in the reform proposal of the state system. Nevertheless, there is widespread debate regarding the marriage of the Messenger of Allah and Umm Aisha (RA). Since we are presenting Islam as a complete way of life, we are briefly presenting our perspective on this issue.

The age of marriage may vary according to the social reality, tradition, and culture of different countries. But the main principle is the Qur'an, where Allah has mentioned marriage as a “firm contract” between husband and wife (Surah Nisa 4:21). In all religions and laws of the world, contracts are made only between adults (baligh) persons. At present, in most countries of the world, the age for contracts, testimony/voting/opinion in court is determined by law as 18 years. In all past civilizations, the age for contracting was more or less like this. So, by common sense, it is understandable that Allah would not give permission to a nine or ten-year-old child to make a “firm contract”.

Besides, the Qur'an has mentioned three conditions for a woman to be suitable for marriage:

- (1) To be baligh or adult (ashuddah),
- (2) Development of intellect and wisdom (rushdan), and
- (3) Gaining the ability of wealth management.

Allah says, “Pay special attention to orphans, until they reach the age of marriage. If you perceive maturity of mind and intellect in them, then entrust them with their wealth.” (Surah Nisa 4:6). Here it is understood that there is a relation between marriage age and the emergence of intellect and wisdom (rushd). It is necessary to have such an intellect that a girl can maintain and account for her own wealth, can understand the purpose of marriage.

To become baligha means the capability of conceiving a child, and to become baligh means physical capability of becoming a father. After passing through childhood and early adolescence, both boys and girls acquire this physical capability during puberty. Even fifty years ago in this country, girls were married off at the age of 12-15. They became mothers of many children and lived long lives. In Shariah, this is the first condition of marriageable age.

However, the next two conditions will also be applicable in the case of marriage. There is no scope here to make a sweeping statement that Islam permits child marriage in an inhuman and irrational manner. This is merely an accusation which has no historical or shariah basis. In many countries of the world, with the permission of the court, parents can marry off their children at 15-16 years of age. Again, in China, the marriage age for girls is set at 20 and for boys at 22. In this way, considering socio-economic diversity, different ages may be set in different countries, and there is also such a scope in Islam. But that must be determined while preserving the policy of Allah.

6. **Polygamy:** Even though conditional permission of polygamy has been given to men, for women it is forbidden to have more than one husband at a time. In view of this ruling, many raise questions about equality between men and women in Islam. It must be remembered that Islam is such a way of life, for the establishment of which, at a stage of utmost endeavor (jihad), even war (qital) has to be undertaken. This is equally applicable for establishing any other system of life.

Those who will comprehend this fundamental truth of the war policy of Islam will also understand that in the battlefield, more men are killed, as a result many women on both sides become widows, and children become fatherless. In such a situation, for the rehabilitation of

those guardianless women, Islam has given men the permission to marry more than one. The related verse makes the matter clear. Allah says, “If you fear that you cannot do justice to orphans, then marry those women who seem good to you—two, three, or four. But if you fear that you will not be able to maintain justice among them, then only one is sufficient.” (Surah Nisa 4:3).

Therefore, the purpose of this ruling is not to fulfill men's desires and lust, rather to maintain balance in society and provide familial security to women. Because in this verse, clearly men have been encouraged to take responsibility of those guardianless women by marrying them for the protection of family-based social structure. However, if one cannot do justice, then the advice is to marry only one.

Here, justice means maintaining equality among wives, ensuring equal standards of life and basic necessities. The Holy Prophet (SAW) said, “He who has two wives and does not maintain equality between them, on the Day of Judgment he will be raised in such a state that one side of his body will be tilted.” (From Abu Huraira RA, Sahih Muslim-2770, Tirmidhi Sharif-1141). In another hadith, it is said that there will be no flesh on his cheek.

It must be clearly remembered here, Islam has not given a license to marry as many as one pleases, rather conditional permission of multiple marriages has been given by following strict rules and regulations.

Even after that, there is the obligation of taking permission from a judge (Qazi) or authority. From the viewpoint of Islam, physical, financial and mental capability is extremely important in marriage. Allah says, “Marry those among you who are unmarried (ayyim), and those who are not capable of marriage should maintain self-restraint until Allah enriches them out of His bounty.” (Surah Nur 24:32-33).

On the other hand, women have not been given the permission to keep multiple husbands. The main reason

for this is that if a woman has more than one husband, it becomes difficult to determine the fatherhood of the child, which may create complications in matters of inheritance.

Moreover, it may also become problematic to obey the different commands of multiple husbands. If women were given the permission to keep more than one husband, then division and fulfillment of family responsibilities would become complicated, and as a result, proper care, education, and family security of children would be endangered. A stable family structure is essential for a child's mental and social development. Behind this ruling of Allah, there are several more social and humanitarian purposes, such as giving permission to the husband to marry another due to the wife's illness, so that domestic responsibilities can be properly carried out and the way of illicit relations is blocked. It must be remembered, every ruling of Islam has been formulated for the welfare of entire humanity of the world, and through this, the honor and balance of life of men and women in society can be preserved.

7. **Women's Testimony:** One of the accusations of discrimination between men and women against Islam is that women have been given half the status of men in testimony. In Surah Baqarah 2:282, it is mentioned that in case a man is not present during testimony, then two women can be accepted as witnesses. It is explained that, "so that if one forgets, the other may remind her."

This was very applicable in the social context of that time, when women usually did not play active roles in financial transactions or commercial activities and had less experience. So, Allah has kept such a provision that if one forgets, the other may remind her.

In today's society, women are participating in many economic activities and becoming active in various sectors of society, even then the primary responsibility of most women is still household chores and child

rearing. For many of them, this ruling is still applicable. However, the rule of keeping two women witnesses is not applicable in all cases; it is applicable only in specific circumstances, such as economic contracts, matters related to debt, or other financial transactions. In any other case, Islamic courts may increase or decrease the number of witnesses depending on the situation.

For example, in marriage, murder, or other crimes, the rule of witness is different. In Islamic jurisprudence (fiqh), different madhhabs follow different rules in these cases. There are many more such issues on which there are different opinions among experts of Islam.

The real truth is, a lot of exaggeration has been done about women-related matters in Islam, and Allah has forbidden such exaggeration and excessive analysis (tashaddud) in rulings (Surah Ma'idah 5:77, Surah Nisa 4:171). And the Messenger said, "Beware of exaggeration (ghuluww fid-din) in matters of religion, for those before you were destroyed only because of exaggeration in religion." (Sunan Ibn Majah, Musnad Ahmad, and Sunan an-Nasa'i).

Our proposal is, men and women will work in all spheres as companions and friends of one another (Surah Tawbah 9:71); no one should be subjected to discrimination in any matter just because of being a woman.

This is the policy given by Allah. He has given all believing men and women the responsibility of enjoining good and forbidding evil (Surah Imran 3:110). So no one has the authority to deprive women from the responsibilities and rights imposed by the Creator under any pretext.

Therefore, in our proposed state system, the women's policy at a glance will be as follows:

1. **Position of women:** In every sector of society, women will get unrestricted opportunity to work alongside men with modesty. The state will take initiatives to develop the creativity, working capacity, leadership quality, courage, knowledge, and competence of backward women. No one will be able to keep women backward or confined at home through any fatwa or social restriction.
2. **Rights and freedom of women:** Women will enjoy full human rights and will have the right to make independent decisions in all areas including education, employment, dress, movement. They will enjoy equal rights with men in family, economic, social, political, and religious spheres and will not be victims of any kind of gender discrimination. Necessary steps will be taken for their empowerment at every level of society.
3. **Dress selection:** In Islam, believing women (Mu'min) have been told to wear such clothing so that their generally exposed body parts such as face, hands, and feet remain visible and the rest of the body remains covered, and so that they may be recognized. On the other hand, those who are not believers (Mu'min) must also wear modest clothing in public and avoid obscene dress. Women will be able to wear clothing as per their choice, but in selecting clothing, respect must be shown to the social, cultural, and geographical environment.
4. **Women in religious activities:** In the time of Nabi Kareem (SAW) and the Sahabis, women used to participate freely in social, national, and state activities. They offered five daily prayers in the mosque, participated in Jumu'ah and Eid prayers, went to the battlefield, and contributed to social development through bravery. In our proposed state system as well, women will participate freely in these sectors.
5. **Excesses in the name of purdah:** At present, by overinterpreting and misinterpreting the injunction of purdah, women have been practically confined at home. But in Islam, the purpose of purdah is to ensure women's

dignity and security, not to make her lifeless and confined at home. Therefore, no one can issue fatwas to go beyond what Allah has said about purdah.

6. **Role of women in leadership:** Islam is not against women's leadership. In history, many Muslim women, by their natural leadership qualities, have led even over men in various fields. However, to maintain family discipline, the husband has been given authority over the wife in the domestic sphere. In other areas of life, women have full right to lead based on their qualifications. However, the position of Imam of the entire Muslim Ummah is designated only for men.
7. **Marriage age and polygamy:** In Islam, for marriage, being an adult (Balegh) and having complete mental and physical readiness is necessary. Therefore, in the context of our country, no woman under 18 years can consent to marriage. In special situations, exceptions can occur with family consent. For men, conditional permission for polygamy exists, but for women, having multiple husbands at the same time will be prohibited.

Manpower and Employment

Forcibly extracting labor from workers by depriving them of their rightful rights, i.e., the history of slavery, is the oldest injustice of human civilization. These persecuted working-class people have only then been liberated when, through any prophet-messenger of Allah, the life-system given by Allah has been established in that society. In ancient times, these workers who were forced into labor were called slaves, bondsmen. Now, instead of slave, words like worker, employee, and many more such beautiful, civil terms are used, but behind these beautiful words, still the agonized expression of that bought-and-sold slave is visible. Even the current condition is more dreadful, because in the slave system, the master would take full responsibility of the bought slave, but now, by renting a worker for nominal wages, his labor is bought, but no further responsibility is taken. Although the slavery system does not exist on paper, still, human behavior has become worse than the era of ignorance. In our Dhaka city, every day, millions of domestic workers are victims of cruel abuse. There is no one to speak about their rights. But all prophets and messengers have struggled for the liberation of these oppressed, suppressed people. Allah has said, “And We wished to bestow favor upon those who were oppressed in the land and make them leaders and make them inheritors.” (Surah Al-Qasas 28:5). So, the life-system given by Allah is the only path for the oppressed and suppressed people’s liberation and gaining dignity. The messenger of Allah trampled over the aristocracy of the Quraysh and raised the bought slave Bilal above the Kaaba and announced the victory of humanity. He said, the honor of a believer is above the Kaaba. (From Abdullah Ibn Abbas, in Tabarani). Regarding the workers, the command of the Messenger of Allah (peace be upon him) is:

- “Pay the worker his wage before his sweat dries.” (Ibn Majah 2443).

- “I will be the claimant against that person who employed a worker and, after his work was complete, did not give his wage.” (Bukhari 2270).
- “Your servants are your brothers. They have become subject to you by compulsion. So, one whose brother is under him, it is appropriate that he gives him to eat what he himself eats, and gives him to wear what he himself wears, and does not extract work from him beyond his capacity.” (Sahih Bukhari, Hadith No. 6050; Sahih Muslim, Hadith No. 1661). In this hadith, to mean servant, the word *mamluk* is used which means a person who has been compelled to work under another person.

These are not merely pieces of advice from the Messenger of Allah, rather it was His command, directive toward the Ummah, which the Ummah has implemented—this is history. On earth, the social and financial condition of all people is never the same, and this is natural. Allah has said in the Qur’an, “We have raised some people in rank above others so that they may take service from one another.” (Surah Az-Zukhruf 43:32). This does not mean that those who provide service will be victims of discrimination. Rather, they too are entitled to equal dignity as humans. The messenger of Allah (peace be upon him) struggled lifelong to abolish the slavery system. He freed Zayd Ibn Harithah (may Allah be pleased with him) and declared him as his own son. Even he told his companions, “Do not call them slaves, rather call them my son or my daughter.” (Sunan Abu Dawud, Hadith No. 4979).

The teaching of the Messenger of Allah had such an impact on his Ummah that, even though the slavery system was in full force in that society, Muslims began to recognize slaves as their brothers and started behaving with them like brothers. They would eat together, live the same standard of life. Every Muslim, therefore, considered the person under him as his brother. One devoted companion of the Messenger of Allah, Hudhayfah Ibn Utbah (may Allah be pleased with him), freed his bought slave Salim (may Allah be pleased with him) and identified him as his

son. They would eat from the same dish, perform Salah together, and were martyred together in the battle of Yamamah. There was no discrimination between them. Umar (may Allah be pleased with him), while going to Jerusalem, rode on the camel half the way himself, and the other half let his slave ride on the camel while he himself pulled the camel's rope. Due to the establishment of the life-system given by Allah, even the Caliph needed no bodyguard force. Can such a condition be imagined today? Only Allah's true Deen can provide such a society.

In our present time, the disparity between the living standards of workers and owners puts the pre-Islamic age of ignorance to shame. Owners, far from paying the worker before his sweat dries, often compel them to work for months on half salary, sometimes with no salary at all. Not even having the minimum means to fulfill basic needs, workers are forced to live subhuman lives. To change this condition, they form trade unions, lead labor movements. With the slogan "Workers of the world, unite" and promises of establishing the "workers' paradise," Marxism has been practiced in many countries of the world. But none of these brought any change in their fate. Even in democratic countries, the condition of workers has worsened day by day. The reason is that the capitalist economy is an economy of exploitation. This economy creates capitalists; they exploit people, and by depriving others, become billionaires. In 1886, in the Haymarket of Chicago, workers, while struggling to achieve their rights, were shot by police and 4 workers were killed. This incident became symbolic worldwide for the workers' struggle and establishing their rights, and every year 1st May is observed as Labor Day. But since that incident until now, thousands more workers have been mercilessly killed. But no benefit has come, nor will it come—because the life-system is wrong. Even today, to obtain their rightful wages, they have to take part in road blockades, movements, and protest programs. To suppress these movements, police use batons, tear shells, sound grenades, even bullets. Many workers die from police bullets. Therefore, only the establishment of the life-system given by Allah can return the rightful rights of workers.

Even by depriving workers, owners are not truly happy either. It is true that they live lives of limitless luxury with their families. But happiness, peace (inner relief from worry), and luxury, comfort (physical ease) are never the same thing. Happiness is a state of being free from worry, fear, and despair. Ask anyone from the owner class and see—they too are not much happier than the workers. Because of bank loans, extortion, endless complexities of import-export, having to constantly bribe government officials to keep them pleased, labor protests, the unregulated rise and fall of market prices—they live terribly unhappy lives. Therefore, it is clear that current systems cannot make anyone happy—not owners, not workers. So, rejecting this harmful system is now the demand of the time.

Our proposed Tawheed-based state system will close all paths of extracting labor from workers against their will through force. Every worker will receive just wages according to the amount of his labor, which will ensure his enthusiasm and job satisfaction. The state will ensure their physical, mental, and financial security, so that they can live a life of dignity. No more will any worker have to die from bullets fired by owner-deployed police. In our proposed state system, the arrangements that will be made to establish the rights of laboring people are:

1. **Database establishment:** By defining the term ‘worker,’ all workers of the country will be included in a central database. Workers will be able to inform the government authority directly via digital platform about their advantages or problems. According to our proposed definition, “A worker is that person who, under the direction of an employer, provides physical or mental labor, and whose rights and protection are ensured by labor law and regulations in exchange for wages.”
2. **Family support for workers:** For the worker’s family, health, education, and other basic services must be ensured. This will increase their social and financial security and reduce the burden on the worker.

3. **Freedom and dignity of domestic workers:** Under Islam's labor system, domestic workers too will receive full freedom, rights, and dignity. There will be no opportunity to subject them to any form of physical or mental abuse. If such incident occurs, the abuser will come under trial.
4. **Transparency in wages and remuneration:** Transparency must be ensured regarding workers' remuneration. During wage determination, discrimination must be avoided and equal wages must be given for same types of work. Wages must be paid on time, and no wage may be deducted. When commodity prices rise, there will be provision for wage increase. The vast gap between the salaries and benefits of officers and employees will be reduced. Workers' salary structure must be such that they can live with ease.
5. **Job security for workers:** Alongside ensuring physical and mental safety at the workplace, a labor-friendly environment will be created, where they will not live in constant fear of termination. Effective measures will be taken against mistreatment by superiors, owner-side exploitation and oppression.
6. **Protection of female workers' rights:** For female workers, safety at workplace, equal opportunity, and equal pay for equal work must be ensured. Especially for domestic workers and other laborers, strict laws and policies will be formed to prevent exploitation, sexual harassment, or discrimination at workplace. For all female workers including domestic ones, child-rearing and maternity leave arrangements must be present.
7. **Training and skill development:** Training centers will be established and workshops arranged for skill development of workers. This will make them suitable to meet the demands of modern industry and increase their earning capacity.
8. **Limit of working hours:** Workers' daily working hours and leave will be determined, and additional benefits will

be given for overtime. To increase motivation, enough break or rest must be ensured within working hours.

9. **Labor court:** To provide legal support to workers, labor courts will be established where workers' complaints will be heard promptly. If any worker's rights are violated, it will be resolved in the shortest possible time.
10. **Living allowance:** It is the fundamental responsibility of the state to ensure the minimum sustenance of every citizen. Those who are incapable of earning will inform the state about their incapacity through the proper authority. Upon verifying the truth of his statement, the authority will decide. If needed, living allowance, elderly allowance, unemployment allowance, etc. will be allocated for them so that their basic needs are met and they can live respectfully.

Regarding foreign employment, our proposals are:

1. **Preparation for foreign employment:** Citizens with experience and skills will be prepared for foreign employment. According to international labor market demands, training in technical work, language skills, occupational safety and health, service sector skills, computer and digital skills, construction, machine operation, agricultural technology, and other fields will be provided to transform workers into skilled manpower. Local and international standard training institutions will be established for workers interested in going abroad.
2. **Simplifying migration process:** The government will take necessary steps to make the migration process easy and safe. In this aim, problems like unreasonable harassment, extra charges, administrative delays, visa and work permit complexities, medical tests, and other official procedures, as well as high cost in international currency exchange, will be removed. Alongside, the dominance of intermediary agents will be stopped and direct recruitment processes ensured. Skilled and poor

workers will be sent abroad at no cost from the state and employment will be arranged there.

3. **Remittance transfer facility:** Arrangements will be made for migrants to send their earned money back to the country smoothly. Their usual problems in this regard—such as complexity in bank transfers, excessive bank charges, ignorance about financial transactions, and exchange rate issues—will be resolved.
4. **Solving migrant workers' problems:** Necessary steps will be taken for quick resolution of any problems faced by workers working abroad. Such as: social security, contract violations, workplace abuse, problems with salary and other benefits, complexities with local laws and judicial system, fraud by intermediaries, etc.
5. **Exploring new labor markets:** New labor markets in the Middle East, Europe, Asia, and other regions will be explored. Through diplomatic efforts, steps will be taken to increase demand for Bangladeshi workers.

Slavery: Dispelling a Misconception

One of the major allegations that the Islam-haters impose upon Islam is that, supposedly, Islam encouraged the system of slavery; that here, war captives can be used as slaves and female war captives as concubines in the name of spoils. This idea is so widespread that even many Islamic scholars have largely accepted this concept. They cannot deny the matter because the Islam-haters cite several verses of the Holy Qur'an in support of their claim and show that, indeed, there is slavery in Islam and permission exists to use 'the slave girls obtained as spoils' as concubines. Failing to give proper answers to these arguments, the religious scholars, wounded by the insult of Islam, try to say in a weak voice that yes, slavery does exist, but the rights given to them are far more than those in the Days of Ignorance (Ayyam-e-Jahiliyyah).

But in reality, the matter is not so; the true fact is, in Islam there is no system of forced labor or slavery at all, so the question of giving rights to slaves does not even arise. Rights are to be given to servants; as for slaves, they are to be freed. We want to break this misconception and present the true perspective of Islam regarding this issue. In the Qur'an, Allah has used several terminologies in this regard. According to the Arabic-Bangla dictionary of the Islamic Foundation, the accurate meanings of those terminologies are given here:

1. **Raqabah:** Slave, one whose neck is bound by rope (p. 1047, Vol. 1). So, in simple terms, Raqabah is a slave who has no freedom. He is forcibly employed, or a system is established in such a way that he is compelled to wear the chains of slavery against his will. In all places concerning freeing of slaves, Allah has used the word "Raqabah." (See: Surah Baqarah 2:177, Surah Mujadalah 58:3, Surah Balad 90:13, 14, Surah Nisa 4:92, Surah Maidah 5:89)
2. **Malakat Ayman:** *Malakat* means internal qualities or competencies of a person, talent, I am the full owner (p. 842, Vol. 2), and *Ayman* means right side, good fortune, power, capability (p. 1101, Vol. 2). Therefore, *Malakat Ayman* means those who, rightfully and self-motivated, come under the ownership of the capable person with all their internal qualities, competencies, talents. Some translators have translated this as "those whom your right hand possesses." This translation does not express the full meaning; the concept of willingly acknowledging obedience is absent from it. For example, the commonly translated version of Surah Nisa 4:36 is, "Do good to your slave men and slave women." Here Allah used the term *Malakat Ayman*, which means those who have willingly dedicated their hearts and souls in the service of the Mu'min. Does this person carry the same meaning as a slave? *Malakat Ayman* has full freedom in whether or not to remain engaged in this service work.

3. **Abd:** Slave, bonded slave, servant, worshipper, devotee, one loyal in servitude, whose parents are also slaves, hereditary servant, pure servant. This word Allah has used many times for humans.
4. **Amatu:** Female slave, maidservant, housemaid. Allah says, “Do not marry polytheist women until they believe. Though a polytheist woman may attract you, surely a believing slave woman is better than that. And do not marry polytheist men until they believe. Though a polytheist man may attract you, surely a believing slave man is better than that.” (Surah Baqarah 2:221). In this verse, Allah has used the words *Amatu Mu’minatun*, *Abdu Mu’min* meaning believing slave woman and believing slave man. Many Sahabis had then believed in RasulAllah but had not been freed from the slavery of the disbelievers. The honor and dignity of these prisoners are much higher than that of the polytheists. Even in the society of believers, it is better to marry these servants and maidservants who work in service than to marry polytheists. Moreover, in this verse, Allah has expressed His opinion in favor of marrying those maidservants and taking them as wives, not as concubines. What is astonishing is that the translators of the Qur’an have translated all these words of Allah with the same meaning: only “slave men” and “slave women.” This is undoubtedly a wrong translation, because if all the words had the same meaning, then surely Allah would not have used separate words but only one word. Therefore, in our proposed Islamic state, there is no place for slavery. I have presented the details of this matter in my booklet **“Forced Labor System Itself Is Slavery.”**

Rights of Prisoners of War

The generosity, humanity, compassion, and honor that Islam has emphasized towards prisoners of war is a rare example in human history. In the fundamental principles of Islam, there is a system of not killing prisoners of war and, without confining them in any prison, to keep them in a family environment with the status of a guest. Among the defeated Quraysh in the Battle of Badr, many who were taken prisoner belonged to the influential leadership of Mecca. The Muslims gave these prisoners good food and themselves suffered from hunger. From a hadith narrated by Abu Huraira (ra), we learn, “Muhammad (saw) was so kind to the prisoners that some people preferred to feed them even without eating themselves.” (Sahih Muslim) Some prisoners, being moved by this behavior of the companions, said, “I did not expect such honor and kindness from an enemy party.” These were the same enemies who had come to kill them, but today they are guests. Being impressed by this humane behavior of the Muslims, many prisoners of war themselves, even with their tribes, entered Islam.

At that time, keeping prisoners of war as slaves was a universally accepted custom. Yet Allah in the Holy Qur’an instructed to release all prisoners of war. He said, during the time of war, enemies can be captured, but later arrangements must be made for their release, either through ransom or without any condition. (Surah Muhammad 47:4) Therefore, there is no method in Islam to accept prisoners of war as slaves. Those who had no ability (to pay ransom), they too were released by Muslims without ransom. For the release of some prisoners in the Battle of Badr, a special arrangement was made. Those among the prisoners who were educated were released in exchange for teaching some boys and girls of Madinah. (Sahih Bukhari, Hadith 4060)

After the conquest of Mecca, when the Muslims entered Mecca and the enemy party surrendered, the Great Prophet (saw) forgave all of them and declared, “Today there is no revenge

upon you, Allah has forgiven you.” This is such an instance that is only possible in the history of Islam. Five and a half centuries later, after the conquest of Jerusalem, Sultan Salahuddin Ayyubi forgave all the soldiers and inhabitants.

Yet today, some countries of the developed world, who claim themselves to be protectors of human rights and humanity, have established such prison camps around the world where inhuman torture is inflicted upon prisoners. Among these, the most terrible are the Guantanamo Bay (Cuba) and Abu Ghraib (Iraq) prisons of the US government. In these prisons, especially in the case of prisoners of war from Iraq and Syria, indescribable physical, mental, and sexual torture has been carried out. They were kept in unhygienic environments, left hungry, given electric shocks, beaten and wounded, tortured while blindfolded, and even subjected to rape. Due to these tortures, many prisoners lost mental stability, and many died. Additionally, countries such as Russia and North Korea, among other powerful countries, have been accused of torture and repressive behavior in their prison camps, which are against international human rights laws and their own constitutions.

In 1864, the first Geneva Convention was held, whose objective was to ensure the safety and improvement of physical conditions of the wounded, prisoners of war, and sick soldiers in the battlefield. In Article 3 of the Geneva Convention, it is said, “Prisoners of war must be treated humanely. Violence against their lives must not be shown. Physical torture, inhumane treatment, and torture, hostage-taking, inhumane treatment against personal dignity, or extrajudicial punishment cannot be carried out.” But in reality, it is seen that since the adoption of the first convention, no party has fully abided by this policy, and in many places, the convention has been violated. According to human rights organizations and UN reports, during the Vietnam War, Korean War, and Iraq War, prisoners of war were subjected to physical and mental torture. Also, during the Bosnia War, massive torture was inflicted upon Muslim prisoners, and

in the Congo War, the people of Africa were also victims of torture. In Bosnia, two hundred thousand imprisoned Muslim women were raped and held for ten months so that they would be forced to give birth to children of the Serb Christians. Even in countries like Bangladesh, not in war, but only for fulfilling political vengeance, the way opposition party activists are subjected to inhuman torture — such thing cannot even be imagined in the prison policy of Islam. In matters of war, the instructions given by Allah and the Messenger were followed by the believers letter for letter. They behaved towards the prisoners with unprecedented humanity for which no convention was needed. This is where the difference lies between the life system given by Allah and the life systems created by humans.

In the past hundred years, the world's most powerful state has engaged in at least 17 wars and numerous proxy wars under the name of combating terrorism, protecting human rights, or establishing democracy, among which the Vietnam War, Gulf War, wars in Iraq, Syria, Libya, Afghanistan, and the wars in Bosnia and Kosovo — in these they have killed millions of civilians. After the Second World War, especially after Germany's defeat in 1945, a vast number of German women were subjected to sexual violence and rape by the joint forces of the Soviets, Americans, British, and French. Especially the violence of the Soviet army was horrific. According to researchers, this incident was a severe violation of human rights and a shameful chapter in human history. But there is no record that any soldier of the enemy army gave shelter in their family to these widowed and violated women. In many international media, numerous reports have been published about the women of Afghanistan, Syria, and Iraq, showing that after the death of the breadwinning male members due to war, women sold their children in exchange for a little rice, and even women from well-off families were forced into begging and prostitution just to survive. No American soldier took responsibility for any of them.

But how humane Islam has been in this case, that it did not leave the women of the defeated state in helpless condition, rather accepted them as wives and united them with their families, took responsibility for them. And there is no record in the history of the Ummah of Muhammad (saw) of raping enemy women. Because sexual violence or rape is completely against the fundamental principles of Islam. The Messenger of Allah (saw) said, “It is forbidden for Muslims to harm women or oppress them.” (Sahih Muslim, 1744) Rather it was the duty of Muslims to provide security to civilian women and children. One must understand one thing: at that time the social system was tribal, therefore there were no such employment opportunities for women. A woman's family provided her economic and social security. In the war, women on both sides became widows, lost brothers and fathers, meaning they lost their families. At that time, to provide economic and social security to these helpless women, Muslim soldiers, through a specific discipline, made them part of their families. If anyone can show a better solution than this, let it be shown. But we can say, no one can show a better solution than Islam. However, in the present situation, based on women's education, skills, and qualifications, employment opportunities exist, so the same policy may no longer need to be implemented.

The life system that we propose is given by Allah. If it is established, then in the military, in war policy, in economy — in all fields — justice, human rights, and humanity will be established; this is an inevitable truth, the proof of which is history.



“In the effort to malign Islam, it is alleged that the purpose of the military campaigns of the Ummah of Muhammad (saw) was to forcibly convert people to religion. The proof that this allegation is false is this — that the vast region where they had established this final life system, they ruled over that region exclusively for many centuries. If people had been forcibly converted, then in this vast land from Morocco to Borneo, there would not remain the existence of any religion except Islam.”

Emamuzamman Muhammad Bayazid Khan Panni



Press and Freedom of Speech

The principles that Allah has given in the Holy Qur'an are applicable in the case of media and freedom of speech. For example: verifying any information before dissemination (Surah Hujurat 49:6), not mixing truth with falsehood (Surah Baqarah 2:42), not making defamatory and mocking statements against anyone (Surah Hujurat 49:11), not backbiting (Surah Hujurat 49:12), not slandering anyone (Surah Taha 20:55), not speaking on the basis of assumption (Surah Hujurat 49:12), not spying in search of others' faults (Surah Hujurat 49:12), not twisting and turning words, not evading (Surah Nisa 4:135).

These are simultaneously the foundational principles of people's freedom of speech and media freedom. If observed, it will be seen that these principles are worthy of being considered eternal, everlasting regulations irrespective of time, place, or person. Allah has commanded in the Holy Qur'an to abide by these matters in speaking, and has also announced punishment both in this world and the Hereafter for violating them. For example, the punishment He has announced for rumor-mongers is exemplary. Nowadays, some media outlets spread rumors and play a role in creating chaos. Allah has said, if the hypocrites and those who have disease in their hearts and those who spread rumors in the city do not stop, then I will surely give you power against them, then they will remain for a short time as your neighbors in this city. In an accursed (cursed) state, wherever they are found, they will be seized and killed mercilessly. This was the practice (Sunnah) of Allah regarding those who have passed away before. You will never find any change in the practice (Sunnah) of Allah. (Surah Ahzab: 33:60–62).

Therefore, if someone violates the declared principles of Allah, the Imam of the nation or the judiciary can, in light of the situation, through Ijma and Qiyas, arrange exemplary punishment according to Allah's law. In the name of freedom of speech and media freedom, Islam does not allow anyone the unrestrained liberty to do whatever they wish. Because that is unnatural and will certainly cause public disorder. In the age of

Jahiliyyah, the poets of Arabia mainly played the role of today's media through poetry, because their poetry used to spread rapidly in society and have wide influence. These poets used to be employed to spread propaganda of the enemies of Islam, such as spreading slander against the Great Prophet (SAW) and Islam, running misinformation campaigns, and inciting the people. Before the Battle of Ahzab, some poets went from Madinah to Makkah and to other tribes and incited them to attack Madinah, which was a violation of the Madinah Charter. The Great Prophet (SAW) took strict action against these traitors. In the Holy Qur'an, terrorism, riots, looting, conspiracy against a Tawheed-based state, rebellion, social disorder, religious frenzy, mob violence, incitement to communal riots — all these have been included under "Fasad fil Ardh" and the strictest punishment has been prescribed against them. He said, "Those who wage war against Allah and His Messenger and strive to cause corruption in the land, their punishment is that they should be killed, or crucified, or their hands and feet be cut off from opposite sides, or be exiled from the land. This is their disgrace in this world, and for them in the Hereafter there is a severe punishment." (Surah Ma'idah 5:33).

In the present time, this verse may be applicable to those who use social media and other media to spread terrorism, engage in espionage, get involved in anti-state conspiracies, and through extremist activities attempt to create riots and chaos in the country. Those who, by spreading rumors, spread social confusion and create mobs causing loss of life and property, also fall under this verse.

Allah has given humans the power of speech and language, has given them creativity. By using these, they have naturally obtained the freedom to express their thoughts. No one can snatch away this freedom and right, if done, it will be tyranny. By using this freedom, they have naturally obtained the right to speak against all oppression, injustice, and wrongdoing. But in the name of freedom, being anarchic, saying whatever one likes, defaming others, spreading lies, creating rumors and hype, unreasonable opposition, publishing bizarre news mixed with

truth and falsehood, broadcasting news without evidence or documentation, publishing news with the aim of blackmailing or defaming others — none of these can in any way fall under freedom of speech.

If the life system given by Allah is established, the media will receive such freedom that it can be called complete freedom. It will only have to follow the above-mentioned principles given by Allah whose main point is just one thing — no one can disseminate false information. At a glance, in our proposed state system, the policy of media will be as follows:

1. **Information verification:** The media will verify and scrutinize any information before dissemination. Publishing incorrect or false information will be strictly prohibited and action will be taken against the publisher according to law. Confusion cannot be created by mixing falsehood with truth. The media will not be given any opportunity to slander any individual or group with false accusation.
2. **Defamation and mocking information prohibited:** Disseminating insulting or mocking statements or information against any individual or group will be prohibited. In the media, personal or group backbiting and unreasonable or baseless criticism will be strictly prohibited. Investigating or publishing someone's personal faults or private matters will be prohibited. Twisting and turning words is against Islamic principles, the news must be straightforward and objective.
3. **Strict action to stop rumor propagation:** The media will not be allowed to spread rumors. If proven that public disorder was caused by rumor propagation, strict punishment will be arranged. Dissemination of assumption-based news without evidence will be prohibited.
4. **Boundary of media freedom:** People will have the right to express their thoughts freely, but it must be true and just. If there is any irregularity or corruption in the

implementation of any government or non-government initiative, policy, or project, the media will be able to independently report on it, no one will be able to stop its pen. The media can present logical criticism, review, opinions about any government policy or activity. There will be no pressure on the media from any government office. The government will ensure full freedom and safety of the media. However, in the name of freedom of speech and media freedom, anarchy or irresponsibility will in no way be acceptable.

5. **Maintaining order in society:** The media will play such a role that maintains public discipline and has a positive impact on society. The media will speak on behalf of the marginalized communities and the deprived, and play a role in protecting their rights.

Criticism and Accountability of the Ruler

In the case of criticizing anyone, Islam's principle is to say it in front of them, not behind their back. Criticizing behind their back is *gheebah* (backbiting), and Allah has likened *gheebah* to eating the flesh of one's dead brother (Surah Hujurat 49:12). Regarding the definition of *gheebah*, it is narrated in hadith that the Messenger of Allah said: *Gheebah* is to say something about your brother which he dislikes. It was asked, "What is your opinion if what I say is really in him?" He said: If what you say is in him, then you have done *gheebah* of him. But if that fault is not in him, then you have accused him falsely (*tohmat*) (Abu Dawood 4874; Tirmidhi 1934). And upon those who falsely accuse the believers, Allah has declared His curse and severe punishment in both this world and the Hereafter (Surah Nur 24:23, Surah Ahzab 33:58). He said, "You think the matter is trivial, but to Allah it is a very grave offense" (Surah Nur 24:15).

But in our ongoing political culture, we see that political parties spread unrestrained hatred against their opponents, oppose without logic simply for the sake of opposition, and to bring down the ruler from power, they destroy the country. And when they come to power, they leave nothing out in terms of false cases, oppression, enforced disappearances, murder, against the opposition political force. To defeat their opponents, these parties do not hesitate to join hands with foreign powers if needed, no matter how much harm is done to the country. In the name of strikes and blockades, they commit sabotage, destroy the country's economy, business and trade, infrastructure, and various institutions, and bring indescribable suffering to the lives of common people. These are the prevailing methods of opposing and criticizing the ruler.

Let me mention one thing here. Though we are using the word "ruler," it is not a terminology of Islam. In Islam, the highest leader of the nation is called *Imam*, meaning leader. As the head of state, he is called *Khalifah*, which means representative. In

Islam's view, all humans are Allah's representatives or *Khalifah* (vicegerents). He who will lead the Muslim nation by Allah's law on behalf of Allah is the *Khalifat-ul-Muslimeen*, or the representative of Muslims. There is a vast difference between the concepts of "representative" and "ruler." Similarly, *Amir al-Mu'minin* means "commander of the believers," which doesn't directly imply ruler. After true Islam, when monarchy began, the *Khalifahs* were called *Malik* or king, which is actually one of Allah's attributive names. In fact, the word "ruler" in modern society is generally used as a symbol of administrative or political power, which is not related to religion. Still, for ease of understanding, we are using the word "ruler" here.

In the Islamic state system, there is no scope for any uncivilized programs that harm the country or violate people's human rights. A disciplined way of criticizing rulers is kept in Islam. If the ruler is seen to commit any injustice, there will be open scope to question him in Islam's state system. As in the current system, there is a natural distance between people and rulers, in Islam there is not. The ruler will give sermons publicly in the mosque every Friday and will lead the Friday prayer. There, anyone can directly question him. Besides, in every mosque in the country, a representative (Amir) appointed by the Imam will be present on Friday. The members of the Shura Council elected by the people can criticize the ruler and raise his faults before him. Anyone can freely express their opinion in the media and convey their objections to the Imam. But no one can break the law, or create disorder. Once a leader is elected, allegiance (*bay'ah*) cannot be withdrawn from him. Because the Messenger of Allah said: "Whoever removes his hand from obedience to the Imam will appear before Allah on the Day of Judgment without any proof for himself. And whoever dies without pledging allegiance, dies a death of ignorance (Jahiliyyah)." (Sahih Muslim, Hadith No: 1851)

However, if the head of state is involved in clear opposition to Allah's command, then any citizen has the right to warn him.

The Messenger of Allah said: “To speak the truth in front of a tyrannical ruler is the best jihad” (Sunan Nasa’i, Hadith No: 4209).

Now let’s see a couple of examples from history about criticizing the head of state. The Great Prophet (SAW) was the head of state. Shortly after the conquest of Makkah, in a battle against a large tribe named Hawazin, a huge amount of wealth and livestock came into Muslim hands as spoils of war. The Messenger of Allah distributed most of that wealth among the new Muslims from Makkah and various tribes. As a result, a murmur spread among the Ansar from Madinah that the Prophet was giving more to his relatives and would now stay in his birthplace Makkah. So what did the Ansar get? When the Prophet heard this, he gathered everyone and presented his reasoning. He said: “I have given the new Muslims a larger share to keep their hearts inclined towards Islam. I have given them cows, goats, and sheep. Are you not satisfied that they go back home with some goats and sheep while you return home with Allah’s Messenger?” Hearing this, they became emotional and started apologizing for their mistake (Seerat Ibn Ishaq). Notice, the Prophet was not angry with them or silenced them. He simply explained and they were satisfied with his words. We have seen such events many times in the Prophet’s life.

Similarly, when Umar (RA), educated in Islam from the Prophet himself, became the Caliph, even such a strict-tempered man had to answer in front of the public. One day, during a Friday sermon, the famous Sahabi Salman al-Farsi (RA) asked Caliph Umar (RA): “The cloth that was given to all from Bayt al-Mal (public treasury), none could make a full garment with it. Everyone’s garment is short, but your garment appears quite large! Where did you get the extra cloth?” A person like Umar (RA) had to hear such a question, and had to prove his honesty before advising the public.

Therefore, constructive criticism of the ruler can be made, and faults can be pointed out for his correction. The model of Islam's social structure is Salah (prayer). If the Imam of Salah forgets to perform any obligatory act, any worshipper behind him may remind him by saying "Allahu Akbar." This is called giving *luqmah* (prompting). The purpose is not to remove the Imam but to bring him back into the order set by Allah. Today, those who in the name of democratic rights, protests, and programs of agitation, cause destruction and anarchy — when they see Islam's controlled and disciplined life system, they may feel that their freedom of speech is being taken away. Because they have become accustomed to such uncivilized traditions over a long time. In reality, no system other than Islam can truly ensure freedom of speech and accountability of the ruler. Every other governance system ultimately leads to dictatorship and suppression of dissent. Because under them, destruction is carried out in the name of criticism, and in the name of public safety, the government must suppress that destruction. But under Islam's way of life, no one will be rebuked for speaking the truth, no one will lose their job for saying something just and reasonable, and no false case will be filed against them. Such an open system can only be provided by Islam.

In our proposed system, the nature of criticism of the ruler and freedom of speech will be as follows:

1. **Scope for criticism of the ruler:** For criticizing the ruler and submitting complaints, a disciplined and constructive approach will be followed. This criticism will be to correct mistakes, and it will be face-to-face. No one will be rebuked for speaking the truth, lose their job, or face a false case. But no illegal, chaotic process outside the disciplined system will be allowed.
2. **Relationship between ruler and the people:** In Islam, special arrangements are made to reduce the distance between ruler and the people. Every Friday the ruler will deliver the sermon and lead the prayer in the mosque,

where the public present may question him directly. This opportunity will not be limited to Fridays; there will be arrangements for questioning the ruler at other times as well.

3. **Right of Shura Council to criticize:** The members of the Shura Council, elected by the people, can discuss and criticize the ruler's mistakes in meetings and demand accountability from him.
4. **Freedom of opinion:** Anyone can freely express their opinions in the media, and there will be arrangements to convey those opinions to the ruler.
5. **Decision-making and obedience to the ruler:** The ruler will listen to everyone's criticisms and, giving highest importance to Allah's guidance, will decide what to do through consultation with the Shura Council and Cabinet. Once a decision is made, it will be mandatory for every member of the nation to follow. There will be no scope to remove the hand of allegiance or withdraw *bay'ah*. Once a leader is elected, obedience to him must be maintained with dedication like a military force.

Social Protection System

Social Security is such a policy through which the state ensures the basic needs of people. Through this, the state mainly tries to improve the standard of living of poor, unemployed, disabled, elderly, or sick citizens by providing assistance. In various developed countries, under the social security system, various types of institutions have been established, such as old-age homes, refugee camps, orphanages, homes for the disabled, assistance centers for the disabled, shelters for the homeless, mental health rehabilitation centers, women and child protection centers, drug addiction rehabilitation centers, unemployment

rehabilitation centers, etc. However, due to the limited resources and large population of developing countries, it often becomes impossible for the state to ensure adequate facilities in the sector of social security. Moreover, due to lack of fund allocation, embezzlement of funds, faulty planning, lack of transparency, and mismanagement, the quality of these activities is damaged, and they fail to achieve the desired objectives.

We believe that there is a major deficiency in the methods and concepts of social security as practiced in Western civilization. These systems, instead of providing permanent solutions to the root causes, focus only on temporary remedies or relief. It is due to the inherent flaws of our lifestyle that the number of helpless people and the need for social security are continually increasing. Yet, the existing systems emphasize only the control of results without addressing the root of the problem. Our proposed Tawheed-based state system will identify the root causes of the problems and provide inherent solutions to them, so that a sustainable and far-reaching change is achieved.

In reality, the problems of society are deeply interconnected. For example — theft, robbery, and snatching are common problems of society. One of the main reasons behind them is the lack of employment. To create employment, it is necessary to make education and training easily accessible. This results in the development of skilled manpower. Skilled people can legally work and earn a living. As a result, crimes like theft, robbery, and snatching will be significantly reduced. Consequently, there will be no need to send juvenile delinquents to juvenile correctional centers or imprison adult criminals. And social security and protection are complementary to each other. Similarly, if the safety of the road and transport system is ensured, the number of accidents will decrease, and thus the number of people injured, killed, or disabled in accidents will be reduced. As a result, the pressure on hospitals and homes for the disabled will decrease, and the injured will not be forced to beg for a living. Therefore, our proposed state system will give

special importance to ensuring road and transport safety so that accidents decrease and security and stability increase in society.

Likewise, if environmental pollution is brought under control, the physical and mental health of people will improve. Through this, pressure on the health sector will be reduced and agricultural production will increase, which will help in reducing commodity prices. If the flaws of the agricultural and trade systems can be corrected and commodity prices brought under control, people will get nutritious food at low cost. This will enhance people's immunity, ensure health, and reduce pressure on the health department. In this way, most of the crises related to social security will be sustainably resolved in the long term. However, in the case of rehabilitation and assistance for those affected by river erosion, tidal surges, drought, floods, and other natural disasters, the state will take appropriate measures along with social efforts.

With age, people's ability to work and earn decreases, and they lose employment. Although old-age homes are available in modern countries, they can never be an alternative to the family. Those who spent the golden period of their lives for their children, making them live alone in an unfamiliar environment at the weakest time of their lives cannot be called rehabilitation; it is a grave injustice and inhumane act. Due to the breakdown of the joint family system and formation of nuclear families, parents no longer have a place in the family. Islam supports the joint family system, where children receive the affectionate companionship of their grandparents, which is very important for their childhood and mental development. If the joint family tradition can be reintroduced in our society and familial bonding, empathy, and values can be strengthened, then old-age homes will not be needed. For this, efforts must be made to awaken the sense of duty towards parents through education, media, and public awareness programs. However, for those who have no relatives, there may be provisions for old-age allowances,

employment, and necessary old-age homes so that they can attain their basic rights with dignity.

Orphans are an important part of society who require social security, and many orphanages have been established for this purpose. But the Messenger of Allah (SAW) or his companions never established any orphanage in their lives — this is history. However, this does not mean that there were no orphans in that society. The Messenger of Allah (SAW) himself was an orphan and always showed deep mercy and compassion towards orphans. The Ummah of Muhammad was a warrior nation, where many children became orphans as a result of martyrdom in war. Yet, these children were never destitute or abandoned because there was a strong family system in that society. In the values and civilization of Islam, there was very little scope to be without a family. If a woman became a widow, remarriage was very easy in Islam so that her children would not fall into orphanhood. The tribal system of Arabia was extremely strong, and it served as the only safe haven and shield for its members. The Messenger of Allah (SAW) himself, being an orphan, was first raised by his grandfather and later by his uncle. Again, due to the poverty of his uncle Abu Talib, the responsibility of raising Ali (RA) was taken by the Prophet (SAW), and the responsibility of Ali's elder brother Ja'far bin Abu Talib (RA) was taken by the Prophet's uncle Abbas (RA). In this way, the bonds of tribe and family ensured food, shelter, and security for every member of society. This is not only Islam's teaching but also the teaching of all other religions.

Then comes the rights of neighbors. If the teachings of Islam on this matter can be properly implemented, then social security will be strengthened further. In the view of Islam, a person's neighbor is not only the house next door, but 40 houses in all directions are considered as neighbors. And the Messenger (SAW) said, he is not a believer who eats to his fill while his neighbor spends the night hungry. (Bukhari, Muslim). Therefore, social security is not only the responsibility of the

state but also of every member of society. This is clearly stated in Islamic social thought. According to the teachings of the Prophet (SAW), empathy and cooperation with neighbors is a fundamental aspect of a healthy society.

The modern state system has now taken on many responsibilities, which is a major challenge to implement successfully. In addition to handling key state responsibilities such as national security, governance, foreign relations, law and administration, solving social problems adds additional pressure on the state. In our proposed system, the state will have the opportunity to focus on national administration, and members of society will solve social problems through their own initiative and mutual cooperation. As a result, it will be possible to limit the state's responsibilities and build a responsible social structure. According to Allah's five-point program policy (see Chapter One), every member of society will be bound in a governance and spiritual chain of command. That is, every citizen will have an Ameer. Under the Ameer's supervision, a mosque-centered social structure will be formed, where members will meet daily during prayer. They will look after each other, and the Ameer will also look after everyone. If anyone has a problem, the Ameer will take initiative to solve it, fulfill basic needs, and if he is unable to solve it, he will inform his superior in the chain of command. In this way, problems that cannot be solved socially will be resolved by the higher-level Ameer, i.e., state authority. Furthermore, the categories of Zakat spending mentioned in Surah Tawbah 9:60 include helping the poor, orphans, travelers, and other disadvantaged people. This indicates that in the social system of Islam, although the primary responsibility of the helpless lies on society, ensuring their economic security and other basic rights ultimately lies with the state as the highest guardian. For this reason, Caliph Umar (RA) said that if a dog dies hungry on the bank of the Euphrates, Umar will have to answer for it on the Day of Judgment.

During the reign of Caliph Umar (RA), monthly allowances for widows, orphans, and the poor were started from the public treasury (Baytul Mal). Once he saw an elderly Jew begging on the street and ordered state assistance for him, saying that letting an old citizen beg is a shame for the state. Similarly, Caliph Ali (RA) took special measures to protect workers' rights and ensured fair wages for them. In this way, Islam takes responsibility for fulfilling all basic needs of citizens. In this regard, Islam does not acknowledge any distinction based on race, religion, caste, tribe, language, or profession. Likewise, the state opens up avenues for the necessary livelihood of its citizens. If the state faces difficulty in this regard or if any citizen is unable to earn, necessary assistance is arranged from the state treasury.

Therefore, in our proposed Tawheed-based state system, the sustainable solution for social security is as follows:

1. **Making education accessible:** Education and training will be made easily accessible so that people of any age can receive education and skill-based training and certification, leading to the creation of skilled manpower.
2. **Creating employment:** Focus will be placed on creating employment to absorb skilled manpower, thereby reducing theft, robbery, and other crimes.
3. **Safe roads and transport system:** Road and transport safety will be ensured so that the number of accidents and people killed, injured, or disabled in accidents decreases.
4. **Controlling environmental pollution:** Environmental pollution will be brought under control, which will improve physical and mental health and reduce pressure on the health sector.
5. **Social rehabilitation:** Instead of old-age homes, family bonds will be strengthened, and for those without any relatives, old-age allowances and employment

opportunities will be ensured. Social security systems will be established for orphans and their family members will be supported.

6. **Rights of neighbors:** Everyone will be encouraged, in light of Islamic teachings, to fulfill responsibilities toward neighbors and support each other in times of need, thus establishing a safe society.
7. **State aid centers:** For urgent needs, some shelters, homes for the disabled, mental health rehab centers, women and child protection centers, drug addiction treatment centers, etc., will be established. The state will take appropriate measures to rehabilitate and assist those affected by river erosion, floods, droughts, and other natural disasters.
8. **State as supreme guardian:** The state will ensure the basic rights of the helpless and assist the poor, orphans, vagabonds, and travelers through Zakat.
9. **Rights of third gender:** People of the third gender are also servants of Allah and have equal human rights like other normal people. In our proposed state system, they will live as family members and have full participation in all state activities according to their qualifications. Members of the third gender will enjoy equal opportunities and benefits like other citizens.

In conclusion, in our proposed state system, essential institutions like old-age homes, refugee camps, orphanages, support centers for the disabled, shelters for the homeless, mental health rehab centers, women and child protection centers, drug addiction rehab centers, and unemployment rehab centers will be established. Alongside this, private initiatives will be encouraged. However, our main goal is to build a conscious and balanced society where dependence on such institutions gradually decreases. The number of distressed, helpless, and afflicted people in society will be reduced to such a level that no one will have to depend on these institutions anymore.

Disaster Management, Relief and Rehabilitation

Bangladesh is a riverine country located in a low-lying region of South Asia, with the Himalayas to the north and the Bay of Bengal to the south. The Padma, Meghna, Jamuna, Brahmaputra, Teesta, and around three hundred other rivers and their tributaries originating from the Himalayas and adjacent mountains flow through Bangladesh and merge into the Bay of Bengal. These rivers are extremely important for the livelihood of various regions of the country, but due to seasonal rainfall, floods and river erosion have become regular natural disasters here. Due to unplanned urbanization, encroachment, and filling up of wetlands, the flood situation becomes even more dangerous. Since the Bay of Bengal is one of the major sources of cyclones in the world, the impact of cyclones on its coast is also severe. Environmental conditions, climate change, and man-made disasters have put extra pressure on the environment, which further increases the intensity of natural disasters. These natural disasters disrupt people's lives. They lose their homes and become homeless, and become financially destitute by losing their possessions. Due to disasters, besides the risk to life, the lack of food and water, lack of access to medical services, and the grief of losing loved ones make their daily life unbearable.

What the teaching of Islam is during natural disasters or any kind of calamity, we can see in history. When the Muhajirs came to Madinah from Makkah, the Ansars shared their homes, lands, and property to shelter them. Later, when severe poverty and destitution arose in Madinah, even then, the believers fed others while remaining hungry themselves, even leaving their own children hungry. The Messenger of Allah (peace be upon him) personally shared meager food with his companions. They proved that if unity and brotherhood can be established within a nation, any disaster can be faced.

In the seventh year of Prophethood (617 AD), the Quraysh imposed a strict economic embargo and blockade against the Messenger (peace be upon him) and his followers. As a result, the Muslims were forced to take refuge in a narrow mountain valley called Shi'ab Abu Talib. In that open plain, under intense heat and hostile environment, they spent three consecutive years in unbearable hardship. During this time, due to severe scarcity of food and water, they were forced to eat tree leaves, even soaking and eating dried leather of shoes. According to historians, the cries of hungry children made the atmosphere of the valley even more sorrowful. This suffering of hunger and thirst was so intense that many later died as a result. Due to this cruel persecution and malnutrition, Umm Khadijah (may Allah be pleased with her) and the Prophet's (peace be upon him) uncle Abu Talib also passed away. Then the days changed. In 7 Hijri (628 AD), a terrible famine struck Makkah. The Quraysh faced severe crisis due to food shortage. At that time, the Messenger of Allah (peace be upon him) was the ruler of Madinah. Seeing the misery of the Quraysh, the Messenger of Allah (peace be upon him) sent food aid from Madinah, even though Islam was not yet established in Makkah, and the Quraysh were still staunch enemies of the Muslims. His generosity helped save the lives of the Quraysh. This great ideal of Islam in humanitarian and relief aid amazed even the most hostile disbelievers of that time.

In the fifth year of the caliphate of Caliph Umar ibn al-Khattab (RA), a terrible famine and epidemic occurred in Hejaz. Due to the severity of the drought, this year is called the Year of Ashes. The markets of Madinah became completely deserted. One day, a servant of the Caliph brought news that a man was selling a small water skin of milk and some butter at a high price. But the Caliph forbade him to buy it. He said, "If I eat this expensive food, then how will I feel the suffering of my people?" In such hardship, even the bones of his face became visible. The staunchly anti-Islamic historian Sir William Muir also

mentioned this event of Umar (RA) in his book *Analys of Early Caliphate*.

In the past, our country has repeatedly fallen victim to terrible natural disasters, resulting in massive loss of life, economic damage, and thousands of people becoming homeless. The main causes of these losses were lack of proper forecasting and preparedness, lack of coordination, and weakness in relief supply. In one word, lack of appropriate planning and preparation in disaster management is responsible for these humanitarian catastrophes. In our proposed state system, the outline of more effective measures to face disasters is as follows:

1. **Involvement of the general public:** The responsibility of facing disasters will not lie solely with state institutions, rather the entire nation will be involved in it. To instill a spirit of mutual assistance during crises among members of the nation, education and awareness will be regularly created through textbooks, media, social programs and initiatives, and by organizing national unity-themed workshops and seminars. Through this, the entire nation will remain mentally prepared to stand by disaster-affected people during natural calamities. Not only after disasters, but they will also participate widely in taking necessary preparations beforehand.
2. **Ensuring coordination:** During times of disaster, the central administration, local administration, rescue teams, army, fire service, volunteer organizations, and international aid agencies work together. However, due to lack of effective communication, their activities do not get properly coordinated. As a result, rescue operations and relief distribution are delayed, which increases the suffering of the affected people. Moreover, from lack of information or spread of misinformation, rumors circulate, which make the situation more complex and unstable. To eliminate lack of coordination during

disasters, a central coordination cell will be formed, where representatives from all agencies including central and local administration will be present to exchange information and make decisions. The disaster-affected areas will be divided into small units, and responsible persons and manpower will be designated for each unit so that no area far from highways is left out of rescue and relief aid. Arrangements will be made so that individuals, institutions, or social initiatives wishing to help can coordinate with these units. A digital platform will be created where each agency will update real-time information. The responsibilities of each agency will be specifically determined to avoid conflict. Before disasters, regular drills will be arranged to improve the coordinated efficiency of relevant agencies.

3. **Relief management:** In relief distribution, it is often seen that the same person receives aid multiple times, while people from remote areas receive none at all—this mainly happens due to lack of planning and organization. In relief distribution, priority will be given first to children, women, the elderly, and the sick, so that those who need it most receive aid quickly. Due to corruption and nepotism, aid often does not reach the rightful recipients. To resolve these problems, transparency will be maintained in relief distribution and monitoring will be done strictly. Additionally, during disaster times, many unscrupulous online activists and organizations raise funds from the public but distribute only a token amount and misappropriate the rest. To prevent such incidents, only registered and trusted volunteer organizations will be given cards for this work. No unregistered person or organization will be allowed to raise funds. Activities of registered organizations will be monitored and held accountable so that no irregularities occur in this regard. This will also increase public trust, and everyone will be encouraged to participate in aid activities.

4. **Reducing dependence on foreign aid:** We must move away from the mindset of begging for foreign aid as soon as a disaster strikes. Inspiration must be created for the people of the country to come forward first. The teachings of Islam must be given to the people in this regard. The Messenger of Allah said, “The best among you is the one who benefits people.” (*Sahih Muslim, Hadith 2316*). He also said, “A Muslim will help his Muslim brother when he is in distress.” (*Sahih al-Bukhari, Hadith 2442*).
5. **Proper use of disaster forecasts:** Disaster forecasts will be provided through satellite technology, advanced equipment, and automated systems. Through this technology, advance warnings will be issued to help people quickly prepare. Upon receiving forecasts, volunteer teams will be formed in the relevant areas. They will raise awareness among local people and inform them about safe shelter locations. To raise public awareness about disasters, modern media such as TV, radio, mobile applications, etc., will be used, which will help in rapid information delivery.
6. **Rescue operations in affected areas:** A national plan will be adopted for the procurement and preservation of advanced boats, helicopters, and amphibious vehicles for rescue operations. A specialized force will be formed to operate the vehicles, and local administration and volunteers will be trained. This crisis will be tackled with the assistance of private and international organizations.
7. **Building shelters:** A sufficient number of durable and modern shelters will be constructed in each disaster-prone area. These shelters will ensure essential services such as safe water, food, medical supplies, and toilets. Existing educational institutions and community centers will be prepared to be suitable for use as disaster shelters. Active roles will be ensured for local administration and communities to maintain regular monitoring and upkeep.

8. **Rehabilitation of disaster victims:** In the rehabilitation program for victims of natural disasters such as floods, cyclones, or river erosion, the involvement of the nation's wealthy and charitable individuals will be ensured. A sense of social brotherhood and spiritual inspiration will be created among landowners so that they are interested in giving shelter to the affected. Through the combined efforts of the nation, the victims will never feel endangered, because they will know that the entire nation stands beside them, and their Ameer will always remain by their side as a guardian. Seeds, fertilizers, and equipment will be provided to farmers; loan facilities and market recovery arrangements will be made for traders. For the homeless, shelter and housing arrangements, improved health and education services will be ensured, and livelihood will be restored through local employment and training programs. Through long-term reconstruction projects, infrastructure, irrigation systems, dams, and roads will be rebuilt so that preventive measures can be taken in the future.



Islam is not the name of surrendering to the will of Allah. It is the name of the peace that results from accepting and establishing the life-system given by Him.

-Emamuzamman Muhammad Bayazeed Khan Panni



Healthcare: A Right, Not a Commodity

In the capitalist economic system, services too have now turned into commodities. Medical service too is now a commodity. Whoever has money will get treatment and whoever does not have money will die without treatment. The environment and treatment in government hospitals are extremely substandard. It is not possible for common people to bear the cost in private hospitals. Like every other sector, in the health sector too, due to widespread corruption, there is no development or progress in this sector; yet, the development of the health sector is considered an important indicator of a country's socio-economic condition. Like other third-world countries, in our country too the health sector is a victim of various types of corruption, oppression, and inhumane discrimination. According to surveys, 49 percent of the people in the country are not receiving quality health services. As a result, there is a significant deterioration in the health and financial condition of common people. Even those who are somewhat financially solvent are now going abroad for treatment. According to a report in *The Daily Star* (24 November 2024), every year approximately 48 thousand crore taka (4 billion dollars) are going abroad from Bangladesh in the medical sector. According to the data of the Bangladesh Health Directorate, at present the total number of government and registered private hospitals, clinics, and diagnostic centers in Bangladesh is 18,423. Still, our patients are going abroad for treatment mainly for several reasons, such as: lack of professionalism among doctors, excessive patient pressure in government hospitals, unclean environment, shortage of medical equipment, lack of specialized treatment, distrust in local health services, wrong test reports, shortage of modern technology, excessive treatment cost, long waiting time, rude behavior, negligence and harassment, and shortage of skilled doctors and manpower. Most of these problems have been created due to establishing the health service sector as a commercial sector. Although many initiatives are being taken to reduce patient migration abroad, those are not being successful.

Islam has given special importance to ensuring people's access to medical services and has considered this service as a human right and an act of worship. On the Sabbath day, by restoring the sight of a blind man, Prophet Isa (A.S.) tried to restore vision to the blind religious community of that society as well. He made people understand that standing by the afflicted is a more virtuous act than formal worship.

In the era of Rasulullah (S.A.), health services mainly depended on medicine, caregiving, and natural elements. He used to visit the sick and pray for their recovery. He said, "Whoever visits his sick Muslim brother, as long as he stays there, he continues to reap fruits of Paradise." (Tirmidhi: 909). He also said, "Feed the hungry, care for the sick, and free the captives." (Bukhari 5647). During war times and in general illness, Muslim women used to take care of patients. Women like Utbah Al-Aslamiyyah, Umm Atiyyah, Umm Ala, Shifa bint Abdullah, and Umm Sinan (R.A.) were those who used to serve the wounded and provide primary treatment. A small tent was set up next to the Masjid al-Nabawi which served as a primary treatment center for war-wounded and other patients. A female Sahabiyyah named Rufaidah al-Aslamiyyah (R.A.) was in charge of managing this treatment center. She was a trained nurse and used to train others. Completely free medical services used to be provided in this hospital. The expenses were borne collectively (as an Ummah).

The scientists of the golden age of Islam contributed many important achievements to medical science. Ibn Sina (Avicenna, 980–1037) in his book "Canon of Medicine" (Qanun fi't-Tibb) developed methods of treatment related to surgery, abdominal diseases, and the brain. Abu Ali Hasan Ibn Haytham (Alhazen, 965–1040) made important contributions to eye treatment and laid the foundation of modern optics. Ibn Rushd (Averroes, 1126–1198) showed new paths in the treatment of mental diseases and nerve-related conditions. Muslim physicians discovered treatment methods for throat infections, heart disease, blood pressure, and infectious diseases. Besides, Abu

Bakr al-Razi (Rhazes, 865–925) presented new concepts in the treatment of infectious diseases and gave the initial idea of antibiotics for treating syphilis. Abul Qasim al-Zahrawi (Albucasis, 936–1013) made progress in surgery and provided an experimental concept of vaccination. These researches and inventions worked as an important foundation for the advancement of modern medical science. The medical system of that era was extremely humane. At that time, all these renowned physicians combined science and humanistic perspectives in their medical methods. Because Islam believes that health is not only a matter of physical condition, but is intimately connected with the spiritual development and degradation of a person. Therefore, to restore a person to health, Islam provides both physical and spiritual treatment (comprehensive holistic therapy).

Therefore, in our proposed system of governance, medical service will be established as a fundamental right and during treatment of a patient, all aspects like his body, mind, spiritual state, financial condition, and emotions will be taken into consideration. Toward this goal, our proposals are as follows:

1. **Free medical services:** Currently, in the hospitals of our country it is seen that many doctors, staff, brokers, and health workers hold patients hostage for commission and collect extra money from patients by conducting unnecessary tests. But health service is a fundamental right of a citizen. The state will ensure this fundamental right. Our proposal is that all citizens will be provided free medical service in government hospitals. However, those who are financially capable will be encouraged to donate in the way of Allah, i.e., for the welfare of humanity, to the hospital as charity or donation in exchange for recovery. This money will be spent for serving other destitute patients. All government and private hospitals will be freed from corruption and made service-friendly.
2. **Citizen health service file:** Health information of every citizen will be stored at the local health center and through

a central system it will be accessible from any place in the country. This will make receiving health service and the treatment process easier.

3. **Participation of private sector:** The private hospitals in our country impose sky-high medical expenses on patients, as a result the poor fall into terrible crises upon going there. There have even been incidents where families fled leaving behind dead relatives being unable to pay the hospital bill, or a mother gave birth under a tree in the hospital premises due to being unable to get admitted. To avoid such inhumane situations, a strict government policy will be formulated and implemented to determine medical expenses in private hospitals. The healthcare sector cannot be used merely as a commercial sector. For private hospitals, an audit and monitoring system will be introduced by the government health department to ensure transparency between service price and quality. Low-cost healthcare projects will be launched for the poor, so that they can receive necessary and quality treatment at low cost. To assist the extremely poor patients, financial subsidies and health insurance systems will be introduced. Alongside, a sense of social responsibility will be aroused among capable, charitable individuals of the society so that they contribute to the health sector by establishing charitable hospitals and medical colleges. Through this, pressure on the state will be reduced.
4. **National drug policy:** At present, many substandard and counterfeit medicines are found in the market, which are harmful to patients' health. To avoid this problem, a strict national drug policy will be formulated. Through this policy, the manufacturing and marketing process of medicine will be strictly monitored, and expired and substandard medicines will be removed from the market. Those who sell fake medicine will be punished strictly.
5. **Allopathy and alternative treatment methods:** Alongside the conventional allopathic treatment system, the quality of alternative treatment methods will be improved through research. Because, due to the lack of quality in these methods, patients often get deceived.

Homeopathy, Ayurveda, Unani, Chinese treatment, naturopathy, arctic therapy, and other alternative treatment methods will be accepted as parts of medical education. Though homeopathy is currently viewed with neglect, countless patients are recovering through this method. In our proposed treatment system, homeopathy will be given equal valuation as allopathy. In the time of Rasulullah (S.A.), treatment was provided through natural methods. Moreover, Islam teaches healthy habits, physical labor, cleanliness, and hygiene. Islam had taught the elimination of lifestyle-related diseases through minimal eating and proper living, which will be made compulsory in our healthcare and education system.

6. **Training of doctors:** Many doctors see the medical profession merely as a means of earning. Not being content with their condition, many of them chase money from early morning to late night. Due to not having a proper perspective on life, they consider so-called “improvement of lifestyle” as the goal of life and work hard for more cars, houses, and wealth. Because of this mentality, patients are deprived of fair service and they become angry and frustrated with doctors. To solve this problem, doctors’ training will not be limited to medical science only, but they will also be provided with humanitarian and ethical education. This way, they will consider patients’ pain as their own and will serve with empathy. Instead of becoming money machines, they will build themselves as humane people accountable to Allah and to the people. Doctors’ service work will be regarded as worship and a significant deed.
7. **Improvement of nursing services:** A patient's recovery depends more on sincere caregiving than on medicine. Therefore, to improve the quality of nursing service, sufficient nursing institutes will be established and experienced nurses will be appointed. Primary nursing education will be included in the general education system, so that everyone can gain basic nursing knowledge. Also, arrangements will be made so that people of any age can receive nursing training. As a result, patients will receive

better service from family, and dependence on hospitals will decrease.

8. **Healthcare in rural areas:** Many times in rural areas, there is a lack of necessary doctors and hospitals, for which the rural people are deprived of treatment. Experienced and talented doctors will be appointed in rural areas and sufficient infrastructure will be built to reach services to remote regions.
9. **Maternal healthcare:** Women will be made aware about food and medical care during pregnancy and free treatment will be ensured. Because today's healthy child is the future of tomorrow. Moreover, before conceiving, every woman should consult and receive approval from a doctor. Because an unhealthy mother gives birth to an unhealthy child, and as a result, that child becomes a burden on the nation. Therefore, extensive awareness will be created on this matter.
10. **Development of medical colleges:** Many quality doctors go abroad for higher education and permanently settle there. As a result, the medical sector of the country becomes weak. To prevent brain drain, high-quality training will be given in local medical colleges and trained doctors will be engaged in the service of the country's people.
11. **Medical equipment and raw materials of medicine:** Sometimes quality equipment and raw materials of medicine are not easily available, for which treatment costs increase. To solve this problem, a commission will be formed consisting of expert doctors and to reduce dependence on foreign countries, the internal production and supply system of the country will be strengthened.
12. **Research and development:** To improve Bangladesh's medical system, high-quality research centers will be established, where new ways to cure diseases will be discovered through integration of modern science and technology. A bridge will be built between doctors and researchers, so that research results can be integrated with clinical treatment. Specially, research on microbial diseases, epidemics, and congenital diseases will be

encouraged. Through the use of new technologies like genomics, biotechnology, and data analytics, development will be brought to the medical sector, which will make the country's health service more effective and advanced. As a result, citizens of this country will not need to go abroad for advanced treatment.

13. **Not blind imitation of Western masters:** International organizations like the World Health Organization (WHO), United Nations Children's Fund (UNICEF), and Centers for Disease Control and Prevention (CDC) play big roles in public health development and vaccination programs. However, there have also been allegations of crimes against humanity regarding the activities of these organizations—UNICEF's own website has reports on this. Many times, questions have been raised regarding the coercive application, experimentation, and safety of vaccines on people of various countries through their programs. Therefore, we are not willing to blindly follow the policies of these organizations. We will have an independent and sovereign medical system. We will adopt any public health policy giving priority to the opinions of our own expert team.

Through these policies, the healthcare sector will on one hand ensure quality service, and on the other, be full of humanity instead of mechanical behavior.

Population and Family Planning

Behind the creation of the universe lies the great plan of Allah, whose signs we can see in every subtle matter as well. Behind everything's creation, there is a perfect plan of Allah the Exalted. He has said, "I have not created the heavens, the earth, and whatever is between them in play. I have created them with due purpose; but most of them do not understand." (Surah Ad-Dukhan 44:38-39). Allah has also made a grand plan regarding man. Allah has appointed man as His representative (Khalifah). The first family of humankind has developed according to the very plan of Allah, through the first father and mother Adam (AS) and Hawwa (AS). From them has spread today's nearly eight hundred crore (8 billion) people of the world. Behind this spread lies the divinely determined distribution of sustenance and the mathematical balance of demography (population science). Whenever the population has increased, Allah has brought forth some way for their sustenance through epoch-making scientific innovations (wheel, printing press, steam engine, electricity, computer, artificial intelligence) or natural resources (coal, oil, gas, iron). He has created ways for human employment, which have brought revolutionary changes in human civilization. These are examples of Allah's planning. In this way, man too will plan for building his own family — this is the teaching of Islam. Family planning is not confined merely to birth control; it is a broad subject. Within it are included the earning of the family head, the health of the mother, spacing between births, child health, their education, medical care, economic stability, improvement of quality of life, employment of mothers, government policies for population control, etc. These are deeply related to demography.

Modern demography is the scientific analysis of the relationship between humankind, birth rate, death rate, resources, and natural elements. How many people can comfortably live in a territory depends upon the balance of population with arable land, water bodies, forests, and other natural resources. Allah has given man

the power to conduct life using earth's resources and has also given necessary guidance for that.

Just as it is true that children are a gift of Allah, it is also true that children are born through the active role of man and woman. Therefore, man, being endowed with willpower, is bound to take various responsibilities including the maintenance of his child. One who does not have the ability to maintain a wife, to him Allah has said to wait until he has the ability, He did not tell him to marry hastily (Surah An-Noor 24:33). Similarly in the case of taking children. In Islam, there is no compulsion in controlling the number of children, but in the matter of family planning, one has been told to consider individual or family needs and situations. In hadith, a woman with many children has been called blessed. Rasulullah (SAW) said: "Marry loving, affectionate, and child-bearing women! Because, on the Day of Judgment, I will take pride in the abundance of my Ummah." (Musnad Ahmad-12613, Abu Dawood-2050). In the era of Arab Jahiliyyah, children were killed out of fear of poverty, and even now incidents of fetus killing and abortion occur frequently. But Allah has said, "Do not kill your children out of fear of poverty. We provide sustenance for them and for you as well." (Surah Bani Israil 17:31). Allah and His Messenger have referred to gaining children as mercy. However, emphasis has also been given on ensuring the means of sustenance for the family and children. Rasulullah (SAW) said: "Every person will be held accountable regarding his family." (Sahih Bukhari, Hadith no. 893). He prayed to Allah: "O Allah! Increase my wealth and children, and bless what You have given me." (Bukhari 6334, 6344, 6378, 6379). That is, he prayed for more children along with more wealth.

But what have we done? We have invented such a geographic system of state in which by confining a large population within a small, barbed-wire enclosed land, we have permanently arranged to make their living suffocating. In this, the flow of population and resources has come to a halt. In reality, nothing

can be more unjust than this. Due to this geographic state system, many countries have been forced to control population strictly. For this, the programs they adopted included creating social awareness, family planning programs, reproductive health services, financial incentives, and also strict laws. As examples, the overpopulated countries China and India can be mentioned. In the 1970s, under Indira Gandhi's government in India, a mandatory sterilization program was introduced. Through this program, many women and men were sterilized. Massive social movements and public protests arose against this step in 1976–77.

Similarly in China, in 1979, under the rule of China's supreme leader Deng Xiaoping, the one-child policy was enforced, which remained in effect until 2015. Under this policy, having more than one child was prohibited. In implementing this policy, many family members were forced into sterilization and abortion. Numerous human rights violations occurred. Nevertheless, due to the strict control of the socialist government of China, it was possible to implement this policy. But due to its impact, many long-term problems were created there. So in 2015, this policy was relaxed, and the “two-child policy” was introduced.

Due to the long enforcement of the “one-child policy,” the massive problem that appeared in China's economic growth and social structure is — along with declining birth rates, a severe shortage of working-age population has arisen. Yet China is an industry-dependent country; they need huge labor force. On the other hand, the number of elderly people has increased rapidly, who must be provided with pensions and healthcare by the government. This has created tremendous pressure on their national economy. Again, even after instructing couples to have two children after a long interval, the birth rate has not increased much.

In contrast, in many countries, opposite scenarios are seen, where various kinds of incentives have been launched by governments to increase the birth rate. They are offering couples such benefits to increase the birth rate which are beyond the imagination of people from poor countries like ours. For example, the South Korean government is providing each family 29.6 million Korean won (about 2.5 million takas) after childbirth from 2024. Moreover, for the second or third child, more benefits are provided, such as free education, house rent, etc. Hungary provides 100,000 Hungarian forints (about 24,000 takas) in cash aid to couples for the second or third child and gives various other benefits. In France, for two children, the family is given 130 euros (about 14,000 takas) per month, and if they have three children, this amount increases to 296 euros (about 32,000 takas). After that, for each additional child, 166 euros (about 18,000 takas) is given. Besides, educational support and healthcare benefits are also provided. Yet, despite these initiatives, the birth rate is not increasing much.

Due to the geographic state system, many countries in the world have vast areas lying uninhabited. For example, the area of Canada is about 67 times larger than Bangladesh, but Bangladesh's population is four and a half times more than Canada's. The population density of Bangladesh is 1,271 people per square kilometer, while in Canada it is only 4 per square kilometer. If this injustice is made a principle and then plans are made to solve the population problem, all will surely fail. Islam considers the entire earth as one single country, considers all people as one nation. When the children of the first parents Adam and Hawwa increased in number, they spread across the earth in search of livelihood. Today, barbed wires have been spread on the way of that spreading. As a result, 810 crore people of the earth are confined within 195 so-called independent countries. Freeing mankind from this injustice is the ultimate goal of Islam.

The idea that “overpopulation equals crisis” has become deeply rooted in our minds due to constant promotion of such a concept. But in reality, overpopulation does not necessarily mean crisis, rather by utilizing the population, a nation can reach the peak of progress. For example, in 1880, Germany’s population was 4.5 crores. At that time, many people in that country died due to lack of food. Millions of Germans left the country and moved to other countries, especially America, and there they turned into working class. Then within just 34 years, Germany’s population increased to 6.8 crores. But the surprising thing is, during this time, Germany’s economic misfortune did not increase at all under the pressure of the increased population. On the contrary, compared to population growth, their economic capacity, means of income increased several hundredfold. Even to conduct economic and production activities, they had to import laborers from other countries. In 1900, 800,000 foreigners were working in Germany. In 1910, their number reached 1.3 million.

Thus, Germany became one of the most powerful nations on earth in a short time, even dreamed of conquering the world. In two world wars, they engaged in battle against major superpowers. Though industrial revolution, socialist national policies, economic liberalism etc. are cited as reasons behind this unprecedented progress of the German nation, the main reason is — they were able to transform their entire national population into manpower by using these tools. They awakened among themselves strict discipline, hard work, scientific mindset. Awakened the feeling of superiority. Every one of their citizens sincerely believed that the Germans are the greatest nation in the world. Therefore, they will surely rise again. This belief was their inspiration. As a result, even after being defeated in two world wars, they again became the world’s fourth largest economy and one of the major powers.

At the end of the 19th century and beginning of the 20th century, especially during the rise of Nazi Germany, a nationalist ideology was widely propagated that the Germans are Aryan or

Arya and they are the purest blooded, greatest, most civilized, pure and developed human community in the world. This ideology was popularized by many writers, philosophers, theorists, and politicians like Richard Wagner (1813–1883), Arthur de Gobineau (1816–1882), Houston Stewart Chamberlain (1855–1927), and Alfred Rosenberg (1893–1946). They propagated the idea of Aryan nationalism and superiority of Germany (Aryan Supremacy) through their books, literature, music, opera, public communication, speeches, political essays, and nationalist movements. This new nationalist ideology and the concept of a pure race primarily caused the rise of Nazi Germany and Hitler used it successfully for the advancement of the nation. They transformed their population burden into manpower.

Likewise, if we can transform the vast population of our country into manpower, then in the same way, the people of this poverty-stricken, debt-ridden, neglected, overlooked Bangladesh will soon be able to lead the entire world, Inshallah. For this, the ideological elements or message (Chorochorongorhu, Ghothothorab) that need to be created within the nation — that spirit of superiority and drive — we possess. That is the way of life given by Allah — the explanation or aqeedah of Islam which we are presenting. Strengthened by this supreme truth, a small number of Arab Bedouins united as an Ummah and within just 25 years of national emergence, conquered half the world. They did not just conquer, they laid the foundations of the greatest civilization in human history. Therefore, it is possible for us too.

Based on this discussion, regarding solving population crisis and family planning in our proposed state system, our proposals are:

1. **Financial capacity and number of children:** Each family will determine the number of children based on their financial capability. For those who are financially solvent, the state may encourage having more children, because they are capable of ensuring proper upbringing,

education, and healthcare for the children. On the other hand, poor families may be advised to have fewer children, so they can use their limited resources efficiently and provide their children with a better future.

2. **Manpower development initiatives:** So that population does not become a burden or curse for the nation but turns into a blessing, the state will try to transform the population into manpower. To this goal, the state will establish a strong education system to educate people, so that their skills and knowledge increase. Development in healthcare will be made, so that people can stay healthy and strong. Through technical training, people will be made skilled in various industries, which will increase their employment and productivity. Alongside, the state will provide them with financial assistance, so they can become self-reliant and play an important role in the country's economic development. Through such initiatives, if inspiration and momentum can be created within the nation, then a large population will turn into a blessing for a strong nation economically and socially. Due to population growth, not only the number of food-consumers will increase but also the number of producers and earners will increase.
3. **Crisis due to population growth:** The crises that arise due to population growth — such as resource scarcity, unemployment, crisis in education and healthcare, environmental crisis, crisis of arable land and housing — necessary measures will be taken to deal with them.
4. **Defective fetus:** The birth of defective human children will be prevented as much as possible. After conception of every pregnant woman, the normality of the fetus will be tested. If it is defective or incomplete, then by the advice of the medical board, the court may give the decision of abortion.

Water Resources and Fisheries

Bangladesh is a riverine country, where there is a vast amount of natural water bodies and fish resources. About 80% of the water in this country flows from the foothills of the Himalayas and plays an important role in the country's irrigation and fish production. However, due to climate change, pollution, and misuse, water resources are being damaged. The rise of sea level, excessive rainfall, floods, and long-term heat waves are being observed, which are creating major problems in the country's water management. The flow of saline water has increased in the coastal areas, which has reduced the amount of potable water. Meanwhile, the quality of water is also facing threats due to pollution from industrial waste, sewage, and toxic agricultural chemicals. The amount of pollution in rivers, canals, and ponds is increasing, which is increasing the prevalence of waterborne diseases such as diarrhea and leprosy. Due to rapid urbanization in urban areas and continuous extraction of underground water, the underground water level in cities like Dhaka is dangerously decreasing, which is creating a long-term water crisis.

Due to water pollution, Bangladesh's fish production has significantly decreased. Due to the declining quality of water in water bodies, rivers, and canals, fish reproduction and their health have come under risk. Many indigenous species of fish have gone extinct, such as koi, magur, shing, pabda, tengra, punti, darka, mola, dhela, chela, shal chhopra, shol, boal, air, bhada, burhal, baim, khalisha, pholi, chingri, malanda, khorkati, gojar, shobeda, cheng, taki, chital, gata, poa, baliya, upar chakuya, kakila, guttum, bourani - totaling more than 50 freshwater fishes.

These fishes were once abundantly available in the markets of Bangladesh's villages. But now, due to water pollution, their presence has decreased. These fishes are now very rarely seen in the nets of fishermen. As a result, fish diversity is decreasing and

a crisis is emerging in fulfilling food demand. If nature and water bodies can be freed from pollution and the ecosystem can be restored, then a favorable environment for fish reproduction will be created. As a result, many extinct or lost species may return. In the language of science, this process is called ‘ecosystem restoration,’ which plays an important role in biodiversity conservation and addressing food crisis. Some may think how the extinct species of fish can be brought back. But ecosystem restoration is such a realistic and natural process which is a special mercy from Allah. There are many examples of extinct and endangered species coming back through the efforts of scientists, nature restoration, and breeding programs — such as European bison, California condor (vulture), grey wolf, sea otter, and pink pigeon which have returned even after becoming almost extinct.

Fishes produced artificially from hatchery are of much lower nutritional quality and tasteless compared to fishes of natural water bodies. The main reason is the difference in their food and environment. Commercial feed used in hatcheries does not contain all vitamins, minerals, or antioxidants like natural food, which help increase the taste and nutrition of fish. In natural water bodies, fish gain nutrition naturally by eating small aquatic animals and plants, which improves their taste and nutrition. However, these ingredients are not present in artificial feed like in natural feed, so the taste of fish decreases and the quality of nutrition also diminishes. As a result, the demand for farmed fish has increased, but due to their low nutritional value, health risks for people are increasing.

Water is a special blessing from Allah. Human habitation is built around pure water. Therefore, ancient civilizations were built around rivers. For example, great civilizations developed on the banks of the Nile, the Indus, and the Tigris-Euphrates rivers of the Iraq region. Allah has mentioned water resources in several verses of the Holy Qur’an. For example:

1. "I created every living thing from water." (Surah Al-Anbiya 21:30).
2. "Hunting of the sea and food of the sea has been made lawful for you for your benefit." (Surah Al-Ma'idah 5:96)
3. "He has subjected the sea to you so that you may eat fresh meat from it and extract ornaments from it." (Surah An-Nahl 16:14).
4. "Do you not see the water that you drink, that I produce clouds through a special arrangement and make water fall from it. In this system, can you produce clouds and make water fall, or do I do it?" (Surah Al-Waqi'ah 56:68–69)
5. "If I had wished, I could have lifted salty water as vapor from the sea and made salty clouds and turned rainwater into salty water. I do not do this because it would harm you. Yet you do not give thanks." (Surah Al-Waqi'ah 56:70)
6. "O Children of Adam! Take your adornment at every prayer. Eat and drink; but do not be extravagant. Surely, He does not like the extravagant." (Surah Al-A'raf 7:31)

Since water is a special blessing of Allah, its conservation and proper use is obligatory upon us. Even during ablution, so that water is not wasted, the Rasul (SAW) warned.

1. One day, as Sa'd ibn Abi Waqqas (RA) was performing wudu, the Rasul (SAW) passed by him. The Rasul (SAW) said, "Why this waste of water?" Sa'd (RA) said, "Is there extravagance in ablution too?" He said, "Yes, even if you are by a flowing river." (Sunan Ibn Majah, Hadith: 425)
2. The Rasul (SAW) said, "Water, fire, and air have been given to people for common use." (Sahih Muslim). That is, everyone has rights over these.

In the system of governance based on the principles given by Allah that we are proposing to establish, the following initiatives will be taken to ensure the development of the water and fisheries sectors:

1. **Formulation of a National Water Policy:** A strong policy will be formulated to ensure proper use and conservation of water resources. It will serve as a basis for effective planning and law-making for water management, irrigation, and pollution prevention. Responsible behavior of citizens will be ensured by making them aware of the policy. Under this policy, importance will be given to preventing water wastage, reuse, and use of environmentally friendly technology. Safe water is a basic right of every citizen. It is the state's responsibility to ensure that people do not have to buy bottled water. The goal of our proposed water policy will be to ensure safe drinking water for all.
2. **Restoration of extinct and endangered fish species:** Through scientific methods of environmental conservation and application of genetic technology, extinct and endangered fish species will be brought back. For this, modern laboratories will be established, special breeding centers will be built, large-scale waterbodies will be constructed, and the environment of natural waterbodies will be improved. This will not only increase the number of fishes but also play an important role in food security and environmental balance.
3. **New technology in fish farming:** Fishes from natural reservoirs alone cannot fulfill the protein demand of the people. Therefore, to ensure sustainable fish farming, new technology will be used. Old and ineffective waterbodies will be renovated, waterbodies will be modernized, modern pond management, improved fish feed, and genetic support will be used to increase fish production. Through this initiative, it will be possible to

meet the protein demand of the country and strengthen the rural economy.

4. **Invention of new species:** Specialized centers for fisheries research will be established for the invention of new high-yielding fish species. Genetic engineering and crossbreeding methods will be applied to invent improved species, which will increase the growth and disease resistance of fish. Based on research results, experimental cultivation will be carried out at the field level. If the effectiveness of these species is proven, it will be disseminated among farmers through training programs and awareness campaigns, which will support sustainable production and rural economic development.
5. **Prevention of water pollution:** Effective steps will be taken to prevent water pollution. Laws will be enacted and implemented to control pollution, especially strict policies will be imposed for the waste treatment systems of industrial establishments. In addition, various workshops and awareness campaigns on the environment will be conducted to raise public awareness. Also, polluted water purification technologies will be developed and local governments will be encouraged to implement them. Pollution can be reduced through regular environmental inspections and monitoring, so that the environment and public health remain protected.
6. **Legislation for waterbody management:** Strong laws will be enacted for the conservation of waterbodies, which will clearly define the ownership and usage boundaries of waterbodies. Illegal occupation, filling, and dumping of waste will be monitored jointly by the local administration and the Department of Environment. Alongside regular inspections, the status of waterbodies will be monitored through digital monitoring systems. Strict punitive measures will be taken against lawbreakers.
7. **Addressing climate change:** Necessary steps will be taken to control the rate of global temperature rise to

prevent climate change. These include increased use of renewable energy, reduction of fossil fuels, and conservation of forests and tree plantation. These steps will help reduce the effects of climate change and protect the environment of coastal areas. At the same time, to ensure reduction of salinity and improvement of irrigation systems in coastal regions, modern irrigation systems will be introduced through coastal embankments, tidal barrages, drip irrigation, and solar pumps, and techniques will be adopted for rainwater harvesting and underground water restoration, which will help increase agricultural production.

8. **Restoration of rivers and waterbodies:** Special development projects will be undertaken for the restoration of rivers, canals, and waterbodies. Under this, removal of illegal occupation, elimination of barriers to water flow, canal digging, restoration of river navigability, and pollution control activities will be implemented. Arrangements will be made to rehabilitate those currently living there elsewhere. These initiatives will be made effective through the participation of the local people. Not only that, to ensure each river, canal, and waterbody remains protected, a monitoring system will be developed through the people.
9. **Increase of fisheries research:** Research will be conducted to improve the nutrition and taste of fish and to restore them. An integrated initiative will be taken to increase the number of endangered fishes. By identifying species, fishing will be prohibited for several years, and pollution-free environments will be created in natural waterbodies to improve fish reproduction. Hatchery-produced fish will be released in waterbodies and fish conservation will be ensured through the establishment of sanctuaries. Genetic research will improve breeding. If the natural environment is ensured, the nutrition and taste of fish can be restored. At the same time, this initiative will be made effective by making the local

people aware and through regular monitoring and law enforcement.

10. **Modernization of irrigation management:** In Bangladesh's irrigation system, there are some fundamental problems such as water shortage, depletion of underground water levels, unequal distribution of irrigation water, water wastage, not getting the right amount of water, and excessive cost of electricity or fuel. Modernization of irrigation management is essential to solve these problems. Through drip irrigation, energy saving through solar pumps, rainwater harvesting, and water reuse, it will be possible to increase the use of water in agriculture.
11. **Construction of dams on rivers:** "A person who holds more water than he needs and deprives others of it — this is injustice." (Ibn Majah) Even in international law, no country has the right to withdraw water unilaterally by constructing a dam on a shared river, depriving the downstream country of water. This is the UN Convention on the Law of the Non-Navigational Uses of International Watercourses adopted in 1997. According to this principle, no individual can use the water of internal rivers or canals for personal interest by building dams, nor can they obstruct navigation.



The natural difference between the sovereignty of humans and the sovereignty of Allah is that every system created by humans initially gives better results than the previous system. But gradually injustice, crime, and unrest start increasing. Eventually, this increase engulfs the whole society and peace is completely lost. On the other hand, due to the sovereignty of Allah, the amount of injustice and crime in society gradually decreases. The more time passes, the more crime reduces. Gradually injustice and crime are almost eradicated, and society becomes completely peaceful. -Emamuzamman



Environment and Climate

According to the United Nations Food and Agriculture Organization (FAO), in order to maintain environmental and climate balance, each country must have 25% to 30% of its total land as forest area. But due to unplanned urbanization, our forestlands are being indiscriminately destroyed. The Messenger of Allah Mohammad (SAW) said in a Hadith: *“If the Day of Judgment begins and you have a small sapling in your hand, then if possible, plant it.”* (Musnad Ahmad). Along with deforestation, rivers, canals, wetlands, and reservoirs are being filled in and various structures built on them, obstructing the natural flow of waterways. As a result, we are regularly subjected to natural disasters such as floods, waterlogging, cyclones, river erosion, and landslides. To protect ourselves from these natural calamities, our proposal is as follows:

1. **Forest Conservation and Afforestation:** 25% to 30% of the country's total land will be ensured as forestland, and afforestation programs will be undertaken to increase forest cover.
2. **Wetland Restoration and Rehabilitation:** Filled-in wetlands will be identified and restored, and those currently residing in such areas will be rehabilitated. The recovered wetlands will be made suitable for fish farming and allocated to local farmers.
3. **Improvement of Waterway Transportation:** Canals will be made navigable, and river-based channels will be opened. This will reduce pressure on road transport, lower transportation costs, and reduce air pollution. The construction of river ports will further improve the water transport system.
4. **Management of Natural Resources:** After meeting the domestic demand for natural and industrial resources, the surplus will be exported abroad, thereby strengthening the country's economy.

5. **Prevention of Unplanned Urbanization:** To prevent unplanned urbanization, residential, industrial, agricultural, and commercial areas will be developed separately. Modern urban planning and land use strategies will be implemented so that environmental balance is maintained and natural disasters are reduced.

Agriculture and Food Security

Allah has said, everything that is in the earth, He has created for you (Surah Baqarah 2:29). The sustenance of every living creature that moves on the earth is the responsibility of Allah alone (Surah Hud 11:6). The Holy Being who has made the earth a bed for you and the sky as a canopy, and has sent down water from the sky and thereby brought forth fruits and crops for you as food (Surah Baqarah 2:22). I have sown seeds in the soil of the earth and created sustenance for you from it (Surah A'raf 7:58). You eat fresh meat (fish) from the sea and extract pearls and corals which you wear (Surah Fatir 35:12). He has created four-footed animals; for you there is protection from cold and many benefits in them; and from them you get food (Surah Nahl 16:5).

In these verses, Allah has mentioned various aspects of agriculture. The original occupation of man is agriculture. No matter how accustomed man becomes to urban life, no matter how 'digital' he becomes in daily life, man can never abstain from farming. Because in order to live, he must consume food, and for that, there can be no source of food except agriculture. During the Corona pandemic, all the people of the world realized this truth very well. At that time, every country of the world focused on agriculture to become self-sufficient in food and limited the export of food abroad. Islam is a natural religion. Therefore, Islam has given importance to the protection of agriculture and the interests of farmers. From historical records,

it is known that after the Hijrah to Madinah, the Messenger of Allah prioritized farming and animal husbandry for livelihood, which helped to ensure food security and strengthen the economic foundation of the Muslim Ummah established in Madinah. He himself also had a date orchard in Madinah, though he made it waqf for the poor. In addition, he had camel and goat farms. For lands that were difficult to cultivate, he allowed those who were not landowners to cultivate others' land through the system of *musaqat* (irrigation work) or *muzara'a* (seed and crop sharing) and share the crops. He used to say, "Whoever plants a tree or grows crops, and humans, birds, or any creature benefits from it, it will be counted as charity for him." (Sahih Bukhari, Sahih Muslim).

After the Messenger of Allah, the caliphs also took special initiatives to develop canals, wells, and other water reservoirs for agricultural development. Caliph Umar (RA) improved irrigation by digging canals in regions like Egypt, Iraq, and others. Using instruments like *saqiya* and *shaduf* to draw underground water, arrangements were made for crop production even in dry regions. From various regions of the vast Muslim lands, improved crop seeds were collected and cultivated in other regions; they were very enthusiastic about this. Muslim rulers encouraged research in agricultural science. Scientists like Al-Farabi and Ibn Wahshiyya made important contributions in agricultural science. They discovered various techniques and methods for crop disease management and soil fertility improvement. In the 9th century, Persian Muslim scientists invented the windmill as a renewable energy source, which brought revolutionary changes to medieval agriculture. Our proposal regarding agricultural management is:

1. **Introduction of Organic Methods:** In order to ensure safe agricultural products, sustainable and long-term initiatives will be taken to gradually introduce natural or organic methods in all branches of agriculture. Emphasis will be given to using organic sources for everything by

avoiding chemical substances in animal feed, chemical fertilizers, and pesticides on land. In this case, initially, the introduction of Good Agricultural Practice (GAP) method can be considered.

2. **Recovery and Preservation of Indigenous Seeds:** In our regional agricultural systems, the preservation of indigenous seeds (foundation seeds) played an important role, which was usually done by women of household families. They were quite experienced in this work. Currently, due to the aggression of capitalist seed commerce, indigenous seeds are almost extinct from our agricultural system. As a result, many local varieties of crop seeds have completely disappeared. Initiatives will be taken to recover those seeds.
3. **Production or Acquisition:** Not a single inch of land capable of production will remain outside production. Either the landowner will cultivate, or the state will acquire it. Like the feudal system, no one can possess thousands of acres of land under single ownership. The Messenger of Allah (SAW) said: “Whoever has land, let him cultivate it; if he cannot, then let him give it to someone else to cultivate, so that it does not remain uncultivated.” (Sahih Bukhari 2320). Elsewhere, the Prophet (SAW) said, “Whoever receives land for cultivation but does not cultivate it, Allah will punish him severely.” (Sahih Muslim)
4. **Price Control:** To control commodity prices, all arable land in the country must be fully utilized. On lands where *rabi* crops such as rice, wheat, maize, barley, pulses, potatoes, etc., can be cultivated, tobacco cultivation will not be allowed in any way.
5. **Preservation of Agricultural Land:** Thousands of acres of agricultural land cannot be destroyed in the name of urbanization. Agricultural land must be used only for agriculture. Alongside, arrangements must be made to restore the fertility of agricultural land.

6. **Crop Tax and Distribution:** Those who engage in agricultural production will distribute a fixed portion of their crops to poor people. In this regard, Allah has said, “He is the One who has created crop fields and vegetable gardens, and climbing and non-climbing plants, and date palms and crops of different shapes and tastes. And olives and pomegranates – similar and dissimilar. Eat of their fruits when they ripen and pay the due (right) on the day of harvest. But do not be extravagant. Indeed, He does not like the extravagant.” (Surah An’am 6:141). Whatever the farmer cultivates – whether fruit or crops – on the day of harvest (*yaumul hasad*), its due must be paid. That due is – a fixed portion must be calculated and distributed to poor people. To establish social equity and food security, this method has been made mandatory in Islam, which is called *‘ushr*.
7. **Prohibition of Land Grabbing:** No one can illegally grab another’s land. If done, that land must be returned and a fine must be paid. The Messenger of Allah said, “Whoever wrongfully takes a span of land, it will be tied around his neck on the Day of Resurrection.” (Sahih Bukhari)
8. **Agricultural Science Education for Farmers:** Farmers must be given knowledge of modern agricultural science, and agricultural scientists must be assigned to fieldwork instead of office duties. Farmers will be rewarded for their achievements. Care must be taken so that farmers do not change professions due to not receiving fair prices for agricultural products, fertilizers, seeds, irrigation, etc., or for any other reason.
9. **Fair Price for Farmers:** To improve the financial condition of farmers and to encourage agriculture, fair prices of crops will be ensured. For this, arrangements must be made for farmers to enter the market directly, and the tyranny of middlemen between farmers and consumers must be stopped. Alongside, agricultural fairs must be organized at the rural level, and convenient

transportation systems must be created for farmers. To reduce the cost of transporting agricultural products, arrangements must be made for the use of waterways.

10. **Prevention of Market Crisis:** Storing excessive agricultural products to create artificial market crisis will not be allowed.
11. **Interest-Free Loans:** Farmers must be given loans on easy terms and definitely without interest. The government will provide seeds and fertilizers free of cost and give subsidies in this case. As an alternative to chemical fertilizers, organic fertilizer plants must be established at the village level under government initiative. Cold storages must be built under government initiative, where farmers can store their perishable crops at low cost. Opportunities must be created for the use of modern agricultural technologies and machinery at low cost.
12. **A Farm at Every Home:** Every rural home will be encouraged to turn into a small farmstead. Families will be encouraged to raise ducks, chickens, cows, goats, sheep, and cultivate vegetables and fruits in the yard. For this purpose, interest-free loans, training, and incentives will be provided by government initiative. This project will increase their food security.
13. **Use of Fertilizers and Pesticides:** The use of harmful pesticides and excessive chemical fertilizers will be stopped so that crops become poison-free and natural.
14. **Fish Production:** Every pond and water body will be brought under fish production by restoring them. Along with releasing fish fry, laws will be enforced and public awareness increased to prevent the harmful effects of pesticides.

Communication and Transport

In our proposed state structure, road transport and road development form an important chapter. In this regard, a separate authority will certainly exist, whose responsibilities will include registration and regulation of modern vehicles, integration and adaptation of new technologies, ensuring road safety, and maintaining and repairing existing roads. They will take initiatives to control and solve traffic congestion, follow environmentally friendly policies, arrange training for stakeholders, investigate vehicle-related accidents or legal violations, and oversee road management and vehicle standards.

Currently, in our country, when passengers protest against excessive fares or any irregularities, they are often harassed or even beaten by groups of transport workers. Daily clashes, arson, and even murders occur between passengers and transport staff over fare disputes and other issues. Incidents such as pushing passengers off vehicles or killing them under trucks are not uncommon. The ongoing looting, anarchy, extortion, injustice, and oppression in the public transport sector must be permanently stopped. There must be specific arrangements for ensuring security policies and corruption prevention for drivers, transport owners, and all classes of people using roads.

Those who are wealthy often use multiple private cars. Many families have separate cars for each member. These vehicles cause excessive traffic congestion. To prevent individuals from using excessive private vehicles and creating traffic jams, regulations must be enacted. No person or group shall be allowed to create disorder in the transport sector by abusing political power. To establish discipline in the road and transport sector, our proposals are as follows:

1. **Vehicle fitness and driver training:** No unfit vehicle will be licensed to run on the road. No driver may operate a vehicle without proper modern training.

2. **Environmentally friendly vehicles:** Due to climate change, environmentalists globally are strongly urging to reduce the use of fossil fuels. Therefore, vehicles powered by renewable energy will be produced and imported. There will be no opportunity to import rejected or environmentally harmful vehicles from developed countries.
3. **Equal access to road use:** Equal opportunity and facility must be ensured for all in using roads. General passengers cannot be blocked for hours to keep roads clear for important persons.
4. **Rights of transport workers:** No transport worker shall be deprived of his rightful claims or dues. No transport worker shall be overburdened beyond his capacity.
5. **Drug-free transport system:** No person involved with drugs will ever be allowed to drive.
6. **Fare determination:** Transport owners will not be allowed to collect excessive fares for extra profit. Fares for each transport will be determined by considering the transportation cost, travel distance, people's income, and economic capacity. A specific policy and regulatory system will ensure that owners cannot collect fares as they wish. The fare-determination process must be transparent so that people understand how fares are calculated, and this will be made public by the government. A digital system must be in place for passengers to lodge complaints with the authorities.
7. **Toll-tax and road use:** People's lives must not be made difficult by imposing excessive tolls or taxes on road travel. A toll-free transport system must be implemented through government budget allocations for road development, construction, and management.
8. **Road repair and development:** In the name of development, the practice of dragging out road construction or repair work for years and causing public suffering has no place in Islam. In this regard, the Messenger of Allah (SAW) said, "Removing harmful

things from the road is also an act of worship.” (Bukhari, Hadith: 2518)

9. **Vehicle speed control:** No person may drive at a speed of their choosing. Speed limits and speed signal systems must be set up at designated locations. Especially in urban and densely populated areas, speed restrictions are extremely important.
10. **Road police protocol:** Without specific reason and evidence, road police cannot stop anyone at will and violate their civic rights. For this, the authorities will use appropriate protocols and technological tools.
11. **Road and vehicle approval:** Based on the road conditions, population pressure, road infrastructure, and traffic congestion, the authority will decide what type and how many vehicles can be approved for the roads.
12. **Regulation of private vehicles:** To reduce traffic congestion, vehicle numbers, transportation costs, and environmental pollution, the use of private vehicles will be controlled. To achieve this goal, improved conditions, services, and standards of public transport will be ensured to encourage people to shift from private to public transport.
13. **Raising public awareness:** Public awareness must be raised regarding the proper use of the transport system and adherence to laws. Especially among students and the youth, awareness about transport management and road safety must be increased.
14. **Recovery of sidewalks and public roads:** Government lands illegally occupied along roads will be reclaimed. No one will be allowed to run businesses on occupied sidewalks. On government land beside roads, fruit-bearing and medicinal trees will be planted to provide shade and produce.
15. **Rail communication:** Rail is a means of transport capable of carrying rural agricultural products and all kinds of heavy goods. It is environmentally friendly and helps conserve fuel. Therefore, to reduce transport costs

of passengers and goods, rail communication will be given greater importance alongside waterways, and investment will be made in this sector. The existing railway infrastructure will be fully utilized, inactive lines will be repaired, and new railway lines will be established in each district and sub-district area where possible. Train speeds will be increased, new signaling systems and improved security measures will be introduced. For fast passenger transport in cities and suburbs, electric commuter and metro rail systems will be introduced. At the same time, the use of solar power or other renewable energy sources will be increased. To improve rail services, train stations, seating arrangements, and sanitation facilities will be enhanced.

Power, Energy and Mineral Resources

Just as with other resources, Islam emphasizes the distribution and use of natural resources. Allah has filled this earth with resources to meet the needs, stability, and progress of human civilization. Among these are countless precious mineral resources in water, land, and deep beneath the surface of the earth. Similarly, the depths of the oceans hold immense quantities of fuel and mineral resources. Essentially, the earth's water and land areas are full of natural resources like fire, air, water resources, fish, mountains and hills, animal kingdom, forest resources, renewable and non-renewable energy, mineral resources, oil, gas, coal, rocks, iron, hard rock, limestone, various types of valuable sand, diamonds, granite, organic substances, etc. The true owner of all these resources is Allah, and humans, as His vicegerents, are their trustees.

The Messenger of Allah said, "No one can be prevented from taking three things: water, grass, and fire." (Narrated by Abu

Huraira, Bukhari-2350, Muslim-1565). The main message of this Hadith is that such natural resources are open to all and should not be confined to private ownership. These are used to meet basic human needs and everyone has equal rights to them. Among the three is fire, i.e., fuel. Allah has mentioned it as one of His signs: “Do you not see that We produce fire from the green tree, and from it you ignite fire?” (Surah Ya-Sin 36:80). Regarding the mineral resource iron, He has said, “And We sent down iron, in which is strong force and benefits for mankind.” (Surah Hadid 57:25).

If conservation, discovery, extraction, proper use and distribution of all these resources can be ensured based on the fundamental principles of Islam, humanity will benefit. Especially, our proposals regarding the use of electricity and other fuel resources are:

1. **Energy as a national resource:** Energy will be declared a national resource and will not remain in private ownership. The use, conservation, and distribution of this resource will be conducted through state policy, in order to ensure its proper use and to accelerate the country’s socio-economic development.
2. **Reduction of fossil fuel usage:** Necessary initiatives will be taken to reduce the use of fossil fuels in transportation, industry, and households. A green transport system will be established by introducing electric vehicles for public transport. Alongside, tax on hybrid cars will be reduced, which will help save energy in the transport sector and also protect the environment.
3. **Expansion of renewable energy:** Large solar power plants will be established in various regions of the country to harness sunlight, which will be connected to the national power grid. By increasing the production of wind power and hydropower, sources of renewable energy will be expanded in rural areas. This will ensure balanced distribution of energy nationwide and also assist in the development of rural populations.

4. **Electricity saving and time management:** To ensure electricity conservation, offices, courts, and markets will begin operations right after sunrise and complete their activities before dusk so that full use of daylight can be made. Similarly, agricultural work, construction work, and other productive tasks will be carried out during daylight hours. In addition, house designs will include provisions to allow sunlight to reach all floors, which will help reduce household electricity consumption. Continuous electricity will be ensured in hospitals and various essential service institutions.
5. **Maximum use of solar electricity:** Use of solar power will be increased on roads, markets, agricultural fields, and other areas of the country. Solar lamps will be installed along roads, and use of solar pumps in agriculture will be encouraged. Solar electricity connections will be ensured in rural schools and health centers, and installation of solar panels will be made mandatory in all new and old buildings. This will reduce the use of national grid electricity and increase use of renewable energy.
6. **Fuel for meeting domestic needs:** Fuel produced within the country and extracted from mines will first be used to meet local demand, and surplus fuel will be exported to earn foreign currency.
7. **Prevention of energy waste:** Strict laws will be enacted and enforced to prevent energy wastage. Public awareness will be raised about the use of energy-saving technology, and financial incentives will be offered so that people are encouraged to use energy-saving products and technologies.
8. **Research and innovation:** Research will be increased to discover new sources of renewable energy and to improve existing technologies. Particularly, investment will be increased in both government and private sectors to conduct research on biofuels and other eco-friendly energy sources. Academic curricula on renewable

energy will be introduced in universities so that future generations can acquire skills in this field.

9. **Raising public awareness:** Regular campaigns will be conducted to encourage the public to prevent energy waste and to use renewable energy. Awareness programs will be implemented through mass media, social media, and educational institutions so that everyone understands the importance of these policies and participates in their implementation.
10. **Energy security and international cooperation:** International cooperation will be increased to ensure energy security, through which relationships between various countries and regions regarding energy supply systems will be strengthened. Diversity of energy sources will be ensured so that if instability or crisis arises in one source, energy supply can be maintained from another source.
11. **Use of smart grid and digital technology:** Use of smart grid and digital technologies will be increased to make energy management uninterrupted. Smart grid technology improves the electricity distribution system and automatically controls power supply according to energy demand, which reduces energy wastage, system loss, and system failure. Digital technologies, such as real-time data management, monitoring and control of energy usage, help manage energy more accurately, resulting in greater efficiency in energy use.
12. **Low-cost electricity and incentives in rural areas:** Electricity will be made highly accessible in rural areas, which will improve rural living standards and help in poverty alleviation. Financial incentives will be provided for the use of renewable energy so that people become interested and adopt energy-saving technologies.

Tourism Industry

The world's longest sea beach, the largest mangrove forest, hills, wetlands- Bangladesh possesses numerous scenic and historical places for tourism. This small country is scattered with at least 1,700 tourist spots. However, this tourism sector, plagued by various problems, has failed to achieve the desired development. In our proposed state system, we have identified the key problems in the tourism sector and also presented ways to overcome them.

The biggest problem in traveling is insecurity. Tourists are non-locals and usually carry cash, so they often fall victim to various criminal activities such as snatching, theft, robbery, and many times female tourists face sexual harassment. For these reasons, tourists in our country suffer from a significant lack of security. Moreover, due to the country's regular political instability, foreign tourists consider Bangladesh to be even more unsafe. In terms of tourism infrastructure—i.e., accommodation facilities (hotels, motels, resorts, restaurants, camping), transportation systems (roads, airways, railways, waterways), tourism service institutions (travel agencies, tour operators, guides, entertainment, restaurants, security), Bangladesh ranks 109th in the world. In addition to long traffic jams, road accidents have become an everyday occurrence. The infrastructure and service quality of tourist centers are also extremely poor. Furthermore, due to the lack of tourist information centers, websites, mobile applications to provide accurate information to tourists, they often remain confused. When searching for Bangladesh online, images of slums and the polluted environment of the Buriganga River appear first, which never reflect the true image of Bangladesh. Another reason for lagging behind in the tourism sector is the inadequate government budget. Even the little allocation that exists is not properly utilized due to corruption.

As a result, the development process of the tourism sector slows down. To reduce the risk of loss, the management of many tourist centers is leased to the private sector. But after leasing, the entrance fees and service prices of these centers are set so high that they go out of reach for common people. In today's era of high prices, bearing the cost of travel is only possible for the affluent class. Who doesn't love to travel! But most people lack the means despite having the desire. Especially for people with lower income, the idea of traveling far and staying in a hotel for a few days is beyond imagination. But Islam had allowed even the poorest in society to fulfill the desire of traveling the country safely.

The Arabic terms for travel are "Safar," "Sayr," "Rihlah," etc. Hajj, one of the five pillars of Islam, also means travel, and so does Umrah. Travel is a joyful act of worship and a source of knowledge, wisdom, and experience. One of the main purposes of travel is to learn about and take lessons from the deeds and consequences of those who came before. Regarding this, in the Holy Qur'an Allah says, "Have they not traveled through the earth and seen what was the end of those before them? They were greater in number and stronger in power and in the traces (they left) on the earth. But whatever they used to earn availed them not." (Surah Yusuf 12:109, Surah Ghafir 40:21, 82)

A special purpose of travel or Safar is to gain knowledge by observing the mysteries of Allah's creation and to submit to His might and power. Regarding this, the Holy Qur'an instructs, "Have they not traveled through the land so that their hearts may thus learn wisdom and their ears may thus learn to hear? Verily it is not the eyes that are blind, but the hearts which are in the breasts that are blind." (Surah Hajj 22:46, Surah Ankabut 29:20) Many more such verses are scattered throughout the Qur'an where Allah has told people to travel. Not only that, He said that

transportation systems, roads, vehicles, and conveyance are part of Allah's power. He says, "And We made between them and the towns which We had blessed, towns easy to be seen, and We made the stages of journey between them easy, (saying): Travel in them safely both by night and day." (Surah Saba 34:18)

There are also some guidelines of the Messenger of Allah (SAW) regarding travel which, if followed personally, will surely benefit people. For example, the Messenger of Allah prohibited traveling alone (Abu Dawood, Nasa'i, and Tirmidhi). He said that in a journey (travel), at least three people should be together (Bukhari 2836). And one of the three should be appointed as Amir (leader) (Abu Dawood).

Fourteen hundred years ago, when the life system given by Allah was implemented, a society was established where a person did not need so much money to live. Unlike today, where everything—even a glass of water—has to be bought with money, that society was not so cruel and commercial. Rather, people, known or unknown, learned to maintain humane relationships with each other. This lesson was sourced from the Holy Qur'an of Allah. Because He instructed to provide shelter and food to travelers, i.e., Musafir, and He also arranged for financial security for them from the government. In the verses where He instructed to donate to different classes of people, He included travelers among them. As He says, "Whatever you spend of good must be for parents and kindred and orphans and the needy and the wayfarer. And whatever good you do, Allah knows it well." (Surah Baqarah 2:215, 177; Surah Nisa 4:36; Surah Bani Isra'il 17:26; Surah Rum 30:38)

Allah instructed to help the travelers because they are away from the economic and social security of their families and staying in unfamiliar environments. That does not mean they are helpless. Because in Islam's view, all humans belong to one family.

Everyone is safe here, everyone is entitled to shelter. Where his own family is not present, others of the nation will provide him all assistance. When this beautiful, balanced culture is established in the entire human society, it will bring a profound sense of peace and security to all people. Such a service-oriented society is hard to imagine in today's commercial consumerist era.

However, imposing the burden of prolonged hospitality on someone with limited means is against the principles of Islam. Regarding this, the Messenger of Allah (SAW) instructed that a person can stay at someone's house as a guest for a maximum of three days and three nights. Any longer stay would be considered as the host's generosity or charity. The Messenger (SAW) also said, "It is not lawful for a Muslim to stay with his brother until he causes him to sin." The Companions asked, "O Messenger of Allah! How does he cause him to sin?" The Prophet replied, "He stays with his brother so long that nothing is left with which he can host him." (Bukhari, Muslim, Abu Dawood)

So far was the social security for travelers. Now let us see what arrangements are made for them from the state. We know that a portion of the welfare fund of Baytul Mal is allocated for travelers. Islam is a well-organized social security system. Here, zakat, khums (share of war booty), and other taxes are collected from the rich and able, and the needs of the poor and underprivileged are met. Especially when travelers face difficulties, it is the state's responsibility to arrange for their food, water, and shelter. Allah clearly instructed in the Qur'an, "Zakat is only for the poor and the needy, and those employed to administer it, and those whose hearts are to be reconciled, and for freeing slaves, and for those in debt, and in the way of Allah, and for the wayfarer." (Surah Tawbah 9:60)

There are numerous examples of traveler assistance during the era of the Islamic state system. During the time of the Messenger of Allah (SAW), there was a shelter in Masjid al-Nabawi called Ashab al-Suffah, where travelers, the needy, and companions engaged full-time in the path of Allah used to reside. All their needs were fulfilled from Baytul Mal. Caliph Umar (RA) arranged for food, water, and shelter for travelers from Baytul Mal. In his governed regions, he constructed many roadside inns and dug wells for water. In the following years, other Muslim rulers continued this practice. These inns provided free food, rest, and primary medical care. Local wealthy people used to donate to these inns from their harvested crops. During the Islamic rule, there was significant improvement in the road system. Local administrations also provided state security guards with merchant and other caravans. These prove that during the golden age of Islam, a well-organized system was established to make travel easy and safe for tourists. The world has witnessed such safety after the establishment of Allah's religion, where a beautiful woman alone, wearing gold ornaments, could travel approximately 1,300 kilometers from Hira (Najaf) in Iraq to Mecca by day and night without fearing anything except Allah and wild animals, without any concern of losing wealth or honor. Such incidents happened during the era of the Companions. From the famous hadith of Bukhari (3595) narrated by Hatim al-Tai's son, Adi ibn Hatim (RA), and various history books, we find such accounts.

During the golden age of Islam (7th to 15th centuries), several Muslim travelers traveled the world and documented their experiences, which provide us today with valuable insights into that era. Among them are Ibn Battuta (Morocco, 1355), Al-Masudi (Baghdad, 956), Ibn Khurdadhbih (Persia, 9th century), Ibn Jubayr (Spain, 1185), Al-Biruni (Khwarazm, 1030), and Ibn

Fadlan (Baghdad, 922). Through their travels, they provided invaluable information on the geography, politics, state system, culture, and society of the Muslim world. They also detailed trade routes, economic systems, judicial systems, social customs, religious rituals, and lifestyles of various communities. Of course, not only Muslim travelers but also non-Muslim travelers journeyed through the Muslim world and left behind many valuable pieces of information about that era. For example, Italian merchant Marco Polo (*The Travels of Marco Polo*, 1299), Jewish traveler Benjamin of Tudela (*The Travels of Benjamin of Tudela*, 1173), Christian missionary William of Rubruck (*Travels*, 1255), and Christian missionary John of Plano Carpini (*Journey to the Mongols*, 1247) traveled the Muslim world. Through their writings, they depicted the Muslim world's military strength, administrative efficiency, urban planning, architectural style, agricultural production, technological development, and international diplomacy.

In the golden age of Islam, many travelers would begin their journey empty-handed, but during this long travel, they not only acquired knowledge and experience but also became prosperous economically and socially. These travelers participated in the politics, diplomacy, trade, and administrative affairs of the places they visited. These activities became their means of livelihood. For instance, Ibn Battuta traveled through many Muslim and non-Muslim regions for thirty years. During this time, he received numerous gold coins, garments, food, horses, and honors from many Amirs and Sultans. He built close relationships with rulers through his talent and character, for which he was appointed in various judicial, diplomatic, and administrative roles. Through these works, he became economically wealthy. He received gifts from different rulers. Sultan Muhammad bin Tughlaq of Delhi appointed him in

diplomatic missions and gave him plenty of wealth.

Famous Muslim traveler, historian, and geographer Al-Masudi became an important figure in various sultans' courts, especially in the Abbasid Caliph Al-Mutawakkil's court (reign: 845–877 CE). Another diplomat and explorer, Ibn Fadlan, in the mid-9th century, took part in a diplomatic mission under the order of Caliph Al-Mutawakkil. During this time, he established relations with the Muslim rulers of the Volga region and submitted a detailed report about the life and culture of the people there to the caliph. He received many valuable gifts such as gold, silver, and animal hides from the rulers of Bulgar.

All of them wrote that wherever they went, local people competed to host them as guests. Because guests were considered a source of blessing and fortune in Islamic regions. Ibn Battuta mentioned in his travelogue many incidents where he was hosted and honored by completely unknown families. Sometimes, while leaving, he was given gifts. He also stayed in many inns, madrasas, and mosques where he was provided with food and shelter free of cost and with respect. On the other hand, today in this Western materialistic era, a person embarks on travel with hundreds of thousands of taka and returns home empty-handed. Because many people lie in wait to exploit him at every step. Seeing a tourist, many try to extract extra money from him. Excessive fares are charged for vehicles, food is overpriced, various types of government taxes, service charges, hidden charges are taken. Not only that, substandard products are sold at high prices. This is the difference between the life system given by Allah and the man-made life system.

In our proposed state system, such an environment in tourism can once again be created, inshallah. For this, our proposals are:

1. **Right to Travel:** A service-oriented and hospitable attitude toward tourists must be developed instead of an

exploitative mindset. The state must take initiatives to provide these services affordably. The world is a common habitat for humans, and the right to travel freely across the earth is a natural right, because the Creator made man as His representative on earth. No one can deprive him of the right to gain knowledge and see the beauty of creation through travel. Therefore, no country can monopolize its naturally beautiful places for profit. The state must embrace this vision and create opportunities for everyone to see the country easily.

2. **Guide Skill Development:** An advanced training program will be introduced to enhance the skills of tour operators and guides. This training will focus on language skills, cultural and historical knowledge, customer service, security management, problem-solving strategies, and the importance of professionalism, which will help them provide more effective and satisfactory services to tourists.
3. **Facilities for Tourists:** All necessary facilities for tourists will be ensured, such as security arrangements, tourist police, CCTV cameras, shuttle bus and taxi services, quality hotels and resorts, healthcare centers, shopping centers, supermarkets, availability of local cuisine, cleanliness, information centers, skilled guide services, and easy access to tourist destinations.
4. **Prevention of Illegal Activities:** Strict law enforcement will be implemented in tourism management to prevent any kind of illegal activities like drug trade, gambling, prostitution, etc., under the cover of tourism business. Additionally, close monitoring will ensure tourists do not harm wildlife or the environment. No one will be allowed to sell illegal wildlife, counterfeit goods, or

unhealthy food at tourist centers. Tourist police will be deployed to support these activities, ensuring the security and law enforcement of tourist centers.

5. **Respect and Security of Tourists:** Awareness will be raised to ensure the respect and security of foreign tourists. Because this is not just the job of state agencies or tourist police. Awareness will be built against stealing from tourists, harassing, cheating, overcharging, or causing any harm to their life or property. The education system will teach proper behavior with tourists. Seminars will be organized among local people about the importance of respecting and ensuring the safety of tourists, so that everyone understands that respecting foreign tourists upholds the country's image and national interest. If anyone treats them unjustly, strict punishment will be applied. Although these points are said in the context of foreign tourists, they apply equally to domestic tourists.
6. **Tourism Promotion Plan:** Effective initiatives will be taken to promote Bangladesh's tourism worldwide. The country's natural beauty, heritage, and culture will be highlighted at international tourism fairs and events. International tourists will be attracted through digital marketing, social media, and nature and tourism-related television channels. Special tour packages and offers will be created to make it more attractive for foreign tourists. Modern websites and mobile apps will be developed where tourists can easily get information about the country's tourist destinations, hotels, transportation systems, and local culture. Moreover, Bangladesh will be promoted as a popular tourist destination through international blogs, YouTube channels, and documentaries.

Our Fundamental Reform Proposal: At a Glance

In this book we wanted to clearly present in short the proposal for the reform of the state system that we have put forward. Nevertheless, it became somewhat lengthy. The reason is that we are not actually proposing any new system, rather we are proposing that primordial-unaltered, eternal, everlasting system given by the Creator, which has come to the world in different stages throughout the ages and has shown mankind the path to establish a just society. We have merely tried to present different aspects of that life system in a new form and in language understandable to the new age in the context of an evolving and modern life.

When man becomes forgetful of this life system given by Allah and sinks into the darkness of ignorance, then the Final Prophet, the World Prophet Mohammad (SAW), appeared on earth with its last version. But the outline and structure of this life system which he had established through lifelong struggle has disappeared by the blow of time. Even its interpretation has been distorted in many ways over the past fourteen hundred years and people have forgotten its true form, although Allah has protected His Book from literal distortion. As a result, by using that as the original blueprint, it is again possible to construct a Tawheed-based state structure and world civilization. But the cruel irony is that the followers of one Allah, one Rasul, one Islam have become divided into countless factions based on the distorted interpretations in circulation. Everyone is satisfied with their own ideology and issuing fatwas declaring others as kafir.

Standing in such a complex situation, when we are going to propose a state system in this twenty-first century in the light of the final Islam given by the Creator, then many questions, many prevailing interpretations are coming forward. Coming forward are the conservative interpretation of Islam, Islamophobic interpretation, militant interpretation, political interpretation, moderate interpretation, fundamentalist interpretation, Sufi

interpretation, various madrasa interpretations, secular interpretation, scientific interpretation, sect-based interpretation, etc. In the entanglement of these interpretations, while proposing the religion of Allah as a state system, we had to say a bit in detail to make our statement clear by keeping the previous interpretations in mind. Nevertheless, for the convenience of busy readers, here we are presenting our fundamental proposals in the form of a manifesto at a glance. To get the complete idea, following the full text is essential.

State Policy

1. Not reform, the existing state structure must be completely changed.
2. In all areas of life, the ultimate authority, sovereignty will be of Allah.
3. The flawless life-guidance given by Allah must be accepted.
4. Provisions of the current life system that are consistent with the Qur'an will be retained.

Chain of Obedience

1. The highest authority of the state will be the Imam. He will be accountable to the command of Allah.
2. The judiciary, defense sector and approval of finance will be under the authority of the Imam.
3. All citizens of the state will remain under the Amirs in a clear chain of command.
4. Like the opposition party in democracy, opposing the government in all matters will not be allowed.
5. No Amir can take decisions in contradiction to the command of Allah.

Cabinet

1. The cabinet will assist the Imam in policy making and the Amir's in executive work.
2. In official activities and appointments, any unethical recommendation by ministers will be a punishable offense.
3. If ministers and bureaucrats commit crimes, they will be punished according to Allah's law.

Legislature

1. The Amir's will be elected by direct vote of conscious citizens of the respective area.
2. No one will be allowed to stand as candidate by themselves.
3. Amir will be elected from the panel of candidates officially announced by the government.
4. All expenses of election including campaigning will be borne by the Election Commission.
5. The Amir's will determine work methods by consensus to solve new challenges.
6. No one will have the authority to alter the provisions of the Qur'an.
7. DCs, SPs and other officials will work under the district Amir.

Mosque System

1. Jame mosques will be built in union, upazila, and district centers at state expense.
2. Panjeganah mosques can be built by the worshipers with government approval.
3. The mosque will be used as center of national, military, economic and social activities.
4. Building mosques based on sects or on disputed land will be stopped.

5. In the Friday khutbah, the Imam's representative will deliver the necessary message to the nation.
6. Spreading rumors and disunity from mosques will be prevented.
7. The mosque will be used as one of the centers for collecting tax and donation money.
8. The government will allocate respectable allowance for mosque Imams and Khatibs.
9. Donations and humanitarian aid for the poor will be provided from the mosque.
10. In the Jame mosque, justice system will operate through arbitration at no cost.
11. There will be arrangement for education and training for both men and women in the mosque.
12. Government colonies and guest houses will be built centering the mosque.
13. Community canteens for pedestrians and the needy will be in mosque adjacent areas.
14. Women can participate in all kinds of mosque activities both during day and night.
15. There will be arrangement for military discipline and basic training in the mosque.
16. Marriages, aqiqah, and other social events can be arranged in the mosque.

Political Party

1. Permission will not be given to form political or religious parties that destroy national unity and create chaos.
2. Permission will exist to form social and cultural organizations while maintaining allegiance to the fundamental principles of the state.
3. Programs like hartal and blockade, which destroy state unity and cause public suffering, will be completely prohibited.

Judiciary

1. In the judicial process, Allah's command will be accepted as final.
2. The trial of any case will be completed in the shortest time, in most cases within one week.
3. Citizens will not have to spend any money to get justice.
4. The arbitration or panchayat system will be re-established at the village level.
5. Punishment for serious crimes will be executed in public on the day of Jum'ah.
6. Trials of treason, money laundering, terrorism, war crimes, and genocide will take place in the central court.
7. The judiciary will be completely independent.
8. If judges are accused of bias or corruption, the matter will be resolved under the leadership of the head of state.

Education and Training

1. A balanced unified education system will be introduced instead of a multi-stream system.
2. Life-oriented education and integration of ethics, religious education, and science-technology will be ensured.
3. Equal educational opportunity for all, rich and poor, will be ensured.
4. Politics will be completely banned in educational institutions.
5. From childhood, students will be trained in ICT, technical education, agriculture, and animal husbandry.
6. A general education system will exist from class one to class twelve.
7. From the undergraduate level, students will be able to pursue higher education by choosing subjects according to their interest.
8. Students will be given cadet training to play an effective role in national security and disaster response.

9. To create physically and mentally healthy citizens, training will be provided in sports and martial arts.
10. Anyone at any age will be able to receive education.
11. All students will be compulsorily taught life skills such as asset management, cooking, nutrition, and basic first aid knowledge.
12. Initiatives will be taken to make students proficient in at least two international languages.

Religious Rights and Harmony

1. No discrimination will be made in state facilities, jobs, rights, etc., based on religion. Evaluation will be based on efficiency, honesty, competence, and loyalty. Spreading religious hatred will be prohibited.
2. To create religious harmony, religious dialogue and harmony fairs will be arranged. Introduction of all religions will be added to textbooks. Religious leaders will be trained in establishing interfaith harmony.
3. Those who refuse to participate in national defense will have to pay a defense tax.
4. Every citizen will have the right to freely choose, change, or abandon religion. Freedom to practice and preach religious beliefs will be preserved. There will be no coercion in religious matters.
5. Law will be equal for all; criminals will be punished regardless of religious identity. However, if someone violates the law in the name of religious rights or expression of opinion, action will be taken.

Religious Clergy Class

1. All forms of religious business in the name of Islam will be prohibited.
2. For employment of madrasa-educated individuals, technical training, interest-free loans, and government jobs will be provided. As a unified education system has

been proposed, no madrasa-educated person will have the chance to remain unemployed.

Defense and National Security

1. All citizens will be brought under minimum military discipline and training.
2. There will be a regular defense force skilled in modern warfare and use of weapons.
3. Participation in peacekeeping missions under the UN or through independent initiatives will be made.
4. The compensation earned in peacekeeping missions will be distributed among the military members.
5. The disparity in salaries and facilities between officers and general soldiers will be removed.

Law Enforcement Agencies

1. The police force will work to assist in good deeds and prevent evil deeds.
2. The police will not work for the interest of any specific group or person.
3. Acceptance of false cases or inclusion of fabricated information in FIRs will be prohibited.
4. Harassment based on suspicion or torture in the name of remand will not be allowed.
5. Training will be provided for the spiritual and moral development of the police force.

Foreign Relations and Diplomacy

1. Humanity is one nation as global citizens. The concept of modern nation-state does not exist in Islam.
2. Allah will be in the position of authority; there will be no place for a submissive foreign policy.
3. No nation or state can be attacked, exploited, or deprived for material interests.

4. Agreements with allies will be honored, but cooperation in unjust acts will not be provided.
5. The ideals, culture, education, and values of the Islamic state will be promoted worldwide.
6. Complaining (lobbying) to foreign powers will be considered an act of treason.

Economy and Trade

1. Receiving or giving interest in economic activities will be prohibited.
2. The fastest circulation and distribution of wealth will be ensured.
3. Interest-free investment will be introduced through mudaraba and musharaka systems. Risks and profits will be shared between investor and laborer.
4. People can deposit their money in Baytul Mal and withdraw it whenever they wish.
5. If one does not participate in defensive initiatives, defense tax will be imposed.
6. Syndicates will be broken and a fair market system and reasonable prices will be ensured.
7. The capital of small and medium entrepreneurs will be protected.
8. In a tiered trade system, owners of large capital will focus on large-scale projects.
9. The economy will be made asset-based instead of relying on paper money.
10. People will be encouraged to own real assets (farmland and livestock) instead of money.
11. Strict policies will be enacted to prevent money laundering abroad.
12. An export-oriented economy will be developed instead of import dependency.
13. The production and use of domestic products will be encouraged.

14. Dependence on “ultra-capital-hoarding banks” will be reduced.
15. People will be made aware to prefer essential goods over luxury items.

Science and Technology

1. Topmost priority will be given to scientific research.
2. To encourage innovators in research, recognition, awards, investment, and patronage will be provided.
3. Harmful uses of science will be prohibited.
4. To prevent brain drain, employment for talented individuals will be ensured within the country.

Culture

1. Nothing can be practiced against the foundation of the state system based on Tawheed.
2. Obscenity, propagation of hatred, discord, and lies in the name of culture will not be allowed.
3. Songs, movies, dramas, and exhibitions will be encouraged, incentivized, awarded, and recognized to highlight the ideals of the country, people, Allah, the Messenger, and the true religion.

Sports

1. Obscenity, unhealthy competition, monetary transactions, gambling or betting will be prohibited in sports.
2. Outdoor games that develop the body like kabaddi, football, marathon running, and swimming will be encouraged.
3. Introverted entertainment or games (cards, digital games, ludo, carrom board) will be discouraged.
4. Self-defensive sports like judo, boxing, karate, kung fu, and wrestling will be encouraged.

5. Various sports tournaments will be organized to keep the stadiums vibrant.
6. No opportunity will be given for fights over games.
7. Equal participation rights will be given to women in all sports.
8. Gymnasiums will be established by government initiative for the physical development of both women and men.

Dignity and Role of Women

1. In every sector of society, women will get equal opportunity to work alongside men with modesty.
2. No fatwa or social restriction can push women backward or confine them indoors.
3. Both men and women will wear modest clothing.
4. Exaggeration about the rules of veiling will not be allowed; whatever Allah has said is obligatory for the believers.
5. Women will be able to lead in all sectors by merit. Only the position of Imam of the Muslim Ummah is designated for men.

Labor and Employment

1. By defining the term 'worker,' they will be included in a central database.
2. The state will stop all means of forced labor against the will of the workers.
3. Health, education, and basic services for the worker's family will be ensured.
4. Domestic workers will be given freedom, rights, and dignity, and abusers will be brought to justice.
5. Transparency and sufficiency in workers' wages will be ensured.
6. Wages will be paid on time, and increased if commodity prices rise.

7. Workers must be freed from the constant fear of being fired.
8. Steps will be taken against superiors' misbehavior, exploitation, and abuse.
9. At workplaces, women's security, equal opportunity, and equal pay will be ensured.

Foreign Employment

1. Experienced and skilled citizens will be prepared for foreign employment.
2. Unskilled workers will be given improved training in technical work and language proficiency.
3. Skilled and poor workers will be sent abroad at no cost.
4. Additional charges, harassment, visa and work permit complications in the immigration process will be removed.
5. The convenience of sending earnings home by expatriates will be increased.
6. Quick diplomatic steps will be taken to resolve problems of workers abroad.

Mass Media and Freedom of Speech

1. Dissemination of wrong, false, and speculative information in the media is prohibited.
2. No defamatory and slanderous information can be spread against any individual or group.
3. Strict measures will be taken to stop the spread of rumors.
4. The media will have the freedom to expose irregularities or corruption in government initiatives, policies, or projects.

Criticism and Accountability of the Ruler

1. A disciplined and constructive method will be followed to criticize and submit complaints against the ruler.
2. No one will face reproach or threat of job loss for speaking the truth.
3. The Imam will deliver sermons in the mosque every Friday. There, people can directly question him.
4. Shura members will be able to discuss and criticize government faults and errors in council meetings.
5. Anyone can freely express their opinion in the media.
6. The Imam will listen to everyone's criticism and make decisions according to the policy of Allah.

Social Security

1. The state will provide subsistence allowance to fulfill the minimum standard of living and basic needs of every citizen.
2. A conscious and balanced society will be built so that everyone can live with family and dependency on orphanages, old homes, and various rehabilitation centers is reduced.
3. Education, training, and employment creation will be emphasized to develop skilled manpower and reduce crime.
4. Road and transport system safety will be ensured to reduce the number of accidents.
5. Environmental pollution will be brought under control, improving physical and mental health.
6. Everyone will be inspired to fulfill responsibilities towards neighbors in the light of Islamic teachings.
7. The state will take appropriate measures for the rehabilitation and assistance of those affected by natural disasters.
8. The state will ensure the fundamental rights of the poor, orphans, vagabonds, pedestrians, and the deprived.

9. Third-gender individuals will enjoy full human rights and have the right to participate in all activities based on merit.

Healthcare

1. Free treatment will be provided to all citizens in government hospitals.
2. Government and private hospitals will be made service-friendly by eliminating brokers and corruption.
3. Low-cost healthcare projects will be launched for the poor.
4. A health data database for every citizen will be created and made accessible from anywhere.
5. Philanthropists will be encouraged to establish charitable hospitals and medical colleges.
6. The standard of alternative treatment methods will be improved and included in medical education.
7. Homeopathy will be equated with allopathy.
8. Training in humanitarian and ethical education will be made mandatory for doctors.
9. To improve the quality of nursing service, nursing institutes will be established and experienced nurses appointed.
10. To deliver healthcare in rural areas, experienced doctors will be appointed, and infrastructure developed.
11. Domestic production of advanced medical equipment and raw materials of medicine will be increased.
12. Reliance on foreign healthcare will be reduced by improving the domestic system.

Agriculture and Food Security

1. Not a single inch of cultivable land will remain out of production. Unused land will be acquired by the state.
2. Foundation seeds will be restored and preserved.

3. A specific portion of the farmers' crops will be distributed among the poor.
4. Fair price of crops for farmers will be ensured.
5. No opportunity will be given to create artificial crisis in the market by hoarding surplus agricultural products.
6. Farmers will be given easy-term and interest-free loans.
7. Farmland will not be used for tobacco cultivation.

Disaster Management and Relief

1. Not only government institutions, but the entire nation will be engaged in facing disasters.
2. Strict supervision will be ensured to prevent corruption and nepotism in relief management.
3. To reduce dependency on foreign aid, patriotism and humanity will be aroused among people.
4. Skilled volunteer groups will be formed, who will participate in rescue and awareness activities during disasters.
5. Modern shelters will be built in disaster-prone areas, and educational institutions and community centers will be kept prepared.
6. For rehabilitation of the affected, the rich will be involved to provide seeds and fertilizers for farmers, loan facilities for businessmen, and shelter and healthcare for the homeless.

Population and Family Planning

1. The population will be turned into manpower so that the large population is considered a national asset.
2. Families will be advised to have children based on their financial ability—more for the rich and fewer for the poor.
3. Necessary measures will be taken to prevent the birth of defective human children.

Water Resources and Fisheries

1. Free potable water will be ensured as a basic right of every citizen.
2. Initiatives will be taken to innovate new high-yielding fish species and to restore endangered species.
3. Strict laws will be enacted to control water pollution and waste treatment will be made mandatory in industrial institutions.
4. Dams cannot be constructed on rivers to monopolize water withdrawal and deprive downstream countries.
5. Water cannot be used for personal interest or obstruct navigation by building dams on rivers or canals.

Environment and Climate

1. 25%-30% of the total land of the country will be ensured as forestland.
2. Filled-up water bodies will be identified, restored, and arrangements for rehabilitation will be made.
3. Water bodies will be made suitable for fish farming and allocated to local farmers.
4. Canals will be made suitable for navigation and river-based channels will be opened.
5. Natural and industrial resources will be exported abroad only after meeting domestic demand.
6. To prevent unplanned urbanization, residential, industrial, agricultural, and commercial zones will be developed separately.

Communication and Transport

1. Unfit vehicles will not get licenses to run on the road.
2. Environment-friendly vehicles using renewable energy will be manufactured and imported.
3. Roads will not be blocked for hours for VIPs, hindering movement of common passengers.

4. Just demands and dues of transport workers will be ensured.
5. Drug-free transport system will be ensured.
6. Transparent policy will be adopted for fare determination; transport owners cannot charge extra fare.
7. Road construction or repair work will be completed in the shortest time.
8. Use of private vehicles will be reduced and quality of public transport will be improved.
9. By renovating and constructing railway infrastructure, rail communication will be established in all sub-districts, and transportation of people, rural agricultural products, and heavy goods through rail will be increased.
10. Electric commuter trains and metro rail will be introduced in big cities.

Electricity, Energy, and Mineral Resources

1. Energy will be declared a national resource and operated under state policy.
2. Necessary steps will be taken to reduce the use of fossil fuels.
3. Electric vehicles will be introduced as public transport.
4. Large solar power plants will be established and renewable energy will be expanded in rural areas.
5. To ensure electricity saving, offices, courts, and markets will be closed before evening.
6. Domestically produced energy will first be used to meet local demand.
7. Electricity will be made easily accessible in rural areas and financial incentives will be provided.

Tourism Industry

1. Instead of an exploitative attitude towards tourists, a spirit of hospitality will be developed.

2. No harassment, fraud, or overcharging will be done to tourists.
3. Opportunities for tourism will be ensured at low cost and with ease for all citizens.
4. Training programs will be launched to improve linguistic skills and cultural knowledge of tour operators and guides.
5. Illegal activities under the guise of tourism such as drugs, gambling, prostitution, wildlife hunting, environmental damage, or sale of unhygienic food will be stopped.
6. Local people will be made aware to ensure the honor and safety of tourists.
7. Websites and apps will be created so that tourists can get information about tourist destinations.

**“Does He who created not know? He is the Subtle,
the All-Aware.”**

Surah Mulk 67:14

About Hezbut Tawheed

About 1500 years ago, the establishment of the divine code of life given by Allah brought about an unprecedented transformation in the ignorant society of Arabia. The Arabs, who were an illiterate, poverty-stricken, and tribally violent barbaric people, gradually became an educated, civilized, united, and powerful nation through the practice of Islam. They later became the pioneers of global civilization. They established such a magnificent civilization across half the world where crime and injustice had almost reached zero. For months, no cases would come to the court. There was such economic prosperity that the wealthy could not find anyone willing to accept charity.

Some may think it is no longer possible to establish such a society. But we say—it is entirely possible and logical even in this era. What is needed is only one decision: that is, for so long we have followed various man-made systems of life; now let us adopt, at least on an experimental basis, the code of life given by Allah. The true outline of that system is in our hands. If implemented, how it would look in practice—Hezbut Tawheed has already presented a small-scale real example of that.

For the past three decades, Hezbut Tawheed has been conducting its movement in Bangladesh. In all this time, neither this movement nor any of its members has ever violated a single law. This is not just a verbal claim. Due to Islamophobia and ideological differences, many slanders and conspiracies have been launched against us. Our members have been tortured and harassed in more than five hundred false cases, yet to this day, not a single one has been proven guilty in court. All have been acquitted unconditionally. This is our moral victory and unique honor—which even Bangladesh's law enforcement agencies may not be able to claim.

Our ideology does not merely guide spiritual and moral development or speak only of salvation in the Hereafter. Rather,

we present real solutions to real problems of human life. To make our proposed ideology a visible model, we have established over fifty development projects in the Sonaimuri area of Noakhali, which include cattle farms, fish farms, educational institutions, mosques, hospitals, and more. These projects have created employment for hundreds of people, thereby contributing to the development of the country.

Development Model: Chashirhat Pilot Project

When we (Hezbut Tawheed) proposed to replace the currently prevailing man-made system of life with Allah-given balanced system, naturally the thoughtful section of society raised the question—what would be the outline of your proposed state system? To answer this question, we undertook the initiative to establish a real model or replica. Accordingly, we are trying to develop my (the author's) own union, Chashirhat in Sonaimuri, Noakhali, as a sample model. So far, we have implemented our envisioned Tawheed-based and mosque-centric social structure, leadership structure, dispute resolution, education, agricultural production, industrial production, employment creation, disaster, relief and rehabilitation, economic activities, trade, transport, security, healthcare, housing, etc., as much as possible. Full implementation is not possible because a different system is in place in the country.

Our 'Chashirhat Development Project' has already enlightened the area and has been praised by people and the administration alike. In 2016, a group of miscreants and extremists, fueled by religious frenzy and mob mentality, carried out attacks, looting, and destruction at my house and a mosque under construction in the area. During this time, they brutally slaughtered two members of Hezbut Tawheed. But we did not back down. Ignoring their propaganda, rumors, lies, and conspiracies, we have continued toward our desired goal. Instead of destruction, we have focused on construction. As a result, we have been able

to establish a glimpse of what a society would look like if Allah's Deen was implemented.

Vibrant Mosque: We have constructed a four-storey Jame Mosque Complex there. Thousands of worshippers gather every Friday. This mosque is the center of all our religious and social activities. It's not just prayer that happens during Jummah; discussions are held on ethics, moral responsibilities towards society, and basic needs of the people. After prayer, inquiries are made—whether people have food at home, if anyone is suffering without medical care, if someone is lacking shelter. Efforts are made to fulfill these basic human needs.

The third floor of the mosque complex is used as a conference hall. Various social events, including marriages, are organized there. Free-of-charge Maktab is run in the mosque to teach Quran, Hadith, the basic Aqeedah of Islam, and day-to-day Masail. For adults, literacy programs are also conducted within the mosque.

Balanced Education: Identifying inconsistencies in the conventional education system, we have established an educational model that combines modern science and technology with moral education. Currently, there are over 400 students. Highly educated and modern teachers provide instruction. To raise students as ideal human beings, they are taught unity, discipline, obedience, honesty, and dedication. A special initiative of the school is the Night Adult Education Center, which has helped spread education among the illiterate in the community.

Despite being a remote rural school, it has created an incredible impact in all areas—academics, sports, cultural activities, science fairs, etc. In the 2024 inter-school sports competition, this school became district champion and participated at the divisional level. In 2024, it won the highest number of segments from Sonaiamuri Upazila in sports and cultural events (including

extempore speech, essay competition, folk dance, etc.). Since its establishment, it has maintained 100% pass rate in JSC and SSC exams with remarkable results.

The most notable aspect of this school is the moral character of the students. A few examples:

1. The exam environment is entirely different from other schools. No invigilators are needed during exams because students know cheating or receiving help is unethical, and thus no one cheats.
2. There's a shop on campus where most of the time, there is no shopkeeper. Students take products and leave money in a box on their own. There has been no complaint so far that anyone took anything without paying.
3. Several mango trees on the school ground are so low that even a primary-level student could easily pluck the mangoes. Yet, no student has done so. Instead, fallen mangoes are picked up and handed over to the teacher.
4. There are no instances of eve-teasing, immoral relationships, smoking, drug use, or student clashes here.

All of this stems from the moral education provided. We believe that if our educated society is morally strong in this way, they will not engage in crimes like corruption or money laundering.

100% Employment for Members: Firstly, each individual in this society is instilled with the consciousness that no capable person should remain unemployed; one must earn livelihood through any halal means, as per Islamic principles. As a result, no one wants to remain unemployed or dependent.

Secondly, during Jummah, inquiries are made if anyone is jobless. If someone is unemployed, arrangements are made for employment. For this, there is a designated Employment Secretary.

Thirdly, to ensure employment for residents, various initiatives have been taken: cattle farms, goat and sheep farms, fish farms, duck and chicken farming, etc. Agricultural projects like vegetable production, rice cultivation, maize farming have been launched. Our fish farm and hatchery have already received awards and certificates from various government agencies. The cattle farms use organic methods without chemicals for fattening and improving beef quality, which has been covered by media reports.

To energize industrial work, we've launched industries like food processing, garments factories, shoe factories, soap factories, and oil production. No one is unemployed here. Everyone earns and donates a portion of their income for national welfare.

Those who are not physically capable of hard labor are provided with auto-rickshaws, vans, etc., to earn their livelihood. Many are working in administrative roles in various institutions.

Housing System: Since we are committed to fulfilling basic needs, arrangements have been made for at least 500 families to have proper shelter. They are participants in our various development programs. These housing projects include advanced sanitation and water purification systems.

Healthcare Center: To ensure no one is deprived of medical care, we have established a clinic providing free and low-cost treatment. Depending on the patient's needs, we offer homeopathy, allopathy, and Ayurvedic treatments. A larger hospital is under construction.

Disaster Management: In any natural or other disaster, no one should go without food. For example, during the devastating floods in August/September 2024 in Noakhali and Feni, Hezbut Tawheed delivered food and fuel door-to-door by boats. Many stranded families were rescued and given shelter in the mosque complex and residential buildings. Food was cooked and served

for about 400 people. This arrangement continued throughout the nearly two-month-long flood.

Marriage Ceremony: In today's society, many have to sell land, take high-interest loans, or beg for help just to marry off their daughters. Many young men also cannot marry due to financial constraints and get involved in immoral relationships. But Islam provides solutions for all our problems—including this. In our society, this problem doesn't exist. We've solved it using Islamic ideals.

There's no opportunity for obscene activities or chaos in marriages here. Islam has made marriage simple. Those who are financially weak are married off through collective ceremonies with everyone's support. They're given essentials to start their married life. The marriage events are held in our mosque complex. No dowry is exchanged here; instead, the groom must pay the dower (Mahr) during the ceremony according to his capacity.

There is no fee for solemnizing the marriage, as it is a religious duty, and we do not charge for doing the work of Deen. Almost every month, marriage ceremonies are organized here with practice of Islamic, modest, and balanced culture.

Health & Recreation: Regular sports, self-defense, and physical training are mandatory for all capable men and women. Trained instructors are present for this purpose. Regular tournaments in football, badminton, kabaddi are held. People are trained in healthy diets and daily living routines.

Artists perform cultural programs during festivals. During Ramadan, Islamic music, Azan, and Qirat competitions are held. The school's cultural club promotes healthy cultural practices.

Dispute Resolution: Here, disagreement and conflict are virtually nonexistent. If any minor quarrel or family conflict

arises, the local Ameer acts as guardian and resolves it. Also, during Jummah, it is publicly asked whether anyone has been wronged or oppressed.

If anyone commits a crime punishable by law (though such incidents have not occurred), our pledge is that the honorable Imam will hand over the offender to the law. Thus, there is no opportunity to break the law here.

Drug Elimination: As Allah has declared intoxicants haram, Hezbut Tawheed has also banned them. Our members live a purified life in obedience to Allah's commandments. Those who were previously addicted to drugs have been rehabilitated with proper treatment and counseling services, with families playing a key role. There is no trace of drug use or trade here.

Example of Equality: Here, there is no distinction between rich and poor, literate and illiterate, worker and owner, employee and officer, doctor and street vendor. Economic status or social influence does not affect anyone's rights or dignity. Law applies equally to all. They walk, eat, and interact together. Seeing their harmony, one might not even guess who does what. A farmer, a hawker, or an auto-driver—none feels insulted or discriminated against. A true example of Islamic equality and brotherhood has been established here.

Humanity & Service: Every member in this society is bound by a specific chain of command. Each has an Ameer responsible for their problems, needs, and emergencies. Everyone follows the Ameer's instructions. So, when someone is in trouble, fellow members come forward immediately to help, provide care and financial aid. No one feels alone or helpless. An extraordinary humane society has emerged here.

A Morally Upright Society: A society has been established here where there is no lying, cheating, or deception. Traders do not adulterate their goods or shortchange on weight; doctors do

not treat patients as customers, rather they treat them as brothers and sisters and consider providing medical services an act of worship. In cattle, goat, sheep, and fish farms, no such food is given that would harm public health. A common issue in rural society is quarrels and fights, but here, year after year, no one gets into conflict or engages in violence. Eve-teasing, violence against women, and bullying are beyond imagination. Every winter, a fair is organized here through our development projects to exhibit and sell local products, drawing thousands of visitors and buyers from distant areas. Generally, in village fairs, gambling, obscene dances, eve-teasing, theft, and pickpocketing are common, but the striking fact is that there has never been a single such incident here. In contrast, several remarkable events have occurred in past years, such as someone returning a found wallet to the fair's stage, and after a microphone announcement, it was returned to the rightful owner intact. The owner was overwhelmed to find every bit of his money untouched. This happened in the cases of two individuals. The third event is even more astonishing: a child found a toy in the fairground and returned it to the stage. It was also returned to its owner after an announcement. This is an extraordinary example of morality, born from the adherence to true Islamic principles.

An Alternative Economic System: An Islamic financial system is practiced here. Everyone earns through hard work and halal means, resulting in family prosperity. From their modest income, they still donate in the path of Allah. Whatever surplus remains, they deposit in a registered interest-free cooperative. This cooperative invests based on profit-loss sharing. Members can withdraw their saved funds whenever needed. The cooperative also provides interest-free and collateral-free loans. Additionally, members are encouraged to purchase products made within the community, allowing local enterprises to grow rapidly. This has resulted in a remarkable interest-free society.

Self-Defense System: Our community has many assets including businesses, mosques, and schools. A radical sectarian,

religion-exploiting group continues to spread propaganda and rumors against us. Their past rumors have caused us much damage, and two brothers have been martyred. Therefore, a social defense system became necessary for our community's security. When the government changed on August 5, 2024, and the administration was inactive, incidents of looting, arson, and killings occurred in many areas. During that highly unstable time, under the leadership of Hezbut Tawheed, the general public of Chashirhat area—regardless of party affiliation—stood united and built resistance, preventing any major sabotage. In any adverse situation, every member of our society is determined to risk their life to protect the nation. Moreover, to prevent theft and robbery in the area, the people of this community voluntarily patrol at night under the initiative of Hezbut Tawheed. They voluntarily take turns weekly to perform this duty. As a result, there are no incidents of theft or robbery, whereas such incidents were previously common in this region.

A Society Free from Beggary: In today's society, we often see people in every village, city, and neighborhood carrying a begging bag and roaming the streets. Also, during Ramadan, Eid, Shab-e-Barat, and similar occasions, many more beggars appear. Besides beggars, a large portion of society is not directly involved in begging but still seek aid whenever an opportunity arises—for instance, stampedes for Zakat clothes or injuries while scrambling for subsidized TCB goods. This reflects a picture of society where a vast population is extremely poor, lacking self-respect, and unashamed to beg. But in our society, not a single person has to beg, nor does anyone stand in line for TCB products. When asked in the mosque if anyone lacks food, clothing, shelter, education, or medical care, almost no one raises their hand. This is because they have self-respect. They know that the Prophet (SAW) said, 'The upper hand (giver) is better than the lower hand (receiver)' (Al-Hadith). Furthermore, every member here is connected through a chain of command following Islamic principles. Everyone has an Amir who monitors their well-being and solves problems of poverty

socially. Even during Eid-ul-Adha, arrangements are made so that everyone can eat meat—no one has to stand in line with a bag. Meat is delivered to every home. Therefore, there is no need for beggary.

Social Security: Our mosque has no doors, so the question of locking it doesn't arise. Nothing gets stolen here. There's no possibility of theft from anyone's house either. In case of accidents causing loss of limbs or property, immediate compensation and humanitarian support are provided. Through this proposed system, we have shown over the past few years with a small population that if a nation has proper leadership, if the leadership is impartial, and if everyone lives as brothers with a sense of accountability to Allah, and if a lifestyle can be established where security and unity prevail, people can live happily even with low income. There is almost no theft or robbery here, adultery is nearly nonexistent, and rape is unimaginable. Another surprising aspect is the strength of family bonds here—divorce is almost unheard of. Though very rarely a divorce might occur, it is resolved through reconciliation without needing court proceedings. It must be noted that our members are not angels or mythical deities. They are flesh-and-blood humans. They may have personal faults or sins, which Allah has promised to forgive for believers. But we have achieved such a system of life that, when followed, leaves no room for unrest in society.

Many may think that our model description is exaggerated. To them, we say—numerous reports about this project have already been published in national and local newspapers and broadcasted on various media outlets. Development activities are ongoing and visible. Anyone can visit the village of Porkora in Chashirhat Union, Sonaimuri Upazila, Noakhali district to witness everything firsthand. Additionally, by scanning the attached QR code, project-based video reports can be viewed.

Therefore, we can confidently say—our proposed state system is not some memorized history, nor a utopian ideal or mythical paradise. This model is evolving, real, and has been experimented with on a small scale. Although we didn't get much time to establish this model—only five years—during which we faced COVID-19, floods, religious propaganda, and various adversities, still we have proven that if human souls can be refined by ideals and consciousness can be transformed, then this system can definitely solve all the problems of society.

Our Commitment

Those who will abide by all the principles of Hezbut Tawheed, we also have certain commitments towards them, which we are determined to fulfill. These commitments have been accepted in accordance with the commands of Allah and the Sunnah of Rasulullah (SAW). The purpose is to elevate humanity to the highest rank of human dignity, where at least every person's basic human needs will be guaranteed by the authority of the nation. Fulfilling these commitments is a matter of faith-based duty of one believer towards another, and the one who governs the state has the foremost responsibility.

The basic human needs we commit to fulfill are:

1. No one shall die due to lack of food. In Hezbut Tawheed, such inequality has not occurred in the past 30 years.
2. No one shall die without medical treatment. To date, no member of Hezbut Tawheed has died without treatment.
3. No one shall suffer due to lack of clothing. Warm clothing during winter is also included in this commitment.
4. No one shall suffer due to lack of housing. The inhumane Jahili system where one person lives in a luxurious house

while another sleeps at the railway station does not exist in Hezbut Tawheed. We are committed to providing housing arrangements of at least minimum standards. This is a human right.

5. No one shall be deprived of education and knowledge essential for life. Allah's Messenger (SAW) said, acquiring knowledge is obligatory for every Muslim man and woman (Ibn Majah, Tabarani). What kind of knowledge? It is the minimum knowledge necessary to live life according to Allah's rules and regulations and to understand one's own identity. We have ensured arrangements to acquire this knowledge. Alongside, we have established educational institutions combining technical, scientific knowledge and ethics. We also conduct various training programs to improve life skills.

Our Principles

At the very beginning of the establishment of the Hezbut Tawheed movement in 1995, the founder Emamuzamman Mr. Mohammad Bayazeed Khan Panni adopted several clear principles for the management of the movement, which are still followed to the letter today. These principles are:

1. **Open Activities:** Hezbut Tawheed will have no secret activities; everything will be open, clear, and as transparent as daylight.
2. **Law Abidance:** No one will break any law or come into contact with illegal weapons; if anyone does, the Imam himself will hand them over to the law.
3. **Working with Everyone:** Efforts will be made to work inclusively with everyone regardless of class, profession, religion, caste, or political affiliation.

4. **Religious Harmony:** There will be no disrespect towards any other religion, nor any hateful attitude toward the founders, incarnations, religious leaders, scriptures, or places of worship of other religions.
5. **Prohibition of External Funds:** No money will be accepted from those who are not members or supporters of Hezbut Tawheed for the movement's activities.
6. **Prohibition of Politics Based on Self-interest:** No member of Hezbut Tawheed will engage in any form of conventional politics driven by personal or group interests.
7. **Lawful Earnings:** No able-bodied person will remain unemployed; everyone will strive to earn through lawful means. The donations made from these earnings will fund the movement's activities.
8. **Prohibition of Exchange in Religion:** No one will receive any form of personal gain or exchange for religious work; the exchange will come from Allah alone. Islamic work will be done purely selflessly for the welfare of humanity. Those who take exchange in religion should not be followed or prayed behind. (Surah Yasin 36:21).

Way Out: We Want to Speak

The Messenger of Allah (SAW) established the Islam given by Allah, but over the course of history, the true and simple form of that Islam has been lost. Out of immense mercy, Almighty Allah has bestowed Hezbut Tawheed once again with this true Islam. We want to say that for the liberation of Bangladesh and the entire humanity, there is no path to freedom from all crises other than the establishment of that true Islam. For the past 30 years, Hezbut Tawheed has been striving to present that true Islam before humanity.

In our country, hundreds of Islamic groups have been speaking through religious gatherings, seminars, public meetings, and assemblies. Hindu, Buddhist, Christian, and other religious groups, various factions, and hundreds of political and non-political parties speak in different ways on different platforms. But since its establishment, Hezbut Tawheed has never been allowed to speak freely.

The true Tawheed, meaning the true essence of the Kalima (faith), and the Allah-given program, process, or method for establishing Islam is surely the right of Hezbut Tawheed to present before people. This is an Allah-given right and duty (Surah Yunus 10:108). As a movement abiding by the laws of Bangladesh, presenting our proposal before the people is our fundamental human right. Unfortunately, the truth is that we have never been allowed to exercise this right.

Whether people accept or reject our message is their freedom (Surah Kahf 18:29). Let Hezbut Tawheed be granted this just and Allah-given right—that is, the opportunity to deliver this truth openly and without hindrance to the people. We believe that in this time of crisis, our proposal alone can show the country and the nation the path to liberation.

The True Concept of Islam

The consensus of all scholars (‘ulema) and jurists (fuqaha) of this religion is that if the creed (aqeedah) is not correct, then faith (iman) has no value. Prayer (salat), fasting (sawm), pilgrimage (hajj), almsgiving (zakat), and thousands of other acts of worship have the precondition of faith (iman). Faith in what? Faith in Allah, His messengers, the angels, the Day of Judgment, Paradise, Hellfire, divine decree (qadr), and so on. If this faith becomes meaningless, then naturally, prayer, fasting, pilgrimage, zakat, and all other acts of worship also become

meaningless. What is that extremely important creed, without which faith and all faith-based worship become meaningless?

Aqeedah is the correct and sound understanding or conception about something; that is, a full and true grasp of the nature and purpose of a thing. The purpose or meaning behind something is its aqeedah. If this understanding about any thing or matter is incomplete or incorrect, that thing becomes meaningless. Allah has given mankind the religion (deen) — a system of life — through His messengers. Did He give this deen without any purpose? Certainly not. Surely there is a purpose. If we do not understand that purpose or if we hold a wrong conception about it, then that deen becomes meaningless. For this reason, jurists and imams unanimously agree that if the creed, i.e., the understanding of the purpose, is incorrect, then faith and all acts of worship based on faith become futile.

I give an example. Imagine someone gives you a motor car as a gift. Consider this motor car as Islam — what Allah has gifted to mankind. The one who gave you the car also gave you a manual containing the instructions for its maintenance, which is called “gdhrah:bhdhphb irṣṣṭbybahngrāb parhapabharh” (i.e., the ‘manual’). Imagine this manual to be the Qur’an and authentic Hadith. What is the purpose of the car? The purpose is to ride it and go to different places. That is the real purpose of the car. It was made for that purpose. But it also has comfortable seats for sitting, a radio and music player for entertainment, and a shiny paint for beauty. The manual that came with the car states what kind of petrol to use, what grade of oil, where to apply grease, and so on. Moreover, it also instructs on how to maintain the paint so that the car looks good. Even though all these things are written in the manual, the main truth is that the car was made for the purpose of taking you to your necessary destinations. All other features are complementary to this main purpose.

Now, if you do not know what the car is for or the purpose for which it was made, then the gift of that car to you is meaningless

Like the car owner, we are carefully following the car manual — the Qur'an and Hadith — polishing and cleaning, but we do not ride it or drive it to our destinations because we either do not know the true purpose or know it wrongly or in a distorted way. Therefore, our priorities (ch_hr_rr_rr_r:ū) have become reversed. We have abandoned the true purpose, i.e., Tawheed and the struggle to establish it, but we are very careful about the car's paint and polish — that is, the beard, cap, turban, and 'Alkhalla.' The distortion of aqeedah and the resulting reversal of priorities has caused Allah to abandon us, and we have become the recipients of His wrath and curse. Today, we have become the worst nation on earth. Other nations everywhere on earth are committing genocide against us, burning our homes, raping our purdah-observing mothers and sisters, making them pregnant, destroying thousands of our mosques. And this is not the end. Due to the wrong aqeedah, despite performing many acts of worship, we are disgraced before other nations and will be thrown into the fire of Hell in the Hereafter, along with all obligatory, Sunnah, and voluntary worship. Because faith and deeds without correct aqeedah are meaningless.

Islam has many injunctions—prayer, fasting, pilgrimage, zakat, jihad, fighting, etc. Imagine these injunctions as individual flowers, and Islam as a garland made from these flowers. Until these flowers are threaded together with a string and tied, can it be called a garland? No. The knot of that string is the aqeedah. We use the word 'aqd' in marriage to mean 'tying the knot' between a man and a woman. That is, the knowledge or conception by which all Islamic injunctions, beliefs, customs, and the entire working life of Allah's Messenger are connected into one thread is called aqeedah.

A car has many parts. If someone who has no proper idea about the car is asked to assemble these parts, can he do it? Obviously not. He will fail. He does not know where the engine, gearbox, steering wheel, wheels, or which parts are not even part of the car and should be discarded. So he cannot assemble the parts

correctly and, ultimately, the main purpose of the car—to take people from one place to another—will not be achieved by him. Only one who has a true understanding of the car can do this. Over 1400 years, one Allah, one Messenger, and one Book’s followers have been divided and scattered like the car parts, and not only that, today various sects, madhhabs, tariqas, groups, and sub-groups consider these separate broken parts of the car as the ‘car’ itself. The function of the car cannot be achieved by just the steering wheel, even if it is a car part. Yet attempts are being made to do that. Some clean the wheels perfectly, clean the engine, dust the steering wheel, fix the cassette player, thinking these are very meritorious acts. But no one properly understands to assemble all parts and then drive the car to the destination.

If you ask members of the present-day so-called Muslim nation what the purpose of the coming of the great Prophet Muhammad (SAW)—the world’s great leader, successful revolutionary, and guide of mankind’s overall life—was, each will give a different answer. But if the united, invincible, flawless, and powerful nation formed through his 23 years of struggle was asked the same, they would certainly give the same answer. Because they learned the aqeedah directly from Allah’s Messenger himself.

In at least three verses of the Qur’an, Allah clearly states why He sent the Messenger. Surah Al-Fath 48:28, Surah As-Saff 61:9, and Surah At-Tawbah 9:33 make clear the aqeedah about Allah’s Messenger. Allah says, ‘He it is Who sent His Messenger with guidance and the religion of truth to make it prevail over all religion. And Allah is sufficient as a Witness.’ He spent His entire life struggling to establish the deen. The goal (aqeedah) of His struggle has been forgotten, and the means of struggle have become the goal themselves, with disastrous consequences. Today the Muslim nation stands on the brink of destruction.

In the last few centuries, they were defeated militarily, and colonial powers ruled and oppressed them. Currently, these

powers are targeting Muslim-majority countries. This is the clash of civilizations, described by Samuel P. Huntington. They are destroying Muslim countries one after another, committing genocide, raping millions of women, making millions of Muslims refugees. But the nation is severely failing to confront this aggression unitedly. It cannot raise its head anywhere.

In this situation, the nation had two duties: first, to forget all differences and unite, and second, to comprehensively understand the struggling life of Allah's Messenger and follow the method and goal of his struggle in their own struggle. But alas! All paths to unity have been closed. Forgetting the true creed of the religion, the purpose of Allah's Messenger's coming, abandoning the rope of Tawheed, the nation has locked all doors to unity by engaging in arguments, disputes, and fights over trivial, minor acts for centuries. Moreover, by overanalyzing minor or even unnecessary religious issues, the nation's outlook has become so focused on these details that they have lost the ability to look up and see the overall life and message of Allah's Messenger.

In this state, the great initiative to present the nation with the real source of unity and the true purpose for which Allah's Messenger came, the goal of his struggle, and the responsibility he left for the nation has been taken by Hezbut Tawheed. If the nation can comprehend the true creed of Allah and His Messenger's Islam presented by Hezbut Tawheed after removing mountains of distortions and differences, there is still a chance to recover.

Some Islamic speakers say that 'aqeedah' is not an important or discussable topic of Islam. To them, we say the prerequisite of any act in Islam is niyyah (intention). Imam Bukhari (RA) recorded the first hadith in Sahih al-Bukhari as: 'Innamal a'malu binniyyat' — every deed depends on its intention. If the purpose or reason for doing an act is unknown or wrong, the act has no

value. This purpose is aqeedah. Because the true meaning of the word ‘aqeedah’ is not known, some make this mistake.

If aqeedah were unimportant, then early Islamic jurists and mujtahids including Imam Abu Hanifa (RA) would not have written so many books on aqeedah. Even today, our educational system has the first chapter of Islamic studies textbooks at primary and secondary levels named ‘Aqayed’ (creeds).

As in the above example of the car, the purpose of the car is transportation. But this is not written in the car manual or on the car itself because the purpose of the car is universally known and accepted, so no need to mention it. Islam is the same. Islam is a system of life, so naturally, it must be established. Without establishment, a system of life is meaningless.

Therefore, very briefly, the true aqeedah of Islam is as follows:

- **Islam has basically two parts:** purpose and the method to achieve the purpose.
- The purpose of Islam is to establish the truth-revealed deen of Allah in human life and remove all kinds of injustice and oppression to establish peace.
- The method to achieve this purpose is struggle, jihad, and fighting by sacrificing life and wealth.
- For this struggle, a perfect program is needed, which Allah has given. That program is five principles: unity, discipline, obedience, migration (hijrah), and jihad.
- To implement this program, a nation or ummah is required. To build the character of that ummah, training is needed. Allah has given that too, which includes prayers, zakat, pilgrimage, fasting, and other deeds through which the spiritual, physical, military, and mental character of people is developed.

Thus, the first task of humans is to believe in Allah’s sovereignty (Tawheed). Those who believe will unite and form an ummah.

They will have an Imam. Under his leadership, the members will build a faithful character through prayer and other deeds. With that character, they will follow the Allah-given program under the Imam's leadership and collectively struggle and wage jihad by sacrificing life and wealth. Allah will help them.

As a result, the deen will be established. The fruit of that deen will be justice and peace—in short, Islam.

At the beginning of creation, Iblis challenged Allah that humans would create injustice, discord, war, and bloodshed on earth. By establishing peace through humans, Allah will defeat Iblis's challenge, and Iblis will be defeated. By making Allah victorious, humans will receive the Caliphate Allah has given. The reward will be Paradise for the believers in the hereafter.

But those who do not believe to make Allah victorious in this world, do not build character, do not struggle, and do not sacrifice life and wealth, Hellfire is inevitable for them.

This is a very brief summary of the complete aqeedah or comprehensive concept

Salat: A Pattern for the Real Life of the Ummah

Salat or Prayer is the second of the five fundamental ordinances of Islam. After faith in Allah's Sovereignty (Tawheed), comes the status of Salat. Salat is regarded as the most important act of worship in Islam, and millions of mosques have been established worldwide for this purpose. Countless books have been written to perform ablution, supplication, salawat, etc. perfectly so that Salat is correct, pure, and accepted by Allah. Even many organizations, groups, and subgroups have arisen merely to advise regular prayer.

But despite all this, the unfortunate fact remains that the belief regarding why Allah has ordained Salat, what is the purpose of Salat, and what Salat teaches us, has been lost among us.

Everything has a purpose of creation. Allah has not created any object including the heavens and the earth without purpose. Similarly, Islam has a purpose. In brief, the purpose of Islam is to remove all injustice, oppression, and unrest from human life and establish justice and peace. Likewise, the commandments of the religion that Allah has prescribed also have purposes. Then can a commandment as important as Salat, mentioned more than eighty times in the Qur'an, be without purpose? Certainly not. What is that purpose? It is to train and develop the believers mentally, spiritually, and physically through Salat. So that they acquire the character traits (khuluq) and spiritual strength to dedicate themselves to the welfare of humanity, rise above all greed and lust, and be motivated to lead a disciplined life. Such as—

Unity and Brotherhood Creation:

Salat teaches the nation 'unity.' Unity of goal, unity of purpose. Individuals come from different places and stand in rows (saff) at a specific time, facing a specific direction—the Kaaba—and standing shoulder to shoulder, thereby creating unity of purpose among the believers and awakening a sense of brotherhood. They feel—the person standing next to me is my brother. We are creations of the same Lord. No matter how much artificial division we create among ourselves, before Allah we stand in the same row. Our journey is also in the same direction, towards truth and justice, i.e., towards Allah. I will not see whether the person beside me is educated or illiterate, poor or rich, white or black.

The row in prayer is called 'saff.' The reason for calling it saff is explained by Allah in Surah As-Saff. Allah says: "Indeed, Allah loves those who fight in His cause in a row as if they were a [single] structure joined firmly." (Surah As-Saff 61:4). This

saff of Salat is not limited to prayer alone; it is actually a symbol of unity of believers in real life. Therefore, those who establish Salat will always remember to be vigilant so that no one can break the unity or create a rift in brotherhood. We will not say or do anything that destroys unity. We will be united against shirk, kufr, injustice, and oppression. Daily, five times, Salat imparts this unique lesson of unity and brotherhood. This is why Salat is so important.

Discipline Creation:

How to perform ablution, how to stand, how to dress, how to rise and sit, how to bow (ruku), how to prostrate (sujood), etc.—there are nearly a hundred rules and disciplines to follow in Salat. One must join the prayer at the prescribed time, straighten the rows like the string of a bow, cannot stand on one foot, cannot look around, cannot close eyes, the back must not be bent during ruku, Salat cannot be done carelessly, the spine must be kept straight, cannot move before or after the imam's takbeer, must obey the commands promptly, recite specific surahs, verses, and tasbih at the correct time. Considering all these rules and disciplines, performing Salat develops an exceptional sense of discipline in the believer's character. Each of their deeds becomes disciplined. They do not act arbitrarily. As a disciplined nation, they confront any national problem. For eradicating injustice, oppression, terrorism, extremism, and any wrongdoing, no alternative exists to such a disciplined nation.

Obedience Creation:

In congregational obligatory Salat, the imam has no substitute. With the imam's takbeer, the worshipers bow, prostrate, and give salaam accordingly. That is, one must obey the imam. If anyone goes outside the obedience of the imam, the prayer is invalid. Every day a person obeys the imam's commands during 17 raka'ahs of obligatory Salat. When the imam bows, he bows; when the imam prostrates, he prostrates. For even a moment, he cannot go outside the imam's command. In this way, obedience is developed in his character.

It is a natural law that no nation can be strong unless there is a commander among them and that commander's orders are obeyed unconditionally, without question or hesitation. For this reason, the Messenger of Allah said: "Obey your leader even if he is a one-eyed, low-minded, black slave." (Hadith) Because if the entire nation does not obey the leader unconditionally, then the nation will become a problem for itself, let alone confront any great crisis. Salat teaches unquestioning obedience, and when a nation considers unconditional obedience to its leader's orders as its faith-based duty, there is no doubt that nation can confront any crisis in the world with ease.

Today, the Muslim world has no single leader. No matter how good the government's instructions are, people tend more towards disobedience than compliance. There is no sense of obedience in the nation because they do not know or understand the true teachings of Salat, and thus cannot embody it in character. Outside the few minutes of prayer, the imam's opinions have no value in the mosque. No matter how much the imam speaks against usury, corruption, injustice, terrorism, or extremism, people do not listen. They think he is just an imam for prayer, whose commands are only to be followed during prayer time; he has no right to speak about society or the real world. However, if the true creed of Salat were known, this would not happen. Salat would create obedience in the believers. Any just instruction or advice, whether from the government or the imam, would be accepted unconditionally and without question.

Physical Fitness Achievement:

Alongside spiritual progress and mental well-being, Salat also plays a significant role in ensuring physical health. The rising and sitting, bowing, prostrating, and other movements of Salat, if performed according to the Prophet's hadith in the correct manner—i.e., moving the back, neck, waist, soles of feet, fingers, palms, knees, nose, forehead, etc., as instructed—then regular performance of the five daily obligatory Salat and the

voluntary Nafl and Sunnah prayers becomes an effective exercise. Salat can significantly contribute to maintaining physical health. But currently, the way ablution and Salat are performed loosely, it does not contribute to physical fitness of the worshippers.

Spiritual Aspect of Salat:

So far we have discussed Salat's mental and physical training. But one must not forget—just as man is a being created with both body and soul, likewise Allah has created Deen al-Haqq (the true religion) suitable and balanced for both body and soul. Like other commandments of Islam, Salat is not limited to external, mental, or physical training only; it also has a powerful spiritual aspect.

When a believer stands for Salat, he thinks to himself: O Allah, You have entrusted us with the great responsibility (to establish justice and peace on earth) through Your Prophet. I have stood before You to be trained to acquire the character necessary for fulfilling that responsibility. Please grant us that character, that spiritual strength, so that we can remain steadfast in the struggle for justice and peace in human life and devote our lives, wealth, children, and relatives to the welfare of humanity.

When a believer bows in ruku', he humbly submits before Allah's greatness, acknowledging His majesty with an attitude of submission. Then, when he prostrates (sujood), he surrenders his entire self—body and soul—before the Perfect Lord. He verbally proclaims Allah's greatness and infinite height and by touching his forehead to the ground admits his own limitation and insignificance. When a believer constantly remembers his smallness before the Almighty Creator, he cannot be arrogant, proud, or tyrannical. In real life, he obeys every command of Allah, treats people with humility and courtesy. If tempted by Satan or distracted and deviates from the goal, breaks unity, or behaves badly with another believing brother, he will feel ashamed standing in Salat at the next time, repent, and correct

himself. This is why the literal meaning of Salat is ‘correction’ or ‘reformation.’ The word Salat or Salah comes from Aslah, and Allah has used this word in the Qur’an meaning ‘to correct’ (Surah Al-An’am 6:48).

Inspiration to Protest Against All Injustice (Jihad):

Thus, it is understood—The overall purpose of Salat or Prayer is to teach the nation unity, brotherhood, discipline, obedience, punctuality, cleanliness, and to instill spiritual firmness to dedicate life and wealth, alongside creating a character capable of triumphing in the struggle against all injustice, oppression, and terrorism. Salat builds a character that opposes injustice and falsehood, which is why Allah says: “Indeed, prayer prohibits immorality and wrongdoing” (Surah Al-Ankabut 29:45).

In fact, struggling (Jihad) to establish justice and truth against injustice and falsehood is the duty of every believer. One cannot be a believer without protesting against all injustice. But to succeed in this struggle, there is no substitute for unity, brotherhood, discipline, obedience, and spiritual motivation in the nation. Salat creates these qualities.

Therefore, at this critical moment for the country and the nation, when global terrorism, imperialism, injustice, oppression, bloodshed have reached extreme levels, and conspiracies against our country have surfaced, there is an imperative necessity for the 170 million people of the country to become a united wall against all injustice for justice and truth. At such a time, the religious belief of the nation can manifest as a great power. If the correct creed of Islam including Salat is propagated properly, the general people, by their faith-based consciousness, will stand up on their own against anti-national forces and all injustice and falsehood. On this point, we are firmly confident.

Religion: The Simple Solution to a Big Problem

In the 15th and 16th centuries, the Renaissance happened in Europe to free human thought from the shackles of Christianity. The reason was that the medieval Christian clergy were anti-science; they rejected the new scientific discoveries as anti-religious. They cruelly killed many scientists and rational thinkers. Since then, an anti-religious mentality took root in Europe. When Europe used science and technology to trigger the Industrial Revolution, they gained the capacity to produce such a huge amount of goods that, in order to create markets for those goods and to procure cheap labor, they established their colonies across the rest of the world. Through them, that anti-religious mentality also spread to their colonies. Through the education system, an anti-religious, irreligious educated class was created in the colonies who were mentally slaves of the Western rulers and professionally clerks of the colony.

Thus, over the past few centuries, religious enmity has taken root in our society and mindset. In the current state structure, religion has no importance or authority. Religion is here only a matter of personal worship and belief. Yet, state leaders always have to worry about religious extremism, religion-based politics, etc. Religion, religious extremism, and religious divisions have become the main political issues and causes of war and conflict worldwide. No matter how much the state talks about secularism, political parties have to appease the majority religious communities to win votes. Through purposeful misuse of religion, religious fanaticism, mobocracy, communal riots are created. Therefore, religion is the biggest factor in our political and social reality. That is why during elections, even leaders of atheist socialist parties perform Hajj, dress as Muslims, and speak in favor of religion.

The question is, religion is so bad, so outdated, so dysfunctional, so like opium — yet why, despite so many efforts, could religion never be removed from human life? Under the name of free

thinking, so much is done to free from religion, attacking Allah and His Messenger obscenely. Yet why does religion repeatedly remain the main topic in our lives? The reasons are —

a) Innate belief in the Creator:

Every human has within them the spirit, the *Ruh*, of the Creator who created them (Surah Hijr 29). Even those who do not believe in Him have the spirit of the Creator within them. Its powerful influence remains active in human thought and consciousness. That is why whenever they fall into helplessness, they seek refuge with the Almighty Being. There is sufficient evidence scattered in nature to believe in the Creator, and considering these, people bow their heads before the Great Being. A class of people do not become atheists just by imitation or hearing others. Moreover, several revealed scriptures of Allah still exist which carry the signs of the Creator's existence. People read, know, and analyze them with respect. Their heavenly gravity affects the depth of their souls. Therefore, most people regard them as sacred knowledge and cherish them as they would care for their children. So as long as the signs of the Creator remain in creation, the scriptures remain, and the spirit of the Creator resides in people, attempts to make humanity irreligious are futile.

b) The past and prophecy of religion-based life systems:

In the past, religion-based life systems gave people peace for thousands of years. That history is known to humans. Compared to the vast span of time, the regimes of democracy, socialism, etc. are but a minuscule fragment, and their experience is extremely disappointing. Most people still firmly believe that peace can only come through the Creator's laws. Therefore, no matter how much Western ideologies try to push them elsewhere, they repeatedly turn to religion's embrace hoping for peace. Moreover, every scripture contains prophecy that in the last age (Kaliyuga, Akhiri Zaman), Islam will be established again, the age of truth will be set, injustice, oppression will cease, and the world will be as peaceful as Paradise (Qur'an

10:25). This belief is part of their faith; it cannot be erased from human hearts.

c) The failure of irreligious life systems:

To bring people away from religion-based laws, it is necessary to create an alternative life system that can provide the desired security, peace, and prosperity, and also grant spiritual tranquility. But humans have yet to create such a system and never will. Many attempts have been made, but all have failed — attractive outwardly, bitter inwardly. Current creator-less life systems have made people selfish, hedonistic, and inhumane. Therefore, people are now again turning rightwards, toward religion. Hence, all attempts to make people irreligious have never succeeded and never will.

Now, the only thing to do is to direct people's faith and religious belief on the right path and utilize its power for human welfare.

Western civilization tried and failed to separate religion from human life. As a result, they now promote democracy and secularism as the only ways to communal harmony and coexistence. They say religion should remain in personal life but has no place in state affairs. But reality is different. In reality, religion has become a major factor in politics. Political parties, to gain and retain power, support religious parties. Secular and even leftist parties ally with them. Using this opportunity, religious parties use religion as a ladder to power. Meanwhile, the irreligious cautiously speak against religion within their own limits and cannot say so openly. They are forced to portray themselves as religious and prayerful Muslims in public.

Given this situation, our proposal is that everyone should abandon the idea of discarding religion. Since most people are believers, their faith should not be used for destructive, anti-human activities; rather, this belief should be channelled constructively for humanity's benefit. How this is possible, we have demonstrated through thousands of seminars, meetings,

documentary screenings across the country, writing booklets and essays, and presenting them before the educated conscious society. Our proposal's main idea is that religion and state cannot be separate institutions; rather, religion must be integrated with the state. Currently, religion has been confined to personal worship and rituals. Because of this, religion neither benefits the nation nor the state; it is only considered a matter of individual meditation and spirituality. The prevalent ideas about religion and its core subjects need to be changed and the correct concept must be provided to people. Because all Islamic scholars and jurists agree that without correct *Aqidah* (creed), faith has no value. Naturally, if faith has no value, then faith-based practice also has no value. That is why Islamic education books always begin with the chapter on *Aqeedah*.

What is that invaluable *Aqeedah*? *Aqeedah* is the proper understanding of a subject or matter (*samyak dharana*). Knowing for what purpose an action is performed is *Aqeedah*. Like the purpose of a clock is to show time, and of a pen is to write — this is the correct understanding of clock and pen. Without this knowledge, proper use is impossible. Similarly, we must know why we believe, what religion means, who are religious, which acts are true worship, the purpose of prophets and messengers' advent, and why Allah prescribed prayer, fasting, pilgrimage, etc. The correct understanding of these has been gradually distorted over the last 1300 years. Therefore, though humanity has religious faith, the creed is wrong, making acts such as prayer, fasting, pilgrimage, zakat, remembrance ineffective. To illustrate this, the Prophet (SAW) prophesied that a time would come when fasting would mean just hunger (without sincerity), and tahajjud would mean sleep disturbance (and thus be rejected). Therefore, the core topics of religion must be presented in the correct creed comprehensively by all means. Only then will religious faith flow constructively.

What is Religion? Who is Religious?

The word religion means “to hold” or “to possess.” The nature or quality that any object, creature, or power possesses is its religion. Fire’s religion is to burn. If it loses the power to burn, it loses its religion. What is the religion of humans? Humanity. That is, a religious person is one who feels the pain and suffering of others in their heart and strives earnestly to remove it. But the common conception is that a person is religious if they wear certain clothes, memorize surahs or scriptures, pray, fast, worship, etc.

The correct perspective on worship:

Allah created humans to worship Him alone (Surah Adh-Dhariyat 51:56). Worship means doing the task for which one was created. The sun, moon, planets, animals, plants — all do their created purpose ceaselessly; they worship Allah. Allah created humans as His representatives (Surah Baqarah 2:30). That is, just as Allah has kept the entire creation orderly and peaceful, so humans must keep this earth peaceful and orderly — that is human worship. Suppose you are deeply engrossed in prayer late at night. Suddenly, someone shouts “Fire! Fire!” from the neighboring house. What will you do? Run to help, or close your eyes and ears and continue praying? If you go to extinguish the fire, that is your worship. If you think the afflicted person is of another religion, or going to extinguish fire is a worldly task leaving worship, then you have no humanity; your prayers and fasting are worthless.

Prayer, fasting, and worship are separate topics discussed elsewhere. Here, just one example: Allah told Musa (AS), “Indeed, I am Allah, there is no deity except Me, so worship Me and establish prayer for My remembrance” (Surah Ta-Ha 20:14). From many such verses, it is clear that worship and prayer are distinct. Worship is the responsibility Allah has entrusted. Musa’s responsibility (worship) was explained by Allah: “Go to Pharaoh, for he has transgressed greatly” (Surah Ta-Ha 20:24). Allah sent him to Pharaoh to free the oppressed,

persecuted, and crushed Jewish nation from slavery and restore their human rights and humanity.

Those known as Allah's people in society leave society to evil forces, busy with personal salvation, while religious businessmen are busy seeking profit. They stress religious ceremonies that bring them income and indulgence. They are seen preaching with donation boxes and microphones at religious institutions, but they neither think nor believe that donating for bridges, culverts, roads, hospitals, or housing, or any kind of national development or public welfare is worship. Because of ignorance of the correct meaning of worship, the cries of the oppressed and the wails of the hungry do not reach the ears of great religious people. They call these worldly tasks and avoid them with such brutal mentality.

For Musa (AS), worship was freeing the oppressed Israelites from Pharaoh's slavery. Indeed, liberating the oppressed people from the hands of tyrants and injustice and giving peace is human worship. This is the role of Allah's Khalifa and representative on earth. The last Messenger Muhammad (SAW), whose name means "Mercy to the Worlds," exemplifies this. It is desirable for the Ummah of Muhammad to be the same. The one Bilal (RA), once a persecuted slave of the Quraysh, was commanded by the Messenger to ascend the Kaaba and call the Adhan. This taught the whole world that in Islam humanity is above all, above the Kaaba to which they bow to find Allah. The dignity of the believer is higher than that Kaaba — above all.

Today, the oppressed and deprived people remain under the tyranny of the oppressors while the religious build temples, mosques, churches, and pagodas. This introversion and indifference to social injustice is why Karl Marx called religion "opium." If you do not call this religion opium, then what will you call it? He never saw the true form of Islam or any religion. What is called Islam today is not the true Islam; the true Islam was lost 1300 years ago.

Due to materialistic, hedonistic life systems (jhoongbos), humans have become so selfish and self-centered that they have no time to think of anything beyond their own profit and loss. Therefore, even if they see crimes in front of their eyes, they think it is not their duty to protest; it is only the duty of law enforcement agencies. But the truth is, if an entire nation is not vocal against injustice, does not stand for justice, and does not consider establishing peace and security as their responsibility, then no matter how hard law enforcement agencies try alone, it is impossible to provide peace and security to society. For this, a mental change in people must occur. Improving the character of the nation is true national development.

Selfish have no prayer, no society, no Paradise:

A self-centered selfish person can never be a believer-Muslim. Because the Holy Quran's Surah Hujurat verse 15 states as a condition for faith that one must devote life and wealth in Allah's way — i.e., for the welfare of humanity — and make utmost effort. Therefore, if someone does not devote their life and wealth for the peace of society and humanity, none of their deeds will be accepted, and they cannot enter Paradise. On the other hand, society is a system formed by a group of people whose existence is based on unity, discipline, obedience, mutual cooperation, sacrifice, and dedication. If these qualities disappear from people, it can no longer be called human society; then people must always be vigilant against such people. One who is only engrossed in their own and family's affairs and does not care about the nation and society has no right to live in any society. Humans must understand that they are not ordinary creatures like other animals; they are Allah's greatest creation. Their greatness lies in having Allah's *Ruh* (spirit), being His representatives, created by Allah's own hands, and assigned to serve all other creation. That is why every other creature lives only for itself, but humans live for others. If humans live like animals — eating, reproducing, dying — their life will be a failure. Our life will be meaningful only when it benefits humanity. We will receive the reward on the Day of Judgment.

Today, when the entire world is full of injustice, unrest, war, and bloodshed, it is the duty of each of us to keep our society and beloved motherland safe from all terrorism and violence. This is included in the sacred act of jihad in Islam.

When religion and religious duties are presented to the nation in this way, no extremist group will be able to hijack people's faith for anti-human activities or terrorism. Rather, people will consider religious duties as working for society and state welfare, and they will always be vigilant like relentless guards against all injustice.

Why is Islam deliberately ignored in state affairs?

A portion of educated Muslims often declare at various discussion forums and seminars that Islam is a complete system of life. They also say another thing: that Islam is a religion of peace. In Islam, there is no fighting or bloodshed. But they do not know the outline of how that peace will come. Ninety percent of the residents of Bangladesh are Muslims by birth. Many of them believe that the solution to all the problems of national life lies within Islam. But in reality, whenever the issue of establishing Islamic injunctions at the state level arises, they lose interest. One of the causes of this contradiction is the historical context. Over the past few centuries, the Muslim world has been continuously subordinated under the military dominance of European Christian powers. Due to the long-term impact of their governance systems, Muslim populations have become accustomed to European political narratives, philosophies, laws, regulations, and administrative systems. Subsequently, two world wars fundamentally changed the course of global politics.

The First World War was the result of imperialist rivalry, colonial conquests, and clashes of diplomatic alliances. However, the context of the Second World War was different. On one side was the extremist nationalist fascism led by Hitler and Mussolini, and on the other side was the alliance of capitalist democratic countries—the United States, Britain, France—and the socialist Soviet Union. When the fascist powers were defeated, worldwide celebrations of democracy began. It can be said without hesitation that if the outcome of the war had been reversed, those who today champion democracy would have loudly glorified fascism. Anyway, after the Second World War, the Western world presented democracy as a liberal and democratic alternative system of life. But in reality, what it has done has often been the opposite of what democracy preaches. In many countries, invasions have been launched under the pretext of establishing democracy, and at other times, they have supported various dictatorships for their own interests. In this way, they have repeatedly proven that for them, the political interests of their nation-states are greater than the establishment of justice and human rights.

In our country as well, since independence, more than half a century of so-called democratic practice has been going on, but political violence has never stopped even for a single day; people have not received true freedom or human rights. Electoral fraud, corruption in administration, politicization of the judiciary and all government institutions, extreme economic inequality, arbitrariness of political parties, terrorist activities, extortion, and abuse of power in the name of democracy—these have caused immense distress among the common people. To hide this ultimate failure of democracy, it has been said that democracy in Bangladesh is still a ‘child.’ This child seems not to be growing up even after a hundred years. The promises of democracy—justice-based governance, freedom of expression, civilized political culture, institutional transparency, and active participation of the people—none of these have been seen in reality; they remain only on the pages of books. Still, our

educated class wants to keep trusting in so-called democracy. Because they cannot consider the divine system given by Allah suitable for this complex, science- and technology-dependent modern age. They believe that the religion given by Allah is outdated, ancient, and inoperative in this era. Rather, they have become accustomed to accepting Western civilization—which they call modern and good—as the best way. Western civilization today is the standard of good and evil for them, the main basis of their thinking, the reference point. Although, if one looks deeply, it is understood that the Western world regards the freedom to speak harshly against Islam or the Prophet of Islam as ‘freedom of expression.’ And their freedom of speech is counted as such only when it is directed against their economic and political adversaries. Hundreds of years of the educational system of slavery have deprived Islamists of their uniqueness, self-confidence, and freedom of thought, turning them into mental slaves. As a result, although they admit Islam as a ‘complete system of life’ in meetings and seminars, they are willing to wait till Doomsday for this child democracy to grow up. Of course, if Imam Mahdi or Jesus (peace be upon him) comes and changes the world order to establish Islam, then they will have no objection!

On the other hand, another educated group of Muslims, who have no proper idea about the true ideals of Islam, view Islam through a Western prism. Consequently, a kind of negative perception and fear about the Islamic system of state exists among them. Their idea is that if the state is governed according to Islamic injunctions, it will inevitably turn into a form of extreme authoritarian rule. Personal freedoms will be deprived in the name of Shariah law, harsh medieval punishments and coercive rules will be implemented, a monarchy dictatorship will be established in the name of the Caliphate, terrorism will continue in the name of Jihad, women will be confined in the name of the veil system, all paths to culture and entertainment will be blocked, and non-Muslims will be made second-class citizens, stripped of their human dignity. This anxiety and fear

are primarily the result of a long-term plan. For hundreds of years, Europeans have intentionally propagated Islamophobia through their education systems, literature, history studies, media, cinema, drama, research, cartoons, paintings, art-culture, and speeches. Through this, Islamophobia has become so deeply ingrained in people's minds that it has become part of their beliefs and culture. And this purposeful Islamophobic propaganda is still going on in full force.

The ideological conflict and political struggle between Islam and Western civilization have a very old and multi-dimensional history. The moment the final Prophet, the Messenger of the World Muhammad (peace be upon him), led the ignorant, barbaric, and backward population of the Arabian Peninsula to shine with divine inspiration, knowledge, humanity, and justice, giving birth to a new civilization, that very moment marked the beginning of the conflict between Islam and Western civilization. Islam is not merely a religion. It is a complete system of life that shows people the path to reach the highest level of improvement in all spiritual and worldly matters. Islam established the greatest peaceful and prosperous civilization in human history. At that time, the Muslim nation excelled as the teacher of all humanity in knowledge-science, philosophy, justice, politics, social policy, economics, culture, ethics, new discoveries, technological inventions, and military power—in every field of life. The rest of the world looked at this Muslim progress and advancement with astonishment. At the same time, the powerful and state-hungry rulers of the Western world cast envious and greedy eyes toward the Muslim world.

At that time, Europe was plunged into the darkness of medieval barbarism. Poverty, religious fanaticism, exploitation by the church, superstition, and extreme hostility toward science characterized European society. Amidst this began the Crusades—the goal of which was to spread religious frenzy and launch invasions in Jerusalem and other Muslim regions. From this Crusade originated the cultural, religious, and intellectual

propaganda of the Western world against Muslims. The popes, priests, and clergy of Europe began to present Muslims to the Christian masses as ‘heretics,’ ‘barbarians,’ ‘uncivilized,’ and even ‘followers of Satan.’ Their writers and thinkers started to portray the Quran, the Great Prophet (peace be upon him), and the history of Islam in a distorted manner through thousands of books, speeches, and leaflets, so that the world, especially the Christian world, would become hostile toward Islam. In this way, millions of Christian believers in Europe turned into a fanatical mob of religious frenzy against Muslims. As a result, bloody Crusades continued for centuries. During this time, many political rises and falls occurred, maps of many states changed, and thrones of many emperors and sultans were overturned.

At this time, the revolutionary Renaissance took place in Europe, opening new horizons of knowledge, science, research, and creativity for them. But their hostility and propaganda against Islam did not cease; rather, it became more modern, well-planned, and cunning. More countless books were written against Islam. Instead of using their scientific advancements for the welfare of humanity, they started to use them as the main tools for plundering other nations’ resources and expanding empires. They conquered Muslim territories by military force, established colonies, looted wealth, and engaged in conspiracies to destroy education and culture. Because from the beginning, they considered Islam their greatest rival and main enemy.

In global politics, the idea of ‘Islam versus Western civilization’ was given a theoretical new dimension by the American thinker Samuel P. Huntington. According to his famous theory, the major future conflicts in the world will not be due to ideological or nationalist reasons but due to clashes between civilizations. He states that conflict between Islamic civilization and Western civilization is inevitable. Islam is the only civilization that can stand up against Western domination. Huntington’s viewpoint actually reflects the mentality of Western imperialism because they see Islam as their political and cultural competitor.

They know that only Islam can challenge Western civilization as an alternative world system. Because only Islam has recently been able to successfully manage human spiritual, socio-economic, and political life. Conversely, although the Western world can subjugate the world by military power, it has never been able to defeat Islam by the power of ideals. Other religions, on the other hand, are currently in a position where it is impossible to govern states by them. They have long ago left society and state life and become limited to personal worship and spiritual development. For this reason, Western civilization regards Islam as its greatest competitor and primary threat. They know that if Islam becomes strong again on the world stage, their unjust and exploitative global system will collapse. This fear has led them to conduct continuous propaganda against Islam from the Crusade era until today. Whenever the topic of Islamic movements, jihad, caliphate, or Shariah-based state systems arises, Western media, researchers, and politicians rush to spread panic and Islamophobia.

The unfortunate fact is that in the last few decades, some isolated organizations under names like Al-Qaeda, ISIS, Taliban, Boko Haram, Shahadat al-Hikmah, etc., have attempted to establish distorted caliphate, coercive Islamic laws, and Shariah in the name of Islam in various parts of the world. Experiences from these efforts in regions like the Middle East, Egypt, Tunisia, etc., have also generated a kind of fear. Because of the lack of correct and comprehensive understanding of Islam—that is, due to distorted beliefs—these organizations have carried out violence, terrorism, suicide attacks, bomb explosions in the name of jihad, killing ordinary people, depriving women of their rights to education and mobility, grossly violating human rights, killing followers of other religions and dissenting Muslims, oppressing minorities, and established rule through fear and weapons, going against the core spirit of Islamic caliphate (justice, fairness, welfare, humanity). They have not established Allah’s simple and straightforward limits and laws but implemented a distorted Shariah system based on books written over the last few

centuries, which is completely opposite to the Islam of Allah's Messenger. Therefore, negative results were inevitable. This is exactly what happened. The word 'Caliphate' holds an undeniable attraction for religious Muslims due to its historical context because they know the golden history of the era of the rightly guided caliphs. In reality, these extremist groups have used that attraction of the word 'Caliphate' merely to seize their political power. Not only that, for many of these organizations, it has been proven that they were created or supported by foreign intelligence agencies. Reports from international media, research institutions, and human rights organizations have repeatedly highlighted these issues. Therefore, a kind of confusion and fear about Islamic movements or caliphate has developed among the people. These are the reasons why they do not think about establishing Islam in state life. Moreover, anti-Islam propaganda continues relentlessly.

Alongside chaining the nation in mental slavery, the Western world has made Muslims fearful and hostile toward Islam. Hezbut Tawheed's founder Emamuzamman Mr. Mohammad Bayazeed Khan Panni has identified this Western mechanical materialistic 'civilization' as the 'Dajjal' (Antichrist) described by the Last Prophet. For detailed understanding, it is recommended to read his book 'Dajjal? The Judeo-Christian 'Civilization'!'

We all know that Allah's Messenger (peace be upon him) prophesied that in the end times, a mighty powerful monster with one eye, riding a huge vehicle, will appear on earth claiming to be the 'Lord' or 'God' of mankind. This Dajjal will trample the entire Muslim world underfoot. The word 'Dajjal' comes from the English word 'dazzle,' meaning dazzling, deceptive fraud. Explaining the mighty civilization based on technological prowess to the illiterate Arabs of the Prophet's time would have been meaningless and impossible for them to understand. Therefore, Allah's Prophet described it metaphorically to them. Though impossible for the illiterate

Arabs fourteen centuries ago, today, examining the prophecies about Dajjal leaves no doubt that the mighty Western materialistic civilization is precisely that Dajjal described by Allah's Messenger. For example:

1. Allah's Messenger said that the power, influence, and authority of Dajjal will cover all the land and water (earth's land and seas). The entire surface of the earth will be under his control like a garment wrapped around the skin. (Musnad Ahmad, Hakim, Dar al-Nashur) Those who deny or doubt that the current Judeo-Christian mechanical civilization is the Dajjal should kindly tell us, then whom or what was the Messenger referring to in this hadith? Which mighty power currently dominates all the earth's land and water? If one thinks a little, they will see that the power is undoubtedly the Western Judeo-Christian mechanical civilization. Today its power is irresistible across the globe.
2. Allah's Messenger said that Dajjal will have a huge store of provisions (rizq). From it, he will give to whomever he wishes. Those who oppose him will not receive provisions from this store. In this way, he will cause great hardship to Muslims. Those who follow Dajjal will be comfortable, and those who do not will suffer. [Bukhari and Muslim]

The lion's share of the world's wealth is currently under the control of the Western Judeo-Christian mechanical civilization. Dajjal only gives this wealth to those who accept him, acknowledge him, and forsake the divine system given by the Creator to adopt the systems, rules, and policies created by Dajjal. Any country or nation that disobeys Dajjal in any way is cut off from all kinds of assistance, subjected to economic sanctions, trade embargoes. The United Nations, World Health Organization, World Bank, International Aid Consortiums, and in short, everything under Dajjal's command offers no aid.

3. Dajjal's right eye will be blind (Abdullah bin Umar (RA), Bukhari and Muslim). The right eye of Western materialistic civilization is blind, meaning this civilization accepts only the material as absolute truth and denies the existence of the spiritual world, the hereafter, the Creator, angels, etc.
4. The Prophet said that Dajjal will be so fast that he will be able to circle the entire earth during the time of Friday prayer. Today's satellite technology and space exploration help us understand the significance of this hadith. Currently, satellites orbit the earth at speeds of 18,000 miles per hour, and humans can stay for extended periods in space stations.
5. The Prophet said that Dajjal's movement will be very rapid. He will fly through the sky like wind-driven clouds. [Nawas bin Saman (RA), Muslim, Tirmidhi] When airplanes, which are creations of Western mechanical civilization, fly through the sky, they appear like wind-driven cloud fragments—who can deny this?
6. Allah's Messenger also said that Dajjal will be able to hear and see what is happening from one end of the earth to the other. With modern electronic and satellite technology, it is now possible to monitor the entire world.
7. The Prophet said that at Dajjal's command, rain will fall from the sky (Muslim, Tirmidhi). The scientific technology of the Judeo-Christian civilization can cause rainfall by spraying chemical substances over light clouds using airplanes (chemtrails). In various countries like China, Indonesia, Israel, UAE, USA, Canada, Russia, and others, rainfall is caused this way for agricultural purposes.
8. Dajjal's cattle will be large in size and produce a large quantity of milk (Muslim, Tirmidhi). Due to the use of modern biotechnology and genetic engineering technologies, livestock in the Western world are growing larger and producing four to five times more milk.

9. The Prophet mentioned another characteristic of Dajjal that, by his command, resources beneath the earth will surface and follow him (Muslim, Tirmidhi). Today's oil drilling and mineral extraction technologies are being used by Westerners in their own interest.

Analyzing these hadiths shows that the Prophet (peace be upon him) prophesied the emergence of a terrifying power that precisely matches the present Western materialistic civilization. Today, the entire humanity, including Muslims, has placed Dajjal (Western materialistic civilization) in the position of 'Lord' (Rabb) and follows its commands and prohibitions, that is, they prostrate (submit) to it. This civilization's military power, powerful media, and economic strength are so extensive and strong that no one in the Muslim world dares to step out of the Western worldview and adopt an alternative divine or Allah-given system. Although Islam is known as a complete system of life, it remains limited to personal belief. Therefore, the main obstacles among the Muslim nation in implementing Allah's laws are:

- Lack of trust and faith in Allah's sovereignty and Tawheed by the nation.
- Lack of correct and comprehensive understanding ('Aqidah'), especially on how Islam can be established and implemented in state governance.
- Western civilization's false propaganda against Islam and its history.
- Excesses and misinterpretations of various extremist groups in the name of Islam.
- Internal discord and conflict among Muslims.
- Suppression, embargo, and aggression by Western powers.

To overcome this situation, the Muslim world must make a difficult decision: will we follow Dajjal, or will we free ourselves from Dajjal's influence, i.e., become independent? If

we want to move away from man-made systems of life, then we must regain self-confidence and establish an alternative system. Many believe it is impossible to survive outside the sphere of modern Western civilization's influence in this era. In truth, this is a kind of mental slavery rooted in blindly following and imitating them for centuries, which has entrenched itself in our thinking. Now, relying on Allah, it is time to overcome this baseless dependence and build a peaceful and justice-based society on the fundamental ideals of Islam. How this is possible, we have presented the concept through this book.

Why will Islamic democratic parties fail to establish Deen?

After the fall of the Awami League government through the mass uprising of students and the people on 5 August 2024, religiously based political parties in Bangladesh have become quite energized. They have taken to the field with various programs aiming to come to power in the future. Since independence, they have been doing politics from outside the corridors of power; for the first time, they are seeing a ray of hope. Therefore, they want to resolve their internal divisions and unite for political interests, although they have not been able to unite. Why they cannot unite is a different matter.

Their strategy to come to state power is to use the majority Muslim population as a vote bank. For this, they promise that they will establish the law of Allah, the rule of the Qur'an, the provisions of Sharia, etc., in the country. Ordinary religious Muslims may be attracted by these words because they love Islam and want to go to Paradise in the Hereafter. They know that if Islam is established, peace will come, human rights will be ensured. Exploiting the religious emotions of Muslims, these political parties want to sit on the throne. How much they will actually be able to do after coming to power is another matter.

As mentioned before, Western civilization and its followers view the issue of establishing the rule of the Qur'an or a Caliphate state very negatively. To them, it means that if someone steals, their hand will be cut off; if someone commits adultery, they will be stoned to death. Terrifying Sharia police will roam the streets; if a girl's hair is seen, she will immediately be beaten with a whip; women will be fully covered and imprisoned, their education stopped. Drama, cinema, entertainment—all will be banned. This is the image of an Islamic state in Western eyes. Various extremist Islamic groups have recently established such environments in their controlled areas. The terrible form of Sharia law they have introduced has created fear of Islam worldwide. Therefore, when our religious political parties want to establish Islam, the society influenced by Western thought stands against it.

In reality, the phrase 'establishing Islam or Iqamat-e-Islam' does not appear anywhere in the Qur'an. The Qur'an mentions *Aqimud-Din*. Allah says, "Establish the religion and do not differ therein." (Surah Ash-Shura 42:13). He has said about the purpose of sending His last Messenger to the world: "I have sent My Messenger with guidance and the religion of truth so that he may prevail over all religions." (Surah At-Tawbah 9:33, Surah Al-Fath 48:28, Surah As-Saff 61:9). Here also, it speaks about the victory of the religion. The word Islam itself is not mentioned here because Islam is the fruit, which is gained by establishing Allah's religion. When the life system given by Allah to humans is implemented, the result is peace; therefore, this life system is called Islam, and Allah said: "This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (Surah Al-Ma'idah 5:3).

To give an example to understand the matter more easily: the fruit of a tree is mango. But we do not call the branches, trunk, leaves, seeds, or roots 'mango.' Mango is the fruit of the entire tree that consists of all these parts. Similarly, Allah's religion is

the system or the order, and its fruit is peace or Islam. It is a mistake to think that Islam will be established just by performing prayer, fasting, or Hajj without the establishment of peace in people's overall life.

Therefore, if a government forcibly makes the entire nation pray, appoints Sharia police, forces all women to wear the burqa, or makes everyone wear beard, cap, turban, and pants above the ankles, and even punishes theft with so-called 'Sharia' penalties, one should not think that Islam has been established by just seeing these. We can say Islam has come when we see that human rights are established for all people, people sleep with their doors open, no one is anxious about their two meals, the sick can get treatment, a girl can walk alone on the street at night, no one has to starve while paying house rent, people of all religions live with respect, and the public is freed from all worries and unrest. Without solving these real problems, claiming to have established Islam with mere outward appearance, green flags, and Arabic names of institutions is false. But this false assurance is what democratic Islamic parties are giving to the nation.

If the mango tree is a system, it begins from a seed. Similarly, to gain Islam (peace), the system (deen) that must be established also has a beginning. Just by doing politics here and there, by riding on others' shoulders, by hijacking revolution, coming to state power, and introducing some Sharia provisions, the deen is not established. Just by illegally occupying someone else's land and building houses there, those houses will not become yours. Instead, you will be fined or jailed; it is only a matter of time. Therefore, to obtain ownership of land, you must follow the right path. Just as every man-made religion has a specific path for establishment, Islam also has a definite path. And the starting point of that path must be clearly explained to the people. As a tree begins with a seed, similarly the beginning of Islam will be the sovereignty of Allah or Tawheed. That is, those who decide to establish the deen must first agree on this: that the legislator

of every aspect of human life will be Allah, He will be the supreme authority and the ultimate decision maker. Today, people in our country believe in democracy, so they consider the people's decision as final. The opinion that receives the majority vote in Parliament becomes victorious. No one bothers about what Allah has said on the matter.

Our Islamic political parties only ask people to cast one vote. If you vote, Paradise is guaranteed. Every Islamic party says that if you vote for their mark, you will get the vote of Allah's Messenger. Most people want democracy, so Islamic parties also walk on the path of democracy and sing its praises. They do not clearly tell the people that democracy and Islam are two different religions, two different life systems. Because if they said so, how would they be elected? They also do not clearly tell the people that the sovereignty of Islam belongs to Allah, and the sovereignty of democracy belongs to people, which is a clear form of shirk (associating partners with Allah). The provision of Islam is that humans will obey only Allah's commands as His servants and worship only Him, whereas the rule of democracy is that humans will be servants of other humans. Therefore, not making this foundational point of Islam clear to the people and claiming that one vote will write a ticket to Paradise is a kind of deception which they do knowingly.

In a democratic country, socialists do the same politics. They also contest elections promising a classless, discrimination-free society and the rights of workers, singing the praises of democracy. Their personal desire is to sit on the throne once and then gradually establish the state's socialist policies. And if they cannot, it does not matter, they can still secure their own and their party's interests! For this reason, they do not promote socialism openly but beg for votes. But history testifies that Lenin never came to power by begging votes or by deceptive politics. He directly connected with the working people, spread Marxism among them, and explained the philosophy of class struggle. The Russian revolution and the establishment of the

socialist state was the result of the long-term development of that thought.

To establish Allah's deen, first of all the nation must be given a correct understanding of Allah's sovereignty and sincere support for that sovereignty must be created. The prerequisite for the establishment of deen is that people accept only Allah as the ultimate decision maker and the final authority in every aspect of their lives. Which law will be applied in court—these matters come much later.

First, belief, trust, and conviction must arise in people's minds and souls that only Allah's command is best, only Allah's ordinance is just, and only Allah's law is peaceful. When this belief is firmly established in people's hearts, they will spontaneously accept Allah as the only criterion of justice and injustice. They will not accept anyone else as the criterion besides Allah. Only then will a favorable environment be created among that nation for the establishment of deen.

But today our reality is completely different. At present, the standard of good and bad for people has become Western civilization. Today if asked — who is civilized? Who is advanced? Which country do you want to go to? Where is justice found? Whose language do you want to learn? Which people are beautiful? Whose culture and ideology are advanced and noble? Every answer points to Europe-America, i.e., Western civilization. What Western civilization praises as good, we also consider good; what it condemns, we also consider bad. Therefore, to establish deen, the first change must be brought in this mentality and intellectual foundation.

When a person accepts Allah as the standard of justice and injustice, then he will be considered a believer or a Mo'men. Then there will be no communalism within him, he will not have a crooked view towards people of other religions, there will be no racism between white and black, Bengali and hill people, no

class discrimination based on lineage, he will not belittle anyone based on who is educated or uneducated. Then he will evaluate people by the standard given by Allah. For example, he will judge a person by his qualities — whether he is truthful or a liar, whether he keeps promises or breaks them, whether he is trustworthy or treacherous, self-centered and selfish or generous and liberal, etc. When a person is inspired to think in this way, then he has truly believed in the sovereignty of Allah. The beginning of establishing the Deen is from here. The collective form of people with such mentality is called an Ummah. They will be distinct from all other people, will form a separate national identity, they will be a separate population. One of their primary responsibilities will be to enjoin good and forbid evil. For this, they must possess state power and authority. Without going to state power, no one gets the legitimate right to enjoin good and forbid evil.

This formation of a separate nation, its foundation is the sovereignty of Allah. They will have an Imam, that is, a leader. All members of the nation will obey that leader unconditionally and unquestioningly with joy. The Imam will be committed to implementing Allah's command. He will be the authoritative commander of the Ummah in the struggle to establish the Deen, in the language of the Holy Qur'an, "Ulil Amr" (Surah Nisa 4:59). The beginning of establishing the Deen is from here. After that comes the process and program of establishing the Deen. No goal can be achieved without a program.

So the goal is to render all man-made systems ineffective and establish peace by establishing the Deen of Allah. This process of establishing the Deen has been given by Allah — Jihad fi Sabilillah, that is, an all-out struggle in the way of Allah. This struggle will include everything from verbal expression to armed warfare. The Messenger of Allah and His companions established the Deen over half the world through this Jihad. We have not seen any instance of establishing the Deen even on a square inch of land through democratic elections. Because that

process is not from Allah, it is taught by the West. Allah's Deen cannot be established through a system made by them. But to conduct this Jihad, a program is absolutely necessary. No organization or movement can continue without a program. Did Allah leave the Messenger to struggle according to his own wishes without any program? That cannot happen. The meaning of "Islam is complete" is that the method of its establishment has also been given by Allah. That program is found in several Hadiths of the Messenger (SAW) which have already been mentioned. He struggled throughout his life following this program and before leaving this world, he handed over the responsibility to the Ummah he built to continue this struggle according to that program. He said – "I command you with five things, which Allah has commanded me with. These are – remain united, listen (to the leader's command), obey (that command), migrate, and struggle in the way of Allah."

Whoever moves even a handspan outside of this unity (program), surely he has taken off the rope (bond) of Islam from his neck — unless he returns again (repents). And whoever calls towards the era of ignorance, even if he believes himself to be a Muslim, performs Salah, and keeps fasts, surely he will be the fuel of Hell [From Al-Harith Al-Ash'ari (RA), Ahmad, Tirmidhi, Bab al-Imarah, Mishkat].

In the last part of this Hadith, the Messenger of Allah said, whoever deviates even a handspan from these five points, the bond of Islam will be removed from his neck. What does it mean for the bond of Islam to be removed? It means he will no longer remain a Muslim. And those who call towards any program outside this program, the question of them being Muslims does not even arise. He said this so emphatically that even if they pray, even if they fast, even if they believe themselves to be Mo'men Muslims, still they will become fuel for Hell.

Now, what we were saying — the starting point of establishing the Deen is forming an Ummah based on the sovereignty of

Allah. They will have an Imam, one goal — to establish Allah’s Deen throughout the world through Jihad and struggle. This Jihad they will carry out following the five-point program given by Allah. Thus, a new social system distinct from the society of ignorance will emerge, a new civilization will be formed. Their daily behavior, understanding, life goals and sacrifices for achieving those goals, transactions, mutual trust and faith, their discipline, obedience — these will gradually identify them as a separate society, which will eventually evolve into a grand civilization. Through the collective efforts of these new society members, a Tawheed-based state structure will be formed. In the sight of Allah, these are the people who are Mo’men.

To become Mo’men, they have to fulfill two conditions. First, they will accept the sovereignty of Allah and believe in the Messenger of Allah. Second, they will struggle (Jihad) sacrificing their lives and wealth to establish the way of life given by Allah (Surah Hujurat 49:15). That is, to be a Mo’men, one has to sacrifice both life and wealth, in exchange for which they can take nothing. Everyone has to sacrifice everything and become Mo’men, whether rich or poor. In return, they will buy Paradise from Allah (Surah Tawba 9:111). If any worldly luxury becomes dearer to them than Jihad, then there is a declaration of severe punishment from Allah. He said, “If your fathers, your sons, your brothers, your spouses, your tribes, the wealth you have acquired, the business in which you fear decline, and the homes you love — are dearer to you than Allah, His Messenger, and striving in His way — then wait until Allah brings about His decree. And Allah does not guide the defiantly disobedient people” (Surah Tawba 9:24).

This preparation to sacrifice everything for the true welfare of mankind through establishing the Deen — this is the initial preparation for establishing the Deen. Behind this, no one can have any personal or political agenda that for now I will invest time and wealth, later I will recover everything once in power. Rather, selfless sacrifice is the characteristic of a Mo’men.

When such Mo'men are ready for Jihad, then Allah will send His promised help. For this, He has kept ready five thousand Malaikah (angels) (Surah Imran 3:124–125). Without this help from Allah, the victory of the Ummah of Mohammad would not be possible. Allah does not help those who are not Mo'men — this is common sense. Establishing Islam has a connection with Allah; through His help, the relationship between the Throne and the earth is established. Those who attempt to establish Islam through other processes excluding the path of Allah, no relationship with Allah is formed with them. All Islamic organizations must first realize this ultimate truth. Without the help of Allah, even the Messenger of Allah could not have achieved victory. That is why when He migrated from Makkah to Madinah, He prayed to Allah for “Sultanan Nasira,” i.e., a mighty and powerful help associated with authority. He supplicated, “My Lord! Make me enter a truthful entrance and bring me out a truthful exit and grant me from Yourself a mighty, powerful help” (Surah Bani Israil 17:80). When He and His companions sacrificed everything, endured persecution, and finally left even their homeland, then they gained state power in Madinah. This supremely significant event in the life of the Messenger must be realized wholeheartedly by organizations that want to establish Islam.

Then Allah says, “Allah has promised those among you who believe and do righteous deeds, that He will surely grant them succession (governance) upon the earth as He granted it to those before them, and that He will surely establish for them their religion which He has chosen for them, and He will surely grant them security in exchange for their fear. They will worship Me and not associate anything with Me” (Surah Nur 24:55). This is the roadmap for establishing the Khilafah or the Deen of Allah. Then they will achieve governance there, then the lifestyle they practice there will be their Shariah. The brotherhood they had established among themselves will then be established in the state. The greater and expanded form of the Ummah will be its national and state form.

So, through democratic elections, if a so-called Islamic party wins the vote and forms a government to establish Shariah (and each Madhab has a different version of Shariah), this is never a realistic thought, nor is it possible. Because, in this nation's thoughts and mindset, democratic philosophy is deeply ingrained, where there is no place for the Tawheed of Allah. Islamic parties have made people understand Islam from a democratic perspective. Those people are not ready to accept Allah's laws unconditionally, they rely on the opinion of the majority. If the majority supports interest (usury), then interest becomes legal in the state law. But that does not happen in Islam.

Again, the rule of Islam is unconditional obedience to the leader, and to struggle for the nation by dedicating one's life and wealth. But the practice of democracy is that there must be an opposition party. The number of opposition parties can even be countless. Their job is to oppose every decision of the government. If the government does not listen to them, then in the name of democratic rights they will call hartals, blockades, commit vandalism, attack government installations, attack law enforcement agencies – this is natural. The government too, in order to maintain its throne, will use the government forces to jail, oppress, abduct, file cases and harass the protesters – this is also natural. In a word, as a result of this 'we are all kings' idea, such an anarchic environment is created which cannot even be imagined in Islam.

Again, it is seen that the citizens of a democratic state want the government to change every four/five years. But that does not go with the Caliphate of Islam. If the Khalifah of Islam is just, then he can hold the responsibility till death. There is no restriction in Islam about this. There are many more things which do not match with the so-called democratic culture. Those have to be imposed upon them by force. But that will be a violation of a fundamental principle of the religion – "La ikraha fiddeen – There is no compulsion in this religion." And whenever the state imposes force upon its people, it becomes a

tyrannical government. The tendency to impose upon someone what he does not want in his heart – that is fascism or tyranny. If a person drinks a glass of water by himself, then it is nothing. But when you want to forcefully make someone drink a glass of water against his will, then you have to first tie him with a rope. You need two rough-natured men who will forcefully make him drink the water. Islam is not in support of this, this is not the program of Islam. Forcing someone to drink water is fascism, and for someone to drink water willingly – this is his deen, fitrah, nature. Deen means his day-to-day life behavior, his practice. The way I conduct my life – that is my deen.

So then, in the case of state structure, what kind of deen is this Islam? It is such a state system, where in no office, in no field, there is a place for lies – everywhere there will be the practice of truth instead of falsehood, sacrifice instead of self-interest. The question of corruption does not arise. But such a society, state will not come into existence in a day. Because those who will run the state are humans – how will their mentality and character change? For this, a specific method is needed which Allah has granted to His Rasul, and the Rasul transformed the Arab society with it. That is – first, an ummah has to be formed on the basis of Tawheed. Then through their united struggle a balanced, truth-based, brotherly society has to be established. Finally, that society has to be brought to the level of a state. Then naturally the question will arise – how will the economy of this state run – on interest-based system or on the method determined by Allah? Under what law will the judiciary conduct trials – British law or Shariah law?

But today those who are Islamist and still want to come to power through democratic process of election, they, after coming to power, have to run interest-based economy in order to keep pace with the global economic structure. As an example it can be said, though the economy of Saudi Arabia is claimed to be run according to Islamic Shariah, in practical terms many elements of interest-based economy exist there. In international

transactions, especially in giving loans, they take and give interest. Similarly, in Turkey, interest-based economy is fully functional, although so-called Islamic banking is also established there. These two countries are cited because in their state and political sphere they use Islam in a special way.

So that devout Muslims feel self-satisfied that they are not consuming haram interest, Islamic political parties apply such 'hikmah' (strategy), that the snake dies and the stick does not break. On one side, they keep the interest-based economy running, on the other, in the name of Shariah-compliant banking system, they introduce a strange (!) method to win people's hearts. That means they cannot eliminate interest and establish Islamic economy. Similarly, they cannot implement Shariah law in courts, because they do not possess the fundamental and complete framework of Islam. They only use the name of Islam to get votes. Even the type of Shariah law which is being applied in distorted forms in some extremist and militancy-affected countries – even the so-called democratic Islamic parties do not dare to implement those – because there is fear of losing support from the international community. If they had the complete framework of deen, then it would have been reflected in their activities and character. But in reality we see that they spread communal hatred, anti-women rhetoric, promote attitude against regional cultures. Even, they create mobs and conduct attacks and violence upon different groups – allegations of such involvement are found against leaders and activists of various religion-based political parties. But while conducting mob terrorism, they carry the identity of 'Tawheedi Janata', and hide the party identity. For political gain, they remain in servitude to various man-made ideology-based political parties, hide their identity within other parties and continue politics for years – thus hijacking others' uprisings and revolutions. In this way, they change forms whenever needed. But the Rasul (SAW) was never such a multi-faced person. He was simple, open and straightforward. Even with enemies, if he made any promise, he would honor it completely and fulfill it word for word. Before

war, he would clearly declare why he was going to war – so that no one would be confused. If any loss of life occurred in enemy side during war, he would take the responsibility on his own shoulders, never shift the blame to others. He never denied or avoided the consequences of war. Even when, due to the mistake of his appointed commander, unintended loss of life occurred in the enemy side – still he accepted the responsibility and gave compensation. After the conquest of Makkah, in the ‘Banu Juzaymah expedition’ under the leadership of Khalid bin Walid (RA), due to a wrong decision, several innocent people were killed – who had become Muslims but Khalid (RA) did not understand it correctly. Rasul (SAW) became extremely angry at this incident, took the responsibility of Khalid’s decision, and himself gave compensation and satisfied the families of the deceased. (Sahih Bukhari, Hadith: 4339; Seerat Ibn Hisham, Vol. 2, Page 412)

Similarly, in the expedition against the tribe named Al-Hurakah, Usama Ibn Zayd (RA) was leading. In the peak moment of war, an enemy soldier said ‘La ilaha illallah’ and even then Usama (RA) killed him. He thought that the man had said it just to save his life. But Rasulullah (SAW) also became extremely displeased at this incident and clearly stated – it is not right to judge only by outward appearance without checking someone’s inner condition. He had said, “Did you tear open his heart?” – this question he had asked Usama repeatedly. (Sahih Muslim, Hadith: 96; Sahih Bukhari, Hadith: 4269)

On the other hand, today if any act of terrorism or immoral activity is committed by any activist or leader of religion-based political parties, the party does not take responsibility. Rather they deny the person as a party member and try to settle the issue through a formality of a political statement. Even if someone is killed by the mob incited by their provocation, they try to put the blame on the ‘Tawheedi Janata’. This type of political stunt does not go with the principles of Islam.

In short, a large part of the Muslim population wants to see Islam established in the state system. Islamic political parties try to go to power by capitalizing on this public aspiration. They seek votes from the devout public by promising the rule of Umar (RA) and establishment of Allah's law. The people vote for them considering it a religious duty, hoping for reward and with the expectation of Jannah.

But in reality, while trying to reconcile Islam with the democratic system, they have abandoned many core principles of Islam. They have compromised even with shirk and kufr – even with the sovereignty of Allah. Yet these matters are not clarified before the voters. Rather, every matter of Islam, the Qur'an, Hadith, and the life of the Rasul – they are deceiving people through interpretations and misinterpretations for their own convenience – which has been explained above.

Therefore, those who truly want Islam in national life, if the complete image of Islam, its aqeedah becomes clear before them, then no one will be able to mislead their iman. For this, especially needed is – what actually is Islam, what is the main purpose of Islam, and what is the method and program determined by Allah for establishing Islam – on these matters, the devout people need a clear and correct understanding. And these are the things Hezbut Tawheed is presenting before the public.

Confusion in the Maze: Sunnah and Hadith

The Messenger of Allah said in his farewell Hajj speech to his Ummah, "I am leaving behind two things for you. One is the Book of Allah, and the second is my Sunnah." Many mistakenly say, one is the Qur'an, the other is Hadith. No. This is a completely wrong idea. Hadith does not mean Sunnah; within Hadith, his Sunnah can be found, in his biography also his

Sunnah can be found. The Messenger of Allah did not leave any Hadith book. He left his Sunnah. The compilation of Hadith started only after two hundred years had passed since his demise. Imam Bukhari (RA) compiled Hadith from 194 Hijri to 256 Hijri. What we find in these Hadiths are the lifestyle of the Messenger of Allah, descriptions of various incidents, and his various sayings. Even his personal habits and non-habits are now being called Sunnah. Like how he used to sit, how he used to stand, how he used to eat, how he used to sleep, how he used miswak, how he tied his turban, what colors were seen in his turban, his hair-beard etc.—these personal habits and non-habits are being called Sunnah. In reality, in the terminology of Islam, these are called “adat”. These are not Sunnah. Sunnah means policy or method of action. That is, in which situation what policy of action he took—that is his Sunnah. This he left for his nation. Let it be explained a bit.

For doing any work, if there are two methods: difficult and simple, then which method would he follow? He would certainly follow the simple path. He always tried, in matters of the rules of Deen, to follow such a way that undue hardship is not imposed upon people. Some Hadiths related to this are being mentioned.

1. **“Never impose harshness in the Deen, because those who will impose harshness, they will be defeated.”** (Sunan Ibn Majah, Hadith No: 3044)
2. **“Make easy, do not make difficult; give joy, do not create aversion.”** (Sahih Bukhari, Hadith No: 69; Sahih Muslim, Hadith No: 1734)
3. Whenever the Messenger of Allah (SAW) had the opportunity to choose between two actions, he would always choose the easier path, if it was not a sinful path. If it was a sinful path, then he would be the one to refrain from it the most. (Sahih Bukhari, Hadith No: 6126; Sahih Muslim, Hadith No: 2327)
4. **“I have been sent with an easy religion.”** (Musnad Ahmad, Hadith No: 17400)

So we came to know a principle of the Messenger of Allah. That is—in any matter, the path which is easy for people to follow, that is to be adopted. This is the Sunnah of the Messenger. By “principle” is not meant any material and personal behavior like miswak, beard, turban, or smiling. Principle means permanent guidance for the Ummah. Be it in Arabia or in Siberia—these Sunnahs have no change. But due to difference in weather, clothing must change. In the Holy Qur’an, Allah has also mentioned His own Sunnah or principle. Like:

1. **Allah will make the believers victorious over the disbelievers:** Allah says, “If the disbelievers had fought you, then surely they would have turned their backs and fled, and afterwards they would not have found any protector or helper. That is the Sunnah of Allah which has passed before. And you will not find any change in the Sunnah of Allah.” (Surah Fath 48:22–23)
2. **Severe position of Allah against rumor-mongering hypocrites:** Allah says, “If the hypocrites, those in whose hearts is disease, and those who spread false rumors in Medina do not cease, then surely I will make you stand against them. Then they will not be able to stay in Medina with you except for a short while. They will be cursed; wherever they are found, they will be seized and killed in a ruthless manner. That is the Sunnah of Allah among those who passed before. And you will not find any change in the Sunnah of Allah.” (Surah Ahzab 33:60–62)

Thus, wherever Allah has mentioned His own Sunnah, in every case He has said, His Sunnah is unchangeable, which has been continuing from before. If Sunnah means personal habits and non-habits, then what meaning remains in the phrase “Sunnah of Allah”? In short, the mission or duty with which Allah has sent His Messenger to the earth—the policy, rule, or method which the Messenger of Allah followed to implement that—that is his Sunnah. Why Allah sent His Messenger to this world—He has

clearly mentioned that in at least three verses in the Holy Qur'an. He said, **He (Allah) has sent His Messenger with the true way of life (Deen) and guidance (Hidayah), so that he may make it victorious over all other ways of life.** (Surah Fath 48:28, Surah Tawbah 9:33, Surah Saff 61:9).

This is the task of the Messenger—to establish the Deen of Allah over all man-made Deens (democracy, socialism, monarchy, autocracy, etc.). Establishing Allah's Deen and guiding people by it was the purpose for which He was sent to the earth. The principle or rules he followed in doing this work—this is his Sunnah. A very important part of a system of life is giving punishment to criminals. Because only through advice a whole nation cannot be disciplined, along with advice punishment also must be given. So in the matter of punishing criminals, what was his policy? Was he in favor of punishing, or in favor of forgiving?

Just analyzing two incidents will give a clear idea of his policy in this matter. **Ma'iz (RA)** repeatedly came to the Messenger of Allah (SAW) to confess his crime of adultery and said, "I have committed adultery, give me punishment." At first the Messenger of Allah (SAW) sent him back and advised him to repent from his sin and seek forgiveness from Allah. But Ma'iz (RA) came back again and again and requested for punishment. When the Messenger of Allah (SAW) became sure that he was sane and repentant for his crime, then he carried out punishment against him. (Bukhari, Hadith No: 6824, Muslim Hadith No: 1691)

On the other hand, when a woman named **Fatimah bint Qays** from the noble, rich, and influential Makhzum clan of Quraysh was caught for theft, then the leaders of Quraysh tried to save her from punishment to protect her honor. For this, they made the beloved companion of the Messenger of Allah (SAW), **Usama ibn Zayd (RA)**, plead to the Prophet. When Usama (RA) recommended pardon for Fatimah, the Messenger of Allah

(SAW) became very angry and said, “Do you intercede regarding the laws (Hudud) of Allah? By Allah, even if my daughter Fatimah had stolen, I would have cut off her hand. The reason for the destruction of the previous nations was that when any noble person among them stole, they would forgive them, but when a weak person stole, they would punish him.” Through this speech the Messenger of Allah (SAW) clearly informed that in implementing the command of Allah, no favoritism will be done based on anyone’s social status or economic position. Then he ordered Fatimah’s hand to be cut off and punishment was executed. (Bukhari, Hadith No: 6798, Muslim, Hadith No: 1688)

So, what was the Sunnah or policy of the Messenger of Allah in implementing punishment? Both committed punishable crime of theft but one he wanted to forgive. The other one, even upon intercession, he did not forgive. Why was he so strict toward the second person? The reason is, Ma’iz (RA) committed a grave sin being overwhelmed by desire. No one saw him committing that sin, no one came to lodge a complaint against him, and through his sin, he didn’t harm anyone. He himself, to be freed from the guilt of sin, demanded his own punishment. Surely he knew that the punishment of adultery is very severe. Yet his voluntary acceptance of such severe punishment showed the level of his repentance and spiritual purification, which the Messenger understood and forgave him.

On the other hand, that noble-born and well-off woman had violated others’ rights. If he had pardoned her accepting someone’s intercession, then a negative idea would have been created in society that when the influential commit crime, they are not punished. The Messenger of Allah did not allow that. To show how determined he was in establishing justice, he even said, if his daughter Fatimah (RA) had stolen, he would have punished her too. This is the principle described in the Holy Qur’an. Allah said:

“O believers! Stand firmly for justice, as witnesses to Allah—even if it be against yourselves, or parents or relatives. Whether

one is rich or poor—Allah is more worthy of both. So do not follow desire in doing justice. And if you distort [testimony] or refuse [to give it], then surely Allah is All-Aware of what you do.” (Surah Nisa 4:135)

This verse clearly says that in establishing justice, the status of being rich or poor can have no role, and even for oneself or for close relatives, no favoritism is allowed.

Elsewhere Allah said,

“O believers! Stand firm for Allah as witnesses in justice and let not the hatred of a people prevent you from being just. Be just; that is nearer to piety.” (Surah Ma’idah 5:8)

This verse commands to do impartial justice even with enemies. The Messenger of Allah followed this very principle. These were his Sunnah. At present, by abandoning these Sunnahs, the personal habits and non-habits of the Messenger of Allah have been replaced as Sunnah.

Again, when any work is being done to fulfill an important objective of the Deen, and at that time another command becomes present, then which to keep and which to leave—what was the Sunnah of the Messenger of Allah in such a situation? For example, a military expedition has started, and during this, the time for prayer arrives. What did he do then? Which one did he prioritize?

At the time of sending the companions for the expedition to **Banu Qurayzah**, the Messenger of Allah gave the order that everyone should quickly gather in the field of Banu Qurayzah and “no one should perform Asr prayer before reaching Banu Qurayzah. Pray there after reaching.” He also said, “Whoever goes there quickly and prays will get double reward.” (Bukhari, Hadith 1284, Muslim 312)

After receiving this command, the companions tried to reach Banu Qurayzah quickly. But on the way the time for Asr arrived. Then there arose a difference of opinion among them. One group of companions thought that they must ride their horses fast and reach the field of Banu Qurayzah as quickly as possible. For this, they did not stop for prayer in the middle of the way; even when the time of prayer passed. They reached after Maghrib and performed the missed (Qaza) prayer.

Another group of companions understood the instruction of the Messenger of Allah (SAW) as he wanted to emphasize the urgency of going quickly, but not that the time of Asr should be missed. So they performed Asr prayer on the way. (Bukhari Hadith No: 946 and Muslim Hadith No: 1779–1780)

When this incident was reported to the Messenger of Allah (SAW), he did not rebuke either group. Because the event was already past and he did not prolong the discussion. Because he had already said before the expedition not to stop for prayer and to go quickly—and for those who would pray there quickly, there would be double reward. From this it is understood that he prioritized the Jihad expedition.

If ever there was a need to go on a Jihad campaign in the month of Ramadan, even then the Messenger of Allah prioritized Jihad over fasting. Anas (RA) says, “Once we were on a journey with the Prophet (SAW). Some of us observed fast and some left it. After that, during extreme heat, we camped in an open field. Those who had cloaks were the ones who managed to get the most shade. Those who were observing fast could not do any work. Those who were not fasting were taking care of the camels, performing service duties and doing laborious work. Then the Messenger of Allah said, ‘Today the ones who broke the fast have acquired the entire reward.’ (Bukhari: 2691, Muslim: 2493).

People with a mentality of excessive religiosity, excessive piety have existed in all times and all eras. But the Deen of Allah is balanced. He is not in favor of harshness, He is in favor of simplicity, in favor of giving concessions. In the Holy Qur'an He has repeatedly declared His policy in this regard. He said, Allah does not wish to impose any hardship upon you, nor does He want to impose any kind of narrowness upon you, rather He wants to purify you and complete His favor upon you, so that you may give thanks. (Surah Ma'idah 5:6).

While describing the rulings of fasting He said, 'Allah wants to make it easy for you; does not wish hardship for you.' (Surah Baqarah 2:185).

Allah has not imposed any hardship upon you in the matter of Deen. (Surah Hajj 22:78)

Whenever He has seen any excessiveness among the companions, seen them becoming unbalanced, He has rebuked them, gathered them together and made them understand the balanced policy of this Deen and His Sunnah. Anas Ibn Malik (RA) narrates, a group of people came to the wives of the Prophet and asked about the worship of the Messenger of Allah. After becoming informed about it, they considered their own worship insufficient and decided that they would always perform Salat all night, fast the whole year, never break fast. They thought of abstaining from delicious food, marriage, and other worldly matters. The Messenger of Allah came to know about this and summoned everyone to Masjid-e-Nabawi and gave a speech against monasticism. He said, 'By Allah, I am the most obedient to Allah among you and fear Him the most; yet I fast and I break fast, I sleep and I marry women. Therefore, whoever does not follow my Sunnah is not among my followers.' (Bukhari-7090, Muslim 1401).

Here he made clear what his Sunnah is and that is to maintain balance in all matters, not to impose unnecessary harshness on any matter. Those who do this will not be considered part of his Ummah. If someone imposes unnecessary strictness in any matter of Deen, gives excessive interpretations about Deen, asks detailed questions about mas'ala-masa'il, he would become red with anger. Yet, what many consider as serious crime, the Messenger used to see with a forgiving attitude. I will mention a few incidents and conclude this discussion.

One day a person came and complained to the Messenger of Allah (SAW) that such and such person makes the Salat too long so I cannot join his (led) Jama'at. Hearing this he became so angry that - narrator Abu Mas'ud (RA) says - we never saw him so angry. In anger, the Messenger of Allah said, 'When any of you leads the Salat, he should do it in an easy manner, because behind him there are old people, weak ones, and some people who have urgent tasks.' (Bukhari and Muslim 466). The reason for the Messenger's anger here was excessiveness, going to extremes, trying to become overly religious. Yes, someone may pray for a long time individually, but when leading the Jama'at he must keep in mind the convenience and inconvenience of those behind.

Another reason the Messenger of Allah became red with anger was when he saw any cause of unity being destroyed. Because the first step of establishing Islam is to form a united nation on the basis of Tawheed. The first step of breaking unity is difference of opinion over any matter. As long as a group, a family or a nation remains in agreement over something, they remain united. As soon as a difference of opinion arises, the first crack begins. That is why Allah has said, establish this Deen and do not differ in this matter (Surah Shura 42:14). So that this unity

does not break, the Messenger of Allah always remained alert and anxious, and when he saw someone doing something which might destroy unity, he became very angry.

One day at noon Abdullah Ibn Amr (RA) came to the house of the Messenger of Allah and found his blessed face red with anger. Because he saw two companions arguing over the meaning of a verse of the Qur'an. He said, whoever disputes over any verse of Allah's Book, he has committed kufr. Surely the previous nations (Ummahs) were destroyed due to disputing over the meanings of their (revealed) Books. Then he said further, the parts (of Qur'an) which are clear and there is consensus on them, say those; the ones which are difficult to understand, leave their meaning to Allah (do not dispute over them). (From Abdullah Ibn Amr (RA) in Muslim, Mishkat; from Abu Huraira RA in Abu Dawood 4604)

Why did the Messenger of the World (SAW) become red with anger? Because he made it clear – that is, if differences arise over meanings of verses, the unity of the nation will be destroyed. As a result, the nation will be defeated by the enemy in the struggle to establish Deen and will fail to establish Deen on earth. In this Hadith, the Messenger of Allah prohibited arguing over meanings of verses of Qur'an only, even though this prohibition applies to any kind of difference of opinion. Another such incident regarding disagreement over Taqdeer (predestination) is found where the Messenger of Allah became red with anger. (Muslim, Abu Dawood).

Here another matter is noteworthy, and that is – what level of crime is this act i.e. disagreement, difference of opinion, which ultimately causes division? The Messenger of Allah says, it is kufr. That is, in one word, whoever creates division, disagreement, he commits kufr, that is, he becomes a kafir. If he

becomes a kafir, then what remains? All his deeds are meaningless and his fate is Hell.

Now let us observe another incident. One day the Messenger of Allah (SAW) was sitting with his companions in Masjid-e-Nabawi. At that time a rural Bedouin Arab who was also sitting there with everyone, stood up and began to urinate inside the Masjid. The Sahabah all shouted – hey stop stop. But the Messenger of Allah (SAW) told his companions not to stop him, let him do it. At his command the companions remained quiet and the man finished urinating. Then the Messenger of the World (SAW) called that man close and explained to him that this place is a place for worshipping Allah, for remembering Allah and reciting Qur'an. So no one should urinate or defecate here. Then at his order, water was brought and the Masjid was washed. [From Abu Huraira (RA) and Anas (RA) in Bukhari and Muslim]. From the narration and language of the Hadith it is clear that in such an incident he did not get angry in the least, did not become agitated at all, let the man finish urinating and then called him close and calmly explained to him.

One day, again, a man was rolling on the street drunk after drinking liquor. People caught him and started to take him to the court of the Great Prophet (SAW). On the way, the house of Ibn Abbas (RA) came up. As soon as the people came near the house of Ibn Abbas, the man suddenly freed himself from everyone's grasp and ran into the house of Ibn Abbas (RA) and embraced him. As people could not separate him from him, they went to the Messenger of Allah (SAW) and told him the incident. The Messenger of Allah (SAW) heard the incident and smiled and said, "Did he do that?" The World Prophet (SAW) did not say anything about punishment.

One day a youth came to the Messenger of Allah and said, "I want to accept Islam, but I will not be able to restrain myself from adultery (zina)." The narrator of the Hadith is saying that

that Great Man did not get angry at all – rather he affectionately called the youth close and made him sit and said, “If someone committed adultery with your mother, sister, or daughter, would you like it?” The youth answered with bloodshot eyes, “Before someone does that I will cut him into two pieces.” The Great Prophet (SAW) said, “If that is so then why are you forgetting that the one with whom you will commit adultery is also someone’s mother or sister or daughter (Bukhari).”

In Sahih Hadith several such incidents are mentioned where someone, being unable to restrain himself, committed adultery. Later, not only did they become repentant, they also wanted to be purified by accepting the punishment given by Allah, they came to the Messenger of Allah (SAW) and confessed their adultery and sought punishment. In those incidents, what the World Prophet (SAW) did is a matter to observe. He did not get even slightly angry but rather tried to avoid the entire matter. The attitude was like this that you have committed a crime, so be it, but why have you come to disclose it? If you had not said, no one would have known what you did. So keep that secret matter secret.

When he could not deter that person, who was determined to be punished, in any way, then he interrogated him like a lawyer; with the intention that if he could find any flaw in the person’s account, then either he would not punish or would give light punishment. One such incident I have already stated above.

In the incidents where the Messenger of Allah (SAW) did not become even slightly agitated, what will the current religious leaders do in those same situations? If someone urinates in the mosque, they might even beat him to death. On the other hand, in those matters on which that All-Victorious, Greatest of all men became red with anger, swore with agitation – look at those hadiths a little. You will see that those matters are not only being done today with great enthusiasm, they are being done thinking of them as great virtuous, great reward-earning deeds – such as holding gatherings and debates over various unnecessary matters including verses of the Qur’an. The acts that the World Prophet (SAW) declared as kufr – the one who is doing those

acts the most is considered today, in the eyes of this “religion Islam”, as the most devout Muslim.

If you observe, you will see one more very important matter. That is this – that even in matters of personal great sin, major sin (gunah-e-kabirah), he did not get angry in the least. But today the matters that are of no importance to us – such as national unity, discipline, aim, the order of importance of aqeedah, deeds, in one word, those matters that can hinder the establishment of Allah’s constitution and governance in the world – in each of those the Prophet (SAW) became angry. The reason is this – if human life is governed and managed according to Allah’s constitution the Qur’an and the Hadith of the Prophet (SAW), if judgment is carried out in the court according to the law given by Allah, if punishment of crime is given according to the penal code given by Allah, then personal crime will almost vanish from society by itself. Proof – the first 60/70 years of the history of Islam. On the other hand, if that is not done, then no matter how many acts of virtue-reward are done personally, no matter how much taqwa is practiced, all kinds of crimes in society will continue to increase, fasad-injustice-oppression will continue to increase, war, bloodshed, conflicts will continue to increase, Iblis will succeed and be victorious. Proof – the present world. In one word, the understanding of Islam by the World Prophet (SAW) and his Companions and the understanding by us today are completely opposite.

Then in which matters the Messenger of Allah became red with anger and in which matters he did not become even slightly excited – even in that we find the working method, Sunnah, or principles of the Messenger of Allah. If said in this way, the main responsibility of his life – that is, by establishing Allah’s deen on the whole earth, establishing justice, fairness, security, in one word peace (Islam) in human life – in order to implement that, the kinds of actions he had to go through, in every case he had to adopt some principle (Sunnah). If the detailed description of those is to be given, a separate research-based book would have to be written. What he did in war situations, what arrangements he made in the matter of entertainment, what he

did for participation of women, how he dealt with the hypocrites, which matters he prioritized in the election of Amir, what rules he followed for people of other religions, two Companions are arguing over a verse of the Qur'an – what did the Prophet do at that time, did he encourage or did he become red with anger – all these things he has left as 'Sunnah' for his Ummah. Leaving all that aside, those who have declared only beard, cap, robe, miswak as Sunnah, they have narrowed this deen. To understand these principles we have to bring the entire matter into our understanding. Only then will we be able to understand what is the Sunnah of the Messenger of Allah and in that case, without blindly rummaging through books of masla-masail, books of fiqh, we will be able to decide ourselves what to do in which case.

When the Messenger of Allah sent Mu'adh bin Jabal (RA) as the governor of Yemen, then he asked him, "When a matter comes to you for judgment, how will you decide?" Mu'adh (RA) replied, "I will judge with the Book of Allah (Qur'an)." The Prophet (SAW) again asked, "If you do not find any solution in the Qur'an?" Mu'adh (RA) said, "Then I will judge by the Sunnah of the Messenger of Allah (SAW)." Then the Prophet (SAW) again asked, "If you do not find any solution even in the Sunnah?" Mu'adh (RA) replied, "Then I will use my own reasoning (ijtihad)." At this reply, the Messenger of Allah (SAW) patted his back and said, "Praise be to Allah, Who has guided the envoy of the Messenger the way the Messenger is pleased." (Sunan Abu Dawood, Hadith no. 3592; Tirmidhi, Hadith no. 1327)

This Hadith is the foundation of important books of fiqh. The jurists have taken permission for ijtihad from this Hadith at the beginning of their books. After that comes ijma, qiyas, etc. But the masla-masail they have created are subject to time-place-person. They are not eternal like the Qur'an or the Sunnah of the Messenger of Allah. That is why the Messenger of Allah said in the farewell sermon that I am leaving behind two things for you – one is the Book of Allah, the other is the Sunnah of the Messenger.

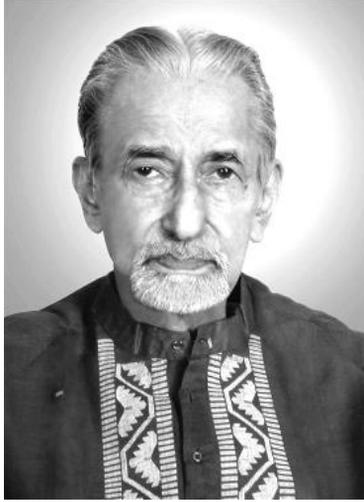


History has been interpreted by many people in many ways. But acceptance and rejection of truth, the ceaseless conflict between justice and injustice, the constant tug-of-war over the human soul individually and collectively – on one side Iblis, on the other side the spirit of Allah, Ruhullah – this is the true past of man from Adam (AS) till today. And this is not only the past, the future too will undoubtedly be the same. There has been no interruption in it, there is none, and there will be none.

– Emamuzamman Mohammad Bayazeed Khan Panni



Mohammad Bayazeed Khan Panni: The Founder of Hezbut Tawheed



One of the most traditional families of the Indian subcontinent is the Panni family of Karatia, Tangail. The founder of the non-political movement Hezbut Tawheed, Emamuzamman Mr. Mohammad Bayazeed Khan Panni, was born in this family on the night of Shab-e-Barat, 11 March 1925. In his character, there was a wonderful mixture of spiritual and worldly virtues. He was the living symbol of truth. In his eventful 86-year life, there is no instance of him telling a lie.

During the Sultanate period, as the Sultan of Gaur (Karrani era), during the Mughal era as the administrator (jagirder) of Atia Pargana, and during the British era as the people-loving zamindar of the vast area of Karatia, this traditional Afghan Panni family was involved in governance. To protect the Sultanate of Bengal from Mughal aggression, Sultan Daud Khan Karrani sacrificed his life in the historic battle of Rajmahal (1576). The Panni zamindars played the biggest role in the renaissance of the Muslims of Bengal. Emamuzamman's great-grandfather Hafiz Mahmud Ali Khan Panni published the first

Bengali translation (23 paras) of the Holy Qur'an translated by Maulvi Naimuddin from the printing press he established called 'Mahmudiya Yantra'. From this same press, he used to publish a monthly magazine named 'Akhbare Islamia', which spoke in favor of the interests of the Muslims of Bengal. Wazed Ali Khan Panni was the founder of 'Saadat College', known as the Aligarh of the East. He was the founding vice-president of the Provincial Muslim League. Even the principal initiator and financier of the establishment of Dhaka University, Nawab Nawab Ali Chowdhury, was Emamuzamman's maternal grandfather. His son Syed Mohammad Ali Chowdhury of Bogura (Emamuzamman's maternal uncle) was the third Prime Minister of all Pakistan (1953–1955). Even during the Pakistan period, many others from the honorable Emamuzamman's family were politically active. His paternal cousin Khurram Khan Panni was Chief Whip of the Legislative Council and Pakistan's ambassador to the Philippines. Another paternal cousin Humayun Khan Panni was Bangladesh's ambassador to Pakistan and later Deputy Speaker of the Bangladesh National Parliament. His nephew Wazed Ali Khan Panni was Deputy Minister for Youth and Sports in the Government of Bangladesh. Emamuzamman's mother's uncle Syed Hasan Ali Chowdhury was the Industries Minister of East Pakistan. In this way, the Panni zamindar family of Karatia was enriched by many such illustrious individuals.

Student Life:

His student life began at Karatia's Rokeya High Madrasa. After studying two years in the madrasa, he got admitted to H. M. Institution. From here, he passed Matriculation in 1942. After that, he studied for some time at Saadat College and then got admitted to Azizul Haque College in Bogura. In the second year, he got admitted to Islamia College in Kolkata and completed his Higher Secondary.

Emamuzamman in the anti-British movement:

During his studies in Kolkata, the city was the center of the anti-

British movement. The young Emamuzamman jumped into the anti-British struggle. As a result, he had the opportunity to be in the company of legendary leaders of this movement, among whom were Mahatma Gandhi, Syed Abul A'la Maududi, Quaid-e-Azam Muhammad Ali Jinnah, Aurobindo Ghosh, Shahid Hossain Suhrawardy. He joined Allama Inayatullah Khan al-Mashriqi's 'Tehrik-e-Khaksar' movement. Very quickly, surpassing his senior leaders, he earned the responsibility of Commander of East Bengal. Within a short time, due to his daring activities and innate leadership qualities, he was nominated as one of the 96 'Salar-e-Khas Hind' selected from all over India. At that time, Imamuz Zaman was only 22 years old. Shortly after the partition, he returned to Bangladesh.

Physician and Social Worker:

After passing Intermediate, he studied Homeopathy and in his professional life, he became one of the best homeopaths of the country. During the cholera epidemic of 1956–1958, he went door to door and vaccinated thousands of people. In 1963, he established the Haider Ali Red Cross Maternity and Child Welfare Hospital in Karatia, from which many people of that area are still benefiting. While under treatment at PG Hospital, he was also included in the medical board of the rebel poet Kazi Nazrul Islam. He was also the chief initiator of the establishment of Bangladesh Homeopathic Medical College and Hospital. In 1998, he founded a charity named Saadat Welfare Foundation for the development of children with disabilities. Former President of Bangladesh Abu Sayeed Chowdhury, former Prime Minister Aatur Rahman Khan, and national poet Kazi Nazrul Islam were among his patients.

Fearless Hunter:

From childhood until the early seventies, he hunted many wild animals in the hills, forests, and jungles. His book *Bagh-Bon-Bondook* (Tiger-Forest-Gun) is the first book written on hunting experience in the jungles of Bangladesh, which was included in

the tenth-grade textbook list upon recommendation by Shaheed Munir Chowdhury.

Skilled Athlete:

He was a shooter, footballer, and motorcycle stuntman. In 1956, he was selected as one of the shooters of the national team in the World Olympics held in Melbourne. To re-popularize the national sport of Bangladesh, Kabaddi, he established the 'Tawheed Kabaddi Team'. The team organized many tournaments across the country and also performed with distinction in national-level tournaments.

Writer and Publisher:

Begum Sufia Kamal was a close relative of Emamuzamman. He was the publisher of her poetry book *Mon O Jibon* (Mind and Life) in 1957. Many of his essays were published in newspapers and magazines. In 2008, he founded a publishing house named 'Tawheed Prokashon'. He authored 9 books, among which *Ei Islam Islam-e Noy, Dajjal? Yehudi-Khrishtan 'Shobbota'!*, *Islam-er Prokrito Ruprekha*, *Islam-er Prokrito Salah*, *Je Din Dhongsho Hobe* are noteworthy.

Youngest Member of Parliament:

One era after the anti-British movement, Emamuzamman returned to politics. In 1963, contesting from Tangail-Basail area, he was elected a member of the Provincial Legislative Assembly (MP), forfeiting the deposits of six other candidates. In 1964, attacks and massacres on Hindus started in various parts of Bangladesh. Emamuzamman went to riot-affected areas, held discussions with both communities, and prevented riots at the risk of his life. Later he completely withdrew from politics, as he could not adjust himself with the corruption of mainstream politics.

Founding Member of Nazrul Academy:

In the cultural arena too, he had a strong presence. He received training in classical music from the legendary music personality

of the subcontinent, Mohammad Hossain Khasru. National poet Nazrul was also a disciple of the same guru. He was one of the founding members of Nazrul Academy established to preserve Nazrul's legacy.

Establishment of Hezbut Tawheed:

From the moment he gained sense, he saw that the entire Muslim world is a slave of some Western master, whereas once they had gained supremacy over the world in knowledge, science, military and economic strength. Why did they fall into this pitiful condition? One day, by Allah's immense mercy, he began to get the answer to this question. Bit by bit, throughout his life, he came to understand where lies the root deception — the trap due to which the people who were meant to be the best of the world have now become the worst. He understood that the Deen which the messenger of Allah Mohammad (PBUH) established in Arabia through lifelong effort 1400 years ago, and the Deen which we now follow calling it 'Islam' — these two are mutually contradictory, opposite Islams. As a result, the nation built by the Prophet with his own hands and the present Muslim population are entirely opposite. The correct Aqeedah of Islam, the essence of Tawheed, the meaning of Ibadah, the conditions for being a Mu'min, Muslim, and Ummate Muhammad, the difference between Hedayah and Taqwa, the correct purpose of Salah (Namaz), the identity of Dajjal, the method of establishing Deen, the five-point program and how to apply it — all these and many other matters he understood by the mercy of Allah.

In 1995, he established 'Hezbut Tawheed' to give organizational form to this effort of propagating the true teachings of Islam. Through this movement, he highlighted the reasons for the failure of Western civilization, militancy, communalism, as well as presented the complete concept of Islam. In confronting extremism and religious blindness, he gave away all his wealth selflessly and abandoned his social status without hesitation. Across the country, a fierce movement was formed against him by the extremist, religiously blind class. As a result, he was arrested multiple times at old age. For 30 years, despite all odds,

with the direct help of Allah, Hezbut Tawheed has been persistently striving to rescue and present before people the simple, pure (Sirat-al-Mustaqeem) Islam which has been buried under mountains of centuries-old Fiqh, Tafsir, and Fatwa.

Final Advice:

All praise to Allah who has granted us guidance. On 16 January 2012, the honorable Emamuzamman passed into the proximity of Allah, instructing us never to stop, even for a moment, the struggle to re-establish the same Islam which Allah had commanded His Messenger (PBUH) to establish, and which he taught us by hand and pen. He was buried in the family graveyard located at Gorai under Mirzapur Thana, Tangail. May Allah keep him in eternal peace.

Appendix

It is not possible to present in detail the statements and activities of Hezbut Tawheed in this booklet.

We believe that Allah has created Islam, the system of life, suitable for all times.

Therefore, in this complex and diverse world of today, Islam is the most effective.

What is needed is only the correct and complete understanding of Islam (comprehensive concept of Islam) which will help us to understand Islam as a timely, rational, liberal, and scientific system of life.

Islam is such a deen where there is no place for narrowness (Surah Hajj 22:78), no place for blindness or bigotry (Surah An'am 6:50), no compulsion (Surah Baqarah 2:256) and no excessiveness (Al-Ma'idah 5:77).

This life-guidance is not limited to any specific place, time, or

group (Surah Saba 34:28).

But unfortunately, there is an extremist, radical group in our society who have covered Islam with the coating of ancient notions.

As a result, modern scientifically-minded people are becoming disillusioned with religion and are searching elsewhere for the solution to humanity's crisis, or are themselves sitting to reform it.

We are presenting Islam in its pure form before the people.

That narrow-minded section of the nation has failed to welcome the true form of Islam proposed by us.

They have been conducting propaganda (misinformation campaign) against us for the last 30 years and are not letting our message reach the people.

But we want to say clearly, in the context of the initiative that has been taken for state-reform at present, we are proposing a balanced, scientific, rational, modern policy.

In this booklet, we have only briefly shed light on that.

To fully understand our concept, other books, essays must be read and our statements must be listened to.

If after reading our proposal someone wants to add any section based on the fundamental principles of Islam, that suggestion will be welcomed.

However, the final word is—Allah has said, “Indeed, Allah does not change the condition of a people until they change what is in themselves.” (Surah Ra'd 13:11).