This Islam is not Islam at all

Mohammad Bayazeed Khan Panni

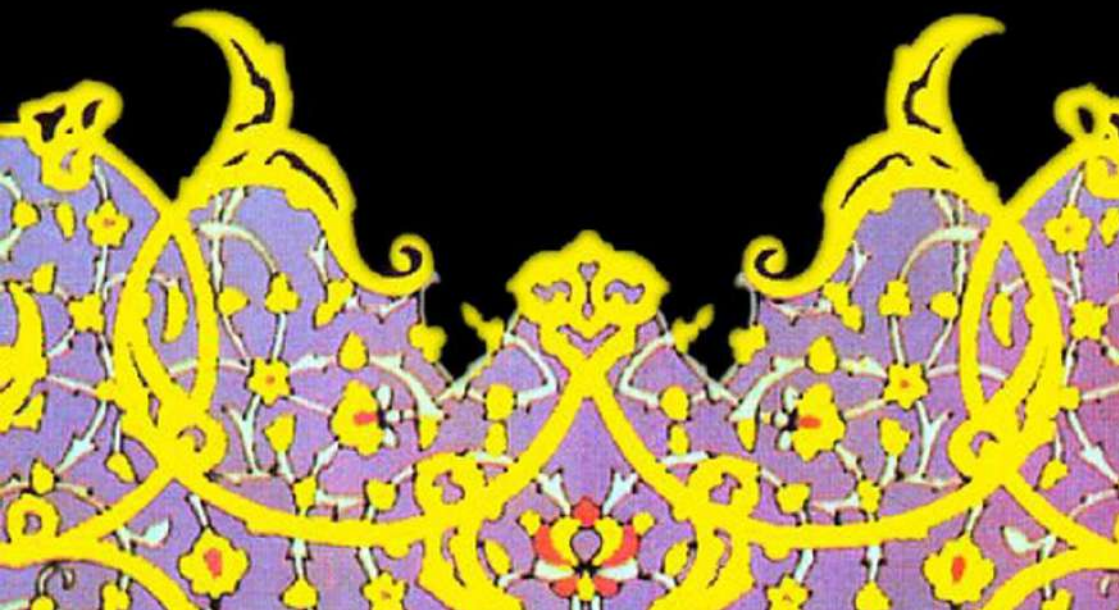

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Table of Contents

Foreword 6
Foundational Premiss 13
The Creation of Humankind 22
The Qur'an – A Miracle 50
Jihad is Not Defensive—It Is Offensive 76
Deviation from Purpose and Exaggeration in Religion 119
The Infiltration of Imbalanced Sufi Doctrines 151
The Birth of Secularism 196
The 'Islamic' Educational System Created by the Christians 214
Division Among the Nation 233
The Section Without *Tasawwuf* (Spirituality) 248
Distorted Sufism and Karl Marx 255
The Polytheistic Leadership of the Muslim World 273
Aqeedah (Comprehensive Concept) 306
Bid'ah (Innovation in Religion) 312
Mo'men, Muslim, and the *Ummah* of Muhammad 322
Bringing the *Ummah* of Muhammad (pbuh) into the present by imagination 342
The meaning of Dunyā, Zulm, Sabr, and ʿIbādah 347
The Purpose of Ṣalāh 364
The Purpose of Hajj 385
The Economic System 404
The Concept of Geographical Nation States 417

The Failure of Religious Practice 425
The Futility of Du‘ā (Supplication) 430
Islam Is Not Islam Without State Power 437
There is no place for blind faith in this dīn (religion) 451
An Analogy for the Purpose of the Ummah of Muhammad (PBUH) 457
The Greater Jihad 470
The Nation is De-facto Mushrik and Kafir 477
Taqwa and Hedayah 487
The Test of Tabuk 495
The Anger of the Messenger of Allah (pbuh) 509
Reasons Behind the Failure of the Struggle 526
The Responsibility of the Jannati Firka (The Paradise Sect) 545
La‘nah (Divine Curse) 580
My Words 588
Final Words 596

Contents

Foreword

The creature known as man has come to dominate this world and now, in vain arrogance, believes himself to be standing proudly at the pinnacle of civilisation. He imagines that never before, in the span of his millions of years of existence, has he achieved the level of all-encompassing success he now beholds. He casts a condescending and patronising glance towards the distant epochs of his own past, as though those primitive days deserve only pity and disdain. He has harnessed the very lightning of the skies to do his bidding like a servant; he diverts rivers to irrigate his fields and dams their flow to generate electricity. He has travelled to the moon, millions of miles away, and returned. Not content with this, he now confidently declares that he shall soon roam freely from one planet to another.

But who shall dare to inform this creature called man that the civilisation in which he places such conceit has not merely accomplished these feats—**it has also wrought devastation.** This same civilisation has manufactured atomic bombs capable of obliterating him; it is this very "progress" that, in mere minutes, exterminated hundreds of thousands of elderly men, women, and children in Hiroshima and Nagasaki. That same civilisation, within a matter of a few short years, plunged humanity into two global wars, claiming the lives of over one hundred million people.

Today, mankind is tormented. Despite the proud veneer of outward success, the soul of man lies bankrupt and bewildered. Open any newspaper of any day, and you shall find reports of unrest, anger, bloodshed, mob violence, rumour, injustice, and lamentation filling its pages. There is war between states, strife between factions, and personal conflict on an ever-intensifying scale. Almost every country—particularly those that have embraced this mechanical

civilisation—now faces alarming increases each year in murder, assault, robbery, rape, bombings, and kidnappings. Even innocent, guiltless children are no longer safe from the hands of these devilish creatures in human form.

On the one hand, man scales the heights of scientific achievement; on the other, he plunges to the lowest depths of moral depravity. The human soul cries out in desperation: why? Why has the advance of knowledge and science not led to the elevation of humanity, but instead, dragged it to the abyss of degradation?

Let him look again, with honesty, at those bygone eras he now scorns. If he were to compare any moment from those times with any moment from our present age, he would see how far he has fallen from grace. He need not search too far back. In this very twentieth century, the number of human lives taken exceeds, by a great margin, the total casualties of all wars fought in the preceding ten centuries combined. And it is not merely in killing that he has surpassed his ancestors—he has broken every record of iniquity they ever set. The tragic collapse of the soul, when combined with the destructive power of modern technology, is a terrifying omen. Mankind, awakened to this grim reality, now shudders at what lies ahead.

The civilisation that people boast about today—is it truly civilisation? I would say no, it is not civilisation. It is a soulless, conscience-less mechanical progress, a progress that, as much as it advances mechanically, drags humanity down. No matter what, it cannot be called civilisation. This mechanical progress has taken us so far that now, according to experts, the nuclear weapons in our hands could destroy this planet called Earth. The reason it has not been destroyed yet is not civilisation, nor is it the gentle human kindness that spares men, women, children, and animals—it is fear. The fear that if it destroys the enemy, it will also perish itself.

The United States knows that if it wants to destroy its enemy, the Soviet Union, by the time its intercontinental ballistic missiles (I.C.B.M.s) reach Russia and wipe out Russian men, women, and children, Russian missiles will already be halfway to America, and the same fate will befall America. Russia knows that if it wants to destroy America, it will face the exact same fate. It is not humanity, mercy, respect for justice, or opposition to injustice — it is not the feeling of how many millions of people, children, and animals will be killed — it is only fear: if I kill the enemy, I will also die.

The proof that they are not restrained from this slaughter for the sake of humanity or justice is Nagasaki and Hiroshima. It is only this fear of their own destruction that has stopped humans from using these weapons that could destroy the world. In mechanical 'civilized' language, this is called deterrent. The moment Russia or America fully realizes that in this mechanical progress we have come so far that we can make weapons that can completely block the enemy's attack while the enemy cannot block ours, that moment it will strike the enemy. No sense of justice or injustice, no mercy, compassion, or affection will delay them even a moment.

It is no longer a secret that the strength of enemies has stopped the world's small and large countries from starting catastrophic wars. Even back then, former American President Ford said plainly, "Deterrent is nothing — our military strength is the greatest guarantee of peace." In simple terms, as long as America remains powerful in nuclear and other weapons, so that anyone who attacks it will also die, only then will America be safe. The same is true for Russia.

Two people stand facing one another, each with a gun aimed at the other's chest. Neither fires, simply because if one does, the other will do the same—and both will be finished. If someone calls this—the fact that humanity endures today solely because of this

fear—civilisation, then I do not agree with them. This is not civilisation at all; it is merely mechanical progress, and such a condition cannot persist indefinitely.

If people still fail to realise that this soulless mechanical [technology] path must be abandoned, that mechanical knowledge must be used for the benefit of humanity, that the soul must be elevated, and that the current social system must be dismantled and rebuilt anew, then—be it today or tomorrow—someone will have to pull the trigger. [This part was written before the Soviet Union collapsed.]

I know many will disagree with me. They will say, "No, no, people will not commit such suicide." To them, I reply: It is true that people do not wish to commit such suicide—but **is it not also true that two people cannot stand indefinitely with guns aimed at one another's chest?** People may not want to commit such suicide, but the circumstances will compel one of them to pull the trigger.

In this century, humanity has fought two world wars. Consider the first: if, on the day before the war began in 1914, a global referendum had been conducted asking whether people wanted war, the number of votes in favour would have been zero or nearly so. Even those who, the very next day, initiated the great war would have voted no.

But did the First World War not break out? It did. Did that war not lead to the deaths of forty million people? Then, only twenty-one years after that horrifying ordeal, if, on the eve of the Second World War, another global referendum had been held—even in the countries that went on to start the war—the result would have been the same: almost no support for war.

Did that stop the Second World War? No. And in that war, seven million people died, countless others were horrifically mutilated, tens of millions of women were widowed, tens of millions of children were orphaned, and tens of millions of women were subjected to rape.

In other words, even if the people of the world unanimously do not want something specific to happen, it still occurs; and even if they all desire something—such as peace—it still does not come to pass.

Why? I have already stated that circumstances—and these very circumstances arise from human actions—cannot be avoided, no matter how strongly one may resist. Despite all attempts, one must inevitably face the consequences of one's deeds. Reflecting on the beginning of the First World War, the British Prime Minister Lloyd George once remarked, "We all slithered into it," indicating that the nations somehow stumbled into that catastrophic conflict almost unwittingly.

Today, cries for peace echo from every corner of the globe—peace, peace. Yet the weak suffer under the oppression of the strong; the poor endure exploitation by the wealthy; the governed are crushed by the tyranny of their rulers; justice is trampled by injustice; the simple are deceived by the cunning. The Earth has become unfit for human life. Its soil is soaked in the blood of innocents and children. **This dreadful state has not arisen by chance; no alien power has descended upon the Earth to unleash such disorder.** It is mankind itself that is the architect of this destruction.

Therefore, despite the constant calls for peace—the unending flow of articles, speeches, and campaigns—nothing of true substance is achieved. Far from progressing in every respect, statistical evidence grimly shows that, apart from technological development, humanity is rapidly declining. Crime—murder, theft, robbery,

extortion, rape—is increasing year after year in every country, without exception. No nation has reported a fall in these figures.

Where is all this leading? The mere thought fills a sound mind with dread. And above all looms the monstrous threat of nuclear weapons. Altogether, this proves that mankind has not yet created or embraced a system of life capable of ensuring peaceful existence on this planet, even amidst unprecedented mechanical and technological advancement.

So, what then is the solution? How can humanity avert the grim fate that lies ahead?

There is indeed a way, a path. Yet the time to choose this path grows perilously short. **This book is a search for that very path—the path which, if followed and its principles established as a way of life, will prevent humankind from inexorably marching toward self-destruction.** It will provide a harmonious balance of intellect and spirit, body and soul, leading mankind to the pinnacle of advancement on both fronts.

To discover such a path, humanity must first make a profoundly necessary decision—one upon which its success or failure will hinge entirely. That decision is to contemplate, with calm and impartial thought, whether there is a Creator of this Earth and the Universe or not.

Even common sense suffices to grasp that the conditions for security and peace on Earth could not possibly be the same whether a Creator exists or does not exist. To put it plainly: suppose you must enter a foreign country. Would your approach be identical under all circumstances? Would you behave the same if that country possessed a robust legal system, impartial courts, and

competent, dutiful police? And would you behave the same if it had no government, no laws, no police, nor courts?

The answer, without hesitation, is certainly not. In the first scenario, you would enter the country alone and unarmed, moving about freely without fear. In the latter, you would certainly not enter alone. If compelled to enter, you would form a group, arm yourselves, and remain extremely cautious and vigilant at all times. Since there is no law, your weapons would become the law.

In other words, your opinions, methods, and actions would not merely change depending on the presence or absence of a strong government—they would be entirely reversed.

Thus, the question of whether a Creator exists or not is the very foundation upon which humanity's true path to peaceful, prosperous progress, or conversely its descent into chaos, depends.

As a species, humanity has yet to resolve this fundamental question, which explains the bewildering diversity of beliefs and the endless conflict that plagues the world today. Consequently, humankind must now make a definitive decision: to accept or reject the existence of a Creator.

For today, humanity's past and present are replete not only with wars, bloodshed, violence, turmoil, and tears, but also stand at a precipice where its very existence is at stake.

Contents

Foundational Premiss

Before examining the question of whether the Creator of this universe exists, let us first clarify that if by proof one means visible or empirical evidence, then such proof does not exist—nor can it ever exist. **If He does exist, He has never appeared before us declaring, "I am your Creator," and it can be confidently stated that He never will.** For, if that were to happen, this unique creation called 'human' would lose its meaning; we would be no different from trees, stones, elephants, or horses—merely another creature among many. Secondly, even if faith arises through words, there remains no necessity for Him to offer visible proof by manifesting Himself directly. For if He is an omnipotent Creator, He could cause all the people in the world to believe in Him at this very moment, without ever being seen. [Qur'an: Surah Al-An'am 6:35, Surah Yunus 10:99, Surah An-Nahl 16:9] There is no need for Him to appear before us.

This affirms that if the Creator does exist, He does not wish to reveal Himself visibly, nor to compel belief in His existence. Rather, He desires that He—having created only one species, mankind, endowed with intellect, reason, and understanding—should be recognised not through vision, but through comprehension. For this purpose, He has provided countless signs and arguments. He has bestowed upon humans the capacity for inference—to understand, for instance, that where there is smoke, there must be fire.

Now, we must examine whether such evidence—the 'smoke' pointing to the existence of the Creator—exists or not.

One final note: an extensive discourse on the existence of the Creator would require volumes of books, which is not my objective here. I shall merely present a few fundamental reasons and

arguments, which should suffice for one whose mind remains open. As for those in whom conviction will not arise from this, no number of books or abundance of arguments will ever persuade them.

Firstly, if we follow the basic principle of reasoning—that where there is smoke, there must be fire—then since creation exists, the Creator is inevitable. Yet, let us proceed further with this question, naturally through the creation itself.

Humanity remains unaware of exactly how the Universe was created, although scientists have proposed several theories such as the Big Bang, Steady State, and Oscillating Universe. However, none of these have been definitively proven, and scientists themselves do not fully agree.

Despite these differences, one thing is undeniable and even acknowledged by them: at the root, there are only two possibilities for the creation of this vast Universe. Since creation exists and is present, one of these two possibilities must necessarily be true—there is no third option.

These two possibilities are: first, that this vast creation happened by itself, accidentally; second, that it was planned and designed.

First, let us examine the concept of accidental occurrence. According to this theory, the vast space—they themselves cannot analyse what space exactly is—was filled only with gas and dust particles. They cannot answer where this gas and dust came from—only saying that these existed beforehand. For the sake of argument, let us accept that these existed before—even though the question of how they were created without a Creator remains unanswered. Anyway, from these very elements, the creation of the Universe began and gradually, over billions and trillions of years, through various accidental events, it reached the current stage.

There are many disagreements among scientists about how and through which events this happened.

According to this theory of accidental occurrence, from billions of years ago to today, everything that has happened in creation has occurred without any plan—because there is no Creator; **everything happened and is happening accidentally.** The idea of a plan necessarily implies the presence of a Creator.

Before moving forward, another point needs to be understood. These accidental events that have occurred and continue to occur did not happen randomly or whenever they pleased. They have had to happen in sequence. Because if a particular accidental event had not happened, the existence of humans and other living beings would not be possible. If it had occurred before or after the right time, no living being would be on Earth, maybe not even this creation we see today, or perhaps it would not have existed at all.

Therefore, accidental events have occurred and have occurred sequentially. The number of such events is countless—billions upon billions.

Now let us see how probable this is. Take ten identical coins or circular metal or plastic tokens, and write numbers one to ten on them. Remember, these tokens represent only ten of those billions of accidental events and their sequence, which we have been discussing.

Keep these ten tokens in your pocket and shuffle them. Now, close your eyes and pick one token from your pocket. This token could be any number from one to ten, and the chance of picking the token with a particular number on the first try is one in ten (1:10).

Suppose you pick the token numbered one on the first try. Now, put it back in your pocket, shuffle again, and pick another token. The chance of now picking the token numbered two is one in a hundred. That is, if you pick tokens one by one from your pocket a hundred times, the chance that the token numbered two will appear immediately after the token numbered one is one out of a hundred tries (1:10 x 10 = 100).

Similarly, the chance of picking the token numbered three on the third try is one in a thousand (1:100 x 10 = 1,000).

In other words, if you picked tokens ten times, the chance of picking tokens numbered one to ten sequentially in that order is one in ten billion (1:10,000,000,000).

We considered only ten symbols out of countless billions of accidental events. Even with that, we get this probability. **Now, if we take billions of such events, it will show that the chance of creation happening by accident is one in an infinite number—that is, a number without end—meaning once in infinity, which is impossible.** Now, if one of the two possibilities is impossible and discarded, we must accept the other, and that is planned. Planned means Creator. There is no possibility of a third theory.

The same calculation can be done from the opposite direction. Just as we have reached this present state because billions of accidental events happened sequentially, likewise, billions of other kinds of accidental events could have occurred during this vast time. Even a single one of those could have destroyed everything. But not even one such event happened. For example, if the accumulated ice of the North and South Poles had melted or melts, scientists say the entire Earth except the mountains would be submerged in water. It could have happened, but it did not.

So, mathematically (*Mathematics or Figure of chance*), proof of a Creator is found. **Any thoughtful person looking at this vast creation will see a great plan in it, which is impossible to deny.** Those who do not believe in the existence of a Creator due to lack of knowledge, that is atheists, believe that the concept of a Creator was created to keep people away from wrongdoing, to frighten them. Let us analyse this idea.

It cannot be denied that the concept of a Creator is not new. **Long before recorded history, from the time humans are known, humans were aware of a Creator.** Archaeologists digging up ancient settlements from thousands of years ago have found that everywhere there was some form of religion—that is, some concept of a Creator. On different continents, wherever prehistoric settlements have been found, they have found signs of worship and religion. In other words, the concept or awareness of a Creator was spread throughout the world—this is beyond doubt. Even in America and Australia, separated from the main landmasses, where prehistoric humans have been found, the same applies.

When these various groups had no connection or interaction, spoke different languages, belonged to different cultures, and were unaware of one another's existence, how did they all come to know of the same thing? These groups, spread across the world, were not only aware of the Creator but also of the Creator's attributes—what we call *ṣifāt* (attributes). How did they all agree on the same attributes? That is, the Creator is all-powerful, omnipresent, merciful, capable of anything, and so forth. So, if it is assumed that the concept of the Creator was man-made, then we must accept that a long time ago—how long exactly, no one can say—in prehistoric times, people scattered across the globe created a superstition. **How then did that superstition, created independently by different peoples, arrive at the same attributes—such as being all-powerful, present everywhere, all-knowing, infinitely**

forgiving, merciful, and so on? Let us now examine how plausible this is.

It is an established fact that the Earth possesses a gravitational force, and this force has existed since the very beginning of the Earth's creation. The Earth was created by the Creator, not by accident, and this gravity has been pulling every object—mountains, rivers, oceans, in fact, every molecule and atom—downward from the very first moment of creation until now. Even every molecule and atom in your body and mine is held down by this force. From the beginning of creation until today, not for a single moment has this force ceased to act. The brain that humans use to think and feel—every cell within that brain—has been subject to the constant pull of gravity since time immemorial. Yet, humans had no knowledge of this omnipresent force; they neither discovered it nor imagined its existence. It was Newton who discovered gravity. Why? Had humans not been using their brains all that time? Of course they had. Before Newton's discovery of gravity, human beings had already invented many things and constructed enduring monuments such as the pyramids, yet they remained entirely unaware of the force under which they lived each and every moment. If that force were to stop even for an instant, due to the Earth's outward centrifugal force, the planet would be hurled into space. Yet, until just a few hundred years ago, humanity had no concept of this force.

What does this mean? That humans imagined the Creator in prehistoric times—they not only imagined but also believed in the same detailed description of Him across the world. Yet they failed to discover something that truly exists—gravity—for thousands of years. **How can this be explained?** The answer is: the Creator informed humans of His existence and attributes through His messengers from the very first human being, which is why humans know about Him. But He did not reveal gravity to anyone before

Newton, which is why humans did not know of it. If the Creator had created humans and then abandoned them without sending messengers to teach them about Himself, undoubtedly, humans would still know nothing about Him. Or even if someone had imagined a Creator, they would have no knowledge of His attributes.

Atheists demand direct or visible proof of the Creator's existence, yet they fully believe in many things for which there is no direct proof. They believe their fathers are truly their fathers, but there is no direct proof of that—only inference, such as a son resembling his father. All such beliefs are based on circumstances and inference, yet when it comes to the Creator, they demand direct, visible proof.

The fundamental truth is that the Creator exists, but He will not appear before us, nor will He compel people to believe in Him by exercising His willpower. **For if He were to do so, then the concept of judging people and granting them reward or punishment would become meaningless.** In that case, humans would be no different from other creations such as trees, stones, mountains, or hills—not the supreme creation endowed with reason and intellect, shaped by His own hand.

The existence of the Creator is accepted. The question is, can we comprehend Him? He Himself said, “No, you cannot.” [Qur’an – Surah Al-Anʿām 6:103]. Why can’t we? Because we are created beings and all our capacities are limited. The power of comprehension is also limited; the Creator is infinite. Not only the Creator, but we cannot even comprehend a small part of this vast creation.

When we try to grasp the concept of space, we can only vaguely imagine a few miles. When thinking about the distance from one

continent to another, our minds become confused. The Solar System, then the Galaxy, then the countless light-years of the universe—these distances are far beyond human understanding.

Similarly, when trying to understand time, we can bring a few hours or days into our comprehension. Even a full month is difficult for anyone to fully grasp. It is impossible to comprehend millions of years of past and future. **If humans do not possess the capacity to understand even a fraction of creation, then it is absolutely clear that the Creator of that creation cannot be comprehended.**

In seeking a path by which humanity might live in peace—free from the timeless scourges of injustice, oppression, warfare, and bloodshed—the very first question that must be settled is this: does a Creator exist? And at this point in our discourse, we may confidently affirm: the Creator—*Allah* (God)—does indeed exist.

Henceforth, this truth must remain central in our consciousness: the existence of the Creator, along with His attributes and divine qualities, must constitute the fundamental premise and epistemological basis for all subsequent thought and judgment. Wherever this foundational premise is abandoned or forgotten, error in judgment becomes inevitable. Every time this core principle is overlooked in intellectual inquiry, it leads us astray, guiding us to false conclusions and disoriented paths.

Consider, for example, the realm of space exploration. The mathematical calculations that have enabled humankind to reach the moon and return safely were all grounded in a singular theoretical foundation—Albert Einstein's Theory of Relativity. **If one were to ask any astrophysicist what would result from excluding this theory from the calculations, the answer would be unequivocal: the entire endeavour would collapse in failure.**

Thousands of artificial satellites now orbit the Earth. Rockets are launched to Mars and Venus, delivering invaluable scientific data back to our planet. None of this would be conceivable had Einstein's equation, $E = mc^2$, not been employed as a central basis in the underlying calculations.

The principle is clear: in any system of thought or scientific inquiry, when the foundational premise is either neglected or dismissed, error is unavoidable. **Just as a rocket launched toward the moon, calculated without reference to the laws of relativity, would drift aimlessly into the void of space—so too will any human civilisation that constructs its moral, social, or existential framework without acknowledging the existence of the Creator.** The outcome, inevitably, is collapse—precisely as we are witnessing in today's world.

Contents

The Creation of Humankind

Both the scriptures of the world's great religions and modern science concur on one fundamental truth: long before humankind came into existence, the Creator had already brought forth the vast universe. From the very beginning, this immense creation has been governed and sustained through countless agents of divine administration—beings known in Arabic as *malāʾikah* (angels), in Persian as *fereshtah*, and in English as angels.

What ancient Indians, Greeks, and Romans referred to as gods and goddesses are essentially no different from these angels. They are not divine in themselves but are manifestations of the natural forces through which the Creator maintains cosmic order. These beings are innumerable and possess no free will. Each is assigned a specific function, a divinely ordained law or duty, which they carry out with perfect precision, without deviation—because deviation is beyond their capacity.

Take gravity, for instance. It is one such *malak* (angelic force), commanded to hold all matter in its grasp. From the dawn of creation, it has performed this function without pause and will continue to do so until the end of time. It cannot choose to act otherwise; it has not been granted such will. The same applies to fire, wind, water, electricity, and other natural forces. They are, in the terminology of various faiths, angels or deities presiding over elements—not as independent gods, but as forces under divine command.

In Hinduism, for example, Varuna is the deity of wind; Surya, the sun god; in Greek mythology, Neptune governs the seas; for the Romans, Vulcan commands fire. Similarly, Islamic tradition holds that specific angels are responsible for fire, air, water, and other elements. **These conceptual parallels across religions point to a**

shared metaphysical insight: the universe operates by unseen forces, vast in number, divinely assigned.

In Hindu belief, these divine agents are said to number 330 million. Christian theology also recognises angels in the millions. The 13th-century Christian philosopher-theologian Albertus Magnus even attempted to calculate the exact number—409,920,004 angels—exceeding the Hindu count by approximately 70 million. Shintoism, the indigenous faith of Japan, asserts the existence of eight million kami (divine spirits).

In the Islamic tradition, during The Messenger of Allah Muhammad's (pbuh) miraculous ascent into the heavens (*Miʿrāj*), he witnessed thousands of angels entering the celestial mosque, Bayt al-Maʿmūr, offering their prayers, and exiting through another gate—never to return. He explained that those who once entered would not return again, indicating the unfathomable number of such beings. [Sahih Muslim; Mishkat al-Masabih, from Anas (ra.) through Thabit al-Bunani.]

From time immemorial, *Allāh* has been overseeing His creation through these countless angelic forces, maintaining order and harmony. Then, at a particular moment known only to Him, He willed to create humankind.

Why He willed this, we do not fully know. Perhaps none but He does. His revelations offer only glimpses. At one point, He declares: "I did not create this universe in vain, as a pastime." [Qur'an, Surah Al-Mulk, 67:2]

Certainly—because time is created by Him, how can there be a question of "passing time"? He has also said that He wants to test who among you does the best deed. Ultimately, only He knows why He created this universe, and especially why He created

mankind, His greatest and most flawed creation. [Qur'an – Surah At-Tīn 4–5.] **But there is no denying the fact that He created it.** Speaking about that time, *Allāh* tells us in the Qur'an that when He said to His angels—His *malāʾikah* (angels)—that He intended to create a vicegerent on earth, they replied, "Why would You create someone who will cause corruption, disorder, and bloodshed on earth?" [Qur'an – Surah Al-Baqarah 30.] The angels' response contains a large part of the mystery of creation. So, let us pause here to understand this very important matter clearly.

According to Islam, Judaism, and Christianity, one son of Adam (pbuh) killed his brother. Since that first shedding of blood, bloodshed among humankind has never ceased. This unrest and bloodshed remain the greatest problems for humanity to this day. The two words the angels used against the creation of mankind are *fasād*, meaning injustice, disorder, and wrongdoing, and bloodshed. Together, these signify that humans will cause injustice, disorder, and bloodshed. **This has indeed come to pass.** From the son of Adam until now, not only has bloodshed continued, but injustice, wrongdoing, and disorder have never stopped. From then until today, the greatest problem in human life has been injustice, disorder, wrongdoing, bloodshed, and war—problems humanity has failed to end despite countless efforts. Moreover, these problems have brought humankind to such a state that today even its existence is in question.

The angels did not argue against the creation of humans by saying that humans would not worship or fast in temples, mosques, churches, pagodas, or synagogues. They never mentioned any of these. Instead, they said humans would cause disorder, injustice, conflict, and bloodshed. In other words, that is the real problem, not the acts of worship themselves. Did *Allāh* not understand what the angels said? He certainly did. Yet, despite their objections, He ignored them and created humans.

From the information the Creator Himself shares with us about creating His vicegerent, we learn several fundamental truths. First, the importance and dignity of this new creation are very high, and His love for it is immense. **This is clear because, while creating the vast creation including the angels, everything was created by His command, "Be!" and it was.** [Qur'an – Surah Al-Baqarah 119, Surah An-Nahl 40, Surah Yā Sīn 82.] But in the case of humans—Adam (pbuh)—He created him by His own hand [Qur'an – Surah Ṣād 75] and breathed into his body from His own soul [Qur'an – Surah Al-Ḥijr 29]. This is a very important point. He uses the phrase "My soul," meaning the soul of the Creator Himself. That is, all of *Allāh*'s qualities and attributes entered into humans. Even the independent willpower came with that soul. *Allāh* said: "I offered the trust (*amānah*) to the heavens, the earth, and the mountains, but they refused it, and man undertook it." [Qur'an – Surah Al-Aḥzāb 72.]

These qualities and powers of *Allāh* are not found in any other creation—neither angels nor jinn possess them. All other creations follow the laws and rules He has set—what we call natural laws. No one can deviate from these laws even by the slightest degree, because they were not given free will. Only *Allāh* has independent will: He does what He wills and refrains from what He wills. When He breathed His soul into humans, with it came all His qualities and powers, including this free will. This is the trust He gave, which no other creation dared to accept. But humans, with this gift, proved themselves unjust and ignorant. [Qur'an – Surah Al-Aḥzāb 72.]

Before *Allāh* breathed His own soul into humans, there was only one among countless creations like humans. But with the breathing of the Creator's soul, that one transformed into a unique creation. He became *Allāh*'s vicegerent, containing every attribute of the Great Creator—not only attributes but every power, though only in

a very small measure. To explain, it is like taking a drop of water from the vast ocean: chemically analysed, that one drop contains every property of the ocean and every substance found in it. Yet, that one drop of water is not the ocean; it cannot create a storm or sink ships. Or, if you take a flame from the sun and light a candle with it, that candle's flame will have all the properties of the sun's fire. It can light and shine, but it cannot spread heat and light over planets like the sun. Still, the candle's flame is made from the same fire as the sun—essentially the same thing.

Second: The Creator taught this new creation all the names of things. [Qur'an – Al-Baqarah 31] **This means He taught humans the properties of all created things—what each thing does, how it works—in short, the science on which He based His vast creation.** By saying this, He indicates that humans would gain knowledge of everything about creation. A thousand years ago, humans knew the names of some things; today they know much more, and many more things will be known in the future. After teaching humans this knowledge, *Allāh* called the angels and asked them to name these things—but they could not. [Qur'an – Al-Baqarah 32] As mentioned before, angels are only natural forces. They have knowledge only of the tasks assigned to them, no more—and no free will.

Third: *Allāh* commanded His *malā'ikah* (angels) to prostrate to this new creation, Adam—that is, humans. Except for Iblīs, all angels obeyed and prostrated. [Qur'an – Al-Baqarah 34] What does this mean? First, the angels accepted that humans are greater and higher than themselves because humans contain *Allāh*'s soul, which angels do not possess. Second, *Allāh* assigned the natural forces—fire, water, air, electricity, magnetism, earth, and countless angels—to serve humans. Only Iblīs disobeyed *Allāh*'s command and refused to prostrate to Adam (pbuh).

A question may arise here—since angels are natural forces, then Iblīs, being one of them and lacking free will, how did he disobey *Allāh*'s command? The answer is: all angels are created from light, but Iblīs alone was created from fire. Because originally, Iblīs was a jinn—not an angel. Through intense worship and austerity, he was later elevated to the rank of angels. Though made of fire and lacking free will, his arrogance remained, which he could not eradicate despite his great efforts. When commanded to prostrate to Adam, who was made from clay, that arrogance surged, and he challenged *Allāh*:

"If You grant me the power to enter the body and mind of Your creation made from clay, I will prove that the creation will reject You. I have acknowledged You as Lord and obeyed Your commands till now, but that will no longer be."

Allāh accepted Iblīs's challenge. **He allowed him to enter Adam's body, mind, and brain to incite disobedience and denial of *Allāh*.** [Qur'an – Surah Al-Baqarah 36, Surah An-Nisa 119.]

The subsequent events are briefly as follows: *Allāh* created Eve for His steward Adam, allowed them to live in Paradise with only one prohibition. With *Allāh*'s permission, Iblīs entered Adam and Eve and tempted them to disobey this one command. Because of this, *Allāh* expelled them from Paradise to Earth for a fixed period—until the Day of Judgment. [Qur'an – Surah Al-Baqarah 36.] And He said: "Surely I will send guidance for you." [Qur'an – Surah Al-Baqarah 38.]

A question may arise—why should guidance be given to the human being into whom He has breathed His own soul? The reason is that although all the attributes and powers of the Creator exist within humans, they exist only in very small amounts. [Qur'an – Surah Bani Isra'il 85.] Man could have found his own path and created a

system of life for himself if he had known all the natural laws by which creation has been made and is sustained. But he does not know this. Secondly, Iblīs (Satan) sits within him continuously inspiring him in a whispering manner. An even greater reason is Iblīs's challenge—to make man deny *Allāh*, to abandon the life path given by *Allāh*, to create and follow their own system of life, the inevitable result of which is injustice, conflict, and bloodshed. *Allāh*, through His messengers, has sent down a system of life for mankind from age to age, saying: Believe that I am the only Lord, the only Lawgiver, and conduct your national, family, and personal life according to this system, then you will have no fear. [Qur'an – Surah Al-Baqarah 38.] No fear of what? No fear of corruption, unrest, bloodshed, and eventually Hellfire. The name of this system of life which *Allāh* has repeatedly sent through the messengers is "peace," called Islām in Arabic by the Creator Himself. It means—if this *dīn* (system of life) is accepted and established, the result is peace: peace in national, family, and personal life—Islām. Otherwise, there will be unrest, injustice, oppression, man-to-man conflict, and bloodshed—the very reasons the angels gave to *Allāh* against the creation of humans. Therefore, from Adam (pbuh) to the last Messenger Muhammad (pbuh), every time this system of life was sent through a messenger, it was always called by the same name—Islām, meaning peace.

This is the essence of the whole matter. **The rest of the religion—prayers, fasting, and thousands of other rituals—are all auxiliary and secondary.** The proof is that today, in every religion, these auxiliary practices are carried out with great devotion and deep sincerity. Yet, far from establishing peace on earth, unrest, conflicts, violence, and bloodshed continue to increase relentlessly. Not only that, such powerful weapons have been created that humanity itself stands on the brink of destruction. Even if every person in every religion perfectly observes the worship and ceremonies of their respective faiths, the world's

unrest, injustice, and bloodshed will neither stop nor decrease but will keep growing as it does now. The reason is that the system of life *Allāh* sent to mankind through His messengers has been rejected by the followers of every religion. Instead, they have applied man-made political and socio-economic systems in their national lives—holding on to the secondary while abandoning the core.

This is why when the angels objected to *Allāh* about creating humans, they did not say that these creations would not worship Him, fast, or observe rituals. They said these humans would cause injustice, oppression, unrest, and bloodshed among themselves. **That means the fundamental problem is not in the worship practices, but in the peace of mankind and living in Islām on earth.** So, I said the angels' objection against human creation needs to be understood well—otherwise, the purpose of human creation and the meaning of human life cannot be comprehended.

Allāh created His representative, Adam (pbuh), and sent him to earth along with his spouse. He said: "Go and multiply there. I will surely send guidance on how you should live your life so that you can live without injustice, oppression, or bloodshed." [Qur'an – Surah Al-Baqarah 38.] In other words, the responsibility of creating the system of life in which humans can live in peace was taken upon Himself. It is natural that the Creator will not fail in the task He undertook. After sending Adam (pbuh) to earth, He gave him the first system of life. We can assume this system was small and simple since it was only meant for a few men and women. Adam (pbuh), his sons, daughters, grandchildren, and their issues were surely limited. But later, according to *Allāh*'s command, the population grew. As the number increased, Adam's (pbuh) descendants gradually spread across the earth, becoming isolated from one another. Yet, the Creator did not forget His responsibility. He continued to send messengers to different, scattered

communities of Bani Adam to deliver the system of life by following which they could live peacefully, in Islām, without unrest, corruption, or bloodshed.

Meanwhile, Iblīs (Satan) did not forget his pledged mission either. He sat within every Bani Adam, continuously whispering and advising them in various ways. He kept inventing new means to make people deny or at least distort the system of life given by *Allāh*. As a result, people became involved in injustice, corruption, and bloodshed. Whenever Iblīs succeeded in any society, *Allāh* sent a new messenger to that place to rectify it. [Qur'an – Surah An-Nahl 36.]

Now it is necessary to see what exactly was the system of life that *Allāh* sent through various messengers to different peoples in different parts of the world. Upon observation, it is clear that the fundamental basis of this system is the recognition and belief in the Creator, *Allāh*, as the One and Only Lord—not only the only Lord but the All-Pervading Lord. The word He used for Himself in this regard is *Ilāh*. Nowadays, this word is often translated as "object of worship." But translating it as "object of worship" is incorrect because almost every religion in the world today is heavily distorted. One such distortion is that political, economic, and national matters given by *Allāh* are completely ignored, and only personal matters and formal worship are emphasised. However, *Allāh* did not use the word *Ilāh* in that narrow sense. The meaning He intended was: the One whose commands and laws in every aspect of life are inviolable.

From Adam (pbuh) to Muhammad (pbuh), this fundamental belief was the core principle maintained—that there is no *Ilāh* but *Allāh* (La ilaha illallah). Later, the name of the then-revealed messenger was added to it. In this fundamental statement, the Creator never used any word other than *Ilāh*. It could have been La Rabb illa

Allāh (no Lord but *Allāh*), or La Malik illa *Allāh* (no King but *Allāh*), or any of His ninety-nine names, but He did not use any other term for any of His millions of messengers. Why? Because He alone is the One whose commands and prohibitions are the only ones that must be obeyed. If someone accepts some commands and rejects others, then that person no longer belongs to Him as their *Ilāh*. This is completely logical.

Because it is evident by simple reason that to achieve a life system in which people can be free from chaos, unrest, injustice, wrongdoing, war, and bloodshed on earth, the political and socio-economic system must be the principal and most important element. Therefore, the life system that *Allāh* sent through the messengers for humanity was based on the fundamental principle of acknowledging Him as the sole lawgiver.

The foundation of this life law—that is, monotheism (*Tawheed*)—was given such immense importance by the Creator that from Adam (pbuh) to the final messenger Muhammad (pbuh), each was sent with this one demand: Do not accept anyone else as Lord or *Ilāh* besides Me. Do not obey any other law or command except Mine. If you do, I will never forgive you. But if you accept only this one claim, I will not punish you for any other sins or offences. [Qur'an – Surah An-Nisā 4:48, 4:110, 4:116.]

At first glance, this may seem like an arrogant, egotistical dictator's demand. But is it so? If we look at this vast cosmos and creation, we see how unimaginably immense it is. Just within the Milky Way—the galaxy in which our solar system resides—our solar system is so vast that scientists have not yet been able to accurately determine our exact location within it. Yet, there are countless other galaxies like this, whose numbers are beyond calculation. **The boundaries of this universe remain unknown to us.** The farthest object discovered by humans is a quasar located two

hundred billion light-years away. Recently, its existence was detected in an Australian observatory. If something travels at 186,400 miles per second, it would take two hundred billion years to reach that quasar. Such an inconceivable distance is beyond imagination. And no one knows how many more creations exist beyond that quasar.

In this incomprehensibly vast creation, how could the Creator need to seek acknowledgment of His Lordship from insignificant creatures like us? What harm or benefit would it cause Him if we deny Him and accept any other as our *Ilāh*? What loss or gain would there be if we abandon the path He gave and make our own?

The fundamental truth is this: Nothing of His will fail, and nothing will go astray from Him. He knows that if people reject the system of life He has sent and instead create and follow their own, His very own creation—humanity, which He cherishes deeply—will be engulfed in unrest and bloodshed. Therefore, He desires that people accept the system of life He has given and establish it in their lives so that, ultimately, they may live in peace on earth.

Since accepting Him as the sole Lord and God is a prerequisite to accepting the system of life He has sent, this is why there is such strict emphasis on *Tawḥīd*—Oneness of God. This strictness is an expression of love, meant to save us from turmoil, oppression, and bloodshed. Recognising and believing in *Allāh* as the sole legislator is the foundation of all religions from Adam (pbuh) to Muhammad (pbuh). This is the religion of permanence (*Dīn al-Qayyimah*), the eternal religion, the straight path (*Sirāt al-Mustaqīm*).

It is self-evident that once we accept Him as the sole legislator of life, no law created by anyone else can be acceptable. **This is the only thing He wants from us.**

Now, let us consider the system of life that the Creator has sent down through the ages. If we look closely, we see that its foundation is the eternal principle of monotheism (*Tawḥīd*). The other commandments and prohibitions, when followed, allow individuals, families, and communities to live in complete peace and progress. This second part is not eternal or fixed; it depends on time and place.

At different times and among various peoples, He sent His messengers with life systems tailored to their particular context—time, place, circumstances, and challenges. Yet, two components have always remained constant: the objective and the process. **The objective has always been the same—to live in peace and justice.** The processes required to achieve this objective are obligatory.

When we combine these four major components, it becomes clear that the system of life given by *Allāh* governs every aspect of human existence. If it did not, it could not be called a comprehensive system of life; at best, it would be incomplete and partial.

In other words, after recognising and accepting *Allāh* as the sole legislator of life, accepting any other law or system in any area of life means acknowledging another legislator besides Him—this is *shirk* (associating partners with *Allāh*).

The life system that Lord *Allāh* has sent to us time and again, He has sent it through His messengers—who are people just like us. Here arises a problem. Since these messengers are like us, when they declared that they were sent with a life system, naturally the question arises whether their claim is true or false.

If someone questions whether this person is invoking the Creator for any personal gain, leadership, or to establish a fabricated ideology, **what proof is there that he is not doing so?** This question is very reasonable and certainly a doubt. Therefore, Allāh also took measures regarding Himself as He did regarding His messengers. That is, signs.

He gave such signs within His messengers and their works that are sufficient to remove the doubts of any reasonable person. For this reason, He gave each Messenger of Allah miraculous powers that ordinary people do not have. These are called signs—*Āyāt*. We now call them miracles, supernatural events. For those for whom these Messengers of Allah came with a life system, if they doubted or disbelieved in their words, He dispelled their doubts by performing these miraculous acts.

Similarly, time and again, whenever a nation or people have abandoned Allāh's given system, or have distorted it so much that it could no longer bring them peace or Islām, then the Creator, out of mercy, sent another Messenger of Allah. [Hadith – Ibn Mas'ūd (ra), Muslim, Mishkat.]

He came and said: "You have distorted the life system brought by my previous Messenger of Allah. Therefore, I have been sent with a new system for you." Wise people believed in this new Messenger of Allah's words, actions, lifestyle, and his miraculous powers and accepted this new life system. But some, prompted by Iblīs (Satan), rejected him and clung to the distorted previous religion.

Thus, another religion and life system was born on earth. Later, under the influence of Iblīs (Satan), even this new religion became distorted to such an extent that it too could no longer give people the eternal peace they desired. Then Allāh sent another new

Messenger of Allah, and once again a religion was established on earth.

In this way, for the peace of humankind, Allāh has sent hundreds of thousands of Messengers of Allah. **The purpose remains the same: so that people do not create unrest among themselves, do not commit injustice, do not fight or shed blood, but live in complete peace on earth.**

Whenever any nation or people believed in a messenger, accepted *Allāh's* life system, and applied it in their national, familial, and personal lives, all their unrest, injustice, fights, and bloodshed stopped. They began to live in abundant happiness and peace in *Islām*.

But this peace was never permanent, because Iblīs (Satan) did not sit idle and still does not. He continuously incites people, distorting and disabling the life system, and as a result, he has involved people again in corruption and bloodshed.

Looking back into the past, we see that the fundamental basis of *Islām*, which came to the world through the ages, consistently maintained the oneness and sovereignty of *Allāh*. However, its form varied somewhat over time — and all these variations depended on the place, time, and people involved.

For example, the *Islām* given to Adam (pbuh) included a ruling that brothers and sisters could marry. Naturally, since at that time there were no other people on earth besides them. But later, when the population grew and people spread across different places, this was no longer necessary. Therefore, the messengers who came afterward were given rulings forbidding marriage between siblings.

Similarly, as humans gradually acquired new knowledge and made new discoveries — in short, as their reasoning and intellect advanced — *Allāh's* life system also began to include rulings that took these changes into account.

Everywhere messengers came and wherever people accepted the life system they brought, justice and peace were established. But where people rejected the messengers, unrest, injustice, and bloodshed prevailed, and in time those societies were destroyed.

When a messenger was sent to a community or nation, he had to confront the followers of the distorted system of the previous messenger. Had the previous religion not been distorted, there would have been no need to send a new messenger.

It is necessary to understand how these religions became distorted. When a messenger succeeded in his mission- meaning his community or nation accepted and established the life system he brought- peace and justice were established in that nation.

However, after the messenger's departure from this world, under Iblīs' (Satan's) influence, people began to distort that system. **If these distortions are categorized, the main ones are:**

a) The people of a messenger's nation, mesmerised by his personality and character, and overwhelmed by his miraculous powers, showed immense devotion and respect to him. Many of them loved him deeply. **After his death, gradually this devotion and love made them want to elevate him even more.** This is a natural human tendency — people want to see those they love and respect as greater than they are. Although the Messenger himself clearly stated repeatedly during his lifetime that he was just like them, a human being sent with a life system and some miracles for them, and warned not to consider him more than a Messenger, yet

due to excessive devotion and Iblīs' instigation, over time they exalted their messengers to the extent that some were called sons of Allah or even placed on Allah's throne.

b) After the messengers passed away, their nations and communities began to overanalyse the life systems they left behind. Over-analysis tends to destroy and spoil any subject. This was no exception for them. **Due to excessive analysis, various opinions arose, followers gathered, and the nation divided into different sects.** Inevitably, these sects (mazhabs and factions) came into conflict, which ultimately led to destruction.

c) Another inevitable consequence of this over-analysis was the reversal of the importance of the laws and prohibitions of the life system — that is, deciding which were more necessary and which were less, or even unimportant, often in direct opposition to their true priority. Although all these rules are part of the life system, those most crucial for its survival were relegated to insignificance, while trivial rules were given excessive importance, leading to exaggeration.

d) Yet another self-destructive outcome of this over-analysis was that the right to interpret and explain these life systems, which were intended for all people of the nation, became confined to a particular class. Naturally, because the commandments revealed for all were comprehensible to everyone, excessive and intricate analysis removed them from the understanding of the common people. Consequently, the scholars engaged in such detailed study became trapped within it, and eventually their opinions were accepted as final on all matters of the life system. **This was the priestly class.** In this way, in every life system and religion, they created their own authoritative class, and the original goal of the life system was lost. The common people, forgetting the essential purpose, began to seek rulings (*fatwas*) from the priests on minor

procedural issues, and the priests eagerly produced new, often confusing rules and gave them to the people.

e) Another form of distortion arose due to vested interests. Although people initially accepted the new messenger's religion, later, when they realised it was harmful to their vested interests, they cunningly, through scholars (*muftis*), altered the rules that conflicted with those interests. Gradually, forgetting the core purpose of the entire life system, merely following the minutiae of the rules became their sole duty.

Every system of life has become thoroughly distorted due to the combined and cumulative effects of various causes. The Creator endowed humanity with a vibrant, dynamic way of life—a living religion. However, through the incitement of Iblīs (Satan), this has been transformed into a purposeless, stagnant, lifeless, and ritualistic existence. Consequently, humanity has inevitably fallen again into injustice, oppression, tyranny, and bloodshed. **The Most Merciful Allah has therefore sent His Messenger once more to guide humanity back to truth and justice.**

Beyond these distortions, there is an additional, special reason for sending a new messenger: the evolution of the human race. The interval between one messenger and the next encompasses a period in which human knowledge and sciences have advanced. Circumstances have changed, new challenges have emerged. Accordingly, the subsequent messenger has introduced a system that naturally differs in some respects from previous ones, though the fundamental truths remain constant: the oneness and sovereignty of Allah, the eternal religion (*Deen al-Qayyimah*), the perennial faith (*Sanatan Din*), and the straight path (*Sirāt al-Mustaqīm*). These differences pertain only to secondary matters, which are subject to variation due to time and place.

Whenever a new messenger was sent, the essence of his message to his people—allowing for minor variations in language, context, and audience—was as follows:

a) The religion and way of life that my predecessors, the Messengers of Allah, delivered to you have been rendered meaningless and ineffective by your distortions. You have tampered with Allah's Book, corrupting its meanings to suit your own desires and interests. You have shifted emphasis and caused discord over trivial matters. Moreover, you have undermined the sole sovereignty of the Lord by succumbing to shirk (polytheism). **The Most Compassionate has therefore sent me to say to you that—**

b) I acknowledge the book revealed to those whom you claim to follow. Qur'ān: Surah Al 'Imrān 3; Surah Al An'ām 92, 93.

c) Yet you have so thoroughly distorted that scripture that I now declare it abrogated.

d) From this moment onward, the book and system of life I bring shall be authoritative and binding.

e) To prove that I am indeed the Messenger sent by the Creator, I have been granted several signs, verses, and miracles—examine these yourselves.

f) Recognise me as the true Messenger, accept the new life-law revealed through me, and abandon the previously corrupted systems.

What were the outcomes of this declaration?

The responses varied across the lives of different Messengers. In some cases, a portion of the people believed in the Messenger and accepted the religion he brought, while others rejected him and clung to their outdated and invalid systems. At times, only a handful responded to a Prophet's call, while the majority continued to uphold the rituals of their corrupted tradition. In certain cases, the followers of previous Prophets even went so far as to murder the newly sent Messenger. Qur'ān: Surah Āl 'Imrān, 3:181, 183. There were also instances where a Prophet was entirely rejected and killed during his lifetime, yet after his death, many people eventually accepted him and established the divine system he had brought.

In every era, most people inwardly recognised the truth—that the person before them was indeed a Messenger sent by the Creator. This recognition stemmed not only from the Messenger's extraordinary personality and moral strength but also from the undeniable signs and miracles he demonstrated as divine proof. Despite this, responses remained divided: some accepted him and embraced the new *Islām*, while others did not.

Upon reflection, we find the reasons behind accepting the Messenger's call typically fall into three categories:

a) Those who, even while living within the corrupted form of *Islām*, had managed to preserve their souls—at least to some extent—from the influence of *Shayṭān*. As a result, they were painfully aware of the decline in the religion, though they lacked the power to bring change.

b) The general masses who, although oppressed and exploited under the distorted system, remained helpless and disempowered.

c) Those who, despite knowing that accepting the Messenger's call to the new *Islām* would inevitably bring persecution, did not allow fear to prevent them from doing so.

And what were the reasons for those who rejected the Messengers?

a) The priestly class of the previously established religion—those who considered themselves the custodians and guardians of the earlier form of *Islām*—were the most prominent in their rejection. This class had long harboured pride in their knowledge. Naturally so, since their livelihood depended on the alms, donations, and offerings from society. They engaged tirelessly in analysing and overanalysing religious doctrines, issuing legal rulings (*fatwās*) to the public. Many would go to great lengths to create new religious regulations in order to assert their intellectual superiority over others within the clergy. While they often disagreed bitterly among themselves over doctrinal interpretations, they were unanimously united in opposing any new Messenger. They knew—both consciously and subconsciously—that accepting the new *Islām* would strip them of their revered social status. The very pride in their knowledge, which had driven endless debates and disputes among them, now became the force that bound them together in collective opposition to the Messenger. Throughout history, this class has posed the most severe resistance and opposition to every Messenger.

b) There were also devout individuals outside of the priestly class who nonetheless practised religion with extreme rigidity. They adhered strictly to one of the sects or denominations established by the clergy, and rejected any call that deviated from the interpretations they were committed to.

c) Among the general populace, many had grown so accustomed to obeying the commands and prohibitions issued by the clergy that they had neither the willingness nor the patience to consider any alternative voice. Some among them even recognised in their hearts that the Messenger was genuine, but they refrained from accepting him out of fear—fear of ridicule, persecution, or domestic conflict from those who clung to the old system. The pressure from family, society, and tradition led them to deny the truth, despite internal conviction.

d) Finally, there was another group of people who initially rejected the Messenger sincerely, believing him to be a fraud. However, when they later saw his character, signs, and miracles, they came to realise that they had been mistaken. Even so, their egos, desires (*nafs*), or base instincts stood in the way. Their inner selves whispered: "You called him a liar and warned others against him—will you now humble yourself before him? Won't people laugh at you?" This fear of losing face prevented many from acknowledging the truth. Despite knowing the Messenger was genuine, they continued to oppose him and rejected both him and the new *Islām* he brought.

Although I have outlined several reasons why people refused to acknowledge and accept a true Messenger, a deeper analysis reveals that **the root cause behind all these reasons is pride—vanity and arrogance.** That is precisely why every religion has consistently warned that even a trace of arrogance can prevent one from attaining salvation. Among the six base instincts (the *ṣaḍripu*, or six destructive human drives) commonly mentioned in human nature, pride is particularly dangerous.

It is remarkable that out of these six impulses, five exist only in humans, but the sixth—pride—is also found in Allah Himself. However, it is befitting only of Him, not of human beings. That is

why the punishment for arrogance is often swift and occurs even in this life. In my view, there is no force more powerful and satanic than pride when it comes to rejecting even the clearest and most evident truth.

We have discussed why Messengers of Allah were sent repeatedly with new revelations throughout the ages. However, it must be always remembered that despite their differing forms, these messages were essentially the same: *Islām—Dīn al-Qayyimah, Sirat al-Mustaqeem*—the straight path, the simple, clear, timeless system of life that, when accepted and implemented both individually and collectively, leads inevitably to peace and security—which is what Allah desires for humanity.

Today, there are two common misconceptions about *Islām*:

1. The first misconception is that the religion practised by the ethnic group known as Muslims is *Islām*, while other religions are different and have their own names. In truth, however, all divine life-guidance sent by Allah—from Adam (pbuh) to the final Messenger (pbuh)—is *Islām*. **The word itself means peace—a system of life which, if followed, ensures peace and prosperity for mankind, and whose rejection leads to chaos, bloodshed, and injustice—both politically and socioeconomically—just as the angels warned.**
2. The second misconception is the belief that *Islām* simply means "submission to the will of Allah." This too is incorrect. If *Islām* were merely about submitting to Allah's will, then, if He so wished, all people on earth would believe in Him in an instant. There would be no disbelievers, sceptics, idolaters, or hypocrites. [Qur'ān: Surah Al-An'ām 6:35, Surah Yūnus 10:100]. But that is not the case. Allah has breathed His own spirit into humans, which means He has given them intellect, reason, knowledge, and, above all, free will. Then He sent

> Messengers of Allah to show them the right path—a path that, if followed, brings peace and prevents conflict, bloodshed, and injustice among them. Now, He observes: Who among them will walk this path, and who will not?

Therefore, *Islām* is not merely the act of surrendering to the will of Allah.

Islām is the peace that results from accepting and establishing the way of life prescribed by Him. If humankind possessed knowledge of all the laws and principles upon which this universe was created and continues to operate, they might have been able to create a way of life or a religion for themselves that, if followed, could lead to that very peace—*Islām*. But humans do not possess such knowledge; Allah has not granted them that level of understanding. That is why the Creator has informed them—through His Messengers—about the path they must follow and the system they must adopt in order to attain the desired peace, which is *Islām*.

He conveyed this guidance through His Messengers: Manu (pbuh), Krishna (pbuh), Yudhishthir (pbuh), Abraham (pbuh), Moses (pbuh), Jesus (pbuh), and many more—ultimately culminating in Muhammad (pbuh).

Islām is not simply the ideology of "do not kill any creature" or "if someone steals my coat, I will also give them my robe." The religion that teaches such ideals is, in fact, the largest in terms of followers on earth, yet the world today is witnessing the greatest turmoil and bloodshed in history.

More than that, followers of this belief system have, within this very century, triggered two world wars among themselves, resulting in the deaths of nearly 150 million people. They have obliterated the cities of Hiroshima and Nagasaki, killing hundreds

of thousands, and today, they have brought the entire human race to the brink of annihilation through nuclear weaponry.

To prevent mankind from falling into conflict, injustice, and violence, and to ensure that they live in peace—that is, in *Islām*—Allah has, time and again, sent His Messengers and Prophets to every region, every land, and every nation of the world. (Qur'ān, Surah An-Nahl, verse 36)

Some segments of humanity have accepted and established this message, while others have not. In societies that embraced it, every aspect of life—politics, economics, and all else—was governed by the teachings of that divine system. **For them, religion was not just a source of law—it was the law. No law outside that system was accepted.**

For various reasons (which I have explained earlier), the divine system was later distorted or misinterpreted and enforced according to personal desires. Even then, these flawed and unjust laws were enforced **under the name of that religion**. They were never introduced as man-made laws; they were always claimed to be part of the religion.

Anyone who has even glanced at world history cannot deny that **human societies have always been governed by religious laws**. Wherever and whenever a Messenger of Allah established a divine way of life, the rulers governed by that law—**never by any other**. Scholars and priests interpreted its commands and objectives, while kings and administrators implemented them. If anyone tried to impose laws outside this system, society would reject them and, if necessary, rebel.

Consider the example of Western Asia. Before the Jews, various laws of gods and goddesses such as Amun or Ra were followed.

These too were distortions of the divine religions brought by earlier Messengers of Allah. After Abraham (pbuh) reestablished monotheism (*Tawḥīd*), the divine religion sent by Allah remained the legal code for the Jewish nation as long as they resided in Central Asia.

Take India, for instance. If you study the *Rāmāyaṇa*, the *Mahābhārata*, and other historical sources, you will see that kings governed according to the *Śāstras*. These religious texts functioned as the constitution. Based on divine scriptures, the *Śāstras* were interpreted and prescribed by Brahmin priests. The Kshatriya kings were responsible for enforcing and protecting those laws over the populace. No king or ruler had the authority to issue any command or decree that went against the *Śāstric* laws.

The same was true in Europe. Kings governed under the directives of the Pope. No monarch dared disobey the Pope; to do so would bring severe consequences.

In short, **nowhere in the world has the source of law ever been anything other than religion**.

One may naturally ask: if that is so, then how did idolatry—so clearly opposed to *Tawḥīd* (Sovereignty of Allah)—emerge? And how did the idea of democracy among the Greeks originate? In response, I invite the reader to consider what has already been discussed regarding the distortion of the religion (*dīn*). Under the instigation of Satan and in pursuit of their own self-interest, people continued to verbally acknowledge the indivisible *Tawḥīd* (Sovereignty of Allah), while in practice they engaged in the worship of multiple deities. However, this worship of idols and multiple gods was not conducted in open defiance of divine authority—it was carried out in the name of religion, under the

banner of the very messengers who had been sent to guide them. **That is my central point.**

As for the Greek experiment with democracy approximately 2,500 years ago, it was both short-lived and confined to a few small city-states. There is no substantial evidence to suggest that their political experimentation was conducted in separation from religion. On the contrary, the remnants of their artistic expressions, idol sculptures, and temples reveal the strong influence of religion on every aspect of their culture. Even if we were to assume that the democratic experiment was secular, its place in the long and expansive religious history of humankind would be no more than a fleeting dot—**insignificant in comparison**.

When we bring together all that has been discussed so far, a clear picture begins to emerge. Taking the entire world as our stage and starting from the very creation of humankind, we see that the first human being, Adam (pbuh), lived according to the divine code of life—*Dīn al-Islām*—revealed to him by Allah. Along with his progeny, he lived in peace and harmony. But as promised, *Iblīs* (Satan) began his efforts to divert mankind from this divine way of life. Operating from within the hearts of men, he incited them to transgress divine law. He led Hābil (Abel) to be killed by his own brother Qābil (Cain). As further transgressions accumulated, and the original law became severely distorted, Allah sent a second messenger.

Some people responded to this new call and adopted the re-established divine system, while others clung to the earlier, now-corrupted, system that was originally given to Adam (pbuh). **Thus emerged two parallel paths—two dīns, two religions, and two ways of life.** Meanwhile, the human population continued to grow and spread across the globe. Wherever the descendants of Adam settled, messengers of Allah arrived with *Dīn al-Qayyim*—the

eternal and unchanging religion—calling people back to the divinely ordained way of peace and justice, discouraging bloodshed and discord.

At times, different messengers were sent to different parts of the world simultaneously—perhaps one to a remote region of China, another to the jungles of South America, another to a corner of Europe, Central Asia, or the Indian subcontinent. Allah has never, for even a moment, neglected His responsibility to guide mankind. Across the ages, the messengers continued to deliver the divine path of life to humanity. But with every divine message, *Iblīs* again corrupted and neutralised it by inciting people to distort its essence. Then, another messenger would be sent to renew the way of truth. In this cycle, new religions appeared, new ways of life were born, and many were eventually lost to history.

Most of these Messengers and their messages have vanished into the past. The systems of life they conveyed have been forgotten or altered beyond recognition. When we look back, we do catch glimpses of the *Islām* they brought—but only faintly, and in distorted forms shaped by human intervention.

This, then, is the true history of humankind. Historians and philosophers have interpreted history in myriad ways. **But the real, unbroken thread is this: the eternal struggle between acceptance and rejection of truth, between justice and injustice; the ongoing conflict within the human soul, pulled on one side by *Iblīs* and on the other by the Spirit of Allah—*Rūḥ Allāh*.** This has been the story from Adam (pbuh) to the present day. And it is not only the past—it is also the inescapable future. There has been no pause, no deviation, and there will be none.

Philosophers like Karl Marx have offered their interpretations of history, such as class struggle. Others have posited many

alternative theories. Yet none of these explanations are comprehensive; at best, they are partial truths—tiny fragments of the whole. Even if class struggle were to cease (if, for instance, Marx's dream of a classless society were to be realised), his interpretation of history would fall silent, rendered obsolete. The same applies to every other theory limited to a specific temporal framework. Any interpretation that does not account for the whole of human history—from beginning to end—cannot be considered complete. A true understanding of history must endure to the very end of history itself.

This is the true past of humanity. Many have interpreted history in various ways. **But the continuous struggle between acceptance and rejection of truth, between justice and injustice, and the conflict within the human soul—on one side *Iblīs*, on the other the Spirit of Allah (*Rūḥ Allāh*)—this has been the true reality of mankind from Adam (pbuh) until today.** And this is not only the past but undoubtedly the future as well. There has been no pause, no break; it has not happened, is not happening, and will never happen.

Karl Marx interpreted history as class struggle, and many other philosophers have offered various explanations. But none of these is the whole truth—at best, they are partial truths and very small fragments. If class struggle were to end (if Marx's vision of a classless society were ever realised), then Marx's history and his interpretation would become silent and obsolete. The same can be said about all other interpretations.

Any explanation that covers only a particular period in human history—that is, the past—cannot be a complete explanation. Just like history itself, the true interpretation must remain valid until the very end of history.

The Qur'an – A Miracle

Thus far, we have come to understand a fundamental aspect of the past of humankind. I shall now draw a line at a point approximately fourteen hundred years ago. This is because, at that time, there occurred in human history such a monumental revolution that it not only transformed the then-existing world, but also continues to shape the entire future of mankind.

In one sense, this event was not something entirely new. Throughout the ages, one *rasūl* (messenger) after another came bearing the Creator's message and divinely ordained way of life. However, in another sense, this occurrence brought with it a number of important distinctions. The principal ones are as follows:

(a) All the previous ways of life, the earlier *adyān* (divine systems), were revealed for particular and limited human societies. The core foundation—*Tawḥīd* (Sovereignty of Allah)—remained constant, but various laws, regulations, and instructions were adapted in accordance with the specific issues and needs of different times, places, and people. This time, however, the system was sent for the entirety of humankind. The Creator ensured that it contained no law, regulation, or directive that would be dependent upon any particular time, place, or people. In other words, this time the system came as truly **universal**.

(b) This came as the final *dīn* (divinely ordained way of life) for mankind, meaning that no further system of life will be sent from Allah after this. Here too, the Creator ensured that it contained no law or instruction that would become obsolete due to the passage of time—in other words, it comprised only what is *shāshwat* (eternal).

(c) Every previous book of guidance (*kitāb*) had been distorted by mankind in pursuit of their own interests. The Creator knew that this final book would also be subjected to attempts of distortion. Therefore, this time He Himself took the responsibility to safeguard it from corruption [Qur'ān – Sūrah al-Ḥijr: 9].

(d) **The one through whom Allah sent this final system of life was prepared by Him as the ideal model for all of humankind** [Sūrah al-Aḥzāb: 21]. And since he was made the exemplar for the whole of humanity, it was necessary that he be fashioned in absolute perfection—such perfection as the Creator has never endowed to anyone else, not even to any of His other Anbiyā or Rusul (Messengers of Allah), let alone to any ordinary human being.

What occurred in the case of all previous Anbiyā (Messengers of Allah) was no different in his (ṣallallāhu ʿalayhi wa sallam) case either. Fierce resistance arose from the custodians of the prevailing religion. The question was raised: **what is the proof or sign that he is truly a Messenger of Allah, sent by Allah?** Allah knew this question would arise—it arose in the time of every Messenger of Allah—and He fortified each of His Messengers with a muʿjizah (miracle or extraordinary sign).

Let us clarify one point here: the word muʿjizah does not appear anywhere in the Qur'ān. Instead of using the word for "supernatural", Allah used the word *āyah* (sign). The meaning is the same: a particular matter or thing that serves as evidence of truth. In this sense, Allah has described the verses of the Qur'ān as *āyāt* (signs). These verses are signs, proofs of the Creator and of the truthfulness of the one He sent. If He were not real, and the one uttering these verses were not sent by Him, then from where did such verses originate?

In this meaning, Allah has described many other things as signs (*āyāt*) of His existence and Oneness (*Tawheed*). For instance, natural laws, the celestial bodies, the alternation of day and night [Qur'ān – Sūrah Banī Isrā'īl: 12, Sūrah Yā Sīn: 37–40]—all are signs of the Creator's infinite power. Just as these are signs, the muʿjizāt (miracles) of the Messengers of Allah were also *āyāt*. Like the power of ʿĪsā (pbuh) to bring the dead to life [Qur'ān – Sūrah al-Mā'idah: 113], or the power of Mūsā (pbuh) to part the sea [Qur'ān – Sūrah ash-Shuʿarā': 64], and so on.

When Allah sent this final Messenger of Allah (ṣallallāhu ʿalayhi wa sallam), the *āyah* (sign or miracle) given to him had to be of a different nature from those given to previous Messengers of Allah. This is because the mission of earlier Messengers was confined to specific nations, while his (ṣallallāhu ʿalayhi wa sallam) responsibility extended not only to the entire human race, but for the remainder of humanity's time on earth as well.

The Creator endowed every one of His Messengers (Anbiyāʾ and Rusul)—whom He sent to this world with His divine system of life—with the power to perform muʿjizāt (miracles): extraordinary, seemingly impossible acts. [Qur'ān – Sūrah Āl ʿImrān: 183–184] **Since He granted this power to every Messenger, it is evident that these miracles hold particular importance.**

The nature of these *muʿjizāt* varied from one Messenger to another. They were shaped by the kind of people and society to which the Messenger was sent, the surrounding circumstances, and the specific allegations raised against them. Furthermore, the type of miracle a Messenger was given also depended on the degree of intellectual and cultural development in that society or nation.

We lack reliable records regarding the miracles of many ancient Messengers. However, for the more recent Messengers, we do have

accurate accounts. For example, Mūsā (ʿalayhis-salām) had to face the most accomplished magicians of Egypt. And there was a reason for this.

At that time, Egypt was one of the world's most powerful kingdoms. Pharaoh ruled with absolute authority, and the priests of the gods—such as Ra and, later, Amun—dictated both religious and national affairs. These priests had mastered the magical practices of ancient Babylon, which Allah Himself mentions in the Qur'ān. [Qur'ān – Sūrah al-Baqarah: 102] With the power of this sorcery, they kept the general population spellbound and submissive.

So, when Mūsā (ʿalayhis-salām), by Allah's command, stood before Pharaoh and said: **"I have been sent to you as a Messenger from the Lord of all nations. I cannot speak anything but the truth about my Lord. I have come with a clear *āyah* (sign) from Him, commanding you to let the Children of Israel leave with me,"** Pharaoh responded with the same old demand:

"O Mūsā, what proof do you have of your claim? If you have brought a sign, then show it." [Qur'ān – Sūrah al-Aʿrāf: 104]

To prove he was indeed Allah's Messenger, Mūsā (ʿalayhis-salām) had to confront the elite magicians supported by the Egyptian priesthood. His staff transformed into a serpent and devoured all the serpents conjured by the magicians. In addition, he displayed miracles no magician could replicate: floods, locusts, lice, frogs, and the turning of the Nile's water into blood. [Qur'ān – Sūrah al-Aʿrāf: 133]

These miracles were not merely astonishing events. They were clear, divine *āyāt*—undeniable signs of Allah's power that no human force could match.

Then came ʿĪsā (ʿalayhis-salām), another of Allah's Messengers. Unlike Mūsā (ʿalayhis-salām), he was not sent to confront a mighty ruler like Pharaoh. By this time, the Children of Israel were still following the path given to them through Mūsā (ʿalayhis-salām), but like earlier divine laws, that path had also lost its soul and purpose. They had become entangled in endless arguments over minor details—just like what we see today in the religion known as Islam.

Their religious leaders—the rabbis, the Sadducees, and the scholars—were so immersed in constant theological nitpicking that the true objective of their divinely guided way of life had been entirely lost. **As a consequence, Allah had already subjected the followers of Mūsā (pbuh) to humiliation, turning them into subjugated servants under European Roman rule—just as today's so-called Muslim nations have also been reduced to subservience under various European powers for similar reasons.**

Thus, ʿĪsā (pbuh) was sent to bring back the misguided Children of Israel to the right path. **To prove himself as Allah's Messenger, he did not need to challenge sorcerers or magicians. His miracles were different.**

Among them were: speaking from the cradle as an infant [Qur'ān – Sūrah al-Māʾidah: 110; Sūrah Āl ʿImrān: 46], restoring sight to the blind, bringing the dead back to life, and feeding five thousand people with just five loaves of bread and two fish [Bible – Mark 8:1–9; Matthew 14:16–21].

These miracles served as clear signs to the Children of Israel that he was no ordinary man, but a Messenger of the Creator. Yet, despite witnessing these signs with their own eyes, his own people—the Jews—especially their religious elite, the rabbis and

Sadducees, refused to accept him. Instead, they conspired with their overlords, the Romans, and accused him, demanding his execution.

But before the sentence could be carried out, **Allah raised him up bodily to another realm** [Qur'ān – Sūrah an-Nisāʾ: 157–158]. As a consequence, the traitorous disciple who had betrayed him was made to resemble ʿĪsā (pbuh) in appearance. The Romans and the Jewish priests, mistaking him for ʿĪsā, crucified and killed him.

Then came the crown jewel of the children of Adam, the greatest human being of all time—the final messenger of Allah, Muhammad (pbuh). **This time, however, the place, time, and audience were entirely different.**

The first key difference is this: **all previous messengers of Allah brought the way of life—*Dīn*—tailored to the specific needs and circumstances of their own nations.** Muhammad (pbuh), on the other hand, came with a complete and comprehensive code of life—including laws, rules, and a penal system—meant for the entire human race.

The second difference is that **he (pbuh) was the final messenger in the divine chain. No one else would come after him with a new message or a new way of life during the rest of human history.**

The miracles shown by previous messengers were presented to their own people to prove their divine mission and to inspire belief. These miracles—acts defying natural laws—were only witnessed by the specific communities to whom the messengers were sent, because those messengers were not sent for all of humanity. Once they left this world, their miracles could no longer be seen. This

was not a problem, as soon another messenger would appear with new miracles for a different group.

For instance, Mūsā (pbuh) struck the Red Sea with his staff, and it split to create a dry path for the Israelites to cross. But no matter how long we sit by the Red Sea today, we will not witness it part again. ʿĪsā (pbuh) commanded the body of Lazarus, dead for several days, "Rise!"—and he came back to life [Bible – John 2:17–46]. We believe in it, but we did not see it, nor will we see it—because Lazarus died again and will not rise until the Day of Judgment.

Thus, none of these miracles were permanent. They were temporary, specific to time, place, and people.

However, the one who came last could not be like his predecessors. **His miracles could not be temporary like theirs, for he is the final Messenger of Allah.**

Firstly, **the signs and proofs of the one sent must be perpetual and everlasting — not just for a few thousand years after his time, but for as long as the world and humanity endure.**

Secondly, the miracles of previous Messengers of Allah were witnessed only by their own nations and communities, since they were sent locally and exclusively for those groups. **It would be insufficient if the final Messenger of Allah's miracles were likewise limited to a particular people.** His miracles must be visible and accessible to all of humanity worldwide. In other words, **the miracles of this last and greatest Messenger of Allah must be such that every person on earth can witness them, and that they continue to be evident for as long as humanity exists.**

Is such a miracle possible? Has the ideal, incomparable man of humanity ever shown such a miracle?

Yes, he has.

When the final Messenger of Allah (pbuh) was asked, "Previous Messengers of Allah (peace be upon them) had miracles; what is your miracle?" he would reply, **"My miracle is the Qur'ān (and *Ḥadīth*)."** Although the Qur'ān is not his only miracle, it is indeed his supreme and foremost miracle. A brief explanation of this is necessary.

First Part:

No historian, whether Muslim or non-Muslim, disputes that the **Qur'ān was revealed gradually over twenty-three years**, from the age of forty until the death of the Messenger of Allah (pbuh) at sixty-three. During this period, it was revealed in portions — sometimes a little, sometimes more. The Messenger of Allah (pbuh) himself declared, **"Not a single letter of it is mine."** Every letter, every word is the direct speech of the Creator. Its comprehensive system of life, laws, penal codes, commands, and prohibitions are meant for all humanity. The Messenger of Allah (pbuh) was merely the carrier.

These divine words were written down as soon as they were revealed, and the Messenger of Allah (pbuh) himself, along with many others, memorised them immediately. The Prophet (pbuh) and his followers exercised extreme caution to ensure that none of Allah's words would be mixed with any other statements, especially not with the Messenger's own words. Such vigilance was so intense that when some companions attempted to write down the Prophet's (pbuh) advice or sayings, he forbade it —

fearing inadvertent confusion between his own words and Allah's revelation.

Only after the risk was entirely eliminated did the Messenger of Allah (pbuh) permit the separate recording of his sayings, actions, and advice, which today are known as *Ḥadīth*.

The Creator Himself designated these divine words as **"Āyāt" (signs or clear evidence)** — making it clear that these words do not belong to Muḥammad (pbuh) but are the signs of Allah.

Here lies the distinctive feature of the Qur'ān compared to previous scriptures: in those earlier books, the words of Allah as spoken directly by the Creator and the words, deeds, and biographies of the Messengers were so intermingled that it is impossible to isolate Allah's direct speech.

For example, in both parts of the Bible:

• The Old Testament contains biographies, deeds, journeys, and speeches of many Messengers from Ādam (pbuh) onwards, but Allah's own words are not clearly separated and are thus impossible to extract in pure form.

• The New Testament was written by four authors who never personally saw ʿĪsā (pbuh). Naturally, discrepancies and contradictions exist, and the direct words of ʿĪsā (pbuh) as divine speech cannot be clearly distinguished from his own opinions and those of the writers.

Christian scholars, in an earnest attempt to rectify this, produced the **Red Letter Bible**, printing the Bible in black ink but the words attributed to ʿĪsā (pbuh) in red. However, these red-letter words are not claimed to be the words of Allah; rather, they are simply

considered to be spoken by ʿĪsā. Even so, since four different authors wrote these texts with many contradictions, it is impossible to claim those words as the pure speech of the Creator.

If the Qur'ān's **Āyāt (the direct words of Allah)** and the *Ḥadīth* (the actions and sayings of the Prophet Muḥammad (pbuh)) were combined in the same text and confused as in previous scriptures, the Qur'ān would suffer the same fate as those earlier texts — and in fact, even worse due to additional factors.

Thanks to the sharp discernment and vigilant care of the Messenger of Allah (pbuh), the **words of Allah (the Āyāt) have remained completely distinct and pure, preserved word for word in an unblemished and sacred form for all time.**

This constitutes the **first part of the miracle of the Qur'ān.**

Second Part:

No historian, domestic or foreign, doubts that Muḥammad (pbuh) was illiterate. This illiterate man, over a period of twenty-three years, compiled a vast book piece by piece. This book has been the subject of research by believers and non-believers, scholars from both home and abroad, for fourteen centuries, and thousands of books have been written about it. Many eminent scholars, who began studying this book doubting its human origin, ended up accepting Islam.

This very year, two renowned scientists — one French and one English — have embraced the prophethood of the Messenger of Allah (pbuh) and joined the Muslim community. When asked why, both said (without any contact or influence from each other) that after long scientific study of the **Qur'ān through the lens of**

modern science, they reached the firm conclusion that this great scripture could not have been authored by a human being.

Many of the scientific facts found in this book have only been discovered and proven in recent times. Fourteen centuries ago, it would have been impossible for an illiterate person, no matter how clever, to disclose these scientific truths. Even if he were not illiterate but the greatest scientist of his time, it still would have been impossible, because those facts had not yet been discovered.

Therefore, the **sole author of the Qur'ān can only be the All-Knowing Creator.**

Third part:

In this Qur'ān, the Creator, Allah, addresses the human race, saying—**If you think this Qur'ān is not My speech, not My words; rather, Muḥammad (pbuh) authored it, then produce a single chapter (*Sūrah*) like one chapter of this book, so that it may be possible that this was authored by Muḥammad (pbuh).**

And to do so, you all—that is, the entire human race—should unite and apply all your knowledge, literature, and poetic power, yet produce it.

The Creator of the Qur'ān challenges the disbelievers and sceptics with this, then Himself declares—you will never be able to do so [Qur'ān, *Sūrah* Al-Baqarah 2:23–24].

It should be remembered that in the Qur'ān there are even small chapters composed of only sixteen words. **Fourteen centuries have passed, and till today no one has been able to write sixteen words in such a manner—equivalent to the depth of knowledge, literature, and style of composition of the Qur'ān.**

Surely no one would deny that there is no lack of people attempting to prove the Qur'ān as Muḥammad's (pbuh) own composition.

This challenge from the Creator of the Qur'ān was given fourteen centuries ago and will remain standing as long as this earth and humanity exist. This challenge has no time limit and no other condition.

If one assumes that the Qur'ān is not the word of Allah, but Muḥammad (pbuh) himself is the author, then the question arises: why did he issue such a challenge?

Did he not consider that if in the future someone or some collective effort suddenly produces a composition equal in literary merit to the *Sūrahs* he (pbuh) authored—especially considering he authored even a very small chapter of only sixteen words—then by that single fact alone, he would be proven a liar?

Then not only the Qur'ān would be called his (pbuh) own composition, but all his deeds would be accused of falsehood and deception.

Why would he take such a great risk?

History records that in the last fourteen centuries, many individual and collective efforts have been made to produce a *Sūrah* equal to the smallest *Sūrah* of the Qur'ān.

It has not happened, and it will not happen. Those who tried have finally given up, saying it cannot be done, and none have claimed success. Nor will it happen in the future.

Fourth part:

The Creator says in the Quran—I will protect this Quran from all corruption [Quran, Surah Al-Hijr 9].

Meaning, no one will be able to alter any word, omit any part, or add anything to it. In other words, the Quran as it was revealed will not be changed even by a single dot.

I have personally undertaken this responsibility and I will uphold it forever.

There is no disagreement among Muslim or non-Muslim scholars that the Quran people read today is exactly the same as the Quran that was read during the time of the final Messenger Muhammad (pbuh), without a single difference in even a diacritical mark.

Recently, a Quran was discovered in Russia that has been authenticated as the handwritten manuscript of *Amīrul Mu'minīn* (Leader of the Faithful) *Ali* (may Allah be pleased with him). There is no discrepancy between that Quran and the one we read today, except for the vowel points (*nuqta*) which were added later for pronunciation ease.

While no other religious scripture in the world remains uncorrupted and many such scriptures have even disappeared, the complete preservation of the Quran over fourteen centuries is a true miracle.

Setting aside the matter of the miracle, let me state two things here.

The question is: Previously, there have been revealed books, scriptures, and life-guidance brought from Allah. The Bible, the Torah, and such have been acknowledged by the Creator Himself as His revealed books [Quran - Surah Al-Imran, 3]. But why did He not take upon Himself the responsibility to preserve them? As

a result, they have been distorted and many portions destroyed. Why then, in the case of the Quran alone, did He become the Preserver?

The answer is: This Quran, this life-guidance, is His final book.

Regarding the previous books, He knew that people would distort them, omit many parts, add many things arbitrarily, and that many books would be destroyed by wars, natural disasters, and so forth.

He did not take upon Himself their preservation because He knew that later He would send another Messenger of Allah, through whom His message would be conveyed anew to mankind.

But the Quran is His final revelation, the last and complete code of life for the remaining lifetime of humanity on earth.

If it were to be corrupted, He would have to send another Messenger of Allah again, and reveal His message again to the future generations of mankind. Then, the Last Messenger of Allah (pbuh) would no longer be the Last Messenger.

The matter probably needs to be made a bit clearer. Today, if a thoughtful Hindu (although there is no such religion as "Hindu," it is actually the *Sanātan Dharma*) becomes dissatisfied with the current state of his religion and wishes to practice it in its original, pure, and unaltered form as it was revealed, he will not be able to do so.

Because his Vedas as they exist today are not the same as the Vedas at the time of revelation. Even the scholars of his religion admit this. The same is true for other scriptures including the *Bhagavad Gītā*. Experts on the Gītā also acknowledge this fact.

The very famous translator, commentator, and annotator of the Gītā, Shri Jagadish Chandra Ghosh, writes:

“The ancient religious scriptures have for the most part been changed and modified, and have come to be known as religious codes.”

“Among these codes, Manusmriti is the oldest and most authoritative, while the others, despite their ancient names, were compiled relatively recently, there is no doubt.”

“The ancient laws have been to some extent modified and corrected, and many new provisions favourable to the path of devotion have also been codified.”

“Moreover, the systems concerning the eight types of marriage according to Manu, the twelve types of sons, and other such matters have been completely changed later on.”

[From: Śrīmadbhagavadgītā, edited by Shri Jagadish Chandra Ghosh (Seventh edition, reprint), pp. 13–14.]

In the explanation of the first verse of the thirteenth chapter, Jagadish Babu writes:

“Many consider this verse to be interpolated.”

“This verse was inserted later by someone.”

[From: Śrīmadbhagavadgītā, edited by Shri Jagadish Chandra Ghosh (Seventh edition, reprint), p. 474.]

In other words, undoubtedly, if today anyone wants to live strictly by the pure and unaltered *Sanātan Dharma*, it is impossible for them.

Similarly, if a Christian wants to know which among the thousands of sects (*firqah*) of Christianity today is the true one and follow it, that too will be impossible. Because the language in which *ʿĪsā* (Jesus, pbuh) spoke — Aramaic — no Bible exists in that language today; all today's Bibles are merely translations of a man-made book.

Therefore, what *ʿĪsā* (pbuh) actually taught does not exist on Earth today. Many scholars who have researched the Bible agree on this.

To ensure that such a situation does not happen to any Muslim, the Creator Himself took upon Himself the responsibility to protect His final book.

The distortions that came to previous religions led Allah to send new Messengers to cancel those religions, and those distortions have also come to this last religion. But if today someone wishes to discard these distortions in faith and become a true follower, then the unaltered Quran is available for them.

By following it, he or they can establish the religion that the Messenger (pbuh) left for us in life.

If Allah had not protected His last book from all kinds of distortions, it would be undoubtedly said that, like the priests of other religions, the priests and scholars of this religion would have distorted this Quran long ago, just as the previous scriptures were distorted.

Consequently, the Creator would have had to send a messenger again a few hundred years ago.

Because the Quran is the last life code for humanity, **Allah had to become its Guardian.**

Fifth Part:

Allah speaks about His revealed speech, the Qur'an: "Indeed, We have made the Qur'an easy to remember." [Qur'an, Surah Al-Qamar, 54:17].

This means one of the miraculous signs and distinctive features of the Qur'an is that anyone who tries can memorise it.

It is a historical fact that even during the lifetime of the Last Messenger of Allah (pbuh), that is, from the moment the Qur'an was being revealed, people began to memorise this great scripture.

Within just a few months after the revelation was completed—that is, shortly after the passing away of the Messenger of Allah (pbuh)—in the Battle of Yamama, 800 *ḥuffāẓ* (those who could recite the entire Qur'an from memory) were martyred. If so many *ḥuffāẓ* were martyred in a single battle, then how many *ḥuffāẓ* must there have been in total at that time?

Later, when the Muḥammadan *ummah* (community of the Messenger of Allah Muhammad) expanded its final life system through armed struggle across the world, among those who accepted this way of life outside the Arab lands, hundreds of thousands, even millions, of *ḥuffāẓ* began to be produced.

Fourteen centuries have passed. Today, the so-called Muslim community has drifted many millions of miles away from the true

Islam sent through the Messenger of Allah (pbuh), merely retaining its shell in some manner, and is marked as the vilest people on earth. Yet, **the characteristic miracle of the Qur'an remains firmly intact.**

Even now, from the shores of the Atlantic in the west to the shores of the Pacific in the east, millions of people inhabit this landmass who can recite, from memory, this vast book of sixty-six and a half thousand words with complete accuracy.

Beyond these, there are many others in different parts of the world—youths, adults, the elderly, and even children as young as seven or eight.

Has anyone memorised the Bible? The Vedas? The Gita?

To my knowledge, no. If some have, they are exceptions, not millions like with the Qur'an.

What is even more remarkable and astonishing is that among the millions of *ḥuffāẓ* outside Arabia, their mother tongue is not Arabic; many do not even know the Arabic language. They cannot utter a single line in Arabic. Many are illiterate. They have memorised this vast book simply by listening to others read or recite it aloud. **If this is not a miracle, then what is?**

Is it not supernatural?

Sixth Part:

When recounting the story of Musa (pbuh), Allah says in His Book: When Pharaoh pursued Musa (pbuh) with his army to the shores of the Red Sea, by Allah's command, Musa (pbuh) struck the sea with his staff, and it parted, creating a path for the Israelites to cross.

After Musa (pbuh) and his followers had passed, Pharaoh and his army advanced into the sea, only for the waters to collapse upon them from both sides by Allah's decree, drowning them all. When Pharaoh saw his army destroyed before him and realised there was no chance of survival, he declared, "There is no deity except the God of the Israelites, and I submit to Him." Then Allah said, "What! After all this arrogance and wrongdoing?" Yet, in His mercy, Allah declared, "Today, I shall preserve your body so that you may serve as a sign for those who come after you." Allah also states that most people disregard these signs despite witnessing them [Qur'an, Surah Yunus 10:91–93].

Archaeologists have excavated many ancient tombs in Egypt, unearthing numerous mummies, among which several are identified as Pharaohs. Some have been positively identified, while others remain unknown. In 1898 CE, the mummified body of a Pharaoh was discovered and identified by non-Muslim Christian scholars as the very Pharaoh who pursued Musa (pbuh) and drowned in the Red Sea. This identification has been accepted by other scholars as well. Thus, **a book written fourteen centuries ago described an event that took place over three thousand years ago, and approximately four thousand and thirty years later, its truth was corroborated by physical evidence.** Who authored this book? Was it an illiterate man from the Arabian desert fourteen centuries ago? Or the all-knowing Creator Himself, who drowned Pharaoh?

This question must also be answered. Those who misuse Allah's knowledge and reason to claim that Muhammad (pbuh) derived the Qur'an's contents from the Bible must be asked: does the Bible mention preserving Pharaoh's body? Does it declare that his body would be preserved as a sign for future generations, to prove the existence of the Creator and the truth of the Qur'an? The answer is impossible for them because such information exists neither in the

Bible nor anywhere except the Qur'an. By proclaiming the preservation of Pharaoh's body, Allah simultaneously states that most people see these signs yet refuse to heed them. Reflect on this as well. Despite such miraculous evidence from the Qur'an, hundreds of millions continue to reject the truth that it is the literal word of the Creator.

The Qur'an is the eternal code of life for all humanity, applicable as long as the world and mankind exist. It stands as an everlasting constitution, a timeless religion. This constitution lays down the principles governing the individual, the family, society, and humanity as a whole. Within it, fundamental guidelines are provided for all aspects of human life—political, economic, educational, legal, and more—addressing every conceivable need. One may ask, how can such a framework remain relevant for all time? In an age where knowledge, science, and technology continually advance, transforming all surrounding realities, how can laws and systems established fourteen centuries ago remain applicable today and in the future?

This question has indeed arisen. Not only that, but many among the so-called 'Muslim' nations and states have, doubting its enduring relevance, abandoned the Qur'an's political, economic, social laws and penal codes, restricting themselves merely to private rituals such as prayer, fasting, pilgrimage, and almsgiving, much like Christians. Were they to read the Qur'an with an earnest and sincere mind, they would see that the One who composed this grand constitution was ever mindful that His commands and laws must remain effective until the very end of human existence. Therefore, no law or injunction within it could ever become obsolete due to changes in place or time. If that were possible, a new Messenger and a new code of law would be required.

They would also find that all the commands of the Qur'an are foundational and universal truths—truths that do not vary with place, time, or circumstance but remain eternally valid and applicable. To give a simple example, the Creator commands: "Hold firmly to the rope of Allah all together and do not become divided" [Qur'an, Surah Al-Imran 3:103]. In other words, unity is enjoined. Just as it is true that a united group is stronger than a divided one, it was equally true a million years ago, and it will remain so a million years hence. Unity's superiority over division is an eternal, immutable truth. Likewise, the fact that fire burns the hand has never been false nor will it ever cease to be true.

The Qur'an is replete with such eternal truths. There is not a single command or ordinance within it that becomes invalid or ineffective due to differences of place, time, or circumstance.

The Qur'an differs from other religious scriptures in another way as well. Since it is not only for the present but also for the future of humanity, it must contain many things that we cannot understand at present. This statement requires explanation. Human knowledge and science never remain static; they continuously advance through evolution. A book that encompasses everything for the present and the future must inevitably include matters that cannot be fully comprehended at a particular point in time. If someone today were to say that a single bomb could wipe out a city with five million inhabitants from the face of the earth, would anyone object? No, because two bombs have already destroyed the cities of Hiroshima and Nagasaki. Not only that, today humanity possesses nuclear weapons capable of destroying the entire earth, but just fifty years ago, if someone had said or written this, people would have considered them mad. Or consider this—if someone had claimed just thirty years ago that they had been to the moon and returned, what would you have thought of them? Now, not only Neil Armstrong but several others make this claim, and no one in the

world objects or calls them mad; rather, they honour them in many ways and hold banquets for them. Because their claim is true.

In the Qur'an, Allah compares the condition of polytheists and disbelievers to the fragile house of a spider, saying their state is like the spider's web. In the second decade of this century, a German scientist (whose name I do not recall) became intrigued by this verse while studying the Qur'an. He wondered why Muslims chose the spider's house as a metaphor for fragility—was the spider's web truly the most fragile home among all the dwellings on earth? After conducting scientific research focused on this single verse, he embraced Islam. He wrote that after years of study, he discovered that among all the habitats created by small and large animals, birds, and insects, none was as frail as the spider's web. He realised that this truth—that the spider's web is the weakest, softest, and most fragile home on earth—was known by an illiterate man from the Arabian desert fourteen centuries ago [Qur'an, Surah Al-Ankabut 29:41]. How did he know this? This led him to believe that it was impossible for anyone but the Creator, who alone knows what is the most fragile creation on earth, to have revealed this. Therefore, the Qur'an must be His word and could not have been composed by Muhammad (pbuh).

Similarly, the Qur'an contains many things that were not understood at the time of its revelation because knowledge—especially scientific knowledge—was in its infancy. Today, as humanity advances further in science, new discoveries show that the Creator spoke of these truths in the Qur'an fourteen centuries ago, long before they could be understood or discovered by modern science.

To give just one example: Allah says, "And We made from water every living thing" [Qur'an, Surah An-Nur 24:45]. Modern science has confirmed this statement in two ways. First, medical science

has discovered that between 75% and 96% of the bodies of all living creatures—including plants—consist of water. Second, the very first life on earth originated in the oceans, that is, in water.

The Qur'an contains everything that humanity will need for all future times. As human knowledge gradually expands, the meanings of the Qur'anic verses will become clearer and better understood. **The complete understanding of the Qur'an is not possible today because Allah has included within it much information intended for future generations.** Unfortunately, our scholars and *mufassirun* (commentators) have not fully grasped this truth. Consequently, they have attempted to interpret every verse through *tafsir* (exegesis), resulting in various *mufassirun* offering differing explanations. This has led to a diversity of opinions, which in turn has caused division within the community, and some interpretations have become strange or unacceptable. The seventh part of the Qur'an's miracles is an example of this very issue.

The Seventh Part

When the Creator Allah began revealing His words—the verses—to His final and greatest Messenger (pbuh), He warned humanity early on in the chapter of *Al-Mudathir* not to dismiss it as the invention of man. He declared:

"Those who reject this compilation of verses — that is, the Qur'an — with disdain, turning away with scorn and saying, 'This is nothing but ancient magic, and the words of men,' I will cast them into a fire so intense that it will neither destroy them entirely nor leave them any respite." [Qur'an — Surah Al-Mudathir, 74:21–28]

I clearly understood this much—there is nothing confusing here. When the Qur'an was revealed, the people of that time also understood it. But immediately afterwards, in the very next verse, Allah says: **"Over it (i.e., the Qur'an) is nineteen."** [Qur'an, Surah Al-Mudathir, 74:30]. What is this? How does this relate to the preceding verses? There appears to be no connection or consistency with what was said earlier. Suddenly it states, "Over it is nineteen." Nineteen over what? Nineteen of whom?

For the past fourteen hundred years, readers of the Qur'an have been perplexed by this verse. What could it possibly mean? At first glance, this seemingly strange verse might almost be considered out of place in the Qur'an—but it cannot be removed, because Allah Himself is its Guardian and Protector. As with all other verses, *mufassirun* (Qur'anic commentators) have attempted to interpret it. But they could not truly comprehend that this verse was meant by Allah for a people living fourteen centuries later—when mankind would invent a device known as the computer. Before then, no one could have understood its meaning.

Because they failed to grasp this reality, the *mufassirun* tried to explain it, and naturally, each one provided differing and incorrect interpretations—such as claiming there are nineteen angels in hell. Only nineteen angels in *Jahannam* (Hell)? There are millions upon millions of angels there. I do not know whether the Prophet Muhammad (pbuh) was asked about the meaning of this verse—I have not come across any *hadith* on this. Even if he was asked, perhaps he did not answer, because the verse was not intended for the people of that time; it was meant for the era of computers and the future. In this way, there are many other verses in the Qur'an meant for future generations, which we cannot understand today no matter how hard we try with our current knowledge.

Recently, another great scholar, Dr Rashad Khalifa, began research on this verse in America. The major difference between his work and that of previous *mufassirun* was that Dr Khalifa used the newly discovered science of computers. By applying computer calculations and analysis, Dr Khalifa made a remarkable discovery.

In short, he found the following: **The entire Qur'an is mathematically structured upon the number nineteen.** The major and even many minor features of the Qur'an are all divisible by nineteen. For example, the Qur'an begins with the phrase *Bismillahir Rahmanir Raheem* (*In the name of Allah, the Most Gracious, the Most Merciful*), which contains exactly nineteen letters. This phrase appears in the Qur'an 114 times—at the start of every *surah* except one, and also in *Surah An-Naml* (The Ant). The number 114 is divisible by 19 (19 × 6 = 114).

The entire Qur'an is bound by this numerical pattern of nineteen. Even the mysterious disjointed letters (*muqatta'at*) found at the beginning of certain chapters follow this nineteen-based numeric code. A detailed account of these calculations cannot be provided here, but for a comprehensive explanation, one should consult Dr Rashad Khalifa's book *The Perpetual Miracle of Muhammad*, where the full numerical structure is elaborated thoroughly.

The question is: If someone were to compose a book of nearly sixty-eight thousand words over twenty-three years, could they ensure that its message and the beauty of its language remained consistent throughout, without contradictions or flaws? Furthermore, could they integrate into the entire book a complex and extraordinary mathematical structure based on the number nineteen? Especially if that person was among the busiest individuals in history—someone who, in the face of relentless and

fierce opposition, dismantled an entire social order and established a new one, redirected the course of human history, led eighty-seven battles in just ten years (personally participating in twenty-seven), and, above all, was illiterate?

If this is impossible, then only two possibilities remain—either this numerical structure is a mere coincidence, or, if not accidental, then the author of this book is none other than Allah Himself.

To examine this question, Dr Rashad Khalifa employed the marvel of our time: the computer. This device—on whose calculations modern mechanical civilisation depends—is the same technology that has enabled mankind to travel to the Moon, Mars, and Saturn, and to launch rockets into space. Dr Khalifa input the entire text of the book into the computer and asked: What is the probability that this book could be arranged in such a precise way based on the number nineteen purely by chance? The computer's response: one in 626,000,000,000,000,000,000,000,000—that is, one in 6.26×10^{26}. **In other words, it is virtually impossible for this to happen by chance.**

Therefore, the task of designing the entire book according to this numerical pattern was either accomplished by the Messenger of Allah Muhammad (pbuh) or by Allah. We have shown that this is beyond human capability. Thus, the only logical conclusion is that it was created by the Creator Himself.

And despite such overwhelming evidence, for those who refuse to believe that this is the Word of Allah, the Qur'an warns: "I will cast them into a fire blazing fiercely. Neither will it burn out, nor will there be any respite for them." — [Qur'an, Surah Al-Mudathir, 28]

Jihad is Not Defensive—It Is Offensive

Before the advent of this final Prophet (peace be upon him), Allah had sent down various ways of life—different *Deen*—to guide humanity. Allah knew well how people had corrupted and rendered those systems ineffective over time. So this time, in order to prevent any distortion of this final *Deen*, Allah clearly recorded several warnings in the Qur'an.

Not only did Allah Himself warn people about this critical matter, but His final Messenger (peace be upon him) also repeatedly cautioned his followers, his nation, about each and every way in which the previous divine systems were distorted.

Now, please take a look—one by one—at the reasons for religious distortion that I have already written about in the previous chapter.

a) After the death of the Messenger of Allah (pbuh), in the name of deep devotion, people gradually elevated him so much that they placed him on the throne of the Creator Himself. Some even began to believe and spread the idea that the Creator—Allah—had appeared in the physical form of the Messenger of Allah (pbuh) himself.

To ensure that the followers of the Final Messenger of Allah (pbuh) did not fall into the same trap, Allah clearly declared: **"Muhammad is no more than a Messenger; [other] messengers have passed on before him."** [Qur'an – Surah Aal-e-Imran, 3:144] The Messenger of Allah (pbuh) himself also proclaimed this repeatedly, so powerfully and emphatically, that it became deeply rooted in the hearts of his people.

b) Just as the previous nations of earlier Messengers destroyed their religion and way of life through excessive analysis and over-

complication, Allah issued a clear warning to prevent such actions: **“Do not be excessive in your Deen.”** This command—“Do not be excessive in your religion”—is quoted from the Qur'an, Surah An-Nisa (4:171) and Surah Al-Ma’idah (5:77). In both verses, Allah is addressing the People of the Book, namely the Jews and Christians.

Now, those who do not agree with the arguments of this book and who might examine it line by line in search of faults may say that these verses were addressed to Jews and Christians, and therefore do not apply to Muslims.

I myself had some doubts about this interpretation. So I consulted renowned scholars and expert *Mufassirs* of the Qur’an. Their view is that although the verses were addressed to the People of the Book, the message and warning are equally applicable to Muslims.

I became completely certain of this when I saw that during the Messenger of Allah’s (pbuh) Farewell Pilgrimage, he gave the very same warning to his own Ummah: “Do not go to extremes in your religion.” Surely, during the Farewell Pilgrimage, the Messenger of Allah (pbuh) was not addressing Jews or Christians. He was speaking directly to his Ummah, cautioning them one final time about the things that could lead them astray.

Explaining Allah’s warning, the Messenger of Allah (pbuh) told his companions (ra.): “Do not ask me too many questions. The nations before you were destroyed because they questioned their messengers excessively, argued over those matters, and created divisions among themselves. Just do as I instruct you. If you go beyond that, you will be ruined like the earlier nations.”

The Messenger of Allah (pbuh) partially fulfilled the responsibility entrusted to him and left the remaining task to be completed by the nation he had formed—his Ummah (community). Every The

Messenger fulfilled the mission assigned to him with the assistance of his followers, his Ummah. **No Messenger was ever able to complete his task alone, for their mission was not centred on the individual but rather on the nation, on society, on the collective.** None carried out their duties from within mountain caves, in solitude, or confined to a secluded chamber. That was never possible. The Final Messenger of Allah (pbuh) was no exception in this regard.

From the moment he received the mission of Allah until his demise, the busiest man on earth spent his life among people, amidst the crowds, engaged in continuous struggle, including armed struggle. This is an undeniable historical truth. His entire life as the Messenger of Allah (pbuh) was outward-facing; and the system of life, the *Dīn* (way of life), that he brought us from Allah is also of an outward-facing, struggling nature.

That the Messenger of Allah (pbuh) entrusted the mission assigned to him by Allah to his Ummah is clearly reflected in the subsequent actions of his followers. As soon as the Final Messenger of Allah (pbuh) passed away, his Ummah abandoned their homes, wives and children, businesses and trades—in short, the material world—to go forth and fulfil the unfinished mission of their beloved leader. **This is also a historical fact that cannot be denied.**

There is no other example in human history where an entire nation set out, leaving behind all worldly attachments, to establish a great ideal on the face of the earth. And that noble ideal was the establishment of a way of life throughout the world that would bring complete peace to both the collective and individual lives of human beings.

That nation, formed by the Messenger of Allah (pbuh), just as he had sacrificed his entire self for the welfare of mankind, also

sacrificed everything for the welfare of mankind, and set out beyond their homeland. Their leader had said to them: follow me, uphold my Sunnah (tradition); whoever abandons my Sunnah is not from me [Hadith].

What then is his Sunnah (tradition)? Allah instructed His Messenger (pbuh) to establish the way of life revealed to him over all other systems of life that exist on earth [Qur'ān – Sūrah Al-Fath 48:28, Sūrah At-Tawbah 9:33, Sūrah As-Saff 61:9]. The Messenger of Allah (pbuh) spent his entire life fulfilling that command, and upon his departure, he left the responsibility of completing the unfinished mission to the nation he had raised.

And the nation raised by the noblest Messenger of the Creator is itself the noblest of all nations (Qur'an – Surah Aal-e-Imran 3:110). That nation, that Ummah (community), stood by their leader to fulfil the responsibility entrusted to him by the Creator. They sacrificed everything, even their lives, to complete the mission of their leader.

With the help of this *Ummah*, the Final Prophet (pbuh) established the final system of life throughout all of Arabia and then departed. However, the nation he created never forgot that their leader's responsibility was not complete. The duty given to him by Allah was to establish this religion throughout the entire world. Since he was sent as a Messenger to all humankind, this responsibility now fell upon them.

Thus, history records that immediately following the passing of the Final Prophet (pbuh), **his *Ummah* abandoned everything and left Arabia.** There are historical accounts of nations migrating, leaving their homelands for other lands. But those migrations were always due to conquest, attacks by other peoples, famine, climatic changes rendering their land uninhabitable, or similar causes. However,

history contains no other example of an entire nation leaving their land to establish a noble ideal elsewhere.

If we wish to understand the true meaning of our Muslim life, we must deeply comprehend this unprecedented event in history. The first question is this: the *Companions* (may Allah be pleased with them) who left Arabia with arms in hand—was this action correct or incorrect? Was it consistent with the teachings that the Messenger of Allah (pbuh) taught throughout his life?

If it was not consistent, then it can be clearly said that the life of Allah's final and greatest Messenger (pbuh) was in vain. For within a few months of his passing, his created nation, his Ummah, including his closest companions, began actions contrary to his teachings.

Moreover, what is remarkable is that the entire nation started this action simultaneously, and not a single person among the half a million members of this Ummah (community) protested against it—instead, they all supported it in every way. Many hadiths can be cited which clearly indicate that the Final Messenger of Allah (pbuh) was certain that his Companions (ra.) had been fully educated in his teachings, had deeply understood the essence of those teachings, and had attained the qualification to be the true deputies and representatives of their leader, the Final Messenger of Allah (pbuh).

It would not be inappropriate to mention a couple of hadiths on this matter. The Messenger of Allah (pbuh) said: **"My Companions are like bright stars—anyone can follow any one of them."** [Hadith narrated from Umar bin Khattab (ra.), recorded in Razin Mishkat.] This means that the Messenger of Allah himself taught his Companions what Islam is, what its purpose is, and the process of achieving that purpose. Therefore, it is impossible for anyone to

understand the true Islam better than these Companions. They were always with the Messenger of Allah, constantly engaged in struggle alongside him, sharing in his joys and hardships. The true knowledge they acquired directly from him could not be attained by anyone afterward.

In another hadith, the Final Messenger of Allah (pbuh) said: “My Ummah will be divided into seventy-three sects in the future. Among these seventy-three sects, only one will be in Paradise (that is, following the correct Islam), and the other seventy-two will be thrown into the Fire.” When asked which sect would be the one saved, the Messenger of Allah (pbuh) replied, **“The one upon which I and my Companions are.”** [Hadith narrated from Abdullah bin Amr (ra.), recorded in Tirmidhi and Mishkat.]

Countless hadiths can be cited on this topic, leaving no doubt that the great Messenger of Allah (pbuh) was fully aware that he had successfully imparted the true knowledge of the religion to his Companions.

Now a very important question arises: What is the meaning of the fact that the Ummah of the Last Messenger of Allah (pbuh) began the action of leaving their homeland with weapons almost immediately after his passing? I repeat, in the context of this system of life—that is, the purpose and method of Islam—this event is an extremely important matter to understand.

One of the main reasons behind the decline of the Muhammadan Ummah in later times was the failure to properly evaluate this historical event. Those who seek to distort Islam claim that this campaign was an act of imperialistic aggression. If this were true, it would be regrettable to say that the best creation of the Creator, the ideal of mankind, whom Allah Himself has described as a

mercy and compassion to the worlds, would have created a bloodthirsty, foreign-land-seeking nation.

The proof that this accusation is false lies in the fact that the imperialistic conquests of Alexander, Genghis Khan, and Hulagu Khan were short-lived. Their reigns did not last more than a few years anywhere. Yet the areas of the world where Islam was established by the campaigns of Muhammad's (pbuh) Ummah (community) still survive today, almost fourteen centuries later, even if in a diminished state.

Another accusation used to defame Islam is that the military campaigns of the Muhammadan Ummah aimed to forcibly convert people to the religion. This accusation is also false. The proof is that the vast region where this final system of life was established remained under unified Islamic governance for many centuries. If forced conversion had been practiced, there would be no other religion existing today in that vast area stretching from Morocco to Borneo except Islam.

At that time, this nation, perhaps the most backward, the most uneducated, and the poorest in the world, suddenly emerged simultaneously from deep within the desert and stood face to face with powerful civilised societies. There is no difficulty in understanding that this Ummah surely considered this task to be their greatest, foremost, and most important duty. Otherwise, they would not have, immediately upon the Messenger of Allah's (pbuh) passing, collectively abandoned everything and left Arabia.

Those who were in the company of the Universal Messenger of Allah (pbuh) and directly learned from him the essence, purpose, and process of this system of life—did they fail to understand which duty was greater and which was lesser? Which should be done first and which later (priority)? If the Messenger of Allah's

Companions (ra.) did not understand this, then we cannot even think of understanding it fourteen centuries later.

So, what is the true meaning of that action undertaken by the Prophet's *Ummah*?

The true significance of this monumental event—that the Ummah of Muhammad (pbuh) left Arabia and engaged in conflict with other nations—is that by directly learning Islam from the Messenger of Allah (pbuh), they fully understood what Islam is, what its purpose is, the process of achieving that purpose, and which matters are of utmost necessity and which are less so. They comprehended that the challenge from *Iblis* (Satan) to Allah is that he will incite mankind to either distort the religion—that is, the divine system of life given by Allah—or to reject it altogether, thereby causing humanity to create their own systems of life that lead to unrest, injustice, war, and bloodshed.

And the foremost and primary duty of that nation was to establish, through armed struggle, the life system sent by Allah through His Messenger of Allah (pbuh) to protect people from that injustice, oppression, and bloodshed. **This teaching was what their leader—the greatest creation of the Creator and His final and universal Messenger (pbuh)—left with them.** He personally taught them this in practice and with his own hand.

In other words, to save humanity from unrest, injustice, oppression, bloodshed, and war by establishing peace, Islam, and order on earth—for which the universal Messenger of Allah (pbuh) was sent by Allah—that nation sacrificed everything and left Arabia to accomplish this task.

If a communist were asked today why they struggle worldwide, make many sacrifices, and fight with arms to establish communism

on earth, they would surely reply that the existing economic system in the world causes economic injustice, exploitation, and indescribable suffering. Therefore, by overthrowing it and establishing communism, wealth will be distributed justly, people will eat, live, and prosper, and communists are dedicating everything for the welfare of humanity. In other words, they sacrifice themselves for the benefit of humanity.

For exactly this reason—the greater welfare of humanity—the nation created by the universal Messenger of Allah (pbuh) left all worldly possessions and threw themselves into the struggle. **The only difference is that the system communists strive to establish is man-made and cannot bring true peace or Islam; it will only create further unrest.** Whereas the system that the Messenger of Allah's (pbuh) nation struggled to establish is the very system created by the Creator Himself.

The second difference is that communism, being man-made, offers only a form of economic liberation for people. It has no guidance regarding other aspects of human life. But humans are not only bodies; they have souls as well, and they are not only material but also spiritual beings.

Conversely, the life system given by Allah is a perfect blend of the needs of both the body and the soul (Qur'an — Surah Al-Baqarah 2:143). Establishing this balanced life system on earth to bring peace and Islam among humanity is the sole purpose for which Allah sent His greatest and final Messenger of Allah (pbuh).

This task, which is impossible to complete in one lifetime, was laid as a foundation by the Messenger of Allah (pbuh) through armed struggle, bringing the entire Arabian Peninsula under this final divine system of life.

During his lifetime, through this struggle, he personally taught his created nation the purpose of Islam (to establish this life system across the whole earth, thereby establishing peace and Islam among mankind) and its process (such as prayer, fasting, pilgrimage, zakat, etc.).

He deeply instilled in them the understanding that the responsibility to complete this unfinished work would fall entirely upon them after him, and that those who do not fulfil this responsibility will no longer be counted among his nation.

This was the sole reason why that nation, the Ummah, sacrificed everything and, united as a group, set out from Arabia. And that nation is truly the Ummah of Muhammad—the people of Muhammad (pbuh). **That nation was so alert and conscious of the responsibility Allah had entrusted to their leader, and of how that great responsibility had fallen upon them after his (pbuh) passing, that they deeply realised this duty.** Within just eight months of their leader Allah's Messenger (pbuh) bidding farewell, they took up arms, sacrificed everything, and left Arabia.

And even those eight months could have been shortened if a few false Messengers and hypocrites had not risen up, whose suppression and control took that much time.

In short, there is no way to deny from history that immediately after the passing of the Messenger of Allah (pbuh), his created nation took up arms and left their land. This nation, which had sat at the feet of Allah's Messenger (pbuh) and learned Islam directly from him, was the first to start that work after their leader's departure.

Therefore, it can be said without doubt that they regarded this task as the most important and foremost duty of the Ummah of Muhammad (pbuh). **Because they realised that until this task—**

that is, the establishment of this system of life throughout the entire human race—is completed, the purpose and goal of the last Messenger (pbuh) and his Ummah will not be achieved, and their work will remain unfinished.

Thus, history shows that this Ummah, to carry on their leader's (pbuh) mission, imposed three conditions on the world. Wherever they went, they presented these three conditions to their opponents. These three conditions were taught to them by their leader, Allah's Messenger (pbuh), because he himself gave exactly these three conditions to his opponents. The conditions are:

First: Accept the sovereignty of Allah, the Oneness of God (*Tawheed*), and acknowledge the final Messenger of Allah (pbuh) and embrace the final system of life. Then you will become our brothers and join us as partners in the struggle to establish peace on earth.

Second: If you do not agree to this, then hand over the state power and governance to us. We will establish the system of governance according to the final life system (Islamic system), and you may individually remain in your own religion. We will not interfere in the slightest; we will not even take your old worn-out shoes. However, those among you who, if we are attacked by enemies, do not fight alongside us (only those capable of fighting) will pay a tax per person.

Third: If you do not accept this either, then there is no other way but war. **Because we have fully accepted the responsibility given by the Creator upon the final Messenger of Allah (pbuh) to establish this system of life on earth, to establish peace and justice, to make Allah victorious over Satan's challenge.** We have renounced all worldly things and are now ready to sacrifice our lives. If by fighting and victory we have to establish this system

on you, we will not interfere with your religion, but we will take your fighters as prisoners.

The effort of the Ummah of the final Messenger of Allah (pbuh)—the struggle of *Jihad* to establish peace and justice on earth—has been distorted in many ways. Non-Muslims and even some who bear the name Muslim but are in reality polytheists and disbelievers have tried to prove this struggle as a forced attempt to convert people by compulsion. Besides, there are some believing Muslims who consider the Islamic war only as defensive (self-protection). They cite the Qur'anic verse in Surah Al-Baqarah 2:190, where Allah permits fighting only against those who attack Muslims, and Surah Al-Baqarah 2:256, which says, **"There is no compulsion in religion,"** meaning that forcing someone to convert is prohibited. In short, they claim that Muslims are permitted only defensive warfare.

In reality, these orders were given by Allah during the very early period of Islam when the number of believers in this system of life was very few and the main issue was self-defence. When this situation passed and the final Messenger of Allah (pbuh) and his Companions (ra.) became sufficiently strong, Allah changed that permission and commanded to advance and defeat opponents and disbelievers by attacking them. The order was given: Fight with weapons until injustice and chaos are eliminated from the earth and Allah's religion is established there [Qur'an, Surah Al-Anfal 8:39].

That is, as mentioned before, the goal and purpose of sending the final Messenger of Allah (pbuh) is to defeat or end all worldly systems of life and establish only the life system given by Allah—Islam.

Allah also clearly said, addressing the Muslims: **"What is wrong with you that you do not fight in the way of Allah, while the**

weak, the ill, and the children are crying, 'O our Lord! Bring us out from this unjust land, appoint for us a protector from You, and give us a helper from You.'" [Qur'an, Surah An-Nisa 4:75]. Here again is the same point: Allah commands the Ummah of Muhammad to engage in armed struggle not just for defence but to rescue people from the oppression and injustice caused by adopting wrong systems of life.

Despite this clear order to take the initiative in armed struggle and bring the whole world under this final system of life, and despite many proofs during the life of the final Prophet (pbuh), numerous "Islamic scholars" have tried unsuccessfully to prove that Islam only allows defensive warfare. Some jurists, based on the early permission of defensive war and the verse forbidding compulsion in religion [Qur'an, Surah Al-Baqarah 2:256], have opined that Islam supports only defensive warfare.

Behind this mistaken opinion and belief actually worked:

a) There is a lack of correct belief regarding the true purpose and objectives of Islam.

b) There is a misconception about what the term "*Deen*" (religion) truly means, leading to the imitation of beliefs from other established religions, especially Christianity.

c) Out of inferiority complex, some people excuse themselves before the West by saying, **"You accuse us of spreading our religion by the sword, but that is not true—because our Qur'an clearly states that there is no compulsion in religion."** Those who offer this spineless justification and plead for forgiveness before the West fail to realise that by doing so, they not only label the Mujahideen of the Ummah of Muhammad (pbuh) and the Companions of the Messenger of Allah (pbuh) as wrongdoers, but

they also imply that the Messenger of Allah himself did not understand the Qur'anic verses and commands correctly—while they claim to understand them rightly (God forbid).

Such inferiority can lead people astray. When Allah made the Messenger of Allah (pbuh) sufficiently strong, he sent military expeditions to various parts of Arabia, bringing the entire region under the divinely ordained system of life. No one can deny this historical fact. Before every expedition, the Messenger of Allah instructed his commanders to first offer three conditions. If the first or second conditions were rejected, then fighting and defeating the enemy to bring them under Islamic governance was the directive.

After the Messenger of Allah's (pbuh) passing, Abu Bakr (ra.) swiftly suppressed internal rebellion and sent Muslim armies towards Iraq and Syria. This history too cannot be denied. There is no evidence that the Persians or the Byzantine Romans were preparing to attack Islam at that time. In fact, these two great powers barely paid any attention to the Arabs and held them in great contempt—this is a historical fact. After Abu Bakr (ra.), the three other Rightly Guided Caliphs (ra.) continued this struggle for 60 to 70 years, which no one can deny.

Those who claim that Allah only permitted defensive wars are, in effect, trying to prove that from the time of the Messenger of Allah (pbuh) through those 60 to 70 years, none of the Caliphs or Companions (ra.) understood Allah's commands correctly. By pleading to the Christians for justification, they display great audacity, which they fail to realise. In the early fragile phase of Islam, Allah initially permitted only defensive warfare, but later, with changing circumstances, Muslims were encouraged to take initiative and attack the enemy. **This is an example of gradual development in rulings.**

For instance, the prohibition on alcohol (*strong drink*) was not sudden. Initially, the Qur'an instructed not to approach prayers while intoxicated [Qur'an, Surah An-Nisa 4:43], which reduced alcohol consumption significantly. Later, Allah revealed that alcohol has some benefits but its harms outweigh the benefits [Qur'an, Surah Al-Baqarah 2:219], which was a mild discouragement, as if Allah was gently explaining. Finally, the outright command came: "Do not drink alcohol" [Qur'an, Surah Al-Ma'idah 5:93]. Now, if we only take the first instruction and say that only praying while intoxicated is prohibited, how would that be?

After granting permission for the first defensive war, Allah repeatedly gave clear commands at the appropriate times to take initiative and proactively confront other nations militarily. The first step was to invite them to accept this final way of life, Islam. If they refused, they were to be defeated and their rule handed over to the Muslims. This would allow the establishment of Allah's divinely ordained system of life, which aims to eliminate all forms of injustice, oppression, and unrest, and restore peace among people. **After all, the true goal behind everything is the establishment of peace—Islam.** That is why, in every era, the true name of the religion brought by every Messenger of Allah was Islam, meaning peace.

If those nations rejected either of these two conditions, Allah and His Messenger (pbuh) gave the direct command to attack them, defeat them decisively, and take over their rule. The Ummah has fought hundreds of such offensive battles while fulfilling these commands. This is historical fact.

The gradual development I mentioned does not end here. Allah entrusted His Messenger (pbuh) with the responsibility to establish this final divine system of life throughout the entire world, through

struggle and armed struggle. After first defeating the polytheists of Arabia, the Messenger of Allah (pbuh) continued this process by fighting against the People of the Book—Jews and Christians—beyond Arabia, to bring them under this system of life, this religion.

Allah says: **"Fight against those who do not believe in Allah or the Last Day, who do not forbid what Allah and His Messenger have forbidden, and who do not follow the true religion until they pay the Jizya (tax) with willing submission and feel themselves subdued."** [Qur'an, Surah At-Tawbah 9:29]

Nowhere in this verse or elsewhere does Allah say to wait until Jews or Christians attack first before fighting them. Rather, it is a direct command for the believers to take the initiative, attack, and defeat them.

As long as this nation obeyed Allah's command, sacrificed everything, and engaged in armed struggle beyond Arabia, Allah was with them. They followed Allah's orders and the Sunnah of the Messenger of Allah (pbuh). **As a result, they defeated much stronger global powers in battle, established state power, implemented Allah's religion and system of life, and thereby established peace and Islam.**

Allah warned this nation: *"What is wrong with you that when you are told to go forth in the cause of Allah (to fight), you cling heavily to the earth as if you were rooted to it? Do you prefer this world to the Hereafter? But the comfort of this world is nothing compared to the Hereafter. If you do not go forth in jihad, We will punish you with a painful punishment and will replace you with another people."* You cannot harm Him in any way, for Allah is All-Powerful. [Qur'an, Surah At-Tawbah 9:38-39]

History proves that Allah did not instil false fears. **The punishment for abandoning the duty of jihad—an obligation entrusted by Allah and His Messenger (pbuh)—and instead becoming busy with issuing fatwas and self-indulgent acts, was that this nation became enslaved by Jews and Christians.**

Allah says the punishment for refusing to go on expeditions, in other words, for abandoning jihad, is a severe punishment and that another people will be appointed in their place, meaning they will be made slaves to others. This punishment is not only for this world but also for the Hereafter. To understand how painful the worldly punishment of being enslaved to other nations is, just read history.

One of the Companions who learned the true faith of this religion directly from Allah's Messenger (pbuh), Abu Bakr (ra.), addressed the nation and said: **"O Muslim nation! Never abandon jihad. If you abandon jihad, Allah will never let you be honoured or respected."** The history of this nation bears witness to the truth of Abu Bakr's words.

Today's "Muslim" nation holds beliefs exactly opposite to Abu Bakr's. Jihad and armed struggle have been erased from their creed. This is no longer the creed of the true Ummah of Muhammad (pbuh). Jihad in Islam is not merely defensive, but due to continuous false propaganda for more than a thousand years after abandoning jihad, this falsehood has taken root in the beliefs and faith of this nation.

Allah mentions jihad many times in the Qur'an. His Messenger (pbuh) also spoke about armed struggle and conducted seventy-eight battles in less than ten years. Above all, the Companions engaged in continuous armed struggle for a hundred years. After reading this history, it is hard to imagine anyone thinking of Islam without struggle. There is a phrase in English called

"brainwashing." **This brainwashing about jihad has been extremely successful, largely because they had plenty of time—almost thirteen hundred years—to carry it out.**

During the Messenger of Allah's (pbuh) time in Mecca, there was no talk of armed battle because a few hundred people taking up arms against a whole nation would mean suicide. But that does not mean that bearing arms was not a principle or that it was opposed. From the moment this religion was revealed in the Cave of Hira, armed struggle was one of its main principles (*creed*). It was not put into practice at the time because strength had not yet been accumulated.

Upon the migration to Medina, with the little strength that had been gathered, Allah's Messenger (pbuh) began sending armed cavalry units against the enemy. **This means that immediately after the migration to Medina, the policy of armed struggle was implemented.**

Those who have not studied this nation's history well and have fallen victim to false claims that the Battle of Badr was Islam's first war, may not know that before Badr, the Messenger of Allah (pbuh) had already sent seven armed expeditions against the enemy. The very first expedition was a group of 60 to 80 horsemen and camel riders led by Ubaidah ibn al-Harith (ra.), sent to a place called Waddan. There, Sa'd ibn Abi Waqqas (ra.) shot the first arrow aimed at the Quraysh (Ibn Ishaq's *Sirat Rasulullah*).

It is worth reflecting on this: In Mecca, the Muslims were subjected to one-sided oppression and had no power to resist. Yet, immediately after the migration to Medina, the Messenger of Allah (pbuh) began sending out armed cavalry units with the limited strength they had.

If Sa'd (may Allah be pleased with him) shot the first arrow without waiting for the enemy to attack in their first encounter after the migration, it certainly shows that **the policy was not to wait for an attack but to strike first.** If the policy had been purely defensive, the Prophet (peace be upon him) would have prohibited the cavalry from attacking first, and Sa'd (may Allah be pleased with him) would never have disobeyed the Prophet's orders to shoot the first arrow without provocation.

As soon as the Prophet (pbuh) sent the first armed cavalry group, he also dispatched another group consisting of thirty horsemen and camel riders, led by the brave Hamza ibn Abdul-Muttalib (may Allah be pleased with him). This small group encountered a much larger force of three hundred horsemen led by Abu Jahl near the seashore. According to Ibn Ishaq, a peaceful man named Majid bin Amr from another tribe intervened as a mediator, preventing what could have been a deadly conflict (Sirat Rasulullah – Ibn Ishaq, translated by A. Guillaume, p. 283). **Notice that the Muslims were only thirty, while the polytheists were three hundred — ten times larger in number. Although the Muslim policy was aggressive, it was wise to avoid conflict in this situation.** If Majid had not mediated, those fearless thirty would have attacked the three hundred enemies, risking certain death. If the military policy of Allah and His Messenger was truly defensive, then would the highly respected companion Hamza (may Allah be pleased with him) have disrespected that policy by attacking first?

After this, the Prophet himself led two expeditions against the Quraysh, to Buwat and Ushayra. Shortly after returning from Ushayra, he pursued the camel thief, Kuwayz ibn Jabir, and went as far as Safwan Valley. Then, the Prophet (pbuh) sent Abdullah ibn Jahsh (may Allah be pleased with him) with a group of eight

camel riders to Nakhlah, a place between Mecca and Ta'if. There, they came across a Quraysh caravan. This happened on the last day of the month of Rajab. It is important to note that among the Arabs, four months were considered sacred (*haram*), during which all kinds of warfare and fighting were strictly forbidden. Even enemies were not harmed if encountered during these months.

Jahsh and his companions found themselves in a dilemma. If they attacked, they would be violating the sacred months. If they did not attack, the caravan would escape. After consulting among themselves, the companions decided to attack. Only six companions participated in this attack because two had gone back searching for lost camels. **In the attack, one member of the polytheist caravan was killed by an arrow, two were taken prisoner, and the rest scattered. The companions returned to Medina with the spoils and the two prisoners.**

When the Prophet (pbuh) heard that a battle and killing had occurred during the sacred month, he was deeply distressed. He neither accepted the prisoners nor the spoils and left the matter unresolved, awaiting Allah's guidance. Soon Allah revealed the clear directive: The Prophet was told that people questioned him about fighting during the sacred months, which is indeed a serious matter. **But preventing people from following Allah's path, denying Him, obstructing access to the sacred mosque, and expelling its people is an even graver offence in Allah's sight** (Qur'an, Surah Al-Baqarah 2:217).

After receiving this clear instruction, the Prophet (pbuh) accepted the prisoners and the spoils as lawful. Some who try to claim that Islam's wars were only defensive — quoting Allah's words: "What is wrong with you? Why do you not go forth in the cause of Allah while you are called to do so? Are you content to remain on the ground like dust?" (Qur'an, Surah At-Tawbah 9:38) — use this

incident as supposed proof that the Prophet was angry because the companions attacked the caravan prematurely. **However, this claim is not valid.**

The first point is that those who claim the Prophet (pbuh) was angry are mistaken. **He actually said, "I did not order you to fight during the sacred months"** (Sirat Rasulullah – Ibn Ishaq, translated by A. Guillaume, p. 287). Secondly, the Prophet was not forbidding fighting itself here; rather, he was addressing the issue of violating the sacred months. In other words, the message was: Yes, you fought, and fighting was justified, but why did you do it during the forbidden months?

Later, when Allah gave His directive on the matter, He did not say that the companions were wrong for attacking the caravan during the sacred months. This was not the question being asked. Rather, Allah was responding to the question about fighting during the sacred months. **Allah made it very clear that:**

a) Offensive warfare is indeed permissible.

b) Offensive warfare during the sacred months is also permissible.

Despite this, some try to use this incident as evidence against offensive warfare, which is an astonishing distortion of the truth.

Consider the companions themselves—those whom the Prophet (pbuh) described as shining stars, each worthy of being followed by humanity. These companions sat at the feet of the Messenger of Allah, learning the true meaning, purpose, goals, and military principles of Islam. Their teachings are authentic and correct. **Is it reasonable to trust the opinions of people centuries later, after**

Islam was distorted, perverted, and ultimately enslaved by its enemies?

The history of the companions speaks for itself. As long as their beloved leader, the Messenger of Allah, was with them, they fought tirelessly by his side. **And when he passed away, they did not stop their struggle even for a moment. They sacrificed all worldly things, took up arms, and collectively rose from Arabia to challenge and defeat the two superpowers of that time.**

Later, a portion of these companions moved out of the Arabian Peninsula to conquer North Africa. They won battle after battle and expanded their rule all the way to the shores of the Atlantic Ocean. When Amr ibn al-As, with the permission of Caliph Umar (may Allah be pleased with him), led four thousand Muslim soldiers to attack Egypt, there is no credible historical evidence to suggest that the Egyptians were preparing to attack the Muslims. **In fact, many of the peoples defeated by the Muslim armies—such as the Berbers and Nubians—had never even heard of Islam or the Muslim identity before. They certainly never considered attacking the Muslims.**

After fully conquering North Africa and establishing the true religion of Allah there, the Ummah of Muhammad crossed the Mediterranean Sea and invaded Spain. At that time, the Spaniards were preoccupied with internal political conflicts over the throne. **The idea that the rulers of Spain, or those of Arabia, Iraq, Syria, or North Africa, would dare attack the Ummah of Muhammad was beyond their wildest dreams.**

So far, we have discussed one wing of this nation. **The history of the other wing is no different. Without any provocation from the enemy, that wing defeated the opponents of Islam battle after battle, and within a short time, they reached the borders**

of China. Most of the people they fought had never even heard the names of Islam or Muslims.

Those who claim that the *jihad*, fighting, or armed struggle in Islam is only defensive have either never studied the history of this nation—demonstrating their deep ignorance—or they belong to a defeated, humiliated, and enslaved people suffering from low self-esteem.

When the Prophet Muhammad (pbuh) himself set out for Mecca with ten thousand companion warriors, the people of Mecca had neither the power to attack nor even to resist the Muslim army. **That is why Mecca was conquered without a battle—that is history.**

If offensive warfare were against Allah's command, then would the Prophet (pbuh) have disobeyed Allah's orders? (May Allah forbid!)

The truth is: Allah sent the universal Prophet (pbuh) to abolish all distorted religions and human-made systems of life that existed on earth. **He came to establish this final religion, Islam, throughout the entire world.**

Allah clearly defined the goal and purpose of the Prophet's entire life. Anyone who reads the biography of the Prophet will see that his whole pure life was devoted to this one mission—the struggle to achieve Allah's determined goal.

The word *jihad* means to make a full, tireless effort to achieve a goal. Armed fighting with weapons is called *qital*, or armed struggle. **Therefore, *qital* is a part of *jihad*.**

In general, every effort to establish this system of life throughout the world is included in *jihad*—starting with reasoning, explanation, writing, and practical demonstration. And if nothing else works, then armed struggle, or *qital*, becomes necessary.

Human beings are so attached to their habitual beliefs and customs that in most cases, armed struggle becomes unavoidable—even for the Prophet (pbuh) and his companions.

Very soon, the meanings of jihad (struggle) and qital (armed warfare) became synonymous. People will not accept this new system of life easily, nor will most willingly submit to its rule. Therefore, ultimately, force must be used to establish it.

Allah, the Creator of humankind, knows this, and that is why so much importance is given to qital, or armed struggle, in this system. The highest honor is reserved for the mujahid (those who struggle in the way of Allah) and shuhada (martyrs).

I believe the military role in establishing this religion in human life has been most accurately presented by Abu Zar (may Allah be pleased with him). He said: Jihad in the way of Allah is a special duty of Islam. Through this jihad, Muslims bring people under their control by force. Then, those people willingly accept Islam [Hadith – Bukhari].

In this hadith, Abu Zar (ra) refers to the second and third conditions of this process. Under both conditions, people of other religions may keep their personal beliefs. However, at the national, state, and legal levels, the final law will be according to Islam. Thus, they will come into close contact with Muslims and get to know Islam intimately. They will see with their own eyes how this new system removes injustice, oppression, and unrest and establishes perfect peace and justice among people.

At that point, they will enter this religion of their own free will. If the mujahids had not confronted them with arms, had not fought to gain state power, that opportunity would never have come. Those people would have remained propaganda targets and would have rejected this new system of life forever. So, when asked whether Islam's military policy is defensive or offensive, we can easily say it is offensive. But this does not mean offensive in the sense of conquering states or building empires. Islam's offensive policy is about spreading an ideal—an ideal that, once established worldwide, will end injustice, oppression, unrest, and bloodshed among humanity and establish peace (*Islam*). If a part of a country rejects that country's government, and injustice, oppression, and cruelty begin in that area, and if the government sends police or military forces to attack the wrongdoers, defeat them, and restore law, order, and security there, then such action can be called an offensive war. In the same sense, Islam's military policy is offensive.

Allah clearly commands: "Fight them until there is no more *fitnah* (disorder, oppression) and the religion is wholly for Allah." [Qur'an, Surah Al-Anfal 8:39]

What could be clearer than this divine command? That is why Allah repeatedly instructed His last Prophet (pbuh), saying that He sent him with the right guidance and the true religion so that the Prophet might overcome all other religions and establish Islam [Qur'an, Surah At-Tawbah 9:33; Surah Al-Fath 48:28; Surah As-Saff 61:9].

Fully aware of this enormous responsibility, the Prophet (pbuh) said: "I have been commanded to fight the people until they testify that there is no god but Allah and that Muhammad is His Messenger, establish prayer, and pay zakat." [Hadith — narrated by Abdullah ibn Umar, Sahih Bukhari]

Allah's repeated command was so important that He Himself witnessed this truth: "And I am a witness to this." [Qur'an, Surah Al-Fath 48:28] Supported by this command and the Prophet's hadith, the Muslim community understood deeply the true meaning of their mission.

The undeniable proof of this understanding is that when the Prophet (pbuh) passed away, his followers sacrificed all their worldly possessions, left their homeland, and accepted the responsibility given by Allah upon their leader, fully following the true Sunnah of the Prophet (pbuh).

What was the purpose of Allah sending His one hundred twenty-four thousand, or according to some opinions two hundred twenty-four thousand, Prophets and Messengers (peace be upon them) to the world? The sole purpose was to provide humanity with a system of life, a religion, which if followed would enable people to live a life free from injustice, oppression, unrest, and bloodshed, and one that is progressive. The main condition for this is to acknowledge Allah as the only lawgiver of life, the only Lord (*Tawhid*). Without this, it is impossible to accept the system of life He gave as the sole system of life. Secondly, it is natural to recognise the one through whom Allah sent this system as the Messenger.

The sole duty and goal of these Prophets and Messengers was to establish that religion and system of life within the lives of their respective nations and peoples. They devoted their entire lives to this effort and struggle. Those among their nations and peoples who believed in these Prophets and Messengers (peace be upon them) and accepted the revealed system of life through them became obligated to fully support their respective Prophets until the responsibility entrusted to their Prophet by Allah was completely fulfilled. Before the final Prophet (pbuh), all the Prophets were sent with a system of life only for their own nation,

community, or people, and the believers among them united with their Prophet and supported him with all their means so that their entire nation or community would accept their Prophet's religion. For example, consider the case of Musa (Moses, pbuh). Allah sent him with two main tasks. One was to rescue the Children of Israel from the oppression of Pharaoh and bring them out of Egypt. The other was to provide the Children of Israel with a system of life, just as had been given to all other Prophets and Messengers. Musa (pbuh) first brought the Children of Israel out of Egypt, then established Allah's system of life in their national, family, and personal lives, and in doing so, fulfilled both responsibilities given to him by Allah.

Suppose Musa (pbuh) had failed to fulfil his second responsibility—that is, if he had died before the entire nation of Israel accepted and adopted the system of life revealed through him (the Law of Moses). Or suppose only half of the Children of Israel became Musa's (pbuh) community, while the other half did not. Suppose Musa (pbuh) died after rescuing only half of the Children of Israel from Egypt. What would have happened? **Undoubtedly, Musa (pbuh) would have entrusted the rescued half with the responsibility that his duty was not yet complete and that he was leaving, passing on the remaining responsibility of rescuing the other half onto them.** If those who were rescued had, like Musa (pbuh), fully continued their efforts to rescue the remaining half, they could truly be called Musa's (pbuh) community. Because they would have followed him during his lifetime and, after his passing, struggled to fulfil the responsibility entrusted to him. **But if after Musa's (pbuh) death, that half made no effort or struggle to rescue the other half and forgot about this duty, then they would no longer be Musa's (pbuh) true community, and on the Day of Judgment, Musa (pbuh) would not recognise them as his community.**

Like the earlier Messengers of Allah, Musa (Moses, pbuh) came with a limited responsibility: only to rescue the Children of Israel from Egypt and provide them with a new system of life (the same old Islam). But Allah sent Muhammad (pbuh) with the responsibility to bring the entire world, all humanity, under this system of life. **This vast responsibility could not be fulfilled in one lifetime — both the One who assigned this duty and the one upon whom it was assigned knew this.** They also knew that, just like the previous nations of the earlier Messengers of Allah, the final Messenger of Allah's (pbuh) nation would also bear responsibility for their Messenger of Allah after him—and this has already happened. The proof that this nation fully understood and embraced that responsibility is found in their actions and deeds, which history records. Beyond that, there is no other explanation for why they left Arabia and engaged in armed struggle. Because, as stated before, if their goal had been to conquer kingdoms or establish empires, then one must admit that the crown jewel of humanity and the Messenger of Allah of the world (pbuh) spent his entire life striving, enduring immense hardship, pain, and persecution, only to create a greedy, bloodthirsty nation craving conquest (may Allah protect us from such a notion). Otherwise, it must be accepted that they left their homeland, sacrificing everything, to forcibly convert people to religion by the sword—that is, they ignored or failed to understand that Allah forbids coercion in religion [*Qur'an*, Surah Al-Baqarah 2:256]. Neither of these is true. The nation of Muhammad (pbuh), the Ummah of Muhammad, after their Messenger of Allah's departure from among them, fully followed his Sunnah and sacrificed everything to bring humanity under this system of life, faithfully practising their Messenger of Allah's true Sunnah. Their Messenger of Allah said, "Whoever abandons my Sunnah is not of me" [Hadith]. Because he explained this Sunnah clearly, history shows that they acted in ways that might not seem wise at first glance. This is because, immediately following the passing of the

Messenger of Allah of the world (pbuh), revolts began in various parts of Arabia against this final Islam, and several false claimants of messengership appeared. The opposing forces were extremely powerful, and the situation of the new Islamic state became very fragile and worrying, as evidenced by the fierce battles such as the Battle of Yamama and others. To any sensible person, it would seem that after overcoming such great dangers, the leaders of this newborn small state should have spent time strengthening the foundation and security of the nation. Before facing the two global superpowers of the world, it would have been wise to solidify their position, gain more training, and ensure adequate weapons and supplies.
However, history shows that before suppressing the rebellions and returning to Medina, Abu Bakr's (may Allah be pleased with him) order reached the commander Khalid ibn al-Walid (may Allah be pleased with him), and from there he advanced toward the Persian Empire, presenting them with three demands. Despite the small number of battle-weary soldiers, Khalid (may Allah be pleased with him) set out on this mission. His goal was clearly to attack the Persian Empire, since accepting either of the first two demands was almost impossible, as the Persian Empire was then one of the two global superpowers. For those who claim that Islam's military policy is only defensive, it should be clarified that there is no historical evidence that the Persian Empire was preparing to attack Islam or that any such aggression existed at that time.

The real reason is not that. **The real reasons are that after the leader (pbuh) left them, the followers' struggle to keep the leadership alive and ongoing never paused even for a moment; such was their mindset and faith.** They could not tolerate any delay in advancing their leader's unfinished work or proving themselves as the Ummah of Muhammad. Although they understood, as common sense would dictate, that they needed to prepare themselves thoroughly for this huge task, they did not have

that much patience. This was because they truly were the Ummah of Muhammad, a nation personally shaped by him, whom he had taught the purpose, goals, and methods of Islam. Therefore, in history, we see that this newly born nation—men, women, elderly, and children together numbering less than five hundred thousand—without money, resources, or natural wealth, nearly unarmed, nevertheless left their homeland to face the two greatest powers of the world at that time. These powers, called superpowers, had vast resources, countless manpower, advanced technology, and large, well-equipped, and well-trained military forces. From a military perspective, this was almost like committing suicide. The Mujahideen who left Arabia and stood before these global powers, offering their three conditions according to their Messenger of Allah's Sunnah, were not only risking suicide themselves but also the suicide of their new nation. Because if they had lost that uneven battle, the two world powers could have entered Arabia, destroyed that new state, and Islam as a religion and Muslims as a nation would not exist today.

Despite all this, history shows that these two superpowers chose the last of the three conditions offered by the Ummah of Muhammad. As a result, they were broken apart and destroyed, and within just 60 or 70 years, from Morocco on the Atlantic coast in the west to the borders of China in the east, and from the Caspian Sea in the north to the Indian Ocean in the south, this final way of life was established over a vast region. At first glance, the question arises: how was this great victory possible? **The answer is that since this Ummah had left everything in life to complete the unfinished work of Allah's last Messenger of Allah, Allah Himself stood with them and helped them. Who can defeat those whom Allah supports and protects?** This Ummah also knew the reason Allah sent His Messengers of Allah, especially His last Messenger of Allah (pbuh), to the world — that is, to establish Allah's religion through armed struggle. So, they advanced with

this goal, and Allah had promised to help them [*Qur'an* – Surah Al-Baqarah 2:256].

How certain was Allah's help? So much so that a man like Abu Bakr (may Allah be pleased with him) ordered Khalid ibn al-Walid (may Allah be pleased with him) to attack the mighty Persian Empire with only eighteen thousand battle-weary soldiers. Another man, Umar (may Allah be pleased with him), ordered Amr ibn al-As (may Allah be pleased with him) to attack Egypt, then under the Roman Empire, with only four thousand fighters. Neither Abu Bakr nor Umar erred in these commands; the subsequent history proves that Allah truly supported them fully. That Ummah fought battles against enemies two or three times their number and sometimes even five or six times greater in some conflicts, yet they were never defeated in any significant battle.

In Allah's final book, the *Qur'an*, and in the life and sayings (*Hadith*) of His last Messenger of Allah (pbuh), even those who have read it superficially cannot fail to notice that the highest reward and greatest honour among the followers of this final way of life is reserved for those who sacrifice their lives in armed struggle (martyrs). **Everyone's deeds will be judged, but not theirs. From the moment their first drop of blood falls to the ground, Allah forgives all their sins and admits them directly into Paradise.** This reward is promised to no one else. Not only that, Allah commands us not to say of them that they are dead [*Qur'an*, Surah Al-Baqarah 2:154; Surah Aal-Imran 3:169]. They are martyrs, but in our eyes, at least, they appear to have died like others. Yet we do not have the right to say that they have died. **This is the greatest reward and the highest honour for the Ummah of Muhammad, for the faithful, for Muslims. How lovingly Allah bestows this honour!**

What is the real meaning of giving the highest reward and honour to those who sacrifice their lives in armed struggle and on the battlefield? **It means that Allah has set a goal for the Ummah of this nation. That goal is to establish the final life-system revealed through the last Messenger of Allah (pbuh) across the entire world, bringing justice and peace to all humanity.** Allah knows His creation well. He knows that people are blindly attached to the distorted religions and self-made systems that came before. He gently calls them to leave those and follow the right path. But no amount of reasoning, evidence, or preaching will work. They will resist, oppose in every way, and fight with arms. And so, this religion must be established by breaking that armed resistance. In other words, those who sacrifice their lives striving to defeat all false and unjust systems prevalent in the world through armed struggle, and to establish peace in human life, they are the martyrs.

On one hand, for the victory of Allah over the challenge of Satan, and on the other hand, for the welfare of the people of the world, what could be a greater deed than sacrificing all worldly things, and finally one's very life? **That is why this reward and honour is the greatest in the sight of Allah. For this reason, the military aspect of this religion is the most important, and Allah and His Messenger (pbuh) have given this aspect the highest priority and emphasis.**

To give a glimpse of how much the military aspect influenced this nation and changed its entire character: Previously, the Persians believed that one Persian soldier was equal to ten Arabs. They contemptuously called Arabs a nation of beggars. This belief was not one-sided. The Arabs also considered one Persian soldier equal to ten Arabs in battle. In southern Arabia, Yemen was ruled by Persians who governed with only a small number of soldiers. The interior Arabs were so poor that they thought there was no reason to keep a governor or soldiers there. If any trouble occurred,

Yemen's governor would send only a couple of policemen, and that was considered enough.

When the Messenger of Allah (pbuh) invited the rulers of the world to accept this final life-system, the Persian emperor Khosrow Parvez felt insulted and ordered his governor in Yemen, Bazan, to arrest the Arab named Muhammad for his audacity and send him to the capital. **Notice what Governor Bazan did upon receiving the emperor's order. He sent only two policemen to Medina to arrest the Messenger of Allah (pbuh)** [Muhammad ibn Ishaq, Tabari, Yazid ibn Abu Habib]. It is important to consider that Yemen is located on the Arabian Peninsula and not very far from Mecca and Medina. At that time, besides the great battles of Hudaybiyyah, Badr, and Uhud, many smaller clashes had already taken place involving the Messenger of Allah (pbuh). He was the supreme leader in Medina. It is impossible that Governor Bazan was unaware of these events. Yet, sending only two policemen to arrest him shows how much the Persian power looked down on the Arabs with contempt.

Then, after only twenty-three years of effort, the Messenger of Allah (pbuh) transformed those Arabs into a nation that defeated the Persians in battle as if they were made of cotton. It was observed that one Muslim warrior was equal to ten Persian soldiers. In other words, the situation was completely reversed. Notice the difference — it was not the work of a single person, but only a few years, and those very people who had once admitted that one Persian soldier was equal to ten Arabs, when they accepted Islam and faced the Persians, it turned out that now one Arab was equal to ten Persian soldiers. What caused this difference? **Undoubtedly, Islam. That is, this system of life, this religion, turns a person into a formidable fighter and makes a nation invincible on the battlefield.** If it did not do so, then it would not be the Islam taught by the Messenger of Allah (pbuh), but rather a distorted, lifeless,

so-called, and contrary version of Islam found today. When Islam is established in national and personal life, a nation spontaneously becomes a powerful warrior. Allah created this system of life exactly that way, and therefore, its greatest reward and honour are reserved for the warriors.

Because the All-Knowing Allah knows that no matter how much preaching and propagation is done, ultimately, without armed struggle, this religion cannot be established in the world. To those who consider the Islamic concept of combat, that is, armed struggle, merely a form of self-defence, it is respectfully submitted that if that were the case, after the death of the Messenger of Allah (pbuh), his companions would have stayed in Arabia, praying, fasting, performing pilgrimage, and giving alms, just like today's Muslims. They would not have formed armies and taken up arms to conquer the world. If it were merely defensive, then today's people who claim this would be adorning themselves with idols, or wearing crosses around their necks and going to churches, or else sitting before Buddha statues with eyes closed, repeating "Buddham Sharanam Gachchhami."

But there is a point to consider. There is a subtle yet huge difference between two things: trying to bring people under this system of life by calling and explaining, and failing in that effort, then taking up arms and forcing people to convert by the power of weapons. The Messenger of Allah (pbuh) clearly explained this difference to his companions—that is, to the Ummah of Muhammad—during his lifetime, and that Ummah later followed it word for word. **The difference is this: On one hand, Allah informed the Messenger of Allah (pbuh) that He sent him to this world to render all other systems of life inactive and ineffective, and to establish this final system, Islam, across the earth [Qur'an – Surah Al-Fath 28, At-Tawbah 33, As-Saff 9].** Along with that, He commanded the Ummah of Muhammad to establish this religion

throughout the world by armed struggle, eliminating all unrest, injustice, and bloodshed, and to establish a kingdom of peace on earth [Qur'an – Al-Anfal 39]. When we combine Allah's command to the Messenger of Allah (pbuh) and His command to the Muslim Ummah, it becomes clear. The Messenger of Allah (pbuh) tells us that he was ordered (by Allah) to continue armed struggle until the people of the earth recognise Allah as the only Lord and him as His Messenger, establish prayer, and pay zakat [Hadith – narrated by Abdullah ibn Umar (ra.), Bukhari, Mishkat]. In short, jihad has effectively become an obligatory duty, a fard, for the Muslim nation.

Here, by jihad, I mean armed struggle, combat. Because there is also jihad by speech, reasoning, and writing—calling people to Islam by peaceful means, starting with fighting against one's own ego, enemy, and bad habits. But I speak here about armed struggle because the verses of the Qur'an and the Hadith of the Messenger of Allah (pbuh) I quoted do not use the word jihad, but the word *qital*, which means armed struggle or warfare. On the other hand, Allah commands, "There is no compulsion in religion" [Qur'an – Surah Al-Baqarah 256]. Allah commands His Messenger of Allah (pbuh) and his Ummah to bring all people of the world into this final Islam through armed struggle, yet at the same time says no one should be forced to convert. At first glance, these commands seem contradictory, but the Last Messenger of Allah (pbuh) clarified this many times. Whenever he sent his mujahideen against any enemy, he instructed them to offer three conditions to the opponents before each clash, which I have mentioned earlier. The purpose is very clear. **This religion must be established all over the world; otherwise, peace cannot be established on earth.** Allah sent His Messenger of Allah (pbuh) for this task. For this purpose, we have sacrificed everything worldly, and now even stand before you ready to sacrifice our lives. But our goal is not to force anyone to convert. The aim is that the state, political, and

economic system will be according to this final Islamic system. But those who wish may personally keep their previous distorted religions; we have no objection to that.

The boundary and difference between spreading this religion through jihad by fighting and forcefully establishing a state system while leaving the individual with full freedom of choice, and the principle that "there is no compulsion in religion" is clear. We see how clear the concept of this boundary was to the Ummah of Muhammad—meaning their belief—by observing the actions of Caliph Umar (ra.). After the sacred city of Jerusalem surrendered to the mujahid forces, when Caliph Umar (ra.) was touring the city's landmarks, he came to a famous Christian church. It was time for prayer, and he wished to pray outside the church. Jerusalem had only recently come under Muslim rule, and no mosque had yet been built there, so prayers had to be performed in an open field. The chief religious leader of Jerusalem, Bishop Sophronius, requested Umar (ra.) to pray inside the church with his companions. Politely refusing this request, Umar (ra.) prayed outside the church. Notice his reason: he said that if he prayed inside that church, Muslims might later convert it into a mosque. On one hand, he had sacrificed everything to establish Islam politically and socially in a faraway land like Jerusalem, but on the other hand, he took great care that Muslims should not transform a Christian church into a mosque on any pretext. This exemplifies the principle of "no compulsion in religion" alongside the command to "fight until injustice, bloodshed, and unrest are eliminated from the world." **This is the true meaning of those commands.** The companions of The Messenger of Allah (pbuh) and the Ummah of Muhammad correctly understood this meaning and difference, which is why, although they established Islam over vast territories through armed struggle and set up Islamic political, socio-economic, and judicial systems, they never forced anyone to convert by coercion or enticement. Had they done so, no non-Muslims would remain in

those vast lands today. In fact, the protection and security of temples, churches, and synagogues were entrusted to the Muslims. There are countless historical examples showing how far Islamic states and Muslim administrations went to protect the religious freedom and all rights of non-Muslims—reading about these is truly astonishing. The history of this Ummah is full of such events where they defeated the military resistance of a non-Muslim nation, brought them under Islamic law and governance, and shortly thereafter, overwhelmed by the justice, peace, and security of the new system, many non-Muslims voluntarily embraced Islam in large numbers, resulting in a Muslim majority. Without armed struggle to bring them under Islamic rule, this could not have been achieved by mere arguments, reasoning, or preaching alone. That is why Abu Dhar (ra.) said: jihad in the path of Allah is a special duty in Islam. Through this jihad, Muslims brought people under chains, and then those very people willingly accepted Islam.

The ultimate ideal of humanity, the great nation following the greatest Messenger of the Creator (pbuh), undertakes this supreme sacrifice for only one reason: to establish peace and Islam throughout the world and to grant victory to Allah over the challenge posed by Satan, which Allah has accepted. **There is no greater or more noble deed or work for the sake of Allah and for the welfare of humanity than this.** Therefore, the All-Knowing, Supreme Judge—the Creator—has reserved the highest reward for these selfless warriors: without judgment, upon death, they are granted the best Paradise. He has also given this Ummah the greatest honour: forbidding any criticism of them even after their death. Yet, the intellectuals and educated of the civilised West, who claim to be the bearers of civilisation, have labelled this great commitment as imperialist aggression and forced conversion at the point of the sword. Not only that, many intellectuals from the educated East, including some within this nation, have echoed their masters' views. However, not all. Not every scholar opposing this

religion and way of life from the West is blind. Some have seen and acknowledged at least part of the truth. For example, De Lacy O'Leary wrote: **"History makes it clear, however, that the legend of the fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."** In other words, history clearly shows that the idea of fanatic Muslims rushing across the world and imposing Islam on other nations by force is one of the most ridiculous and laughable myths historians have repeatedly mentioned. Notice that the author specifically uses the word "repeated," indicating he is aware that this absurd myth has been cited again and again by so-called historians.

Putting aside the issue of forced conversion by the sword, historian Lothrop wrote regarding this struggle: **"Forgetting the chronic rivalries and blood feuds which had consumed their energies as internecine strife, and welded into a glowing unity by the fire of their newfound faith, the Arabs poured forth from their deserts to conquer the earth for Allah the One true God."** This means: "The Arabs, having put aside their old rivalries and hereditary blood feuds that had drained their strength through internal conflict, united firmly by the flame of their new faith, surged forth like a flood from their deserts to conquer the world for Allah, the One True God." After studying this religion, many have also realised that it is not limited to any particular nation, tribe, or group. For example, writing about The Messenger of Allah (pbuh), Joseph I. Nunan stated: "His creed... necessarily connotes the existence of a Universal empire." In other words, his (Muhammad's) religion inherently carries the meaning of a global empire.

It must be remembered that the Christian thinker Nunan was not praising The Messenger of Allah (pbuh) or Islam when he made

that statement—he was criticising. **In other words, in Nunan's view, the establishment of a universal empire is a condemnable act, and it is precisely what he attributes to Muhammad (pbuh) and his religion.** The reason this appears imperialistic to Nunan is that the idea of establishing a single ideal or constitution across the world does not align with their beliefs or worldview. My point is that even these Christian thinkers have recognised certain truths about this religion:

a) That people were not forced to accept this faith by the sword.
b) That this ummah fought to establish an ideal.
c) And that this ideal was meant for all of humanity across the globe.

These truths are now completely absent from the thoughts, beliefs, and actions of today's Muslim nation. Instead, they are entangled in laughable trivialities, trapped and stagnant like a fly caught in a spider's web. The true purpose of the religion and the authentic Sunnah of The Messenger of Allah (pbuh) and his companions (ra.) are now so far removed from them that they have lost even the awareness of this distance.

From history, we learn that the true Ummah of Muhammad, the believers and the Muslim nation, continued the mission initiated by the Last Messenger of Allah (pbuh) after his death. A vast region of the world came under their influence, and a significant portion of humanity benefited from the blessings of this final divine system. **Non-Muslim historians have labelled this victory as an imperialist conquest, calling the lands under Muslim rule an "Islamic empire."** Sadly, even Muslim historians lacking independent thought have copied them, using terms like "Muslim empire" or "Islamic empire." They failed to realise that even though land was taken through military means, it was not for empire—it was a struggle to establish a divine ideal. What imperialism stands

for—oppression and exploitation—this movement stood against. It ended exploitation and injustice, establishing justice and peace instead.

Had these historians read history with an honest and truth-seeking mind, they would have seen that Muslim forces never seized wealth or exploited those who did not resist the establishment of the divinely ordained way of life. The same tax that applied to Muslims applied to non-Muslims. Only those non-Muslims who were unwilling to bear arms for self-defence in times of invasion were required to pay a slightly higher tax. Even then, the weak, the elderly, women, children, and the sick were exempt. The tax, called *jizya* (tribute), was levied only on able-bodied men who could fight but chose not to. Non-Muslims who agreed to fight alongside Muslims were exempt from *jizya*. **Could there be a more just system than this?** Those who labelled this struggle to establish divine justice as imperialism are the same ones who, by force of arms, occupied the entire East and exploited it to the last drop. That, too, is now part of history.

I believe it is important to mention a very significant point here. **The principle behind Islam's objective—that is, to sacrifice everything in worldly life for the sake of Allah, ultimately offering even one's life through armed struggle, achieving victory, abolishing the oppressive laws and governance of the conquered nation, and establishing the life system ordained by Allah—yet still granting the conquered people full freedom to practise any religion in their personal lives—undoubtedly proves that Islam prioritises national life, law, and governance far more than individual life.** The aim of Islam is to take control of governance and establish the rule of Allah's law, because only then can justice and peace be realised in society and national life. If an individual follows a wrong path in personal life, they alone will bear the consequences of their actions—but this will not

impact national life. However, if national life is founded on unjust laws, then even a morally upright personal life cannot remain intact; it will be crushed under the pressure and influence of the broader national structure. This is evident in today's world, where billions of people practise religion and good deeds with great devotion, yet the world remains filled with injustice, corruption, and bloodshed—conditions that are only worsening by the day. Any statistics will confirm this. Because individuals have chosen to remain personally righteous while surrendering national life to flawed laws and systems, humanity is not only suffering from extreme unrest but is also on the brink of catastrophic destruction through nuclear war.

The fact that Islam commands a total struggle (*jihad* and *qital*) to take control of other nations' state systems and establish the governance ordained by Allah, yet leaves personal religious life to individual freedom—and not only that, but even takes official responsibility for protecting those religions—**proves that the primary objective of the religion of Islam is national and governmental, not personal.** Otherwise, after gaining victory in battle, Muslims would have forced the defeated people to abandon their religions and accept Islam, which would have directly violated Allah's command that "There is no compulsion in religion." Such an act would also have validated the accusation that "Muslims converted others to Islam by the sword."

In short, it must be said that the Companions (ra.) of the Messenger of Allah (pbuh)—that is, the Ummah of Muhammad—deeply realised that the very meaning of their existence was to follow the Sunnah of their leader, the Messenger of Allah (pbuh). In other words, they understood that they were to continue the mission he dedicated his entire life to. That mission was, since he (pbuh) was sent for all of humanity, to strive for the establishment of the final message of Islam throughout the world. This struggle involved

preaching, teaching, writing, and, when necessary, armed effort—by every means. During the Messenger of Allah's (pbuh) lifetime, they supported him with everything they had in this world, even sacrificing their lives to help him fulfil his responsibility. In every action and endeavour, they stood by him with unwavering loyalty. They shared in his every joy and sorrow. And after he departed from among them, they made sure there was no pause in his mission—they continued the struggle in full force. The enormity of this task, its challenges, and its dangers never made them hesitate, even for a moment. **For they had heard from the sacred lips of their leader (pbuh) that "Whoever abandons my Sunnah is not one of us" [Hadith].** They understood that "not one of us" meant not being part of the Ummah of Muhammad, and that his Sunnah was the struggle to establish this divine system of life on earth—through armed struggle if needed. The Companions of the Messenger of Allah (pbuh) fully grasped what it meant to belong to the Ummah of Muhammad, and under the influence of that identity, how that once overlooked and ignored nation was transformed overnight into a global power. To illustrate this, a few incidents from history will be presented.

As the Mujahid army of the Ummah of Muhammad advanced to establish the final message of Islam across the earth, they eventually reached the western coast of the African continent. There, they found themselves facing the vast ocean, with no land left to move forward. At that moment, the devoted commander of the army, Uqba ibn Nafi, whose heart was dedicated to fulfilling the mission of the Messenger of Allah (pbuh) and his Ummah, rode his horse into the Atlantic Ocean. He proceeded as far as his horse could find solid ground beneath its feet, and then raised both hands towards the sky and said, "O Allah! Had this ocean not stood in our way, we would have continued advancing in Your cause." Consider also another incident in the West—when the Mujahid commander Amr (ra.) sent a delegation to the Archbishop of Egypt.

The head of that delegation was a Black man, Ubaydah (ra.). Initially, the Archbishop refused to even speak with him out of contempt for his race. But since Commander Amr (ra.) had appointed this man as the leader of the delegation, the Archbishop was ultimately compelled to speak with him.

Ubaydah (ra.) said to him, "In our army, there are a thousand men like me. We are ready to fight against a hundred enemy forces at once. We live only to fight in the path of Allah. We have no concern for wealth or riches. All we seek is food to fill our stomachs and clothes to cover our bodies. This worldly life means nothing to us—the next life is everything." **This event is well documented in Islamic history, and even historians who are critical of Islam have acknowledged it as true.** [See *Veiled Mysteries of Egypt* by S.S. Leeder, pages 332–335.] The root of the astonishing victories of the Ummah of Muhammad lay in that very belief system, that vision of the purpose of Islam. That belief turned them into fearless warriors—an invincible nation whose mere name struck fear into the hearts of non-Muslims. As the Ummah and representatives of the Messenger of Allah (pbuh), their ultimate and foremost goal—through armed struggle—was to establish this final Islam in the political, economic, administrative, and legal lives of all people, and thereby bring about peace (*Islam*) within humanity. I hope this point has been clearly presented.

Deviation from Purpose and Exaggeration in Religion

The Ummah of Muhammad (pbuh), remaining steadfast in their mission without turning to the right or left (*Hanif*), carried out their duty for about 60 to 70 years. **Within this short time, they succeeded in establishing the final form of Islam over a significant portion of the known world.** Then, unfortunately, began a deviation from the original purpose and a distortion of creed (*Aqeedah*). Whenever anything loses its original purpose—be it a nation, group, society, institution, or individual—it loses all value. From the very moment a purpose is lost, the thing itself becomes meaningless. When Allah took the Messenger of Allah (pbuh) on the Mi'raj (ascension), He freed him from the dimensions of time and space. Thus, through whatever past and future Allah revealed to him, the Messenger of Allah (pbuh) came to know much about the fate of his Ummah. He knew, and also stated, that thirty years after his death, the Khilafah would be abandoned and turn into hereditary monarchy. History confirms this, for exactly thirty years later, a son succeeded his father as Caliph. He (pbuh) also said, "The lifespan of my Ummah will be between 60 and 70 years." [Hadith – from Abu Huraira (ra.), reported in Tirmidhi and Ibn Majah.]

Today's distorted religious leaders, who consider themselves part of the Ummah of Muhammad and feel satisfied with that label, interpret this Hadith as referring to individual human lifespan. This misinterpretation stems from their narrow perspective and corrupted understanding of creed. There are two main reasons why the Messenger of Allah (pbuh), by saying that the lifespan of his Ummah is 60 to 70 years, did not mean the individual lifespans of his followers. Firstly, what special significance does a 60 to 70 year lifespan carry that a Messenger of Allah would declare it as a

defining trait of his Ummah? What difference is there between the lifespans of people before or after them? Among us live people of other religions—how do our lifespans differ from theirs? There is no difference. Therefore, such a statement carries no meaning as a distinguishing feature of the Ummah. If the Messenger of Allah (pbuh) had said, "My Ummah will have two eyes each," what would that mean? Nothing at all. Secondly, if we interpret the Hadith to mean that the lifespan of the Ummah is 60 to 70 years, does that imply anyone who dies before 60 or after 70 is not part of the Ummah of Muhammad? Can that be possible? Certainly not. Keep in mind, these are not statements made impulsively like ordinary people would make—these are the words of Allah's Messenger (pbuh), each word carefully weighed, chosen with deliberate thought and divine insight.

The true meaning of this Hadith is that the Ummah of Muhammad refers to the nation that strives to fulfil the responsibility given by Allah to their Messenger, Muhammad (pbuh)—as previously discussed. That responsibility is to establish this Deen (way of life) throughout the world. **A nation that abandons this struggle is no longer considered the Ummah of Muhammad.** Look to history and you will see that this nation continued its struggle more or less uninterrupted for about 60 to 70 years. During this period, they waged an armed struggle with one single objective: to follow the Sunnah of the Messenger of Allah (pbuh). And that Sunnah, as he stated, is: "Whoever abandons my Sunnah is not one of us." The true Sunnah is the struggle to establish this final form of Islam throughout the world. This perspective—this *Aqeedah*—changed after 60 to 70 years. The Ummah lost sight of its purpose. Instead of establishing Islam, the objective of war became territorial expansion and the pursuit of wealth. The nation's goal was replaced. And nothing can be more important or essential than purpose; everything else is secondary. If that great and essential purpose changes, then nothing of real value remains. The very

purpose for which the greatest and final Messenger of Allah (pbuh) was sent, the purpose for which his chosen nation sacrificed everything in their lives and left Arabia to plunge into armed struggle—that purpose vanished from before their eyes and was replaced by wars for territorial conquest.

This huge difference becomes clearly evident between two events. One took place during the time of Caliph Umar (ra.), and the other during the time of an Umayyad Caliph. During Umar's (ra.) era, the governor of Egypt, Hayyan ibn Sharih, wrote to the Caliph—"Commander of the Faithful! Non-Muslims are willingly embracing Islam in such numbers that the collection of *jizya* has drastically decreased. What should be done now?" Umar (ra.) replied angrily—**"Are you not ashamed as a Muslim to complain about the reduction of *jizya* collection? You should remember that the Messenger of Allah (pbuh) was not sent to collect taxes."** [Suyuti, Idris Ahmad, and *Decisive Moments in the History of Islam* – Inan.]

Similarly, a governor once made the same complaint to an Umayyad Caliph—that non-Muslims were converting to Islam, causing the *jizya* payments to stop and the state treasury's revenue to decrease. That Caliph ordered to stop non-Muslims from accepting Islam.

Two opposite responses to the same complaint. Umar (ra.) was pleased upon hearing the complaint; he would have been happiest if the *jizya* collection had completely stopped, because that would mean all the non-Muslims in that region had become Muslims, and the Muslim Ummah had progressed further in fulfilling the purpose of their beloved Messenger of Allah (pbuh). But before that Umayyad Caliph, that purpose no longer existed. Neither did it exist for his nation. The objective had changed to kingdom and associated pomp. Therefore, that nation was no longer the Ummah

of Muhammad, because the purpose of the Ummah of Muhammad and that later nation were entirely different.

Look at history, and you will clearly see that this deviation or change in purpose occurred 60 to 70 years after the visionary Last Messenger of Allah (pbuh). If you observe carefully, you will notice another point. Those who learned Islam directly from the Messenger of Allah (pbuh), that is, the Companions (ra.), never deviated from that goal. The deviation came only after all of them had passed away from this world. Since there was a change or deviation in purpose, that nation was no longer the Ummah of Muhammad, and it remains not the Ummah of Muhammad even today. However, it is important to keep in mind that I am speaking about the Ummah of Muhammad as a nation. From 60 to 70 years later, this Ummah ceased to be the Ummah of Muhammad as a nation, but many individuals and groups remained who did not forget the primary goal of Islam and the Sunnah of the Messenger (pbuh). Even ordinary mujahideen and some commanders had correct beliefs, and despite the distortion in the beliefs of the higher leadership, they kept their faith intact and continued their jihad. **As a result, Islam continued to spread even during the time of those caliphs with distorted beliefs.**

But the consequences of this deviation in purpose gradually began to become more and more dreadful. As I have said before, nothing is greater than the goal or belief; without the goal, everything else becomes meaningless. If a group of people set out together to reach a specific place, they will remain united as long as they remember their destination. But what happens if, for some reason, they forget their intended destination? It can be said for certain that they will no longer remain united. Each one will start going in different directions, some will stop, and some will begin to do completely different things. This was exactly the condition of that nation after they forgot their purpose and their belief was destroyed. It is

important to note here that the distortions that began to appear among this nation at that time had appeared previously in the nations of every former Messenger of Allah (as) and had destroyed those nations. Allah has repeatedly warned in the Qur'an and the Messenger (pbuh) has warned in his hadiths to beware of these distortions. Nevertheless, this nation began to commit the exact same mistakes, and as a result, it was destroyed.

I am presenting, one by one, the major distortions that entered this greatest nation about 60 to 70 years after the Greatest Messenger of Allah (pbuh) and how these turned it into the lowest of nations. But it must always be remembered that **the root cause of all distortions is deviation from purpose, loss of direction, and change of *aqidah* (creed).** As long as this Ummah had a clear purpose and goal ahead, they advanced steadily towards their focused objective (*hanif*). Nothing small or trivial could distract their vision. But when they lost their goal, progress stopped, they began to notice many distractions around, became occupied with them, forgot their great duty, and as a result, various distortions entered and destroyed them.

The first distortion: over-analysis, excessiveness regarding *deen* (way of life). After every previous Allah's Messenger (pbuh) departed from this world, their respective nations began to interpret, over-interpret, and excessively interpret their *deen*. As a result, different opinions emerged based on these various interpretations. Forgetting the real purpose and essence of the *deen*, disputes arose over minor regulations and *fatwas*, and gradually most groups split apart, breaking the unity of the nations and leading to their destruction. To prevent such disintegration even in this last *deen*, Allah warned by saying, do not exaggerate in *deen* [Qur'an – Surah An-Nisa 4:171, Surah Al-Ma'ida 5:77]. **What does this prohibition against exaggeration in *deen* mean?** Does it mean not to be very religious, not to follow *deen* properly, or not

to try to be a better Muslim? Certainly not. This exaggeration means over-analysis, subtle and even subtler scrutiny of the commands and prohibitions of the way of life.

Had the goal, destination, and purpose not disappeared from the sight of the nation, they would have continued, as before, as one body and one soul, striving desperately to achieve their objective. **Unfortunately, that did not happen. They forgot the goal, and as a consequence, the energy of that struggle turned and got absorbed into other matters.** The way of life that Allah entrusted to His last *Nabi* (pbuh) with the responsibility to establish it throughout the world, and which the *Nabi* (pbuh) assigned as a duty to his *ummah* before departing, was fully understood and the *ummah* wholeheartedly jumped into that struggle. Like a powerful bomb exploding, it spread from the shores of the Atlantic to the borders of China within 60 to 70 years. But this nation, abandoning the struggle to establish that way of life, began an extremely subtle and minute analysis of those regulations instead.

From Adam (pbuh) until the last Messenger of Allah (pbuh), the life system that Allah has sent for humanity has had variations in rules and regulations depending on place and time, but the foundation has always been only one. **That is *Tawḥīd*—Monotheism—the belief in the One and Only Lord, the One and Only Lawgiver (*Ilāh*). No command, instruction, or law except that of Allah's is to be obeyed.** Allah calls this *Deen al-Qayyimah* in the Qur'an. This is all Allah wants from people. Because He knows that if humanity collectively refuses to follow any law except the laws made by Him, then Satan will fail in his declared goal—that is, to spread chaos, injustice, and bloodshed through humans—and mankind will be able to live on earth in justice and peace (in Islam), exactly as Allah desires. How simple it is. The word *Qayyimah* comes from *Qayyim*, which means eternal, everlasting, and perpetual. When Allah speaks of this *Deen*

al-Qayyimah, He says: "I have not commanded anything more than this" [Qur'an – Surah Al-Bayyina 98:5]. He says "I have not commanded anything more than this" because He knows that if people do this—that is, accept no law except His own—complete peace will be established among humankind. This small demand is what He has been asking from humans from the time of Adam until now. Even in the previous distorted life systems, Allah's demand was the same simple demand—*Deen al-Qayyimah*, *Tawḥīd*. When asked which religion followers of Indian religions believe in, they reply *Sanatan Dharma*. *Sanatan* and *Qayyimah* are synonymous—meaning that which flows eternally, is everlasting and perpetual—and that is *Tawḥīd*. Its importance is so great that Allah has made it mandatory for us not only in every *Ṣalāh* but in every *Rakʿah* within Surah Al-Fātiḥah: "Guide us to the straight path." *Mustaqīm* means the simple, straight, and eternal path.

Here another important point arises: Allah tells us in the Qur'an that He made you a balanced nation. **This balance is related and connected to *Ṣirāṭ al-Mustaqīm* and *Deen al-Qayyimah*.** Besides meaning simple, straightforward, and eternal, one meaning of *Ṣirāṭ al-Mustaqīm* is also intermediate, moderate—that is another meaning of balance. Allāmah Yusuf ʿAlī translated it as 1) Straight (simple), 2) Standard (moderate, middle path), 3) Definite (fixed, certain), and Permanent (everlasting, eternal) [see Allāmah Yusuf ʿAlī's English translation of the Qur'an, note no. 6226].

Pay attention to the meaning "Standard." **This means intermediate, moderate—not the best, nor the worst, but the middle way, balanced.** That is, *Deen al-Qayyimah*, *Ṣirāṭ al-Mustaqīm* are what Allah has been giving us since the first creation of humanity: 1) extremely simple and straightforward, 2) moderate, 3) eternally lasting. And the nation that accepts this will be a balanced nation (*Ummah al-Wasat*) [Qur'an – Surah Al-Baqarah 2:143]. Within a nation, there will be intelligent, clever, foolish,

and all kinds of people, all together as one nation. So, if the goal is complicated, then not everyone will understand it. Only the educated and intelligent part of the nation will understand, and the entire nation will not be able to unite and struggle to achieve that goal. Therefore, the foundation of the nation created by Allah and His *Rasūl* (pbuh) was made extremely simple and straightforward—*Tawḥīd*, recognising Him as the One and Only Lord. He named it *Deen al-Qayyimah* and *Ṣirāṭ al-Mustaqīm*, the eternal, simple, and straightforward path. **This is why He made it obligatory (*Farḍ*) to pray in every *Rak'ah* for guidance to that *Ṣirāṭ al-Mustaqīm*, so that every Muslim constantly remembers this simple and straightforward path and does not deviate from this simplicity towards complexity.** He also fixed the nation's goal as this very simple and straightforward—establishing *Deen al-Qayyimah* and *Ṣirāṭ al-Mustaqīm* through struggle throughout the world and establishing peace (Islam) on earth. Both are easy to understand. Because it is simple, the very uneducated nation created by the Messenger of Allah (pbuh), among whom the number of literate people was countable, clearly understood this foundation and goal, did not stray from it, and they successfully advanced far on the path of fulfilling Allah *Rasūl*'s (pbuh) purpose. **But due to excessive analytical complication, that *Deen al-Qayyimah* and *Ṣirāṭ al-Mustaqīm* became an extremely complex and incomprehensible way of life, which is completely impossible for a person to learn in a single lifetime—let alone struggling to establish it in the world.** The nation had already lost its goal, and then due to the very fine and subtle analyses by the *Faqīh* and *Mufassir*, terrible division arose in the nation, various *Madhāhib* and *Firqah* were formed, and because of the resulting disunity, the possibility of uniting again and struggling was lost. **This is why Rasulullah (pbuh) said that the lifespan of my *Ummah* is 60 to 70 years.**

Over-analyzing and destroying the life force of the *Deen* is not a new task. It is not only our scholars who have done this. In previous religions, the overly religious people also appeared and, by showing off their knowledge, destroyed their religions. This truth has been shown from the Hadith of Rasulullah (pbuh) earlier. Regarding this, Allah gives us an example in the Qur'an from the life of His Messenger of Allah Musa (pbuh), where Allah ordered the Children of Israel to sacrifice a cow. When Musa (pbuh) informed the Children of Israel about this sacrifice order, it would have been enough if they had brought a reasonably good cow and sacrificed it. Because Allah did not set any specific condition for what kind of cow it should be. But Allah says in the Qur'an that the Children of Israel did not do this. Instead, through Musa (pbuh), they began to question Allah—how old should the cow be, what color should it have, whether it was trained for farming, whether it was trained for watering the land, whether it had any defect on its body, and so on [Qur'an – Surah Al-Baqarah 2:67-71]. They kept asking questions, and Allah kept answering each of their questions. Then, when there was nothing left to ask, naturally, finding exactly that kind of cow became very difficult. A simple, straightforward order—"Sacrifice a cow"—was broken down into so many complicated details that such a cow could no longer be found.

The great scholars of this nation, after 60 to 70 years of the passing of the Last Messenger of Allah (pbuh), began that very same work with great pomp. There were only two orders: do not obey anyone except Me, do not accept any way of life except the one I have given, and establish this way of life throughout the world through struggle. Simple, straightforward two orders. The *Ummah* of the Last Messenger of Allah (pbuh), with a firm unity as strong as steel, carried out this task and created an unbelievable history outside Arabia. Like the scholars of previous religions, the scholars of this *Ummah* also destroyed it.

One thing needs to be made clear here. I am not speaking against *Fiqh* or the *Fuqaha*. Because when the instructions for life management are gathered and arranged from the Qur'an and Hadith, what results is *Fiqh*—without *Fiqh*, it is impossible for any Muslim to follow a proper way of life. My point is about the over-analysis of that *Fiqh*, the ultra-fine analysis which Allah and His Rasul (pbuh) have strictly forbidden. If our *Fuqaha* had been satisfied with classifying the fundamental commands and prohibitions of the Qur'an and Hadith properly, and had written that this is enough—do not go beyond this with extra analysis because Allah has said not to exaggerate in *Deen* and Rasulullah (pbuh) has also forbidden it—then their work would have been excellent. *Islam* would have been truly served, and they would have received immense reward from Allah. But unfortunately, they did not do that. They spent their whole lives working hard, analyzing Allah's commands and prohibitions and the actions and sayings of the Last Messenger of Allah (pbuh) in the most minute detail, to such an extent that it became almost impossible for ordinary people to fully practice it. And if anyone tried, they would not be able to do anything else in life, let alone struggle to establish this *Deen* in the world. Because the *Fuqaha*, using their sharp intellect, created thousands of complex questions and issues. The number of decisions by one or two prominent scholars in the community runs into hundreds of thousands. **The nation has become entangled in the spiderweb of these questions and issues, becoming paralyzed and stagnant.**

To save the nation from this paralysis and stagnation, Allah made this *Deen* very simple and straightforward—*Siratul Mustaqim*, *Deenul Qayyimah*. We do not accept any law or rule from anyone except Allah; this alone is sufficient. To explain how important and urgent this is, He said: "I have asked no more from you than this" [Qur'an – Surah Al-Bayyina 98:5]. Not satisfied with that, He made *Siratul Mustaqim* a compulsory recitation in every unit of

prayer, so that every Muslim remembers that my *Deen* is very simple and easy, and I should never make it complicated. If I make it complicated, it will bring ruin to my *Deen*. Realizing the great importance of the simplicity and ease of *Siratul Mustaqim*, Rasulullah (pbuh) said in a Hadith—the *Deen* is easy and simple (*Siratul Mustaqim*), and those who exaggerate in it will be defeated. In another Hadith, he said the nation will be destroyed [Hadith – Abu Huraira (ra.), reported in Muslim]. Even after this warning, the Last Messenger of Allah (pbuh), not satisfied with just this, gave a more severe warning. He said—disputing over the meaning of any Qur'anic verse is *kufr*. And when a disagreement arises over any meaning, he also gave instructions on what to do. He said, when such disagreement occurs, leave it to Allah [Hadith – Muslim, Mishkat]. That is, whenever a dispute arises about *Deen*, be silent; do not argue. In other words, do not commit *kufr* by entering into disputes, and cling firmly to the *Siratul Mustaqim*, *Deenul Qayyim*—which leaves no room for dispute. Here, it should be noted that Rasulullah (pbuh) calls disputing over *Deen* a sin and a crime of the highest order. It is not theft, not murder, not adultery; he calls it *kufr*—no sin is greater than this, and it is what excludes a person from this *Deen*. Why such a severe punishment? The answer lies in the Hadith of the Last Messenger of Allah (pbuh). He said—do you know what will destroy *Islam*? He then answered his own question—errors of the learned, disputes of the hypocrites, and wrong fatwas of the leaders [Hadith – Mishkat]. What greater sin could there be than the act that destroys *Islam* itself? Therefore, the Last Messenger of Allah (pbuh) called this act *kufr*, and he spoke the truth.

This nation's great misfortune is that despite all the stern warnings from Allah and His Messenger of Allah (pbuh), the scholars of this *ummah* did not take any of it to heart. They spent their whole lives tirelessly analyzing the Qur'ān and Hadīth in extreme detail and created a vast science of *fiqh*. Considering their intellect, talent, and

dedication, one must bow with respect, but as a result of their work, this *ummah* became fragmented and destroyed. It was defeated by its enemies.

There is a justification for the excessive analysis of *fiqh*, and I fully accept that. It is the use of Islamic laws in courts of justice. That is, the subtle application of these laws in courts so that no innocent person is punished unfairly. The non-Islamic laws currently in use worldwide—that is, human-made laws—are also applied in courts after careful analysis. The purpose is the same: justice. But in no country is any other branch of knowledge declared unnecessary or is the detailed study of that country's constitution and laws made compulsory for everyone. Only those who want to become legal experts or lawyers voluntarily study these subjects, earn degrees, and then enter the courts. In other words, like medicine, engineering, architecture, education, journalism, the law is taught as a specialized knowledge.

But our religious scholars did not do this. Instead, they created the idea among the nation that becoming a jurist (*faqīh*) is the only goal a person should have, and there is no need to study other branches of knowledge. The inevitable result of this is what happened: the nation abandoned its amazing progress in other fields of knowledge, which had earned it a seat among the world's teachers, and became a foolish, uneducated people.

As an example, imagine if today any country adopted an education policy like this: the only subject to be taught in schools is the constitution and the detailed study and interpretation of the laws derived from that constitution, just like the current madrasa education. What would happen? It can be confidently said that from the lower and primary classes onward, this would be the only subject taught. Within a couple of generations, the people of that country would know nothing other than the detailed analysis of

their constitution and laws, and they would become ignorant of all other subjects.

The nation's fate should have been different. Instead of being defeated by other nations and overanalyzing their constitution and laws, the nation ended up abandoning those laws and adopting the laws of the victorious nations. Their own laws and constitution survived only at a personal level. The law declared as the only field of study in the Muslim world is no longer used in judicial practice there. Judgments are passed based on laws made by Western people, not laws of Allah (*Ghayrullah*), punishments are according to Western penal codes, and the economy is run according to Western interest-based economics. Yet these subjects remain under the umbrella of *fiqh*. Still, in their madrasas, these are taught blindly, lessons given as if these laws are relevant. The law that is no longer applied is still taught and examined. What cruel irony! Just as a groom cannot have a bride who is too beautiful, and a house cannot have a wife who is too grand, so too Allah and His Messenger of Allah (pbuh) repeatedly warned not to exaggerate in religion (*dīn*). Whenever the Messenger of Allah (pbuh) saw someone going to extremes, his sacred face would flush with anger. Because he knew that just as the world does not get an overly grand bride, nor does Paradise accept an overly extreme Muslim.

The last Messenger of Allah (pbuh) brought the final version of *Islām*, which is very easy, simple, and balanced. Allah and His Messenger of Allah (pbuh) have mentioned this repeatedly in the Qur'ān and Hadīth. They emphasize this repeatedly because this simplicity and balance are the essence and core message of *Islām*. Whoever deviates from this is no longer within the boundaries of this *Islām*, because the very purpose for which this *dīn* and way of life were sent will then fail.

This is the *Pulsirat* described by the Great Messenger of Allah (pbuh)—a very fine bridge like the edge of a sword. One cannot reach *Jannah* without crossing this bridge. What is absolutely necessary to cross such a fine bridge? The certain answer is balance. There is no need to explain balance further. Allah has spoken many times in His Qur'ān about this balance, and His Messenger of Allah (pbuh) has mentioned it in many Hadīth.

This balance I keep emphasizing throughout this book: the balance between body and soul, mind and heart, the worldly life and the hereafter. Whoever tilts to any side and breaks this balance may be a great scholar, a great learned person, a great ascetic, or a great Sufi, but such a person is not part of the last *Islām* sent through Muhammad (pbuh).

The Rabbis and Sadducees of the Jews were no less knowledgeable than the scholars of the last Islām, but in Allah's sight, they were opponents and enemies of His *Messenger of Allah* ʿĪsā (pbuh), and therefore enemies of Allah. Similarly, the great ascetics of other religions were no less in spiritual power than our great Sufis. Those who do not know, please study and see for yourselves. But these are not the final Islām.

To clearly explain this truth to people, the World *Messenger of Allah* (pbuh) drew a straight line and said, "This is the easy, simple path—the *Sirāt al-Mustaqīm*." Then from that line, he drew several diagonal lines to the right and to the left and said, "Leaving the *Sirāt al-Mustaqīm*, many people will follow Satan's call to the right and left." After this, he recited Qur'ān verses that emphasize the importance of the *Sirāt al-Mustaqīm*. I have referred to this Hadīth earlier.

From Adam (pbuh) to the last *Messenger of Allah* Muhammad (pbuh), the essence of Islām, that is, *Dīn al-Qayyim*, is *Tawḥīd*—

to accept and acknowledge no created system of life except the One Allah. This is the *Sirāt al-Mustaqīm*, the easy and simple path. However, great scholars have analyzed the *dīn* in intricate detail and, by doing so, turned this easy and simple path into a very complicated system of life, a complex web of tiny issues and details. Trapped in this complex web, the entire nation has become helpless and stagnant like flies caught in a spider's web. **The inevitable result of this stagnation is the hateful slavery to the enemy and the current condition where ignorance, lack of education, and mis-education have surpassed even the previous age of ignorance (*Jāhiliyyah*) before Islām.** The religious scholars of this nation today are like frogs in a well. To those who keep track of world affairs, they are objects of contempt and ridicule. They cram the vast and exalted *Dīn*, which is as immense as the sky, into the pocket of their long robes, attend celebratory gatherings, go door to door with invitations, and wander around delivering sermons with much noise.

If only there were at least some substance in their sermons! But even that is absent because they do not understand the essence of the *dīn*, its purpose, or its process. Completely abandoning the true direction—that is, the national life aspect—they cling to the minor external parts of the individual aspect, which is also mistaken. For example, they consider keeping a beard an extremely necessary religious duty. Many spend a lot of time in every sermon and advice emphasizing the necessity of the beard. Take that beard—most of them leave it to grow according to their own wishes, to the point that it covers the entire chest.

This beard is not the beard of this *deen*. This beard belongs to the Jews, and they do not know that keeping such a beard is prohibited by the Great Messenger of Allah (pbuh). The beard he prescribed is only a fist-length from below the chin—that is, from where the beard grows—and if it grows longer than that, it must be trimmed.

According to the majority of Fuqahāʾ, a beard about four fingers long is proper according to Sharāʿah. Jewish Rabbis wear long Alkhella robes and tall caps, and all of them have long beards. So if you line up some of these Rabbis next to some of our 'religious' leaders, you could not tell them apart.

Along with this flying beard, they add a shaved head. They say that it is mentioned in Hadīth that the Messenger of Allah (pbuh) was seen with a shaved head, so shaving the head is also Sunnah. This conclusion is also wrong. The Great Messenger of Allah (pbuh) always kept long hair—what we call a *Babri*—and various people saw it at different times and lengths naturally. But Ammā Ayesha (ra.) described it as "from just below the sacred ear to the shoulder," meaning it grew long enough to reach the shoulder, and when it was cut, it became short again to just below the ear.

Those who saw him with a shaved head saw him during Ḥajj, when everyone must shave their heads as part of the rituals of Ḥajj. Since many people saw him shaving his head during Ḥajj and later reported, "I saw the Messenger of Allah (pbuh) with a shaved head," this mention became part of the Hadīth and Sīrah. **But this is not his usual Sunnah; during Ḥajj, everyone must shave their heads.** Yet based on these reports, they both shave their heads and keep huge Jewish-style beards flying in the wind, creating a terrifying appearance.

They have completely reversed the true purpose of this *deen*, and similarly, due to their immense ignorance, they have also distorted its outward aspects. Keeping a beard, outward dress and covering, etc., are not fundamental parts of this *deen*, and precisely because they are not fundamental, Allah has given no specific instruction in the Qur'an about beards or clothing. Rather, He has said: I do not look at people's clothes or coverings; I look at their hearts [Qur'an]. Actually, there can be no specific dress in this final *deen*,

because it has come for all the people of the world. People of the world live in extremely hot countries, extremely cold countries, temperate countries—in all kinds of climates. It is impossible to prescribe one kind of clothing for all. If that were done, this *deen* could not apply to all humanity; it would become limited. Therefore, Allah and His Messenger (pbuh) did not do so. In the time of the Universal Messenger of Allah (pbuh), the dress of himself and the companions was the same as the dress of the *mushriks* and *kafirs* of Arabia at that time. Even now in Arabia, Muslim Arabs, Christian Arabs, and Jewish Arabs wear the same kind of clothing. It is impossible to tell who is Muslim, who is Christian, and who is Jew just by their dress.

There is no doubt, the Universal Messenger of Allah (pbuh) instructed his followers to keep beards of a certain length. Why did he say this? **He said so because the ummah he created is not only the best nation on earth but also, outwardly, the people of this ummah should look beautiful.** Since ancient times, the beard has been a symbol of manhood and beauty. Just as the lion has a mane, the peacock has a tail, the elephant has tusks, and the deer has antlers, the beard is the natural masculine beauty of humans. The instruction to keep the beard is to preserve this beauty. There is another necessary purpose behind this instruction. When previous religions, *deens*, and lifestyles became distorted and lost balance, extreme spirituality and asceticism became dominant. They cut hair and beards and left their households, wearing loincloths and abandoning family life. In other words, shaving the beard and hair became signs of renunciation and turning away from worldly life. But the great Messenger of Allah (pbuh) created an ummah whose goal is to bring the entire world under this *deen* through struggle, establishing justice, fairness, and peace. Naturally, the actions of this ummah must be active, open, and outward. This is common sense. Therefore, the people of this ummah should not have the appearance of ascetics renouncing worldly life. To avoid this, they

were instructed to keep beards and wear clean and tidy clothes to look like ordinary worldly people.

In the Messenger of Allah's (pbuh) time, Christian ascetics (*rahibs*) did not cut their hair and beard with scissors, letting them grow freely, while another group shaved everything off. Jews kept very large beards, and Buddhists shaved everything off. All these were outward signs of renunciation and leaving the world behind. Opposing this ascetic mentality, the Universal Messenger of Allah (pbuh) instructed his own nation: **there is no asceticism or renunciation in my *deen* (*la ruhbaniyata fil islam*).** You will do the opposite of those ascetics by keeping your beard and moustache, and opposite of the Jews by trimming and shortening your beard and moustache. The purpose is to show that you are not ascetics who have abandoned worldly life, but rather ardent worldly people, who sacrifice their lives to enforce the Creator's political, economic, and social laws and punishments on earth to establish peace. To teach the nation to look beautiful, the Messenger of Allah (pbuh) himself wore clean and beautiful clothes and kept his beard and moustache neatly trimmed. Even when he traveled, he carried scissors, a comb, and a mirror with him. Once, seeing a messy-haired man in the mosque, he immediately instructed him to comb his hair neatly [Hadith – Ata bin Yasar (ra.) from Malik, *Mishkat*].

When hair matures with age, dyeing it to look younger is the mentality of the worldly, not renunciation or religiosity. Right after the conquest of Makkah, Abu Bakr (ra.) brought his very old father, who was then a *mushrik* and still in Makkah, to the Messenger of Allah (pbuh). His father was so old that he could not even see. After accepting Islam from the Messenger of Allah (pbuh), the Messenger of Allah ordered his white hair and beard to be dyed with henna, and it was done immediately [*Seerat Rasulullah* (pbuh), Ibn Ishaq]. Dyeing the hair and beard of a blind, very old

man and the various forms of renunciation shown by today's so-called 'religious' Muslims reveal the real difference between true and misguided Islamic beliefs—two completely opposite beliefs. Today, those with distorted beliefs who call themselves 'religious' try to look as if their hearts have turned away from the world and toward Allah by letting their beards grow wildly and shaving their heads and wearing shabby clothes—just like those Christian, Hindu, and Buddhist ascetics. In other words, what the Messenger of Allah (pbuh) commanded about neatly trimming the beard and moustache to look beautiful is being done with the exact opposite intention.

When we observe the physical description of the greatest ideal of humanity, the Universal Messenger of Allah (pbuh), as found in hadith and history, **we see a person wearing very clean and neat clothes, scented with fragrance and perfume (he loved scents and flowers very much), with well-groomed hair parted exactly in the middle and falling down on both sides to just below the ears, reaching slightly above the shoulders.** He kept his beard and moustache neatly trimmed, applied *surma* (kohl) to his eyes to look beautiful, and occasionally wore the famous Yemen robe (*jubbah*). Those who saw him compared him to the rising sun in the morning and the full moon at night. Can he in any way be called a world-renouncing, family-renouncing ascetic? Certainly not. **But the mentality of today's so-called "religious" people is exactly the opposite. They are contrary on the outside and contrary on the inside as well.** They are contrary inside because, rejecting the political, socio-economic systems, justice, and punishments given by Allah through the Universal Messenger of Allah (pbuh), that is, denying Allah's sovereignty, they live under human-made systems and outwardly behave as mushrik by shaving their heads, wearing topi or pagri on their heads, throwing checked scarves on their shoulders, wearing pajama above the ankles, and running five times to the mosque. They take pride in thinking that not only are

they from the Ummah of Muhammadi but that they are practically deputies of the Messenger of Allah. Through endless arguments and debates over trivial issues (*masail*), they have shattered the unity of this nation, and without this unity, a nation is destroyed, even defeated by a weak enemy. And indeed, that is what happened. Yet no awareness arose; in their immense ignorance, they are still busy fighting over these petty issues. They have gone to such a hateful extent that for many years they have debated whether the last word of Surah Al-Fatiha should be pronounced *duwallin* or *yawallin*. For years, they have argued, written books, and even killed each other over this. Yet this is not even a matter for debate. People all over the world cannot pronounce every letter correctly, but everyone must recite the Qur'an. Egyptians cannot pronounce the letter *jeem*; they are forced to pronounce it as *g*. They pronounce the word *Jamal* as *Gamal*. Turkish people cannot pronounce the letter *kha*; they pronounce it as *ha* and recite the Qur'an in this pronunciation, pronouncing *Khaled* as *Haled Khan*. The Arabic language does not have the letter *p*, so Arabs pronounce *p* as *b* or *f*, calling Pakistan *Bakistan* and Palestine *Filistin*. Even during the time of the Universal Messenger of Allah (pbuh), there were differences in pronunciation among the Arab tribes. The Ash'ari tribe could not pronounce the Arabic letter *lam* and pronounced it as *meem* instead. The Universal Messenger of Allah (pbuh) certainly heard the Qur'an recited in their pronunciation, but he did not call it incorrect recitation. Rather, he said to recite according to what is easy for you (*tilawat*) [Bukhari 3/227, Muslim 1/561; Quran Parichiti, 5, Md. Mustafizur Rahman, pp. 210–219].

People in one region of Bangladesh cannot pronounce the letter *p*; they pronounce *p* as *h* and say *hani* instead of *pani* (water). It is astonishing how foolish and ignorant it is to fight over this, an act of *jahiliyyah* (ignorance). Yet these same people wear *pagri* on their heads and *jubbah* on their bodies, claiming to be *alim*—that is, knowledgeable and educated—and we also accept this. Here is

another example of how the detailed analysis of trivial *masail* by this priestly class—the *alim*—has deprived the nation of the true purpose of *deen*. A religious monthly magazine in Urdu used to be published from Lucknow. It naturally contained endless arguments over trivial *masail* and also readers' questions and answers. I quote one question: "A group of people is praying in congregation inside a *tabur* (a kind of prayer tent). The imam is clean and pure, but one corner of the *tabur* has *najasat* (impurity) on it. When the imam stands, his *topi* touches the *tabur's* cloth. In this situation, will the prayers of everyone behind be valid or not?" In other words, if the imam's *topi* touches the *tabur*, will the impurity on the corner of the *tabur* spread like electricity through the cloth to the imam's *topi* and make it impure? Think once about how ridiculous and absurd this misuse of intelligence is. **What is even more tragic is that at the time I am talking about, the entire country was under the control of a Western Christian power, which declared the national Shari'ah of this *deen*—including its political, economic, and penal systems—illegal and imposed their own systems on the nation.** Where would they wage *jihad* against this law and rule that is against Allah's sovereignty? Where would they try to become Muslim? No, instead, they are busy researching whether prayers are valid or invalid because a *topi* touches a *tabur*. Meanwhile, in the eyes of Allah, they are neither Muslim nor *momin*; they do not know that whether there is impurity on the *tabur* or not, their prayer is not prayer at all.

This is the story of the slavery and servitude of this nation, a kind of bondage that is impossible for a *mo'min* on behalf of the Ummah Muhammadiyah. Now let us come to the period after becoming 'independent,' that is, the current situation. One of this country's newspapers, once a week, answers various questions about *masā'il* and *masāla*. It is similar to that religious monthly from Lucknow. A few days ago, they published a question. The question was—'Is listening to the radio and watching television *jā'iz*?' The condition

was that only news listening is allowed; other programs are acknowledged as not *jā'iz* within the question itself. The question came from a madrasa, either from a student or a teacher. The question clearly reveals the terrible ignorance in the belief of the present 'Muslim' nation and the resulting distorted mentality. It is a question full of ignorance about two extremely important scientific inventions of today's world. These inventions should have been made by this very Muslim nation—on whose foundations today's scientific progress has become possible. The success of today's science and technology is the result of the Muslim nation's research and astonishing discoveries. They pursued knowledge because Allah, in His Qur'ān, and His great Messenger of Allah (pbuh), through his advice and guidance, had made research in knowledge and science obligatory for this nation.

Then, when they forgot that instruction and abandoned the quest and research of knowledge and science, and began dissecting religion in extreme detail—building a vast science called *fiqh*—the result was twofold. One, this nation broke into pieces over differences in *masā'il* and became submerged in the darkness of ignorance and narrow-mindedness. The second was that Europe carefully picked up the abandoned and forsaken foundations of knowledge and discoveries, researched on them, and today stands at the top of science and technology. They invented the radio and television, while those who laid the foundation sit in the darkness of ignorance asking whether those are *jā'iz* or not. What a terrible irony. It is terrible because the question came from a madrasa student or teacher.

My answer to them is this: The power Allah has given humans to speak [Qur'ān, Sūra Ar-Rahmān 4] can be used to say lies and injustice, or to speak truth and justice—does that mean speaking or the power of speech itself can be *ghayr jā'iz*? If radio or television speaks truth, justice, and the words of Allah and His Messenger of

Allah (pbuh), then it is certainly *jā'iz*. But if it speaks falsehood, ugliness, injustice, or opposes Allah and His Messenger of Allah (pbuh), then it is *ghayr jā'iz*. What it says, shows, and teaches is the question of being *jā'iz* or *ghayr jā'iz*; radio and television themselves cannot be *ghayr jā'iz*, just as the power of speech Allah gave humans cannot be *ghayr jā'iz*.

The reason for your question about whether these are *jā'iz* or not is that currently what they say, show, and teach is not compatible with Islam—isn't that so? Then listen: since abandoning the *jihad* and *qitāl* of the true Sunnah of Allah's Messenger of Allah (pbuh), neglecting the straight, easy path of *Dīn al-Qā'imah* and *Sirāt al-Mustaqīm*, and beginning to invent various *masā'il* by detailed observation and analysis of this religion, the division of this nation began. Of course, Allah's mercy had already left this nation when it abandoned the true Sunnah of the Messenger of Allah (pbuh) and began to rule.

Anyway, as a result of this analysis, the outwardly active, struggling nation transformed into an inwardly stagnant nation. What is the inevitable fate of a nation divided into many *madhhabs* and *firqahs* and inwardly withdrawn? Surely defeat and servitude before the enemy [Hadith—the result of excessiveness in religion is defeat—Abu Huraira (ra), Bukhari]. That is exactly what happened. Militarily, the enemy easily defeated this nation because the Messenger of Allah (pbuh) and his companions (ra) had weapons, but these had *fatwā* pens and *tasbīh*. State power went into enemy hands, and without state power, Islam is not Islam.

After several centuries of loathsome slavery, when they were freed, that state power was handed over from the enemy to a group whose only difference with that enemy was skin color. Because you study in madrasas and know some personal Sharī'ah *masā'il*, those of you who consider yourselves the best Muslims have been and

remain the *kuẏār byaṅg* (frog in the well). You have no effort to seize state power because your Islam and the Islam of Rasulullah (The Messenger of Allah) (pbuh) are two completely different things. Rasulullah's (The Messenger of Allah) (pbuh) Islam first gained the Arab state power, and his struggling companions' Islam ruled half the world's state power. But your predecessors, the *faqīh* and *mufassir* Islam, along with distorted *Sufism*, handed over that state power, acquired by the blood of millions of martyrs and *mujāhidīn*, into enemy hands.

The state power of the entire 'Muslim' world today remains in the hands of those who will say on radio and television, show, and teach whatever our past Western masters taught us. And you, sitting in the darkness of *Jāhiliyyah*, will keep asking whether those things are *jā'iz* or *ghayr jā'iz*. Your Islam has been confined to personal life; the *fiqh* you learned in madrasas with caps on your heads is half *fiqh*. There is no Islamic *fiqh* in your, our national life; Christian-taught *fiqh* operates there. The Islamic judicial system and penal code are absent there; instead, there are laws, judicial systems, and penal codes made by Western people. The radio and television you should have invented were invented by the West.

When this nation was truly Muslim, its scientific discoveries, knowledge, and technology amazed the half-civilized Europeans—just as today we gape at Western scientific discoveries like fish out of water. Christian masters established madrasas teaching Islam as they wished; now, we cling to that lifeless, complicated, and controversial Islam, rich in personal *masā'il*. This is not the easy, straight *Sirāt al-Mustaqīm* given by Allah, nor is it *Dīn al-Qā'imah*. The scholars of religion, forgetting the purpose and essence of *Dīn*, over-analyzed it and made it lifeless and stagnant. As a result, Allah took state power from their hands and gave it to others. This is not the first time. The scholars of previous religions also did the same and as punishment, lost their state power.

Take the Christian religion just before the end of Islam. When they forgot the purpose of the religion brought by ‘Īsā (pbuh) and, arguing over its *masā’il*, created division and sects among themselves, state power passed from their hands to the Muslims’. There is a proverb—when the Christian priests, priests, and scholars were arguing in Jerusalem over whether Īsā’s (pbuh) excrement and urine were pure or impure, Muslim forces attacked and took Jerusalem. Later, when the Muslims themselves abandoned the real work and became busy with hair-splitting analysis, issuing *fatwas*, and extracting hidden meanings of Qur’ānic verses, and when the *ribāts* turned into *khānqāhs*, the Christians came and took all of it back—exactly the opposite happened.

Even earlier, when the Jewish scholars—Rabbis and Sadduces—analyzed Mūsā’s (pbuh) religion like our *‘ālim—maulānā* and *mufassir*—and turned it into a lifeless matter filled with *masā’il* like today’s Islam, Allah handed them over to the Romans and took away their state power. This is Allah’s law and rule.

Allah’s law was given with knowledge of this rule, which is why The Messenger of Allah (pbuh) repeatedly forbade analyzing the religion. Many *hadiths* mention this. However, our *ulama*, *mashayekh*, and preachers do not mention these in their sermons or advice because those points go against their views. The primary source of disagreement is naturally the Qur’anic verses and their meanings. Earlier, I quoted a *hadith* where The Messenger of Allah (pbuh) once saw two companions arguing over the meaning of a Qur’anic verse, and he became furious. The perfect man, victorious over enemies and the self, who is fearless and calm even in great danger, unshakable even if mountains fall on him, who forgives his worst enemies with utmost kindness—when he became angry, it must be understood that this was no ordinary matter. We find that this perfect man did not just become angry hearing an argument

over a verse's meaning; he said that disputing the meaning of Qur'anic verses is *kufr*. **What a terrible statement—*kufr*, complete rejection of Islam, unforgivable.** On another occasion, when a companion asked him detailed, subtle questions in anger, he was also furious. We must understand clearly that The Messenger of Allah (pbuh) was not angry over ordinary matters. He only became so when he saw that the issue was a matter of life and death for the *ummah*, the success or failure of his lifelong mission, and the future fate of the people he created.

The Messenger of Allah (pbuh) compared the religion of Islam to a house in several hadiths. A house is made up of many parts—some very necessary, some less necessary, and some only slightly necessary. The most important part is the foundation; if it is not strong, the house will not stand long and will collapse after a while. Next come the walls, which must be built because without them, the main purpose of the house—the roof—cannot exist. Then come the less necessary parts like doors, windows, wall coverings, floors, and stairs. After that come even less necessary things like paint, plaster, flower gardens, and so on. A person who views a house this way understands its purpose and which parts are more or less important—in other words, his belief about the house is correct. If something in the house is damaged or broken, he understands correctly how necessary that part was and repairs it accordingly.

But if some people do not see the house in this way, and instead come very close to inspect every detail carefully, then kneel down and look from a low angle, and are still not satisfied, and continue to examine everything with a magnifying glass, **they will see tiny things like dust and dirt as very big. They will no longer be able to see the whole house. Their vision becomes narrow and almost blind.** Then one group, using the magnifying glass, will say the paint should be this color, another will say the window wood should be like that, and another will insist fruit trees should be

planted in a certain part of the garden. They will argue and divide over these details, losing sight of the house's purpose and needs.

For several centuries, our ulama-e-din have been looking at this religion through a magnifying glass like this, analyzing it minutely. **Their nearly blind vision cannot see the whole religion or understand its purpose. The process of religion has become meaningless. The house of Islam has collapsed to the ground, yet they argue, research, and fight over what color the doors and windows should be or where to plant flowers in the garden.** Thus, their sense of what is most important and what is less necessary has disappeared—meaning their knowledge is lost.

They look at the Himalayan mountains through a magnifying glass and see the tiny dust at the mountain's foot as huge stones, and they think those are the mountains themselves. But how high the mountain peaks rise into the sky, how they hold the clouds to bring rain, create snowstorms—that is beyond their understanding and belief.

Because of this distorted vision—this blindness in belief—our ulama-e-din have, for centuries of hateful slavery, busied themselves with trivial matters like caps, turbans, wearing pajamas over ankles, bibi talak fatwas, and reciting the Qur'an in a loud voice. During the unbalanced period of the sufis' enslavement of the nation, they sat inwardly focused in khanqas, polishing their souls, sitting in circles, chanting loudly, and carefully avoiding confrontation with *kufr* and *shirk*. Even after so-called independence, these two groups continued the same actions blindly.

While carefully examining the religion, the system of life, with a magnifying glass that clarifies everything, one finds an incredible blindness regarding the entire religion. This

blindness is why the great religious scholars, the maulanas and ulama-e-deen, did not oppose the ruling educated class when they maintained the Western mental slavery and the Western-made national life system, which is direct *kufr* and *shirk*, over this ummah. Even though *riba*—which Allah has strictly forbidden—was maintained by the ruling class in the nation's economic life, these great religious figures did not fight against it. Because in their nearly blind perspective, the *riba* system that casts a small part of society into luxury and the majority into poverty is less important than knowing which foot to put forward first when entering the masjid. Whether the penal code follows Allah's command or not was not considered important; rather, the many types of *bibi talaq* (divorce rulings) became the subject of research. **This shows the extreme distortion of faith and the complete reversal of priorities.**

Allah's Messenger (pbuh) drew a straight line and told the *as-hab* (companions), "This is the easy and straightforward path, *Sirat al-Mustaqim*." Then, he drew several lines to the right and several to the left and said, "These are the paths that Shaytan will keep calling you towards." Then he recited the verse from the Qur'an where Allah says, "Indeed, this is My straightforward path (*Sirat al-Mustaqim*, which I have come back to)." So, follow and stay on this path. Do not go on any other path (the lines the The Messenger of Allah (pbuh) drew to the right and left). If you do, you will be deviated and separated from My path. He (Allah) commands you so that you may avoid injustice and remain just [Hadith – from Abdullah bin Mas'ud (ra.), Ahmad, Nasa'i, Mishkat]. I have mentioned this hadith before. Besides this, in many other hadiths, the *Sirat al-Mustaqim* has been given great importance by the Last The Messenger of Allah (pbuh) in various ways. Then Allah mentions this *Sirat al-Mustaqim* many times in the Qur'an. To show its significance, He included it in Surah Al-Fatiha, which is recited in every *rak'ah* of prayer.

Why? Because everything is based on that *Sirat al-Mustaqim*—the simple, clear truth that there is only one Allah who is our Lord (*Rabb*), our Worshipped (*Ma'bud*). Apart from Him, there is no Lord, no one worthy of worship. That means His commands and prohibitions, His given system of life, nothing else do we accept or believe in, neither partially nor conditionally. We do not accept some things and reject others, nor obey other commands or laws. Such partial acceptance is not accepted by the All-Knowing Creator. Such partial acceptance is *shirk*, an unforgivable sin, and He has sworn never to forgive *shirk* [Qur'an – Surah An-Nisa 4:48]. **This simple and clear truth is the foundation of all systems of life, all religion.** Allah knows that if this foundation is fully accepted, everything else will spontaneously fall into place, and overall peace will be established in human life. But if the acceptance is incomplete, partial, or only at the personal level and not in national life, then it will not bring peace to human life. Because peace, discipline, and the rule of law are only possible through the influence of laws and penal codes, not on a personal basis.

That is why in the hadith we find that the Messenger of Allah (pbuh) said, "Whoever believes that there is no *Ma'bud* except Allah will enter Paradise." Hearing this, Abu Jahl (ra.) asked, "Even if he commits adultery and theft?" The Messenger of Allah (pbuh) replied, "Even if he commits adultery and theft." This clearly astonished Abu Jahl (ra.), so he asked three times, each time surprised, "Even if he commits adultery and theft?" Finally, to reassure him, the Messenger of Allah (pbuh) said, "Yes, even if he commits adultery and theft," and added, "Even if Abu Jahl (ra.) cuts off his nose." This hadith is classified as *Muttafaqun 'Alayh*—meaning it is agreed upon by both Bukhari and Muslim, the two greatest hadith scholars—thus undoubtedly authentic. To many Muslims today, this statement of the Last Messenger of Allah (pbuh) will seem very surprising and hard to accept because their

faith has been distorted. Whoever understands the essence of this life system, the purpose and process of the religion—that is, whose faith aligns with that of the Messenger of Allah (pbuh) and his companions (ra.)—will not be surprised. He will easily accept this hadith, because he knows that when the Messenger of Allah (pbuh) said, "There is no Ilah (Lawgiver) except Allah," he meant rejecting all other life systems. For present-day "Muslims," accepting this hadith is difficult because they have abandoned Allah's laws, codes, penal systems, politics, economics, and social laws at the national level, and have immersed themselves in man-made systems—that is, *shirk* and *kufr*—while remaining busy with grand prayers, fasting, hajj, zakah, tahajjud, nafl, taraweeh, wearing pajamas, kurtas, beards, and debating fatwas, all with this distorted mindset.

Notice this hadith. See that after "There is no Ilah but Allah," even Muhammadur Rasulullah is not included. Many other hadiths say only *La ilaha illallah* is sufficient, such as "The key to Paradise is that there is no Lord but Allah" [from Mu'adh bin Jabal (ra.), Ahmad, Mishkat]. However, in many others, the Messenger of Allah Muhammad (pbuh) is included—such as the one that says whoever believes that there is no Lord (Ilah, *Ma'bud*) but Allah and that Muhammad (pbuh) is His Messenger, Paradise will be forbidden for Jahannam for him [from Ubadah bin As-Samit (ra.), Muslim, Mishkat]. Everywhere it must be remembered that this *Tawheed* is not today's partial personal *Tawheed*. This *Tawheed* is the same *Tawheed* the Last Messenger of Allah (pbuh) taught his Ummah. This *Tawheed* no longer exists anywhere in the world except among a few people whom Allah, by His immense mercy, has granted, and whose existence His Messenger (pbuh) mentioned many times. He said: "Among my Ummah, there will always be a group who uphold Allah's commands." Here the Messenger of Allah (pbuh) means true Islam.

The importance of this group and the foundation of *Tawheed* is mentioned in the Qur'an and hadith so many times and places that mentioning it here would require another book. Today's "Muslim" nation carefully follows every small detail of the religion, but the true foundation—that *Tawheed*—is missing. They carefully water the dry leaves of a dead tree all day, but do not realize the roots and the core of the tree are dead. **Ignoring Allah's and His Messenger's (pbuh) warnings and prohibitions, this is the inevitable consequence of over-analyzing religion.**

Today, this Ummah has surrendered to Western *Aqidah* and accepted that while Allah is the lawgiver of their personal lives (that is, their personal lawgiver or Ilah), the lawgiver (Ilah) for national political, economic, judicial, and penal affairs is the Western Judeo-Christian civilization.

Today, this nation that considers itself the *Ummah-e-Mohammadi*, has two lords, two creators, two Ilah. They worship one creator and one Ilah, performing abundant *namaz*, *roza*, *hajj*, *zakat*, wearing beards, caps, *kulukh*, praying, sending *darud*, performing *tahajjud*, wearing long *kurtas*, loudly giving unnecessary sermons and *zikr*, filling women's *baksas* (boxes) with them, yet worship another Ilah by judging through a system made by them, punishing and rewarding according to their own penal codes, and running political and interest-based economic systems according to their own systems of spells and rituals. There is no greater *shirk* than this, nor is there a greater *bida'at*.

Just now, I mentioned a hadith of the Messenger of Allah (pbuh), where he said that a true believer in Allah's sovereignty cannot be saved from *jannah* by their adultery or theft. From that hadith, another thing becomes clear: that national life in this religion is the real necessity. Allah's lordship and sovereignty are truly required in national life, not just in personal life. Adultery and theft are

personal life sins, committed by a person who loses to the devil's temptation. But in national life, rejecting Allah or His sovereignty is not a defeat before the enemy; it is done consciously and deliberately. Allah is infinitely forgiving, infinitely compassionate, so if a person sins and then sincerely asks for forgiveness after losing to the enemy, He will forgive them [Qur'an An-Nisa 4:48]. But if one rejects His sovereignty and abandons the national system He gave, adopting instead a system made by others, by non-Allah (*ghayrullah*), He will not forgive—this He has promised. Because this rejection is not done after losing to the enemy in battle, but it is done thoughtfully under the influence and teachings of others—it is true *shirk* and true *kufr*.

When I see the religious practices of the current bearers of this religion, a certain incident comes to mind. Before performing *hajj*, an Iraqi met Khalifa Umar's (ra.) son Abdullah (ra.) and asked for a fatwa about what to do if one kills a fly during *hajj*. Abdullah ibn Umar (ra.) said, "How strange! The Iraqis who killed Husain (ra.), the gem of Allah's Messenger's (pbuh) eyes, are now asking for a fatwa on expiation for killing flies." Due to distorted beliefs, today the Muslim world's condition is like that of those Iraqis.

The Infiltration of Imbalanced Sufi Doctrines

The Messenger of Allah (pbuh) said: "The lifespan of my *ummah* (nation) is 60 to 70 years." This means that his (pbuh) nation actively carried out its duty for those 60 or 70 years. After that, they ceased their mission, having forgotten the very purpose they were entrusted with. Their focus shifted away from the true goal set by Allah and His Messenger (pbuh). Instead of striving to establish the simple and straightforward *dīn* in the world through struggle, they became entangled in hair-splitting interpretations. As a result, just as Allah and His Messenger (pbuh) had warned, they fell into ruin. But this destruction was not solely due to scholars' excessive interpretation and analysis. **There was another major reason: the infiltration of distorted Sufi ideology—imbalanced spiritualism — into this *dīn al-qayyimah*, the *sirāt al-mustaqeem*.**

Every time Allah sent a way of life for humanity, He perfected the final one with extraordinary balance. One of its most remarkable features is this balance. It's not that the earlier divine systems lacked balance entirely—indeed, balance was present in the original *dīn*. After all, humans are not just physical beings but also spiritual; they are not only social creatures but also have personal lives. Therefore, their way of life—the *dīn*—cannot be one-sided. It must fulfill both kinds of needs. Otherwise, it is bound to fail. Hence, the life systems sent by Allah have always been essentially balanced.

However, the previous *dīn* revealed to earlier The Messengers of Allah (pbuh) were limited in scope, restricted by time and place. Their balance was also suited only to those particular contexts. Yet, even those were eventually corrupted by humans. Some clung so literally to the rules and commandments that they lost the essence, the soul, of the *dīn*. Others abandoned the social mandates of *dīn*—

which were meant to establish political and economic justice—and instead renounced worldly life, becoming ascetics in pursuit of spiritual development. In both cases, the balance of the *dīn* was destroyed. To restore this balance, Allah had to send another The Messenger of Allah (pbuh).

The final system of life sent by the Creator came through His final The Messenger of Allah (pbuh), and it was intended for all of humanity. It included comprehensive systems for political, social, economic, legal, and penal matters—covering all aspects of collective life—as well as provisions for personal spiritual growth. Both dimensions were preserved—but in a balanced form. In the Qur'an, the Creator made this clear: "Thus, We have made you a balanced nation" [Qur'an, Surah Al-Baqarah 2:143].

In this verse, the word Allah uses to describe balance is *wasat*. Allama Yusuf Ali translates this word as "justly balanced," and Mohammed Marmaduke Pickthall translates it as "middle," meaning centered or moderate. In the verse just before this one, Allah mentions the *sirāt al-mustaqeem*. The meanings of *dīn al-qayyimah, sirāt al-mustaqeem,* and *wasat* are inherently interconnected. Each of these terms intrinsically includes the concept of balance. Explaining *wasat*, Allama Yusuf Ali writes that the Arabic word literally expresses the idea of being in the middle [The Holy Quran—Translation by Allama Abdullah Yusuf Ali, Note 143].

When this balance is lost—when the system leans too far in any one direction—it collapses. Spiritualism entered this *dīn* and destroyed its balance, because it disregarded the communal aspects of this divine life system, which includes Allah-given political and socio-economic structures. It instead clung exclusively to the personal and spiritual components, considering only those to be true religious practices.

On one side, scholars—the *fuqahā*, *mufassirs*—began analyzing the laws and rules of the *dīn* in intricate detail. On the other side, the Sufis completely abandoned everything and immersed themselves in cleansing and purifying their souls. Both groups leaned in opposite directions. The balance was lost and disappeared. **The mission for which The Messenger of Allah (pbuh) was sent, the mission for which his *ummah* sacrificed everything and plunged into the world, was neglected and eventually abandoned.** The nation split into two divergent paths, and as a united *ummah*, it ceased to exist. The *ummah* of Muhammad came to an end right there as a nation.

Both of these split groups became introverted. The *fuqahā*, *mufassirs*, and scholars retreated into their books, pens, and papers. The Sufis took their *tasbīḥ* and locked themselves away in their cells and *khānqāhs*. Only a scattered few remained who remembered the mission of this nation, its true goal, the *sirāt al-mustaqeem*, and the *dīn al-qayyimah*. But as a *ummah*, this community was no longer the *ummah* of Muhammad. It no longer remained on the *sirāt al-mustaqeem*, the simple and straight path.

The Messenger of Allah (pbuh) had predicted this future when he said: "The lifespan of my *ummah* is 60 to 70 years." That is because this tragic downfall began only 60 to 70 years after his (pbuh) death.

Since *dīn al-qayyimah*, *sirāt al-mustaqeem*, and *ummat-e-wasaṭa* all carry essentially the same meaning—namely, (1) simple and straightforward, (2) moderate, (3) firm and certain, (4) eternal and everlasting, and (5) balanced—it becomes clear how crucial and necessary this balance is in this *dīn*. In short, its importance is immense. The soul of this *dīn* depends on this balance. Allah did not merely mention this balance; to emphasize its significance, He went even further. He created the sacred body of the one He sent

with this straight path (*sirāt al-mustaqeem*), His final Messenger of Allah (pbuh), with an extraordinary balance. The descriptions of this greatest man found in historical accounts and various *ahādīth*, when combined, reveal a person who was neither tall nor short; his body was strong and well-built, but neither bulky nor skinny; his skin was not pure white like the Europeans, nor black—rather, it was a mix of milk and rose. His hair was neither extremely curly nor completely straight, but had a moderate wave. Even his blessed face was neither round nor long, but oval-shaped—described with the word "Oval" by Western historians. Everything about him was moderate—nothing was excessive. In other words, Allah showed, as if pointing with a finger, that just as His Messenger's (pbuh) sacred body was perfectly balanced, the life system He gave is also balanced, without any form of extremism. Any exaggeration in any aspect of it would break this balance and it would no longer be that perfectly balanced *Islām*.

This deen has been distorted by scholars, fuqaha, and mufassirs through over-analysis, losing its balance, and making the very simple *siratul mustaqeem* a confusing web of complicated legalistic issues (*masail*). On the other hand, the sufi mystics destroyed its balance by turning its outward, activist nature into an inward, passive one—rendering it inactive and stagnant. They set new goals for life. Yet Allah had already defined the purpose of His Messenger's (pbuh) life. In the Qur'an, He said that Allah sent His Messenger with guidance and the true deen so that it may prevail over all other systems existing on earth. Even after stating the purpose of His Messenger's life in such clear terms, Allah did not stop there; to stress its importance, He added: **"And Allah is sufficient as a witness (to this statement)" (Qur'an—Surah Al-Fath 28). From Allah's tone, it seems as though He knew that people would later dispute the purpose of His Messenger's life.** So He essentially says: Whatever differences you may have, I have declared his life's goal, and I Myself testify to its truth.

Recognizing this truth, The Messenger of Allah (pbuh) declared: "I have been commanded (by Allah) to wage war against all of humanity until they acknowledge Allah as the only Ilah (Lord), and Muhammad as His Messenger, establish *salah*, and pay *zakat*." [The Holy Qur'an—translation by Allama Abdullah Yusuf Ali/Note 143. I translated this as "wage war" because The Messenger of Allah (pbuh) used the word *qitaal*, which means fighting with weapons.] From the indisputable words of Allah and His Messenger, it becomes crystal clear what the purpose of The Messenger of Allah's (pbuh) life was.

Here, another essential point comes into play: when the goal of life is to establish one ideal, one system of life, across this vast world, that life must be outward-facing (extrovert). Its focus must be external—and indeed, that's how it was. His entire life was extroverted. Not only that, but the *ummah* he formed was also extroverted by nature. Naturally so, because the responsibility Allah placed on His Messenger—and which then transferred to his *ummah*—was an outward task: to establish this deen over the entire world.

So, we see in history that to describe the character of The Messenger of Allah (pbuh) and his *ummah* as merely extroverted is not enough—we must say they were explosive. During The Messenger of Allah's (pbuh) lifetime, the first explosion engulfed all of Arabia, and after his passing, the explosion from his *ummah* spread from the shores of the Atlantic Ocean to the borders of China.

I was saying, these Sufis (mystics) disrupted the balance of Islam. How they did that is the issue now. The goal that Allah and His Rasul (pbuh) had set before the nation—these spiritual mystics changed it and established a new goal. That goal is to attain closeness to Allah by undertaking special spiritual practices to

purify the soul. And the very first step of that process is to abandon the company of people and choose solitude. In other words, the outwardly engaged and struggling character that Rasulullah (pbuh) had instilled in his nation, his *ummah*, was turned in the opposite direction—toward inward withdrawal.

The spiritual mystics of other religions developed their practices by drawing ingredients from their respective scriptures. The Sufi *sadhaks* of this religion also picked out some elements from the Qur'an and Hadith. They didn't find much, because this way of life is inherently a struggling one—it has no provision for isolated meditation. However, since this deen is balanced and includes systems for both physical and spiritual development, they took the spiritual aspects that existed, separated them, and then added certain practices—some borrowed from other religions and some they created themselves. As a result, the balance was completely destroyed.

If we consider the spiritual aspect of this deen that focuses on the development of the soul to be *ma'rifat*, then this deen is a complete system formed by the combination of *shari'ah* and *ma'rifat*. A person cannot walk with one leg; they need both legs to maintain balance. The deen too has two legs—one is *shari'ah* and the other is *ma'rifat*. With the help of both, a person can walk in balance. The same applies to a nation. If one of those two legs is removed or becomes inactive, the nation can no longer move forward, nor can it reach its intended goal.

The Sufi *sadhaks* clung solely to the *ma'rifat* leg of this deen. Yes, they partially accepted the personal aspects of *shari'ah*. But the main portion of *shari'ah* in this deen is national—it includes politics, socio-economics, education, and criminal law. By abandoning this primary portion and only holding onto the personal aspects of *shari'ah* and spiritual development, the Sufis essentially

cut off one leg of this deen. As a result, this deen became stagnant—it lost its ability to move forward. **Something that cannot move is dead, because movement is life.** By losing one leg, this nation lost its power to move, and then lost its balance and fell to the ground.

The nation that once walked on both legs—*shari'ah* and *ma'rifat*—and spread from Arabia to the shores of the Atlantic and the borders of China, eventually lost its strength to move forward and fell down, due to the actions of fuqaha, mufassirs, and Sufis.

The purpose of the Sufis—ultimate spiritual advancement—is not possible on a national scale. A very small portion of a nation can pursue individual spiritual development in seclusion or in a *hujra*, and they may personally benefit from it. But the nation as a whole gains very little, if any. If this spiritual advancement were the sole purpose of this *ummah*, then the life of the Holy The Messenger of Allah (pbuh) would have been very different. He would have taken individuals as *murid*, placed them in *hujra* or *khanqah*, and engaged them in *salat*, *tasbih*, *muraqabah*, *mushahadah*, and *dhikr*, much like today's religious leaders. Had he done so, there would have been no clash with the then-idolatrous and disbelieving society. At that time, Arab society included Christians, Jews, and even people who practiced *tasawwuf* or followed a *tariqa*. The idolatrous Arabs did not oppose them; they coexisted peacefully—this is a historical fact.

So, if The Messenger of Allah (pbuh) had invented a new *tariqa* and started filling it with people to teach them a spiritual process for attaining closeness to Allah, it's certain the idolatrous society would not have cared at all. Hazrat Uwais al-Qarani (ra.) practiced *tasawwuf* long before the final The Messenger of Allah (pbuh) began proclaiming the new divine code of life. There is no record that the idolatrous Arabs ever harassed or obstructed him. But The

Messenger of Allah (pbuh) did not choose this path. He began a struggle—a *jihad*—to establish a balanced system of law and *tasawwuf*, of *shari'ah* and *ma'rifah*. The first and foremost part of this was law, which includes rules for all human affairs—political, economic, and so on.

The idolatrous Arab society quickly realized that Muhammad's (pbuh) mission was not to teach people a spiritual process of getting closer to the Creator through *tasawwuf*, but to dismantle their social system and replace it with a new law, a new societal system—a completely new political and socio-economic order. That's why they launched an armed struggle against The Messenger of Allah (pbuh).

This raises the question: does this religion disregard the need for spiritual advancement? No—it doesn't. As mentioned earlier, this *deen* is balanced, so it includes both. But the first priority is to establish Allah's law on earth and thereby establish Islam (peace), and through that, strive for closeness to Allah. The first is *fard*, the second is *nafl*. Just as offering only *sunnah* or *nafl* prayers while neglecting *fard* prayers is unacceptable according to *shari'ah*, similarly, neglecting the *fard* duty given by Allah to The Messenger of Allah (pbuh) and instead engaging only in the spiritual process of gaining closeness to Allah—*nafl* actions—will not be acceptable by that same *shari'ah*.

First comes *fard*, then *wajib*, then *sunnah*, then *nafl*, and then *mustahabb*. This sequence of priority has been decreed by Allah and His Messenger (pbuh). So, violating this sequence and altering these priorities is not permissible. Moreover, will Allah accept someone abandoning the *sunnah* of His beloved (pbuh)—that is, the armed struggle to establish this *deen* on earth—and instead trying to gain closeness to Him? Because, apart from the

path shown by The Messenger of Allah (pbuh), there is no other path (*tariqa*) for a Muslim or *mu'min*.

Muhammad ibn Abdullah (pbuh) is not just the hope of Muslims but of all mankind. He is the one and only person whom Allah has created and granted the right to intercede for all humanity on the Day of Judgment. The other messengers will only be allowed to intercede for their own respective *ummah*. If closeness to Allah were the sole objective of this final system of life, then we would have to say that it was sent only for a very few people. Because it's doubtful whether one in a crore (ten million) people can achieve closeness or union with the Creator through the practices of *tasawwuf*. Perhaps one in several crores may reach the level of *fana fillah* or *baqa billah*.

If producing Sufis were The Messenger of Allah's (pbuh) mission, then undoubtedly his entire life and teachings would have been very different. **He would not have created a nation, an *ummah*—he would have invented a Sufi *tariqa*.** The lifelong armed struggle he led would have been unnecessary.

The group of Sufis who disrupted the balance of the final form of Islam chose not the The Messenger of Allah of the world (pbuh) as their ideal, but rather the great ascetic Wāyes Qarani (ra.), who had reached a very high spiritual rank (*maqām*) through the practice of spiritual development or *tasawwuf* long before the Rasulullah (pbuh) received *nubuwwah*. If he was engaged in spiritual practices before the final Messenger received *nubuwwah*, then by what method was he practicing? Surely, it was not through the method taught by The Messenger of Allah (pbuh), but must have been through the methods of Christianity, Judaism, Buddhism, Hinduism, or any other prior religion. Even so, the success of his spiritual journey is evident from his biography—especially from the fact that The Messenger of Allah (pbuh) gifted him his sacred

robe. However, Wāyes Qarani (ra.) did not participate in The Messenger of Allah's (pbuh) life mission—he did not even meet The Messenger of Allah (pbuh). The Messenger of Allah (pbuh) took on a tremendous responsibility from Allah and led a life of unimaginable hardship and struggle to fulfill it, but Wāyes Qarani (ra.) did not take part in that—because he could not leave his mother.

Starting from Abu Bakr (ra.), thousands of *ashāb* not only left their mothers but also abandoned their fathers, wives, children, property, and homes without hesitation to join The Messenger of Allah (pbuh), endure all forms of suffering alongside him, spend years in the shade-less burning desert, and sacrifice their lives in the armed struggle to fulfill The Messenger of Allah's (pbuh) mission.

The Sufis present Wāyes Qarani's (ra.) act of breaking his own teeth upon hearing that The Messenger of Allah's (pbuh) blessed tooth was broken in the Battle of Uhud as the ultimate expression of love.

But is breaking one's own tooth a greater sign of love—or is it greater to stand around a beloved leader to protect him with one's own body, blocking countless arrows from the enemy and becoming like a porcupine with arrows, all to save his life? Is not sacrificing one's life in battle to protect The Messenger of Allah (pbuh), falling lifeless with one's face on The Messenger of Allah's (pbuh) blessed feet while fatally wounded, a greater sign of love [Ziyād (ra.)]? And if you want to talk about teeth, then why forget Abu Ubaidah (ra.), who broke several of his own teeth while desperately trying to remove the helmet's nails lodged in The Messenger of Allah's (pbuh) head during that very same Battle of Uhud? Among millions, only ten individuals were granted complete forgiveness and the glad tidings of Jannah by Allah while

they were still alive—Abu Ubaidah (ra.) was one of them. Wāyes Qarani (ra.) was not.

To many, The Messenger of Allah's (pbuh) gift of his own used *kherqa* (robe) to Wāyes Qarani (ra.) is considered the greatest honor. I have read this in many books, heard this incident described in detail in many sermons.

But the fact that during the Farewell Hajj, The Messenger of Allah (pbuh) shaved his head and gifted all of his blessed hair to the Sword of Allah, Khalid bin Walid (ra.), and that Khalid (ra.) sewed this sacred hair into his cap and wore it under his helmet in every battle—why do we never hear this in any sermon or speech? **Is gifting a cloth robe a greater sign of affection, or is giving away a part of one's own body—one's hair—a deeper sign of love and endearment?**

Preachers never speak of The Messenger of Allah (pbuh) giving his hair to Khalid (ra.); instead, they always speak of the gift of the robe to Wāyes (ra.). That is because Khalid (ra.) dedicated everything—his life, his soul—to Allah and His Messenger (pbuh) and spent his life fighting, sword in hand. Following his example requires great hardship, major sacrifice, and risking one's life. But Wāyes (ra.) is mentioned everywhere because there is no danger in sitting in a room, engaging in spiritual practices, performing *nafl* prayers, fasting, and repeating *tasbīh*.

Be careful!

No one should think that I am saying all this to belittle Owais Qarni (ra.). I am writing to re-establish the balance that has been lost, the faith (*aqeedah*) that has been corrupted, making this way of life a neglected thing on Earth today. This nation has practically become *mushrik* (polytheistic) and *kafir* (disbelievers) in the eyes of Allah

and His Messenger (pbuh). I cannot write to belittle Owais Qarni (ra.) because it is not possible for any Muslim to diminish someone whom the greatest man on Earth, The Messenger of Allah (pbuh), gifted his used clothes to. Moreover, this great saint later understood what it truly meant to be a genuine *Ummah* of Muhammad, which is why he abandoned solitude and joined the outward flow of the *Ummah's* life, taking up arms and being martyred in *jihad*. In other words, he achieved *kamaliyat* (perfection) and success in both aspects of this balanced way of life. What I have tried to say is that the life of Owais Qarni (ra.) is an example of this. So, how can I belittle him? It is the unbalanced Sufis who belittle him.

Those who consider gaining proximity to Allah and improving the soul through spiritual processes as the entirety of Islam, or at least its main part and duty, refer to the story of Khidr (pbuh) mentioned in the Quran to support their arguments. Firstly, the entire matter is not ordinary; it is extraordinary. Allah guides His vast creation with His infinite and pervasive power. No one but He has the knowledge of how He does it. According to the Mufassirs (Quranic exegetes), the reason for the incident described in the Quran is that Musa (pbuh) once had the idea that since he was a The Messenger of Allah, he had been given all kinds of knowledge, and no one was more knowledgeable than him. To dispel this misconception, Allah introduced him to Khidr (pbuh), and Musa's (pbuh) misunderstanding was cleared. Khidr (pbuh) was merely a medium through whom Allah mysteriously manages His creation. *Nubuwwat* (Messengership), on the other hand, is the knowledge and teaching of how humans can live in peace on Earth, meaning in Islam. **These are two completely different matters, different kinds of knowledge. Among these two kinds of knowledge, the knowledge given by Allah through the The Messengers of Allah is for us.** How the Creator controls His creation is not for us as a nation, that is, as the *Ummah* of the The Messengers of Allah.

Otherwise, Allah could have made Khidr (pbuh) a The Messenger of Allah instead of Musa (pbuh), and then Khidr's (pbuh) special knowledge would have been designated for his *Ummah.*

Secondly, Khidr is said to be immortal. Allah has said, "Every soul shall taste death." [Quran - Surah Al-Imran 185; An-Nisa 78]. If Khidr is immortal, then the question arises whether he is a human like us or some other creature. His name Khidr means green or ever-green, which itself is suspicious in this regard.

Thirdly, Khidr's (pbuh) knowledge is a special kind of knowledge, which can be called Specialized Knowledge, but just because it is special, there is no reason to think it is superior to Musa's (pbuh) knowledge. Consider the supreme leader of a country or nation. He is knowledgeable, virtuous, a good ruler, and just. There are many specially gifted people within his nation: doctors, engineers, naval experts, military specialists, irrigation specialists, and so on. That ruler does not possess all the knowledge of these specialists, but that does not change the fact that he is the supreme authority of the nation. These specialists can teach their respective knowledge to that ruler. But they, with their special knowledge, are subordinate to that ruler and act according to his commands.

Fourthly, look at the few actions Khidr (pbuh) demonstrated to Musa (pbuh). He pierced a boat, thereby saving someone's boat. He killed a boy, saving his parents from a future delinquent child. And he repaired a wall, saving someone's property. Each of these three actions was limited to personal matters; none was collective or broader. On the other hand, Musa's (pbuh) work was to establish a way of life for the nation, which, if established, might have prevented the existence of that usurping king, the delinquent boy might not have become a delinquent, and a society would have been created that would protect the property of that orphan boy and return it to him at the appropriate time. The real point is that the

incident in the Quran was meant to break Musa's (pbuh) own misconception about himself. **If we take that as our primary duty and become overly enthusiastic about it, we will go astray.**

Be careful! No one should think I'm saying these things to belittle Wais Qarni (ra.). I am writing this to restore the balance that has been lost and the *aqidah* that has been distorted—because of which this way of life has become neglected on earth, and this nation has, in practice, become *mushrik* and *kafir* in the eyes of Allah's Messenger (pbuh). I am not writing to belittle Wais Qarni (ra.). Because it is impossible for any Muslim to belittle someone whom the best human on earth, Allah's Messenger (pbuh), gifted his own clothing. Besides, later on, this great ascetic understood the true meaning of being a genuine member of the *Ummah* of Muhammad (pbuh), and that is why he left solitude, joined the outward flow of the *Ummah's* life, took up arms in *jihad*, and became a martyr. In other words, he achieved perfection and success in both aspects of this balanced way of life. What I have tried to say is that the life of Wais Qarni (ra.) is an example of this. So how could I belittle him? He is being belittled by the unbalanced Sufis.

Those who think that gaining closeness to Allah through spiritual practices and the development of the soul is everything in Islam—or at least its main part and duty—often cite the story of Khidr (pbuh) mentioned in the Qur'an in support of their view. The first thing to note is that this entire matter is not ordinary—it is extraordinary. Allah governs His vast creation with His infinite and all-encompassing power. How He does this is a knowledge known only to Him. According to the *mufassirs*, the story mentioned in the Qur'an was meant to correct a misconception that had arisen in the mind of Musa (pbuh)—that because he was a The Messenger of Allah, he had been given all types of knowledge and that no one was more knowledgeable than him. To correct this misunderstanding, Allah arranged for him to meet Khidr (pbuh),

and Musa's (pbuh) misunderstanding was removed. Khidr (pbuh) was merely a medium through which Allah demonstrated the mysterious way in which He governs His creation. On the other hand, *nubuwwah* is the knowledge and instruction about how human beings are to live in peace on earth—that is, in Islam. These are two completely different matters, two different forms of knowledge. Of the two, the knowledge Allah gives through the The Messengers of Allah is what is intended for us. How the Creator governs His creation is not for us—as the *Ummah* of the The Messengers of Allah. If it were, Allah could have made Khidr (pbuh) a The Messenger of Allah instead of Musa (pbuh), and in that case, Khidr's (pbuh) special knowledge would have been designated for his *Ummah.*

Secondly, Khidr (pbuh) is said to be immortal. But Allah has said that every living being must die [Qur'an – Surah Al Imran 3:185, An-Nisa 4:78]. If Khidr is indeed immortal, then the question arises whether he is even a human being or any other living being like us. Even his name—Khidr, meaning green or ever-green—is questionable in this context.

Thirdly, Khidr (pbuh) knowledge is a special kind of knowledge, which can be called specialised knowledge. But just because it is specialised does not mean it is superior to the knowledge of Musa (pbuh). Consider, for example, the highest leader of a country or nation. He is wise, capable, just, and a good ruler. Within his nation, there are many skilled individuals—doctors, engineers, naval experts, military specialists, irrigation experts, and so on. That ruler may not possess all of their specialised knowledge, but that does not change the fact that he is the supreme authority over the nation. These specialists can teach their knowledge to the ruler, but even with their expertise (specialised knowledge), they remain under his command and follow his orders.

Fourthly, look at the few actions that Khidr (pbuh) demonstrated to Musa (pbuh). He damaged a boat to save it. He killed a boy to protect the boy's parents from future suffering. He repaired a wall to safeguard someone's property. Each of these three actions was limited to personal matters—none had a national or broader social impact. On the other hand, Musa's (pbuh) task was to establish a system of life for an entire nation—one that, if implemented, could eliminate the very tyrant king in question, prevent the criminal child from becoming a wrongdoer, and build a society that would protect and fairly return the orphan's property in due time.

The essential point is that this story in the Qur'an was meant to correct a misunderstanding of Musa (pbuh) about himself. If we take this story as our central duty and obsess over it, we will lose our way.

So then, what is this *tasawwuf* introduced by the Sufis? From Adam (pbuh) to the last Messenger of Allah (pbuh), Allah has sent this *deen-e-Islam* with a sense of balance. In each period, just as there were political and socio-economic rules for humanity, there was also a process for the development of the soul. Both aspects are equal, and one cannot function without the other. Just as a person walks with two legs and cannot walk with one, *deen* too cannot function by excluding one aspect and keeping the other. The process of spiritual development existed in all previous *deen*, and even in their corrupted forms today, it still exists. And even now, if someone follows the spiritual practices of those previous religions, they can still achieve results. Today, other religions also have powerful *maha-sadhaks* (great spiritual practitioners) whose *karamat* (miraculous powers) are no less than those of Muslim *awliya* or *oliyas*. Whoever follows a specific process of practice will attain its result—their soul's power will grow, they will receive news of the unseen (*ghaib*), and they will be able to do things that ordinary people cannot. In short, whatever progress is mentioned

in the books of *tasawwuf*, all of it will happen. But the Messenger of Allah (pbuh) did not come to teach this.

One of the most eminent Sufi and *alim* of this subcontinent, Hakim al-Ummah Ashraf Ali Thanwi (ra.), wrote:

"Just as the limbs of the human body have outward (*zahir*) strength, likewise, many inner (*batin*) strengths are embedded in the human *ruh* (soul). Just as physical exercise strengthens bodily limbs, similarly, spiritual discipline increases the *ruh's* strength." [*Sankhipto Islami Bishwakosh* – Islamic Foundation – Volume 1, Page 76].

Ashraf Ali Thanwi (ra.) wrote the real truth and described the kind of practice that exists in every religion. But the last Messenger of Allah (pbuh) did not come just to teach this process. Allama Azad Subhani wrote:

"If Muhammad (pbuh) is taken as a great tree, then *tasawwuf* is merely one of its branches." I have compared *shari'ah* and *tasawwuf* as roughly equal halves, like two legs, but Allama Subhani did not even describe *tasawwuf* as more than a single branch.

That striving through the process of *tasawwuf* to improve the soul and attain closeness to Allah is not the main purpose of this *deen* is conclusively proven by this hadith. Before the *Hijrah*, when the brutal oppression and torture by the *mushrikeen* had become unbearable for the few Muslims, who were helpless and unable to do anything, one day a *sahabi* said to the Universal Messenger of Allah (pbuh): "O Messenger of Allah! Please pray that these *mushrikeen* be destroyed." It is historical fact that the Crown Jewel of Humanity (pbuh) rarely became angry in his life. **But on that day, hearing the *sahabi's* words, he got angry and said: "Soon**

there will come a time when a lone girl will travel safely from Sana to Hadhramaut, fearing nothing but Allah and wild beasts." [Hadith – from Khabbab (ra.) – Bukhari, *Meshkat*].

Enter into the meaning of the **Universal Messenger of Allah's (pbuh)** statement. What did he say? He indicated that despite all obstacles and oppression, he will be successful, and those whom the sahabi prayed to be destroyed will themselves change so much that they will establish a state and society in which even a lone girl can safely travel hundreds of miles. The Rasulullah's (pbuh) answer to his sahabi conveys only one thing: his goal and purpose is to establish such a state where justice, law and order, and the security of the public are so firmly established that even a lone girl will have no fear on that long journey.

He did not respond to the sahabi by saying that a time will come when all those mushrikeen and kafirs will gather in mosques, perform prayers, fast, perform hajj, pay zakat, grow beards, wear caps, sit in chillas or khanaqas and perform *murāqabah* and *dhikr*. The only meaning of his words is that the establishment of such a state and the possibility of establishing such a state depends solely on the establishment of the divinely given system of life (*nizam-e-hayat*) throughout human life—and this was the purpose of the **Universal Messenger of Allah's (pbuh)** life. This purpose cannot be fulfilled by analysis of *fiqh*, nor by sitting in khanaqas performing spiritual exercises. Not only can it not be attained this way, but such *fiqh* analysis and *tasbih* in khanaqas undermine and have already undermined the purpose of the **Universal Messenger of Allah's (pbuh)** life.

The only way to fulfill the purpose of his life is to hold firmly to *Deen-ul-Qayyimah*, *Sirat-ul-Mustaqim*, unite in solidarity, and advance on the path of armed struggle. The future prediction that the Rasulullah (pbuh) made in response to the sahabi's words soon

came true—this is history. Such a state was established where injustice and oppression vanished, and the security of property and life reached such a level that indeed a lone girl could travel fearlessly from one end of Arabia to the other.

But the state established by the **Universal Messenger of Allah (pbuh)** was not brought about by the detailed analysis of *fuqaha* and *mufassirs*, nor by sitting in khanaqas performing *murāqabah* by spiritual practitioners. It was achieved through the tireless armed struggle of the **Universal Messenger of Allah (pbuh)** and his Sahaba Mujahideen (ra.). This is history—and it is also history that our *fuqaha* and Sufis were born much later. Neither the Great **Universal Messenger of Allah (pbuh)** nor his Sahaba ever sat in *hujras* or khanaqas.

But since the Sufis held on to only one aspect of human life, they became unbalanced. The balance upon which Allah established this final Islam—that balance, *Sirat-ul-Mustaqim*—the Sufis destroyed by leaning entirely to one side, the side of the soul. The deen lost the strength to walk like a person with two feet. To justify their actions, they argued, "We have not abandoned *jihad*. We are engaged in *jihad-e-akbar* because the greater struggle is the fight against the *nafs*." Their argument is baseless, based on a false hadith that cowardly escapes the Sunnah of the Noble Rasul (pbuh) and directly contradicts the Qur'an. This will be shown in a separate section ahead. The reason Allah commands this *jihad* is the same reason He sent His Rasul: to establish the divinely given system of life on earth, Islam. Those who engage in this *jihad* must also fight against the devil within themselves to build their own character. Therefore, the external *jihad* will be by preaching, convincing people with reason, giving speeches, writing, and by taking up arms. The internal *jihad* will be against the devil's temptations, against greed, arrogance, envy, jealousy, anger, and lust. If either of these two kinds of *jihad* is neglected, that balance

will be destroyed. And just like a person with one foot, the nation will lose the strength to move and become stagnant. Not only that, the purpose of the internal *jihad* will remain incomplete. Whether it is a person or a nation, dynamism is life; whoever loses their movement is dead. Because of the Sufis' actions, this nation lost one foot, became stagnant, motionless—in other words, dead. **That is why the Universal Messenger of Allah (pbuh) said the lifespan of my nation is 60 or 70 years.**

But that is not all. The combined result of the Sufis' work, including that of overly analytical scholars, is something terrible—something that has completely turned this nation, this Ummah, in the opposite direction. That is, it has made this nation inward-looking. I have said before that the original character of the nation created by the Universal Messenger of Allah (pbuh) was not only outward-looking but explosively so (Explosive). Look at the history of this nation. Neither enemies nor allies dispute the fact that under the leadership of the Universal Messenger of Allah (pbuh), this nation exploded like a bomb and within twenty-three years took over the entire Arabian Peninsula. Then, after the passing of the Universal Messenger of Allah (pbuh), in the struggle to complete his unfinished work, in jihad, this Ummah exploded again like a powerful atomic bomb and in a single blast, within just 60 to 70 years, spread from the shores of the Atlantic Ocean to the shores of the Indian Ocean. **After this, what doubt can remain that the main character of this nation's Ummah is jihad and explosiveness (Explosive)?** And this character was created by none other than Allah's own Rasul. This extroverted (Extrovert) and explosive (Explosive) character was created by him (pbuh) certainly by the command of Allah Himself; there can be no doubt about this. Common sense also tells us that the Messenger of Allah (pbuh) upon whom Allah entrusted the responsibility to establish this final system of life, this last constitution, over all mankind—and after him, the responsibility passed on to his Ummah—must

have an outward-looking character, perspective, and *aqidah*. Otherwise, not even a single step forward will be made in that work. If somehow this nation's character is changed to inward-looking, then that nation will come to an end.

On this matter, I am presenting a hadith here. Once the Mighty Messenger of Allah (pbuh) was going for jihad with the Sahabah. On the way, they stopped to rest at a place that was secluded, shaded, and had a spring of water. One Sahabi said, "Ah! If only I could stay alone in this beautiful, secluded place." He was implying he would spend his time there in *ibadat* (worship) of Allah, because he did not talk about home or business while there in the seclusion. Hearing this, the Rasulullah (pbuh) said, "I have not come with the religion of Jews or Christians. This is not our way. By the life of Muhammad (pbuh), a journey for jihad on Allah's path, even if it is for only one time in the morning or evening, is greater than all that is in the world and greater than 60 years of *salah*." [Hadith reported from Abu Umama (ra.) — Ahmad, *Mishkat*.]

The meaning of his words is that the previous Messengers of Allah (pbuh) were sent to establish Allah's *deen* within their own nations and societies. Their scope and area were limited and small. But the last Messenger of Allah (pbuh) was sent to establish Allah's *deen* in the vast world; neither he nor his Ummah has any opportunity or way to be confined or limited anywhere. Their field of work is this vast world, and their struggle is many times greater and more difficult than the previous Messengers of Allah (pbuh) and their Ummahs. Therefore, if this last Ummah is restricted or limited anywhere, it would be like killing this Ummah. So when the Universal Messenger of Allah (pbuh) heard the words of his Sahabi, he objected and corrected his perspective and *aqidah*.

The great scholars, *fuqaha*, and *mufassirs*, disregarding the cautionary words of Allah and His Rasul (pbuh), through excessive

analysis, had already diverted this nation from the *Deen al-Qayyimah*, the *Sirat al-Mustaqim*, and the simple, straightforward *Deen*. They divided the nation into many *mazhabs* and *firqas*, breaking its unity and strength. Now the Sufis have come and completely reversed its direction. The Ummah that Allah's Rasul (pbuh) had armed with the sword and sent out from home to the world, the Sufis have disarmed and pulled back, placing this Ummah inside homes and *khanaqahs* with *tasbihs* in their hands. The thousand enemies could not harm the commitment of the life of the Messenger of Allah (pbuh) as much as the scholars and unstable Sufis did. **Where the Messenger of Allah (pbuh) led his Ummah forward, the Sufis led it in the exact opposite direction.** The Messenger of Allah (pbuh) was leading outward, but the Sufis and *darwishes* led inward. Rasulullah (pbuh) guided this nation toward conflict with injustice, oppression, and unrest; they guided it toward surrender to *zulm*, toward escape.

Because of the actions of this nation's scholars and *ulema*, the nation became fragmented, divided, and powerless. Then the Sufis came and changed its direction, steering it the other way. After that, what remains of this nation? Nothing at all. This is what the Messenger of Allah (pbuh) said—my Ummah's lifespan is 60 to 70 years. Look at history: about 60 to 70 years after Rasul (pbuh) said this, this Ummah abandoned the armed struggle to establish this *Deen* in the world as a nation. At that time, the Ummah Muhammadiyah as a nation died; the Messenger of Allah's (pbuh) prophecy came true.

Here, another hadith of Rasulullah (pbuh) comes to mind. One day, he drew a straight line in front of the Sahaba (probably on the ground), then said, "This is the path of Allah, the *Sirat al-Mustaqim*." Then he drew several lines to the right and several to the left of that straight line and said, "These are the paths where Shaytan will call you to go." After this, he (pbuh) recited from the

Qur'an: "Indeed, this is my straight, easy path (*Sirat al-Mustaqim*). Follow this path, and do not follow other paths. Because those other paths will lead you away from Allah's path." [Hadith—From Abdullah bin Mas'ud (ra.), Ahmad, Nisai, *Mishkat*.]

Our great scholars and Sufi *darwishes*, ignoring this advice and warning from Allah's Rasul (pbuh), have dragged the nation away from this *Sirat al-Mustaqim* in two directions. They did not see how many times Allah mentions this *Sirat al-Mustaqim*, the *Deen al-Qayyimah*, in the Qur'an, and how He made praying for guidance on this simple, straight path obligatory—not only at every time but in every *rakat*. Allah made it compulsory to recite this prayer in every unit of prayer because this *Sirat al-Mustaqim*, this simplicity, is so important and necessary. By abandoning this simple straightforwardness, this *Sirat al-Mustaqim*, the scholars and Sufis chose the path of complexity, and as a result, the Messenger of Allah's (pbuh) Ummah became a fragmented, inward-turning, stagnant nation. **They no longer had the strength to struggle to fulfill the responsibilities entrusted to them.**

Here arises the question: is this the end of this Ummah? No, it is not. According to the prophecy of the Great Messenger of Allah (pbuh), about 60 to 70 years after his Ummah's peak, its death would indeed occur—but that death is as a nation. Many individuals and small groups did not forget the *Sirat al-Mustaqim*, *Deen al-Qayyimah*, and the true purpose of this nation. However, they became somewhat helpless because the larger nation and the official powers had forgotten the purpose of the nation. Regarding these small groups, the Last Messenger of Allah (pbuh) said—there will always remain a group among my Ummah who will continually strive to enforce Allah's commands and the like [Hadith—Mu'awiyah (ra.) reported in Bukhari and Muslim].

As a greater nation, the Ummah-e-Muhammadiyah did not remain, but these groups, both collectively and individually, remained the true followers of the Great Messenger of Allah (pbuh). After the final system of life spread from the shores of the Atlantic to the borders of China, when the progress was stopped due to corrupted purposes and distorted *aqeedah*, the further spread was carried out by these factional Ummah-e-Muhammadiyah. When they saw that the nation had lost its direction, its leaders now considered ruling as the goal, its scholars became overly busy with trivial analysis, its Sufis sat in *khanqahs* remembering Allah extensively, but no one took the responsibility given by Allah over Muhammad (pbuh) seriously. Then, in the name of Allah, these small groups set out into the world in jihad to establish the final system of life and bring peace.

The later spread of Islam in Africa, Southeast Asia, and mainland China was due to the jihad of those small groups of the Ummah-e-Muhammadiyah. Like the true Ummah-e-Muhammadiyah during the time of the World Messenger of Allah (pbuh) and the Khulafa-e-Rashideen, they effectively expanded Islam mostly through armed struggle. But later, they were branded as Sufis, and because the true form of Islam faded from view, the nation accepted these brave warriors as Sufis, and even today their *khanqah*-dwelling followers believe them to be Sufis. Their biographers mixed many truths, half-truths, and falsehoods into their life stories to portray them as great Sufis, and they succeeded.

However, upon deeper examination, it is clear that almost all of them were *Murd-e-Mujahid*—true warriors. Each of them spread and established this final system of life in various parts of the world through armed struggle. In very few places was this *Deen* established without armed struggle. After the nation lost its purpose and gave up the struggle, it was the sacrifice and armed struggle of those who remained personally and in groups as the Ummah-e-

Muhammadiyah that caused this *Deen* to spread further in the world. If they had not renounced worldly life, embraced the asceticism of Islam, left behind homes and property, and gone out as organized armed groups, Islam today would have remained confined to its initial stage—that is, only in the Middle East and North Africa—and would not have spread to South Asia, Southeast Asia, or China.

Like the true Ummah-e-Muhammadiyah during the time of the World Messenger of Allah (pbuh), they too were genuine Ummah-e-Muhammadiyah, that is, fierce warriors. Yet, their true colors were changed, and they were depicted as Sufis to prove themselves right. In reality, they were the exact opposite of the Sufis. They left everything behind and set out into unknown lands in jihad to establish this *Deen al-Qayyimah* on earth through armed struggle, whereas the Sufis' work is to sit in *khanqahs* with *tasbih* in hand, engaged in meditation and worship.

Half of the world's final system of life, the last Islam that was established, was not the result of the *shahadah* (martyrdom) of the *mujahideen* (fighters), but rather due to the propagation by the Sufis. This false and relentless propaganda has been accepted as truth by many people. Numerous books have been written in different languages to prove this claim. Both those who wrote these books and those who read and believed them are far removed from the true *aqidah* (creed) of Islam. The core of this religion is jihad and *qital* (fighting in the path of Allah), but attempts to suppress this truth began about 60 to 70 years after the time of Rasulullah (pbuh). As a punishment for this great sin, first came disunity, then internal conflicts and bloodshed, followed by the hateful slavery and servitude imposed by European Christian nations, and the physical destruction of Islam in Spain. Because these attempts to suppress the truth were completely successful, the spread of Islam across the world was falsely written and widely believed to be the

result of Sufi propagation instead of the armed struggle of the *mujahideen*. Writing in detail about this would require a separate book, so only a few fundamental truths will be stated here.

I do not have knowledge of the entire world's history, so I will only speak about the region where I live. In this country, the final Islam was established by the sword of Bakhtiyar Khilji. In northeast Bangladesh, it was established by the sword of Shah Jalal (ra.), whose sword now lies neglected. In southern Bengal, it was established by the sword of Khan Jahan Ali (ra.). In northern Bengal, it was established by the sword of Sultan Mahmud Mahi Sawar (ra.), and in western Bengal by many *mujahideen* such as Shah Safi Uddin (ra.), Shah Sulayman (ra.), Syed Dewan Chandan Shahid (ra.), and others. Of course, this does not mean that only the armed struggle of the *mujahideen* made Muslims the majority in this country today. Even before Ikhtiyar Uddin Muhammad Bakhtiyar Khilji conquered this land by the power of the sword, Arabs and other Muslims came to the ports of this country for trade and commerce and came into contact with the local people.

Those Muslim traders and merchants of that time were not like the lifeless Muslims of today. Wherever they went, they tried to promote their way of life and the *Deen*. I am not saying that their efforts were completely unsuccessful. Certainly, there have always been hearts that accepted the truth, and many people surely became Muslims through their hands. But the fundamental truth is that the main reason for the establishment of Islam here was the armed struggle of the *mujahideen*. Those whose contribution was greatest to making Muslims the majority in this land spent most of their lives in armed struggle, as can be seen by reading the biographies of even just a few of them. The swords of many like Shah Jalal (ra.) of Sylhet are still preserved today. I am not saying they were not spiritual practitioners; indeed, they were, because their lives were balanced just like true Muslims and the Ummah of Muhammad

(pbuh). But later, the part of their lives involving armed struggle was cut out, and only the part involving their spiritual miracles was promoted as the main and only part. To support this promotion, many falsehoods, half-truths, fantasies, and even complete fabrications were inserted into their sacred biographies.

To prove these great warriors of the true Ummah of Rasulallah (pbuh) as sufis living in khanqahs, many books have been written. Take, for example, the book *Bangladesher Sufi Sadhak* by Golam Saklayen. See how the author tries to prove these warriors as sufis by writing: "The main reason for the majority of Muslims in Bangladesh today is the efforts and activities of many native and foreign pir, darwish, and sufi practitioners. History shows that some secular Muslim kings or rulers, with the help of military forces, did try to spread Islam here, but their attempts were not successful. Where Muslim military forces were defeated and destroyed, the darwish and sufi practitioners' moral and spiritual power amazingly triumphed." [*Bangladesh Sufi Sadhak*, Golam Saklayen, p. 87.] He wrote this at the beginning of the book, on page 87. After describing many battles, sacrifices, shahadah, and ghazi (warrior) activities of many sufi practitioners, near the end of the book he writes, "Actually, after the conquest of Bangladesh by Turkish rulers, the sufi practitioners brought about an original and revolutionary change in the country's intellectual world." (p. 255) This means that Golam Saklayen initially wrote something false but then unknowingly ended up writing the truth later.

The truer reality is this: Islam was established in this country through the armed struggle of the mujahideen at first. Later, during the unbalanced, unarmed, tasbih (prayer bead) bearing sufi era, the country became a slave to the English. If only the number of darwishes were considered, then when those early warrior darwishes established Islam here, their numbers were small. But later, when the English came and took the country away from the

Muslims, the number of darwishes was much larger. **In other words, the warriors brought Islam here by military power, and during the era of the darwishes and sufis, the English took the country from the hands of the Muslims and made the entire Muslim nation, including those sufi darwishes, into slaves.**

The final word about *tasawwuf* (spiritual purification) is this: The greatest responsibility of a *mu'min* (believer) Muslim and the Ummah of Muhammad (pbuh)—that is, to establish this *Deen al-Islam* (religion of Islam), the everlasting religion, throughout the entire world, and to struggle in jihad (struggle) to overcome Iblis's challenge and win for Allah—must come first. If, after fulfilling this highest duty, time remains, then practicing *tasawwuf* is acceptable and there is no objection. But if one only practices *tasawwuf* without fulfilling this supreme responsibility, then the suffering that this nation experiences in this world will be surpassed by even harsher torment here, and in the *Akhirah* (Hereafter) even more terrible punishment awaits.

According to the prophecy of the Messenger of Allah (pbuh), the Ummah of Muhammad (pbuh) died out 60 or 70 years after him. Many people do not accept this known fact. Especially those who are overly religious, who have strayed far from the essence of this religion and cling to its dead skeleton, they argue against it. The Messenger of Allah (pbuh) himself said in many hadiths that we are his Ummah, even if misguided. That is correct. But in those hadiths, he did not mean his true Ummah; he meant it in a general sense—in English, what is called "in general sense." That is, he was distinguishing this group from others: they are not Christians or Jews, but a separate group who say with their tongues *La ilaha illallah Muhammadur Rasulullah* (There is no god but Allah, Muhammad is the Messenger of Allah). I will prove this—The Messenger of Allah (pbuh) foretold that gradually his people would follow the people of Bani Israel (here, by Bani Israel he means

Jewish-Christian civilization) so closely that if someone among them committed adultery openly with his own mother, even someone from among his Ummah would do the same [Hadith narrated by Abdullah bin Amr (ra.) in Tirmidhi, Mishkat]. The question is: **If someone becomes so mentally enslaved by another nation that, out of low self-esteem, he imitates them to the extent that he openly commits adultery with his mother, can that person or nation be called the Ummah of Muhammad (pbuh)? Certainly not.** But even here, the Messenger of Allah (pbuh) refers to them as his Ummah because he uses the term in a general sense to distinguish this group from others; he does not mean his true Ummah.

According to the Messenger of Allah's (pbuh) prophecy, 60 or 70 years after, when the Ummah of Muhammad (pbuh) died as a distinct nation, what remained? What remained was the nation of Muslims. The word Muslim means one who accepts with submission (*taslim*) the way of life given by Allah with honor and establishes it in their national and personal life, not accepting any other way of life. This nation, by abandoning the armed struggle to establish the true Sunnah of Rasulallah (pbuh)—that is, the religion sent through him—deviated from the true definition of the Ummah of Muhammad (pbuh) and became only a Muslim nation. Their constitution remained the Qur'an and hadiths, their political, economic, social systems, governance, and penal codes were all based on those Qur'an and hadiths. They considered any other kind of political or socio-economic system as shirk (polytheism) or associating others with Allah. Yet, despite that, they lost their true purpose and their *aqidah* (creed) became distorted. Thus, they ruled over that vast land as rulers, governing like the other ten kingdoms of the world. Several hundred years passed in this state.

I will pause here for a moment. Because from this time until a few hundred years later, when this nation fell and was defeated in wars

by other European nations and became their servants, there are several important things to consider. When this nation forgot its purpose and stopped the struggle to establish this *deen* (religion) in the world, the situation was exactly like this.

a) The Ummah of Muhammad (pbuh) had defeated the two global powers of the world in armed struggle.

b) One of these powers (Persia) accepted and embraced this final system of life and became part of this nation, while the other (Eastern Roman, i.e., Byzantine) lost most of its empire, becoming powerless and weak. At that time, Christian power was limited to a few small states in Europe.

c) If the Ummah of Muhammad (pbuh) had not forgotten their purpose then, there would have been no major obstacle left to establishing this final system of life throughout the world. Even if there were obstacles, they would have been defeated just like those two global powers. Peace (Islam) would have been established everywhere, and the responsibility given to the last Messenger by Allah (as stated in the Qur'an — Sura Al-Fatah 28, At-Tawba 33, As-Saff 9) would have been fulfilled. Injustice, oppression, war, and bloodshed would have ended, allowing humanity to live in complete peace. The angels' fears would have been proven wrong, Iblis's (Satan's) head would have been humbled, and the title given to the Messenger of Allah Muhammad (pbuh) by Allah — *Rahmatullil Alamin* (Mercy to the Worlds) — would have been fully realized.

d) When this struggle began, the total population of the Ummah of Muhammad (pbuh) was less than five hundred thousand. They had no natural resources, were among the poorest nations on earth, and had far less war equipment and weapons than even their minimal needs. Their opponents were then the two superpowers of the

world, who surpassed them in population, resources, well-trained soldiers, weapons, and equipment — in every way, they could not be compared. But when this struggle ended 60 or 70 years later, the situation was the exact opposite. This once impoverished nation became the ruler of a vast area from the shores of the Atlantic to the borders of China, and from the Ural Mountains in the north to the shores of the Indian Ocean in the south. No longer poor, it was rich in resources and military power, so powerful that no other power dared to face this nation. **In other words, the true Ummah of Muhammad (pbuh), who undoubtedly knew the purpose of their leader's (pbuh) life and the purpose of their own lives, without turning left or right in *deen* (religion), dedicated everything worldly to that goal with single-minded focus (*hanif*) and set out to achieve that purpose in the world.** Allah was with them as He had promised. And how could Allah's support allow them to fail or be defeated? Therefore, in human history, we see an incredible chapter: a small, unknown, impoverished nation defeated two mighty global powers within a short time (60-70 years) and established justice and peace over nearly half the world. But after making such progress in the responsibility given to the Ummah, unfortunately, this Ummah forgot its true purpose and goal, its *aqeedah* (creed) was corrupted, and instead of establishing peace (Islam) in the world, its creed became to rule, just like the other ten empires. This Ummah, created for a specific mission, abandoned that mission and chose another path.

But even though they abandoned the original purpose, since they more or less maintained this final life system, this *deen* (religion), they still reaped its benefits. By implementing governance and economic systems according to the instructions of the Qur'an and hadith, the nation achieved remarkable success in law enforcement and wealth distribution. They eagerly followed the command to seek knowledge from Allah and His Rasul (pbuh), and within a short time, they ascended to the position of teacher of the world.

The period I am referring to—that is, the time after the nation gave up the struggle and fell from the definition of Ummah Muhammadiyya, until the various European nations became dominant and enslaved this nation—during this period, in worldly terms such as politics, socio-economics, education, and overall progress, this nation held the highest position in the world.

As a necessary consequence of establishing the final life system through the last Messenger of Allah (pbuh), this nation rose to such a level that the entire world respectfully bowed before it. The successes, achievements, knowledge acquisition in every field of science, research, expeditions to unknown parts of the world during this time cannot be fully described here, nor is it necessary. Many books and writings have been produced on this subject. This period is known as the Golden Age of Islam.

But all this gain is meaningless—because if the real purpose and goal are lost, everything else left is pointless. This truth was known to the closest companion of Rasulallah (pbuh), the first Khalifa of this nation, Abu Bakr (ra). Therefore, upon his selection as Khalifa, in his very first speech, he addressed Ummah Muhammadiyya and said: “O Muslim nation! Never abandon the struggle (jihad). The nation that gives up jihad, Allah will never let that nation remain honored or dignified.”

Why did Abu Bakr (ra) say this in his first speech? As one of the closest Sahabah of the Last Messenger of Allah (pbuh), he had learned the true essence and reality of this *deen* directly from his leader. Beyond what he learned from Rasulallah (pbuh), Abu Bakr (ra) had surely read Allah’s warnings in the Qur’an, where Allah addresses the believing nation and Ummah Muhammadiyya, saying: “If you do not go forth in jihad, I will punish you severely and replace you with another nation.” [Qur’an – Sura At-Tawba 38]

He must have known from his beloved leader (pbuh) that this nation would one day stray from its purpose and goal, abandon armed struggle, and thus fall under Allah's wrath. Therefore, when he took the responsibility of Khilafat, he was the first to warn the nation about this. Not only Abu Bakr (ra), but also Umar (ra), Uthman (ra), and Ali (ra) were fully aware of this truth. Proof of this is that during their time, the armed struggle to establish this final life system on earth continued without interruption. Not only the Khulafa-e-Rashideen but even a single Sahabi of the Last Messenger of Allah (pbuh) has never been recorded in history to have advocated stopping this armed struggle. Rather, each Sahabi sacrificed their worldly belongings, entrusted their wives and children to Allah's care, and continued fighting in unknown foreign lands far from Arabia for years. Like Abu Bakr (ra), they too knew that this struggle was a responsibility assigned by Allah upon the Last Messenger of Allah (pbuh), which had now passed to them as his Ummah. They understood that abandoning this struggle meant being expelled from the borders of Ummah Muhammadiyya, falling into Allah's anger, and ultimately being defeated, humiliated, rejected, and disgraced by Allah's enemies—just as Abu Bakr (ra) had warned.

The period we are discussing here—from the cessation of struggle until the Muslim nation gradually became slaves to European powers, spanning several centuries—is called the Golden Age of Islam, as I mentioned earlier. During this time, in terms of territory, population, social and economic power, education, knowledge, science, and technology—in every aspect—this nation was at the highest position in the world. The remarkable progress this nation achieved was mainly because, despite some failures in key areas, the constitution of this nation was largely based on the Qur'ān and Sunnah. By accepting no other system of life and governing national and personal life as well as penal law according to the Qur'ān and Sunnah, this period can rightfully be called the era of

the Muslims. **However, since the noble work of the Last Messenger of Allah (pbuh) was abandoned, it can no longer be called the Ummah of Muhammad (pbuh) as a nation.** Within these several centuries, the changes that gradually came upon this 'Muslim' nation need to be examined carefully.

a) Due to the subtle and detailed analyses by *faqīh* (Islamic jurists), *mufassir* (Qur'ān commentators), and scholars, the nation gradually became divided into various *madhāhib* (schools of thought) and *firqah* (sects), completely destroying its unity and exhausting its strength.

b) Under the influence and infiltration of the *sūfīs*, the nation became spiritually lifeless.

c) As a combined effect of these two, the Ummah's outwardly directed (extrovert) and explosive character became inward-looking (introvert) and inert. The nation became stagnant and dead. What has no movement is dead.

d) In this dead condition, the nation's decomposition process began.

This decomposition lasted for several centuries. However, during this time, the enemies of the Ummah did not remain idle. They continually tried to destroy this nation. But due to the vast military qualities and character instilled in the Ummah by the great Messenger of Allah (pbuh), the European powers could not achieve any significant victory. Yet, when the Ummah's *ʿaqīdah* (creed) became distorted due to the influence of the *faqīh*, *mufassir*, and *sūfī*, and the decomposition worsened, the nation lost the strength to resist the attacks of its enemies. **It should be remembered that all the *faqīh*, *mufassir*, and *pīr-darvīsh* (spiritual leaders and mystics) appeared during this very period.** One example of how

their poisonous ideologies reduced this Ummah to the status of slaves to European Christians will be sufficient for anyone with an open mind to understand.

In the struggle to establish the final life system throughout the world—that is, completely abandoning the true Sunnah of Rasulullah (pbuh), carefully analyzing the issues of this *Deen* (religion), and creating various *madhāhib* (schools of thought) and *firqah* (sects) to divide this nation—while the scholars were busy with this task and the rulers were busy reigning with great pomp and splendor, the entire nation had still not died. The military motivation that the great Messenger of Allah (pbuh) had instilled deeply into the heart of the Ummah, like the roots of a banyan tree, had not yet completely died. But that military motivation had by then transformed into a defensive character.

At that time, the borders of this nation stretched from the Atlantic coast in the north along the Mediterranean Sea to the Ural mountain range, to the south the Indian Ocean, to the west the Atlantic coast of North Africa, and to the east, eastern India. The only threat of enemy attacks came from the European side, because on the other sides there was no power strong enough to dare attack this nation. To attack this northern border, the enemy would have to cross the Mediterranean Sea and come ashore here.

To protect this northern border, the Muslim nation had built numerous large and small forts from Morocco along the Mediterranean coast eastward to Persia. These forts were called ribāt. The word was taken from the *Qur'ān*, from verse 60 of Surah Al-Anfāl, where Allah commands the Ummah of Muhammad (pbuh) to gather all necessary military equipment, cavalry, and be always ready for battle [*Qur'ān* - Al-Anfāl 60]. **Allah refers to these places of preparation in the Qur'ān as ribāt, meaning a militarily secured place.**

Each ribāt had a watchtower. If the enemy attacked, the watchtower would immediately alert the people inside the fort and the surrounding locals, and together they would resist the enemy. In those days, unlike now, there was no separate standing army modeled after the West. **The entire nation, the Ummah, was one army—every Muslim was a soldier.** Therefore, the people living near each ribāt would form groups and live there in shifts, watching for enemy attacks.

Many tried to spend as much time as possible in these forts, and some even lived a military life in the ribāt for years. Just as the word ribāt was taken from the *Qur'ān*, the hadith of the Messenger of Allah (pbuh), "Guarding the frontier for one day is equal in reward to a thousand years of voluntary worship" [Hadith—from Usman (ra), Tirmidhi, Mishkat], was the motivation for these mujāhidīn (fighters). **In these ribāts, they acted as guards, held patrols, and trained in weapons and warfare.** Of course, they also performed *salāh* (prayers) and *sawm* (fasting) as obligations. In fact, the *salāh* of this nation was just another form of military drill.
Along the coasts of North Africa and the Mediterranean Sea, due to the vigilant guarding and defense of these numerous ribāt, the Christian enemies attacked many times but could never overpower the Muslims. **They were defeated and fled.** After the dynamic (moving) era of Islam—the first 60 or 70 years mentioned by the great Messenger of Allah (pbuh)—ended, these dedicated mujāhidīn with weapons in hand protected this declining and decomposing nation for several centuries, even beyond the twelfth century of Christianity, defending the borders.

One side, those mujāhidīn (fighters striving in the way of Allāh) were inspired by the ideals of the *Qur'ān* and Sunnah and were sacrificing their lives on the borders in armed struggle to protect the nation. **On the other hand, decay was rapidly spreading**

within the nation itself. In due course, this decay even entered the ribāt line. It came from the eastern end of the line, from the direction of Persia, in the form of a distorted taṣawwuf (Sufism). Within a short time, those ribāts changed from forts into the āshrams (hermitages) of ṣūfīs, and the mujāhidīn of those ribāts became darwīsh and ṣūfī. Even the Arabic name ribāt itself was changed into the Persian word khānqāh. **What happened after that is history.** When the enemy came to attack, they met no real resistance because they faced not the mujāhidīn with swords but ṣūfīs with tasbīḥ (prayer beads), those living in khānqāhs and monasteries. Except for two or three places, the entire Muslim world became the enslaved land of the enemy's forces. **The swords of the mujāhidīn, which had protected for several centuries, could not be defended by the spiritual power of the ṣūfīs and their tasbīḥ** [Short Islamic Encyclopedia, Islamic Foundation, p. 398].

Besides, during this period, another dangerous harm was done to this way of life and this ummah. **The division and sectarian *madhāhib* (schools of jurisprudence) created by detailed analysis will, God willing (inshā'Allāh), disappear in the future, and again this ummah will be established in the firm unity it once had—when this ummah regains its true *ʿaqīdah* (creed).** Leaving aside the distorted and self-centered character of *taṣawwuf* and realizing the harmful result of over-analyzing the *dīn*, the ummah, inshā'Allāh, will one day return to the easy, simple path of *ṣirāṭ al-mustaqīm* (the straight path), to *dīn al-qayyamah* (the religion that lasts forever), that is, to *tawḥīd* (monotheism). But the damage I am now speaking of will be hard to repair. That damage is this: the scholars (pundits), *faqīhs* (jurists), *mufassirs* (Qur'ānic exegetes), and *muḥaddithīn* (hadith scholars) of this period worked tirelessly and immensely for the cause of this *dīn*. Reading and thinking about their work fills one with wonder. Especially the *muḥaddithīn* sacrificed and labored more than any

in history to collect and verify the ḥadīth of Rasulullāh (pbuh). Yet, all of them failed to give proper importance to the most crucial and necessary part of the life of the Messenger of Allah (pbuh), which is the military aspect of his life. Of course, they could not completely ignore it because Allah Himself ordered His Messenger of Allah (pbuh) through the Qur'ān to establish this way of life and *dīn* throughout the earth by means of armed struggle [Qur'ān – Sūrah Al-Fatḥ 48, At-Tawbah 9, As-Saff 9]. The command to this ummah to continue armed struggle until oppression, cruelty, unrest, and bloodshed are removed from the earth and peace (*Islām*) is established [Qur'ān Sūrah Al-Anfāl 22-23] cannot be ignored. Then, when writing the biography of the Messenger of Allah (pbuh), the wars, battles (*qitāl*), and expeditions (*ghazawāt*) he led had to be recorded. But even so, priority was not given to them; instead, more importance was given to many less significant matters of his life. The man who fought seventy-eight battles within just nine years, personally led in seventy-seven of them, actively participated in nine, was severely wounded multiple times, and sent thirty-one military expeditions, whose strategy and management he had to arrange—can his life be described as anything but the life of a nearly constant warrior? Before every battle, so many preparations had to be made—arranging weapons, testing their effectiveness, gathering intelligence on enemy positions, movements, numbers, and weaponry, as well as managing the supply of provisions for both sides. Various problems arose in each battle, and these had to be solved. Yet the information we have from the scholars of that time about these matters is very limited compared to other topics. Still, the military life of a man who had to fight so many battles should have been the main focus. But the opposite happened. Detailed descriptions of the personal and less important matters of the Messenger of Allah's (pbuh) life appear in their writings, while the most important aspect—the struggle—has been given so little space that it seems they tried to avoid it.

There is a reason for this. These *faqīh* (Islamic jurists), *mufassir* (Qur'ānic exegetes), and *muḥaddith* (Hadith scholars) all emerged after this ummah abandoned the true sunnah (practice) of their leader (pbuh)—that is, the sunnah of establishing this *dīn* (religion) in the world through struggle and establishing peace (*Islām*). At that time, the original purpose of this ummah's creation had disappeared from their sight, and their *ʿaqīdah* (creed) became distorted. Because they lost their purpose and goal, they gave up the struggle and sat at home with pen and paper to analyze this *dīn* in detail. Another group, without doing any of that, entered the *khānqah* (Sufi lodge) to polish their souls. The true sunnah of the leader (pbuh) — the struggle with the *mushtamī* (those who bear arms) — was not present before anyone else. Therefore, it is natural that these scholars were reluctant and disinterested in that struggle.

So, as a result of their tireless efforts and extraordinary dedication throughout their lives, the version of *dīn* and life system presented to the public contained very little description of the true sunnah of the World Messenger of Allah (pbuh).

Instead, it focused on detailed accounts of his personal life's less important habits and unbelievable analyses of insignificant religious matters. The common people's *ʿaqīdah* about the *dīn* became distorted, and that is how things came to be.

During the several hundred years that this nation lost its way, the fatwa-giving scholars and the inward-focused *ṣūfīs* continued their work very vigorously. As a result, decay spread rapidly throughout the body of the entire nation. However, even during that time, those individuals whose *ʿaqīdah* about the true *dīn* remained correct continued their work. Gradually, this decay brought the nation to such a state that almost nothing remained except fatwa pronouncements and *tasbīḥ* (prayer beads). Deprived of all kinds of knowledge such as science, medicine, chemistry, and

mathematics, this nation became an uneducated, blind nation. On the other hand, the nation's creator, the World Messenger of Allah (pbuh), had once inspired this nation militarily to become such a fierce and invincible people that even the world's great powers would blow away like dry leaves in a storm before them. But that inspiration vanished like camphor, and this ummah became an inward-looking, cowardly nation.

The knowledge and practice of science and technology that this nation had cultivated and researched — which advanced the world's knowledge — was seized by the Christian nations of Europe, the enemies of this nation. They began to practice and research it, while this ummah abandoned all of that and became deeply preoccupied with issues like the matter of *bibi talaq* (divorce) and fatwas. This ummah's extracted knowledge, science, and technology became the foundation on which Christian Europe built its technological empire, grew powerful, and then militarily attacked this ummah.

It is history that this nation could not resist these attacks and soon became the subjugated slaves of various European nations. The small and large states of Europe tore this ummah (community) apart into pieces and divided the fragments among themselves. It is not that there was no resistance; there was, but it was fragmented. And a nation without unity is powerless; defeat is natural and inevitable for it. The *faqīh* (Islamic jurists), *mufassir* (Qur'ānic commentators), and scholars, while trying to show their knowledge, created many sects of *madhhabs* (schools of thought) and destroyed unity. Meanwhile, the *ṣūfīs* snatched swords from the ummah and made them hold *tasbīḥ* (prayer beads), thus erasing the fighting spirit. **So, with what would the ummah fight against Europe? Thus, what was destined happened.** The ummah upon whom the Messenger of Allah (pbuh) had entrusted the responsibility to establish this way of life throughout the world by

armed struggle, bringing justice and peace among humankind, lost its fighting character and became slaves and servants to others.

I have mentioned before that from 60 to 70 years after the Messenger of Allah's (pbuh) time, this nation ceased to be the true Ummah Muhammadi (the Muhammadan community) as a nation. **But they remained Muslim because their constitution was the Qur'ān and Ḥadīth, that is, their God was Allāh (God), and their guide was Muḥammad (pbuh).** Although due to deviation and corruption of *ʿaqīdah* (faith), they experienced such a severe downfall that they became slaves; but after becoming slaves, this nation was no longer Muslim either—it became *mushrik* (polytheist). Because I say this: Allāh in the Qur'ān has repeatedly addressed this nation saying that if you are *mūmin* (believers), then I will raise you high on the earth, give you power over other nations, and place control and authority in your hands [Qur'ān – Sūrah An-Nūr 55]. So when this nation was defeated by the Europeans in war, it proved that this nation was no longer *mūmin*. Otherwise, Allāh's promise would be false (May Allāh forbid).

Then in Sūrah Al-Fatḥ, Allāh says: "When the disbelievers fight you (Muslims)—here Allāh refers to armed conflict, as the word *kitāl* (battle) is used—then they will surely turn their backs (meaning they will be defeated and flee). There will be no guardian or helper to protect them. This has always been Allāh's *sunnah* (way or practice), and Allāh will never change His *sunnah*" [Qur'ān – Sūrah Al-Fatḥ 22-23].

Notice what Allāh says about the Muslim nation, the Ummah Muhammadi. He says, whenever the disbelievers (meaning those who do not believe in the life system revealed upon the last Messenger of Allah (pbuh)) fight you, they will be defeated and flee. The reason being that they have no guardian or helper—that is, Allāh is the guardian and helper of the Ummah Muhammadi,

and who else could be their guardian or helper? Therefore, what else is possible for them except defeat? Then Allāh says in the following verse that this—that is, this outcome—is My eternal *sunnah*. The word *sunnah* means a custom, rule, habit, or law, and Allāh says this is His eternal practice. That is, even before the Ummah Muhammadi, the nations of the previous Messenger of Allahs (ʿalayhim al-salām) whom Allāh sent to the earth, when they fought the disbelievers, Allāh always granted them victory and caused their enemies to be defeated and flee. Furthermore, Allāh says this *sunnah* will never change.

We find proof of how true Allāh's words are when we study the history of the Ummah (community) of Muhammadi—that is, the first 60 to 70 years. **In terms of numbers, organization, weapons, transport, supplies—in every respect, this seemingly insignificant nation defeated two global powers.** Allāh maintained His *Sunnah* (practice). But this time, when the attack came from Europe, in these battles this nation was defeated, although the attacks came from various small and large European states. This defeat proved that this nation was no longer *Mu'min* (believer) in Allāh's eyes, nor was it the Ummah (community) of Muhammad (pbuh). Because if this nation remained *Mu'min* yet was defeated in battle and became slaves to Christian Europe, then Allāh's words would be false (God forbid). Otherwise, He would have changed His *Sunnah* and abandoned it for the first time in the era of the greatest Messenger of Allah's (pbuh) Ummah, while it remained unchanged for the previous Messenger of Allahs' Ummahs. Neither of these two possibilities is plausible, so the only conclusion is that when the European states attacked this nation—which still considered itself *Mu'min* and the Ummah of Muhammad (pbuh) at that time (and even today)—it was neither *Mu'min* nor Ummah anymore. Due to excessive analysis of the religion, the nation became divided into various *Madhāhib* (schools of Islamic jurisprudence) and sects, fragmented, disunited,

and with corrupted faith influenced by *ṣūfī* beliefs, stagnant in spirit and population. Allāh is neither the guardian nor the helper of that population. Hence, the inevitable result was defeat. The Great Messenger of Allah (pbuh) had warned not to go to extremes in religion, or defeat would follow—and exactly that happened.

After defeating this vast nation in armed struggle, the Christian states divided it into pieces, each ruling and exploiting a part. Until then, this nation's constitution was the Qur'ān and Ḥadīth (sayings and practices of the Messenger of Allah). The sources of politics, socio-economics, education, and more were the Qur'ān and Ḥadīth. Justice was administered in courts according to Allāh's laws (*Fiqh*), punishments were given according to the commands of Allāh and His Messenger (pbuh). The nation had already strayed from its goals and purposes; otherwise, it would not have become the slave of its enemies. But even so, until the moment of defeat, everything in that nation was managed according to the Qur'ān and Sunnah (which we no longer have now)—meaning, even if the nation was not the Ummah of Muḥammad (pbuh), it was still Muslim. However, **what is an unforgivable crime is to abandon the struggle to achieve the goal and lose the objective,** which is proven by the fact that despite being Muslim and sincerely performing Salāt (prayer), Sawm (fasting), Ḥajj (pilgrimage), Zakāt (charity), as well as countless voluntary prayers, Dhikr (remembrance), Murāqaba (meditation), Tasbīh (glorification), wearing beards, caps, turbans, maintaining Khanqahs (Sufi lodges), Ḥujras (cells), and having millions of *ṣūfī* dervishes and their tens of millions of disciples, Allāh made this nation subordinate to the small Christian nations of Europe, turning them into slaves. For the ultimate humiliation, Allāh did so much that He made this Ummah—which consists of millions—into slaves of a tiny country like Portugal, which has only a few hundred thousand people. When this Ummah was defeated in armed conflict by the

enemy, as proven by the Qur'ān, they were no longer *Mu'min* in Allāh's eyes.

Now I will show this with a Hadīth. One day, after Salāt, the Holy Messenger of Allah (pbuh) prayed for an unusually long time. The companions (ra.) waited. After the prayer, they asked why it took so long. Allāh's Messenger (pbuh) said, "Today I prayed to Allāh for three things: One, do not completely destroy my Ummah as was the case with many earlier Ummahs who went astray; two, that my Ummah should never be defeated by the enemy; and three, that my Ummah should not fight among themselves." Allāh accepted the first two but did not accept the third [Hadīth from Khabbāb bin ʿAmr (ra.), recorded in Tirmidhī, Nasā'ī, Mishkāt]. **Notice the second point: "That my Ummah should never be defeated by the enemy," and Allāh accepted that.** If then this Ummah was defeated everywhere in battles from the Atlantic shore to Borneo and was made hated slaves, then one must either admit that Allāh broke His promise to the Messenger of Allah (pbuh) or that this nation is no longer the real Ummah of Muḥammad (pbuh) or Mu'min. There is no other conclusion. Allāh's promise is not only in this Hadīth but also in others, for example, from ʿAmr bin Qais in Dārimī, Mishkāt, and others. Moreover, Allāh's promise of victory for *Mu'min* in battle against enemies is spread throughout the Qur'ān—such as in Sūrah Āl-ʿImrān (3:139), Sūrah An-Nūr (24:55), and so on. Not just promises, but in Sūrah Ar-Rūm (30:47), Allāh says that helping the *Mu'min* is His duty and responsibility. If Allāh is perfect, then He did not recognize that nation—which was devastated by European military attacks—as *Mu'min*, otherwise, He failed in His duty. Allāh Subḥānahu wa Taʿālā (Glory be to Him) is as true as it is true that He cannot fail in His duty. Therefore, the unavoidable conclusion is that that nation was not *Mu'min*.

But it should not be forgotten that at that time this nation's constitution was the Qur'ān and Ḥadīth, and it was full of great *faqīh* (Islamic jurists), *mufassir* (commentators), *muḥaddith* (Hadith scholars), *Pir* (spiritual guides), Dervish, *ṣūfī*, and others. The nation was full of these. **But Allāh did not look at or care about these.** He turned this Ummah into slaves of the Christian nations of Europe, including all its sects—Shīʿa, Sunnī, Ḥanafī, Shāfiʿī, Mālikī, Ḥanbalī, and others. The only place left was the central Arabian area where the Kaʿbah and the blessed tomb of the greatest Messenger of Allah (pbuh) are located. Even if the Christian powers wanted to occupy that place, this nation would not have had the strength to protect it. But perhaps, for the sake of His own honor and that of His beloved Ḥabīb (Beloved Messenger), Allāh Himself protected that place.

This nation faced a terrible punishment for deviating from the purpose and goal that Allāh and His Rasūl (pbuh) had set for this Ummah (community). In this war, European Christians killed millions of men, women, elderly, and children by shooting them, crushing them under tanks, burning them alive, even burying them alive, lining them up to be machine-gunned. Did Allāh not see all this? Surely, He saw, but He did not lift a finger to help. **Because He is committed only to helping the Mu'min (believer), the Ummah-e-Muḥammadi (the community of Muḥammad (pbuh)).** Even though this nation was still Muslim, He did not care. After defeating this Ummah and binding it in the chains of slavery, the European nations introduced their own laws and governance systems in their respective occupied areas.

The Birth of Secularism

It seems appropriate to pause here and slightly change the topic. This is because we need a clear understanding of who those people were to whom this nation became enslaved after being militarily defeated (something that is not possible for *Mu'min* (true believers), if the word of Allāh is indeed true), and what they were like. Forgetting the duty given by Allāh's Rasūl (pbuh)—which was to establish this *deen* (complete way of life) throughout the world through struggle—, abandoning the *Siratul Mustaqeem* (the straight path) despite repeated warnings and prohibitions from Allāh and His Rasūl (pbuh), excessively analyzing the *deen* and becoming overly pious in appearance while dividing the nation into many *mazhabs* (sects) and *firqas* (groups), destroying unity and making it weak, and by giving unbalanced, one-sided, distorted *ṣūfī* teachings, making the nation inward-looking and destroying its struggling nature—these all served as terrible punishments. **As a result, the nation was turned into a dull, inactive, inert mass of people and made into the despicable slaves of those oppressors for two centuries, licking their boots.** Without knowing who these masters were, it is impossible to properly evaluate our current condition.

As I mentioned when discussing the Messengers of Allah, from the very first human being created—Adam (pbuh)—to Muhammad (pbuh), Allāh has continuously sent Messengers of Allah to every era and every region, giving people a life-guiding system—*deen*. The sole purpose of this was to ensure that, by living according to that system, humans could enjoy peace both socially and individually. That is why He named it Islam (peace). From beginning to end, its name has been peace—the same peace humanity has been chasing since its creation and has never truly found. And it never will—until people abandon their self-made systems and laws and accept the system given by their Creator.

Until Muhammad (pbuh), each of those Messengers of Allah came with guidance specifically for their own communities, tribes, or nations.

There are two clear categories among the Messengers of Allah. One group brought complete laws—including legal, political, economic, social systems, and penal codes. Of course, these laws also included practices necessary for spiritual development, meaning they came with a balanced system—the same balance we discussed earlier. **When that balance is lost, the entire system becomes distorted.** Time and again, humans have destroyed that balance, and as a result, the purpose for which Allāh sent the *deen* has failed. That is, peace did not prevail in society; instead of peace, unrest spread, and injustice replaced justice.

This balance has been lost in both ways—

a) The collective part—meaning the rules, laws, and penal codes—has been excessively analyzed. People have begun to follow those commands and prohibitions in an overly meticulous, hair-splitting manner, but at the same time, they have abandoned the spiritual aspect so thoroughly that the practice of those laws has become lifeless.

b) On the other hand, some have considered the collective part—laws, economic systems, and penal codes—as unnecessary. Instead, they have focused only on the spiritual aspect, striving intensely for personal spiritual growth. As a result, while a few individuals have reached great heights of spirituality and become revered sadhus or ascetics, and although they have had some followers, crime and injustice have spread in society overall. Consequently, unrest and injustice have taken hold. In both cases, peace has disappeared, and balance has been destroyed.

In those communities or societies where people had corrupted or lost the collective aspects of *deen*—such as legal, political, economic systems, and penal codes—Allāh sent Messengers of Allah who brought back laws, economics, and penal codes. On the other hand, for the societies that had reduced religion to the mere literal practice of laws and had neglected the spiritual side, Allāh sent Messengers of Allah who focused on restoring spiritual development. They did not bring new laws because the legal framework already existed from earlier Messengers of Allah, and a new set of laws was not necessary. **Both types of Messengers of Allah came to restore the lost balance.**

About five hundred years before the birth of the final Messenger of Allah (pbuh), Allāh sent Isa (Jesus) (pbuh) to the people of Israel, that is, the Jewish nation. It is important to understand what the condition of the Jews was at that time. Before this, Allāh had sent Musa (Moses) (pbuh) to the Bani Israil (Children of Israel) with a balanced *din* (complete way of life), which included political, socio-economic systems, legal frameworks, and penal codes. After Musa (pbuh) passed away, distortions inevitably crept into his *din* (religion) over time—destroying its balance.

A class of scholars and priests emerged, whose job was to analyze the legal aspects of the *din* (religion) excessively, scrutinizing every detail and issuing *fatwā* (legal opinions)—in other words, taking it to extremes. The spiritual and humane aspects of the *din* (religion) were crushed under the weight of their literal interpretations and judgments. They taught people to follow the letter of the law in every step of daily life. Later on, this same kind of distortion also appeared in the final *din* (Islam).

In any case, to correct this distortion and imbalance, Allāh sent His Messenger of Allah Isa (pbuh). Naturally, he was sent with a limited duty, just like all the Messengers of Allah before him—that

is, only for the Jews. That his mission did not extend beyond the Bani Israil (Children of Israel) and that he was aware of this is clear to anyone who carefully reads the Bible. If Isa (pbuh) had invited anyone outside the Bani Israil to follow his path or to follow him, it would have been a transgression and an overstepping of his limits. No Messenger of Allah would do that, and his life testifies that he never did.

In fact, when someone who was not a Jew requested healing from him, he hesitated because the person was not from the Bani Israil [New Testament, Matthew 15:23]. He himself was a Jew, and all seventy-two—or in another account, one hundred and twenty—of his companions and followers were also Jews. Isa (pbuh) never invited anyone outside the Bani Israil to acknowledge him or follow him. (In contrast, the final Messenger of Allah Muhammad (pbuh) had followers not only from the Arabs but also from African Negroes, Persians, Afghans, Romans, and possibly even Indians. He personally invited rulers from various parts of the world to accept Islam, which is recorded in history.)

He made two things clear: First, he said—"I strongly endorse and affirm the *din* (religion) of Musa (pbuh)." Isa (pbuh) said this because the laws, rules, penal codes, etc., sent through Musa (pbuh) for the Bani Israil were still mostly unaltered at that time. So there was no need to send new laws through Isa (pbuh). Isa (pbuh) came to correct the distortion of clinging solely to those rituals and literal laws and the meaningless overanalysis of them, which had overshadowed the true essence. **This affirmation of earlier *din* (religions) is also stated in many places in the final Qur'ān [Qur'ān, Sūrah Al-Imrān 3; Sūrah Al-An'ām 92].** In any case, since the laws of Musa (pbuh) were still valid, no new laws were sent through Isa (pbuh). His mission was to restore the balance by providing guidance on the spiritual aspect alone.

Among the 100,000—or according to another view, 224,000—Messengers of Allah, we only know a few. Among those through whom Allāh sent political, socio-economic, and legal systems, we find Adam (pbuh), Nuh (Noah) (pbuh) (also known as Manu), those upon whom various Vedas were revealed, Musa (pbuh), and Muhammad (pbuh). On the other hand, those who came not with new laws but to restore the spiritual balance include major figures like Buddha, Krishna, Mahavir, and Isa (pbuh). **They did not bring any new laws because the laws given by earlier Messengers of Allah remained intact.**

The second thing Isa (pbuh) told his people was about the limited nature of his mission. He said—"I have been sent only to the lost sheep of the House of Israel" [New Testament, Matthew 15:24]. When he sent his twelve main disciples to preach in different areas, he advised them—"Do not go among the Gentiles and do not enter any city of the Samaritans. Go only to the lost sheep of the house of Israel."

When Isa (pbuh) began carrying out the duty assigned to him by Allāh—that is, preaching to bring the Bani Isra'il (Children of Israel) nation back to balance—the same old scenario played out again. Those who were the bearers and upholders of the distorted and unbalanced version of the earlier religion, the *din* (religion) of Musa (pbuh), erupted in anger. That same old reason—arrogance. "What! We have spent our whole lives studying this Bible, examining every word to issue all kinds of *fatwā* (legal ruling), and through all this, we have become Rabbis, Sadducees, and so on. And now this illiterate son of a village carpenter has come to teach us our religion!'"

Isa (pbuh) showed many signs and *mu'jizah* (miracles) to prove his *nubuwwah* (Messengership), his being a messenger. He restored the sight of someone born blind, healed a man with leprosy, fed

thousands of people with just five loaves of bread and two fish, and even brought back people who had been dead for two or three days. **But it was of no use.** That priestly class—the religious upholders, the Rabbis and Sadducees—absolutely refused to accept him, and they did not allow anyone else to accept Isa (pbuh) either, except for a few individuals.

If we write everything about this matter, it would become an entirely separate book. So before ending here, I will give just one example to show what kind of work Isa (pbuh) did to bring back balance.

One of the main commandments in Jewish religious law is that one day a week, Saturday, should be spent without engaging in any worldly work—devoting the entire day solely to religious practices and worship in the synagogue. This is called Sabbath. This command is found in the Bible [Old Testament], and there is proof that the Rabbis, Pharisees (another priestly group) did not invent this rule by inserting their own opinions into the Bible—it is also confirmed in the Holy Qur'an [Qur'an – Sūrah Al-A'raf 163, Sūrah An-Nahl 124].

Now in the Bible (New Testament), we find that Isa (pbuh) restored the sight of a man born blind, who had been sitting and begging for years at the synagogue door—and he did this on the Sabbath, Saturday. That man had been sitting there begging all his life. **If showing the miracle (*mu'jizah*) of restoring sight to the blind had been Isa (pbuh)'s only purpose, could he not have done it on any other day besides Saturday?** Of course, he could have. But he deliberately chose the Sabbath to perform that act—to show and emphasize that doing humane work, helping others, etc., cannot be discarded in the name of Sabbath—in the name of law. Doing so is equivalent to cutting off one leg of the *din* (religion)—it will no longer be functional; it will become paralyzed. And that

is exactly what had already happened. When Isa (pbuh) came, the Bani Isra'il, the *ummah* (community) of Musa (pbuh), had already become the slaves of the pagan Romans due to that stagnation. Just as later, for the same reason, the *ummah* of the final Messenger of Allah (pbuh) also became the slaves of Christian Europe.

When Isa (pbuh) restored the blind man's sight on the Sabbath, the Rabbis, Pharisees, and Sadducees came running with shouts of "Catch him! Beat him!" toward Allāh's true Messenger of Allah Isa (pbuh). They said, "Didn't we tell you this man is a blasphemer? Look! He has violated the sanctity of the Sabbath, and yet he claims to be Allāh's Messenger of Allah. Kill him!" Today, if someone stands in a mosque and tries to explain what true Islam is, then the fate that befell Isa (pbuh) at the hands of those Rabbis will befall that person at the hands of the current bearers of distorted Islam.

For three years, Isa (pbuh) tried tirelessly but failed to bring the Bani Isra'il (Children of Israel) to the path of truth. In these three years of effort, only 72 people—according to another view, 120 Jews—believed in him, accepted *iman* (faith), and began following the path he showed. In short, when the scholars of Bani Isra'il, with the help of their then overlords, the Romans, made final preparations to kill Isa (pbuh), Allāh lifted him bodily from the earth. The disciple who betrayed him to the Romans and the priests was made to look exactly like Isa (pbuh) in both body and face. Thinking he was Isa (pbuh), they crucified and killed him using the method of execution practiced at that time. The 72 disciples Isa (pbuh) left behind scattered and went into hiding out of fear for their lives—some even fled the country. Secretly and individually, they had no choice but to continue on the path taught by Isa (pbuh).

Some time later, a Jew named Paul accepted belief in Isa. Whether he truly believed or not is doubtful, because his later actions

suggest that his purpose was to infiltrate the disciples of Isa (pbuh) and divert them from the true path. Isa (pbuh) never attempted to preach a new religion called Christianity. Rather, he tried to reform the Jewish religion—Judaism—which had fallen into corruption and imbalance due to interference from the priests. This is similar to how Buddha tried to correct the distortions in the then-prevailing Vedic and Sanatan (eternal) religions. Paul, by entering into the ranks of Isa's (pbuh) disciples, tried to introduce several changes. One of these was to preach Isa's (pbuh) teachings not only among the Bani Isra'il but also to non-Jews. **This proposal initially terrified the disciples of Isa (pbuh), as it directly contradicted their teacher's teachings.** But Paul managed to change their minds. Perhaps this was because the disciples realized that spreading Isa's (pbuh) message among the Bani Isra'il was impossible. If Isa (pbuh) himself had failed, it is not surprising that his disciples became disheartened. Without preaching to outsiders, Isa's (pbuh) teachings would vanish after the death of those hundred or so disciples. Therefore, to preserve his message, there was no alternative but to spread it among non-Jews.

It should not be forgotten that Isa (pbuh) himself was a Jew and a follower of the Jewish religion, and so were his disciples. The only difference was ideological, in *aqidah* (creed), and in their opposition to the priests. That Paul had been a staunch opponent of Isa (pbuh) and one of his persecutors is not the main issue. There are many examples in history where a fierce opponent later became a strong supporter. The main point is that Paul never stayed with Isa (pbuh) or received direct teachings from him. As a result, he never grasped the true meaning and essence of Isa's (pbuh) teachings. Yet, after Isa (pbuh) was taken from the earth, Paul became the primary promoter of his message. **But the teachings Paul promoted were not only far from Isa's (pbuh) actual teachings—they were, in key aspects, completely opposite.**

As a result of this preaching, many non-Jews accepted this new teaching, and a considerable number began to believe in Isa (pbuh) and tried to follow the guidance of his disciples. But by then, Isa's (pbuh) original teachings were no longer intact. Paul, according to his convenience and desire, altered Isa's (pbuh) teachings to such an extent that what remained was no longer the Jewish religion, i.e., the religion of Musa (pbuh), nor was it the reformed version that Isa (pbuh) tried to restore by correcting its corruption. **Under Paul's influence, it had taken the shape of an entirely new religion.** Today, many Christian scholars argue that what we now know as Christianity should more accurately be called Paulinity.

Whatever the case, for all these reasons, it became necessary to give this new religion a distinct name. In the attempt to correct the flaws and distortions in the religion of Musa (pbuh), i.e., Judaism, and to breathe new life into it, a new religion was ultimately created, separate from the original Jewish faith. This new religion was named Christianity. However, this new religion did not originate in the land of Isa (pbuh), because the Jews had rejected Isa (pbuh), denied his teachings, and expelled his followers from the land. At that time, there were no visible followers of Isa (pbuh) in Palestine, and if any remained, they had to live in secrecy, publicly appearing as Jews. Therefore, this new religion did not originate in Palestine or in Jerusalem, but outside, in the city of Antioch [New Testament: Acts 11:26].

When this new religion was accepted in Europe and, for various reasons, became the dominant faith, a fundamental problem arose. The problem was this: As we've mentioned before, human society had always been governed by religion. Even though it became distorted over time, all the laws and rules of human society were based on religious commandments. Creating a system of life outside of that framework was unimaginable. After the kings of Europe adopted Christianity, they tried, as was customary, to

implement that religion in every aspect of life. The Pope seated in Rome began guiding the way of life across all of Europe. **This is when things began to go wrong.**

The teachings of Isa (pbuh) were solely about spiritual development because the excessive focus on legal intricacies in Musa's (pbuh) religion had caused its human and spiritual dimensions to be lost. Isa's (pbuh) responsibility and mission was to restore that balance by rescuing and re-establishing those aspects. **The laws and penal codes in Musa's (pbuh) religion were appropriately in place.** When Isa's (pbuh) teachings on spiritual reform were separated from Musa's (pbuh) religious law and then applied to overall life, the attempt naturally failed. This new Christian religion, by its very nature, had no political, economic, or social philosophy, and no penal code. Yet, governance and societal management are impossible without those elements. Still, the attempt was made, and within a short time, it became clear that this system was unworkable. Conflicts began to arise at every step between worldly and spiritual matters.

Without going into a detailed account of those conflicts, it is enough to say that they escalated to such an extent that the European leaders and kings were left with only two choices. Either completely abandon this religion or confine it solely to personal life, ensuring it had no influence on national, political, or economic activities. Since removing religion entirely from life—essentially turning all of Europe atheist—was impossible, Europe ultimately chose the second option. During the time of Henry VIII, England was the first to officially implement this step—separating Christianity from all aspects of public life and relegating it to personal practice. Gradually, the entire Christian world was forced to adopt and enforce this policy. From then on, in Christian societies, politics, economics, education, law, penal codes—in

short, every aspect of national life—ceased to be governed by the Creator. **This gave birth to "secularism."**

At first glance, this event may not seem very significant, but in reality, it was one of the greatest events in human history. And because of its importance, it requires some explanation. As previously mentioned, human activity had always been controlled by the life system sent by Allāh through the The Messenger of Allah (pbuh). Although distortions occurred and the system was twisted and exploited for the interests of individuals, groups, or classes (which is why the arrival of subsequent *rasuls* (The Messenger of Allah) (pbuh) was necessary), still, society's social, economic, political, familial, and personal conduct had always been governed based on that divine system. Humans never created a new system of their own and tried to apply it to national life. Even if such attempts were made in small and isolated instances, they were never accepted and soon failed. Even the distorted systems created by humans were operated under the claim that they were still based on the divine system.

But by taking this spiritual reform effort from the Jewish religion and accepting it as a complete religion and life system, then failing to apply it to life and finally cutting it off from national life—this was the first time that humans undertook such an action.

What this means is:

a) After exiling the religion to private life, a vacuum emerged in national life—because Christianity offered no legal system or guidance for governing national affairs. To fill this void, people had no choice but to take matters into their own hands. In doing so, they took *sarbabhaumatto* (sovereignty) away from Allāh and handed it over to various kings. For the first time, *sarbabhaumatto*

passed from Allāh to human hands. That is why this act is considered one of the most significant events in human history.

b) As a result of this step, there was naturally no universally accepted standard of right and wrong in anything outside personal life—such as politics, economics, or society. Until then, religion had served as the standard for right and wrong in national life. Every social, economic, and political problem had been solved based on direct religious instructions or principles—in other words, based on the sovereignty of the Creator. Once this system was exiled to personal life, the question arose: what would now serve as the standard? Because no system can exist without a standard or an authority to make final decisions. It is common sense that the result of such a situation could be nothing but chaos. So, a new standard had to be created—and it was.

Europe at that time was divided into small states or kingdoms, each ruled by kings. After adopting Christianity, the standard had partially remained religious. But once religion was restricted to private life, national life became governed by the arbitrary decisions of kings—while in personal life, the Pope still held sway.

This was the consequence of "secularism" on the European nation-states. A second consequence emerged in the inter-state realm—issues between different European states. Since the interests of each state differed, often leading to conflict, and since there was no religious standard anymore, naturally the national standard of each state became its own self-interest. From then on, in inter-state relationships, no human emotion or concept of right and wrong had any influence—and even today, this remains unchanged.

Later, these various Christian states, using military power, took control of most of the world, including the Muslim world, and imposed their "secularism" on them. As a result, in today's world,

the standard for most countries has become the same—each state's own national interest. There is no room left for any other human feeling. Therefore, peace on earth is impossible.

Another long-term consequence of separating religion from national life became evident. Earlier, monarchy was at least partially regulated by religious discipline. After religion was removed, and this control disappeared, kings gradually became despotic. This kept growing to the point where it was no longer tolerable. Because monarchy, now devoid of religion, had turned into tyranny. Then one by one, monarchies began to collapse, replaced by various ideologies—democracy in some places, socialism or communism in others, and in some, dictatorship. Even in the few places where monarchies still exist, some ideology or other has stripped them of real power, reducing them to mere figureheads.

After that—meaning after the fall of monarchy—came another transformation. That was the creation of "secularism," through which sovereignty was taken from Allāh (God) and handed over to the kings. Later, it was taken from the kings and, where dictatorship was established, handed to the dictator. Where Communism was implemented, it was given to a particular class of society. And where democracy was introduced, it was placed in the hands of the people. **For the first time in human history, by denying Allāh's sovereignty, mankind assumed the responsibility of creating its own national system of life—its own dīn (complete way of life).** That is why I have referred to this event as a significant turning point in human history.

One might have hoped that if religion were restricted to personal life and excluded from national life—where there was no standard of right and wrong—then perhaps religion would still guide personal lives toward justice and moral values. But even that did

not happen. This is because the education system remained under the control of this secular—meaning irreligious and morally unanchored—national sector. As a result, inevitably, the influence of religion also began to gradually vanish from personal life.

The balance between body and soul provided by the Creator's way of life was lost, and the education system began to produce people who were only familiar with one side of existence—the physical side, the material, the gross, the self-interested, the indulgent. They lost connection with the other side of life. **In other words, by inventing "secularism" and applying it to national life, not only did public life become filled with injustice, oppression, unrest, and bloodshed, but religion also faded away even from personal lives, where it had supposedly been allowed to survive.**

It is important to remember the condition of the *ummah* (community) of the last The Messenger of Allah (pbuh) during the time I am speaking about. The Messenger of Allah (pbuh) had assigned his *ummah* a duty before he left—a duty they struggled to fulfill for sixty to seventy years. After establishing *dīn* (complete way of life) given by Allāh over a vast region of the world and bringing peace there, they suddenly forgot the very purpose of their lives. If they had not forgotten that purpose at the time, and had continued their struggle, then without a doubt the rest of the world would also have come under this way of life, and justice, fairness, and peace (Islam) would have been established across the earth.

The responsibility given to Muhammad (pbuh) by Allāh would have been fulfilled, and his title of *Rahmatullil-ʻĀlamīn* (mercy to the worlds) would have become meaningful and successful. But unfortunately, history tells us this did not happen. They forgot their purpose, abandoned the struggle, and forsook the true *sunnah* (tradition) of the The Messenger of Allah (pbuh), choosing instead

to rule like other kings and emperors of the world. **The fact that Allāh did not forgive this sin is evident in later history.**

However, even though they forgot their most important duty, they still tried, both nationally and personally, to live as closely as possible in accordance with the Qur'ān and other *sunnahs* of the The Messenger of Allah (pbuh). As a result, they flourished in many aspects of life. Following the instructions of Allāh and the The Messenger of Allah (pbuh), they devoted themselves to the pursuit of knowledge and science, and consequently made tremendous progress in all branches of knowledge—so much so that they took the seat of the world's teacher.

At that time, students from Europe and other parts of the world used to come to the *ummah's* schools to study knowledge and science. Europeans learned scientific knowledge and technology from them, went back to their own countries, and began to apply and develop those skills to progress. Meanwhile, the religious scholars of this *ummah*—the *fuqahā* (Islamic jurists), *mufassirūn* (exegetes), and *muḥaddithūn* (hadith scholars)—began meticulously analyzing the various rules and regulations of this way of life. In doing so, they divided the *ummah* into many *madhāhib* (sects), weakening it by destroying its unity.

Not only that, they promoted the most catastrophic and ruinous doctrine: that "other than religious knowledge, no other knowledge is necessary—it is not *fard* (obligatory)." **As a natural consequence of excessive analysis, their vision became so blind that they failed to see that the very Qur'ān and ḥadīth, which they considered the core of "religion," actually referred to all kinds of knowledge as *'ilm* (knowledge).**

Yet, engaging in excessive analysis, disputes, arguments, and debates about the Qur'ān and ḥadīth was not just discouraged—it

was declared outright *kufr* (disbelief). [*Ḥadīth: From ʻAbdullah ibn ʻAmr (ra), in Muslim, Mishkāt*]. Whatever ruin was left for the *ummah*, this doctrine completed it—within a short time, the nation that had once been the world's teacher became the most ignorant and, a little later, descended into complete illiteracy.

On the other hand, Europe did not remain idle. The Europeans advanced significantly by practicing the knowledge and science they had learned from this *ummah* (community). They made great progress, and by the early part of the 18th century CE, it became evident that the European nations had secured a high position in the world in terms of knowledge and science. Meanwhile, the nation that Allāh Himself once described as the "best nation" [Qur'an – Surah Aal-e-Imran 110] had become a population lacking knowledge, powerless, ignorant, and illiterate. The educated class among them was busy arguing and fighting over minute details of the Qur'an and ḥadīth, yet they were completely ignorant and blind regarding all other branches of knowledge.

One must remember that the progress Europe made through the knowledge and science they learned from this *ummah* was unbalanced—it focused solely on one aspect: the physical, material side of life. They separated national life from all religious influence, and personal human values were also greatly diminished. They used their scientific and technological research to create atomic bombs, and then dropped those bombs on Nagasaki and Hiroshima, killing hundreds of thousands of women, men, the elderly, and children—yet the followers of Jesus Christ, the so-called Prince of Peace, felt no pangs of conscience. **Had they not abandoned the balanced life system given by Allāh, had they not removed that system from their national life, even if they had created atomic bombs, they would have refrained from using them in that way.** For example, in Islam, it is strictly forbidden to kill anyone except those who are armed and actively

opposing the truth. Not only is it forbidden to kill the elderly, unarmed men and women, and children, but it is also forbidden to harm the animals of the opponents or to cut down fruit-bearing trees. Anyone who knows anything about this life system would not need to be told this. From The Messenger of Allah Muhammad (pbuh) onward, every leader reminded their commanders of these principles before launching any military campaign. Even if this *ummah* had nuclear weapons, no one would have been able to decide to use them against anyone except the enemies in battle. This is the balance and control over both aspects of life. About this, Allāh says: "I have made you a balanced nation" [Qur'an – Surah Al-Baqarah 143].

Now, we can clearly understand what kind of nations, and what sorts of peoples, militarily defeated the *ummah* and chained it into hated slavery for several centuries. All the laws, regulations, political and socio-economic codes of these various European nations were their own creations—products of their own minds. Therefore, the laws of one state were not completely the same as those of another, and even today they differ. The only standard for justice and injustice was the interest of the state. And that remains true even now. Although they confined religion to private life, after conquering the countries of the East, they fully supported and encouraged the church, priests, and missionaries to spread Christianity there. The so-called 'secular' powers fully exploited religion politically for this purpose. **Their goal was that if a sufficient number of people in these Eastern countries were baptized into Christianity, their influence would become more effective, their grip stronger, and their control more permanent.**

After this *ummah* became enslaved to the polytheistic European states, which believed in a man-made system of life in national affairs, they introduced their own system within this *ummah*. They

rejected Allāh's sovereignty and taught the sovereignty of man, and this unfortunate nation accepted that teaching, becoming *mushrik* (polytheist) and *kafir* (disbeliever). But even though they became *mushrik* and *kafir*, they kept saying *la ilaha illallah* (There is none to be obeyed other than Allāh) on their lips and performed *namaz* (prayer), *roza* (fasting), and other acts of worship, thus considering themselves very good Muslims in their personal lives.

The ‘Islamic’ Educational System Created by the Christians

Another change came. Initially, this final system of life was introduced for all mankind, and the struggle to establish justice and peace (*Islam*) on earth, including armed struggle, was given up by this nation, thus deviating from the definition of the *Ummah Muhammadiyyah* and becoming simply Muslim in name. In other words, that final system of life remained effective in their national and personal lives. Therefore, they were Muslims, but as a result of abandoning the struggle to achieve the purpose and goal given by Allah, their *aqidah* (creed) became distorted. Due to excess in religion and the influence of distorted Sufi beliefs, they became a disunited, stagnant, lifeless population, which easily collapsed when faced with enemy attacks.

But this time, when the enemy imposed their own laws and governance system on their enslaved nation, this people no longer remained Muslims; they became *mushrik* (polytheists) and *kafir* (disbelievers) like their masters. The nation responsible for establishing peace (*Islam*) on earth by abolishing the distorted states of previous religions and the man-made laws introduced by Allah, if that nation abandons those laws in national life and instead accepts the laws that it was supposed to abolish, what then remains of that nation? By accepting the man-made, European-made laws in national life, this nation effectively became *mushrik* and *kafir*, and it has never returned from that state; even today, that *mushrik* condition remains.

I am fully aware of what I am writing. With these words, this nation, which considers itself not just *mu’min* (believer) and muslim but the very *Ummah Muhammadiyyah*, will burst into flames like oil on fire. Because most of the pir, darwesh, sufi, so-

called alim, mashayekh, faqih, etc., from the past few hundred years will come forward. But what can be done? I must speak the truth that Allah has made me realize by His infinite grace.

If today a Hindu (although there is no religion called Hindu) is told that bowing down before hand-made wooden or stone idols while the soul of the Creator of this vast universe dwells within your body is an insult to the Creator, or if a Christian is told that believing Jesus (‘Isa (pbuh)) to be the son of the Creator and thus shaming ‘Isa (pbuh) before the Creator is wrong, what would their attitude be? Surely, if you tell this nation, which calls itself Muslim and the *Ummah Muhammadiyyah*, that they are effectively *mushrik* (polytheists), their reaction would be exactly the same.

There is no doubt that even after this nation became slaves to Europe, many people were fully faithful to Allah and His Messenger (pbuh), but that faith was personal, not national. Because politically, socially, economically, and educationally, their system was then in the hands of European Christians, and instead of the Islamic system, they established their own system in this nation’s life. If the political, social, and economic system given by Allah is removed from national life and maintained only in personal life, **the clear answer to whether one can be considered Muslim or *mu’min* (believer) in the eyes of Allah is—no, one cannot.**

Allah has said in His Book, the Qur’an: “Do you believe in a part of the Book (the Qur’an) and disbelieve in another part? Whoever does this (i.e., does not believe in or act upon some of Allah’s commands) will receive humiliation and disgrace in this world, and a severe punishment on the Day of Resurrection. And Allah is not unaware of what you do.” [Qur’an, Sura Al-Baqarah 2:85]

Notice how clearly Allah has spoken. Believing in some of His commands and disobeying others means partial belief in Allah, which is *shirk* (associating partners with Allah). Then He says the consequences will not only be in the Hereafter but also in this world, and that consequence is disgrace and humiliation.

Allah has promised the *mu'min* (believers) a place and honor above all others in both worlds. This promise is spread throughout His Qur'an. Now, if He says to these people, "Humiliation in this world and severe punishment on the Day of Judgment" using the word *shadid* (severe, harsh), then surely Allah does not truly accept them as *mu'min* (believers), even though they strictly follow Allah's laws (*Shari'ah*) in their personal lives.

Allah has also said in the Qur'an—O believers (*mu'min*), enter fully and completely into *Islam* [Qur'an, Sura Al-Baqarah 2:208]. Due to distortion of *aqidah* (faith), today this command of Allah is interpreted to mean that one should observe the detailed rituals of *Islam*. In fact, in this verse, Allah is addressing the *mu'min*—those who believe in Allah—and telling them to accept *Islam*, meaning the system of life given by Allah, completely and fully, not just a part of it. Not just the national or state part while excluding the personal part, nor only the personal part while excluding the national part.

Right after this, He says—do not follow the words of *shaytan* (Satan). This means if you enter into *Islam* only partially, then you are following *shaytan* and acting according to *shaytan's* advice. *Shaytan* desires this because if Allah's laws and rules are not established in the political and national life but only followed in personal life, then justice and fairness will not be established, and corruption and chaos will continue.

Just as today, not only in the world but also in the nation called Muslim, despite fully performing *namaz* (prayer), *roza* (fasting), *hajj* (pilgrimage), *zakat* (almsgiving), and other detailed rituals, *shaytan* is apparently winning the challenge given to Allah for now.

Therefore, when this nation (*ummah*) was defeated in war by the Europeans and became their slaves, and when their political, social, and economic systems were changed by foreign rulers who imposed their own systems, then this nation was no longer Muslim; it became *mushrik* (polytheist) and *kafir* (disbeliever). **There is another major reason why they can no longer be called the *Ummah Muhammadiyyah*, nor even Muslim or true *mu'min*.** The leader of every nation is part of that nation. Accordingly, the Universal Messenger of Allah (pbuh) belongs to this nation. So it would mean Allah's Messenger of Allah (pbuh), the leader of the messengers, the best human being of mankind, the beloved friend of the Creator—then his position would be the leader of a hated slave nation of European Christians. This is impossible. Anyone in the world can accept this if they want, but I do not accept it.

The only answer is that he (pbuh) is not the leader of that slave nation, and that slave nation is not his nation. The Messenger of Allah (pbuh), who is also a seer of the future, said this as well. He said: How will the nation be destroyed whose first among them is the Mahdi and whose last is 'Isa (pbuh)? But those in between (meaning the intermediate generation) are not mine, nor am I theirs [Hadith reported by Jafar (ra.) in Razin Mishkat]. Those who are not of the Great Messenger of Allah (pbuh) and whom the Great Messenger of Allah (pbuh) does not recognize are certainly neither the *Ummah Muhammadiyyah* nor Muslim. This needs no further explanation.

Even when the Universal Messenger of Allah (pbuh) was with his companions (*ashab*), although they were few in number and insignificant in many ways, against many enemies who were superior in number, weapons, and military training, the nation (*ummah*) of the Messenger of Allah (pbuh) was victorious every time. But when this nation grew vast in size, unmatched in numbers, weapons, and wealth, yet was defeated by much smaller enemies and became their slaves, then it was no longer his (pbuh) *ummah* nor Muslim. That is why, to avoid being identified with that hated slave nation, he (pbuh) said *they are not mine, nor am I theirs*.

But if he (pbuh) denies them, what will happen? For centuries, the common people, *faqih* (jurists), *mufassir* (exegetes), *muhaddith* (hadith scholars), *mufti* (jurisconsults), *pir* (spiritual guides), *mashayekh* (elders) of that slave nation of European Christians, while remaining slaves to the Europeans, have called him (pbuh) their leader, insulting and dishonoring him (pbuh). In short, this nation was born out of the distorted state of previous *deen* (religions) and later the collapse of man-made life systems, to establish this final *deen* (religion) throughout the world, ensuring justice, peace, and fairness. **Allah had sent His greatest Messenger of Allah (pbuh) specifically to carry out this task** [Qur'an – *Sura Al-Fatah* 28]. The responsibility later fell on his nation, and they followed it for about 60 to 70 years. But then, due to forgetting that goal and purpose and the distortion of *aqeedah* (faith), everything was ruined. They were militarily defeated by the enemy and became slaves to them. After that, that nation was no longer Muslim, nor *mu'min* (believer), let alone the *Ummah of Muhammad*. Because after accepting the life system made by *ghayrullah* (other than Allah) — the very system they were supposed to destroy — the existence of that nation lost all meaning, no purpose remained.

Even after becoming slaves to the European Christians, this nation's eyes did not open. They never thought, "Wait, I am not supposed to be a slave of another nation." Allah's promise was the opposite: He had promised to give them superiority over all other nations on earth. When we were few, no one could stand before us. Because of those few warriors, we had established ourselves over a large part of the world. But what happened? The enemies who were once few defeated us, and today they are our rulers. Such thoughts never came to this nation because their *aqeedah* had been distorted centuries ago.

Scholars, after thorough analysis of the Qur'an and Hadith, had given a part of this nation the *aqeedah* that merely following the detailed *Shari'ah* (Islamic law) personally counts as "religion" and will lead to Paradise in the hereafter. On the other hand, the practitioners of imbalanced, distorted *tasawwuf* (Sufism) gave the other part of the nation the *aqeedah* that renouncing the world, practicing seclusion, and spiritually purifying oneself personally is "religion" and will bring closeness to Allah. They paid no attention to which law the national life followed or under whose penal code punishments were carried out in courts.

This *aqeedah* (attitude, concept) is completely opposite to the teachings of the Messenger of Allah (pbuh), but at that time this nation had no strength to realize it. Because the knowledge of *fatwa* (religious ruling) was considered the only knowledge needed; there was no need for any other worldly knowledge. Due to the teachings and *fatwas* of these scholars, this nation became a foolish nation, blinded to reality. Except for a few here and there, the entire nation lived for centuries in this deep ignorance, serving the European masters like heavy beasts.

During these centuries of slavery, this nation sincerely served their Christian masters with all their heart. When the masters fought

among themselves, they took sides and fought and gave their lives. The precious lives that should have been sacrificed only for establishing peace (*Islam*) on earth were instead given in the wars for expanding the empires of the European Christian masters, and in their internal conflicts. How terrible is the punishment of Allah! Now it is necessary to see what steps the European nations took to make their rule permanent after defeating this nation, binding them in the chains of slavery, banning the laws given by Allah, and turning them into *mushrik* (polytheists) and *kafir* (disbelievers). These new masters were not fools. They clearly understood which nation they had managed to chain and why they had succeeded. The intelligent enemy realized that the nation which once before had flown away like a dry leaf in a storm was now subdued by them because that nation had gone astray from the goal and purpose set for them. **As a result of losing that goal, their outward, explosive character changed inwardly, and the nation's progress was blocked and became stagnant.**

This stagnation and motionlessness inevitably led the nation's scholars to analyze the life system and the detailed prohibitions of *deen* (religion) minutely, creating various *mazhab* (schools of thought) and *firqah* (sects). At the same time, the distorted, unbalanced *sufis* had the opportunity and time to develop different methods and techniques of spiritual polishing. The enemy also understood that as long as they could keep their enslaved nation distracted from their goal, as long as this nation remained busy following the minor, detailed rules of their practical daily religious life, and as long as they were occupied with cleansing and polishing their souls, they had nothing to fear. But if this nation somehow regains Allah's guidance and the goal and direction given by their leader (pbuh), then once again, like before, they will fly before the enemy like a dry leaf in the storm. And if the enemy wants to keep their true goal hidden from this nation, they must control their education system.

The intelligent enemies took exactly this step. The cruel irony is that the European victorious nations studied and examined the education system of this enslaved nation and found that to keep this nation forever bound in the chains of slavery, they would not have to work very hard to create and enforce a new education system. Because the *fuqaha* (Islamic jurists), *mufassir* (Qur'anic commentators), *muhaddith* (hadith scholars), and *mufti* (Islamic legal experts)—in short, the scholars—of this nation had already prepared a very good field for that. What they taught to part of the nation had nothing to do with the nation's real purpose and goal; what was taught was wrong. And there was an overwhelming amount of detailed, nitpicky, and unbelievable analysis, leading to many differences of opinion and disputes. Through this study, they also understood why this nation, once a teacher of the world in knowledge, science, and technology, had in such a short time become an uneducated and foolish nation. They also saw that as a result of the teachings of these analytical scholars and the *sufis*, the military education and motivation of this nation had completely been suppressed or entirely lost. **Therefore, the European masters built an education system upon the prepared ground of these scholars of the enslaved nation—in this education, the nation became even more absorbed in detailed analysis, divided into more *firqah* (sects), fighting among themselves, becoming more inward-looking, while the masters grew safer and more confident in their rule and exploitation.**

Observing the history of this period, it seems that various European powers had united to decide on this matter. Because from Morocco to Borneo, almost the entire "Muslim" world was under the control of various small and large European nations, and all took similar measures. That was, each introduced two types of education systems among their respective enslaved nations. One was the education system common in their own countries. They had to implement this to some extent because it was practically

impossible to bring enough people from their own countries to properly govern the vast territories and populations they had taken over; they needed the help of the local people. Also, the purpose was to create a loyal class educated in their system in those countries. However, in this education system, the foreign masters everywhere remained cautious about one thing—that the education should not create love, loyalty, and trust toward their own nation; rather, the people should lose their identity, develop contempt and hatred for their past and present, and drown in inferiority toward their masters. In this education system, the curriculum was designed so that instead of the history of this nation, the histories of various European nations were included. The scientific foundations laid by the Muslim nation, on which the Western nations later developed, were erased. The names of Muslim inventors were omitted, replaced by the names of Europeans, creating a belief in the students' minds that the founders and promoters of knowledge and science were only those Europeans. The religions, beliefs, and superstitions of the Eastern nations were presented as if the people were on the level of animals. Militarily, the students of this enslaved nation were taught that there had been no victorious generals in history like Hannibal, Caesar, or Napoleon. The students learned and believed this. They did not know that in world history, only five generals had ever remained undefeated—that is, never lost a battle in their lifetime—and all five were from the East. These five were the last Messenger of Allah (pbuh), Allah's sword Khalid ibn Walid (ra.), the Caliph of Spain Abdur Rahman, Sultan Mahmud, and Genghis Khan. And among these five, four were Muslims. Some Western historians have tried to show the World Messenger of Allah (pbuh) as defeated in the Battle of Uhud, following their usual habit of belittling him. But he was not defeated in that battle. He was seriously wounded but not defeated. In fact, Allah allowed that event to happen to teach Muslims a lesson: what happens when a leader's or commander's orders are not followed exactly. To put it

mildly, the result of the Battle of Uhud can be called a stalemate. If the Messenger of Allah (pbuh) had been defeated in any of the battles of Badr, Uhud, or Khandaq, Islam would have ended there. Napoleon was taught to be an impossible man because he crossed the Alps by himself, and the children of this unfortunate nation learned and believed that. They did not know that one of their own people had done something hundreds of times more impossible—Sultan Muhammad II pulled his entire navy over a mountain during the conquest of Istanbul.

In this education system, another measure was taken to instill a sense of inferiority into the minds of the youth of this enslaved nation. That was to make the medium of instruction the language of various victorious masters. Once, after militarily defeating this nation that had conquered half the world, the European nations divided it into fragments. Each nation introduced its own language as the medium of education in the region it had taken over. Besides immersing them in inferiority, another purpose was to disconnect them from the 'Arabic' (*Arabic*) language. This is because, before becoming enslaved, the medium of education for this nation everywhere was 'Arabic' (*Arabic*), and as a result, despite being divided into many parts, they had one common language (Lingua Franca) that acted as a unifying bond. Cutting off that bond was also one of the goals behind changing the medium of education. Although the masters established education systems in their own European languages, they designed the curriculum in such a way that these people would not receive real education like the students in Western schools. Instead, they would only be able to help administer the empire on behalf of the masters. Only the minimal amount of mathematics, geography, science, and distorted history needed for this purpose was provided. In short, this education system created a class of clerks who could run the middle and lower levels of the colonial administration.

This ‘educated’ class created through that system loyally operated the administration on behalf of the European masters. **The education system was so carefully managed that, in less than a generation, a class emerged in various occupied countries who could read and write but had sunk into such a level of inferiority that, if their Western master kicked them, they would first worry whether the master’s foot was hurt before realizing how much pain they themselves had felt.**

This class, acting on behalf of the European masters, ran the middle and lower levels of colonial rule in their respective countries, suppressed any uprising against the masters, opened fire on their own people at the masters’ orders, and worked as spies against their own nation. In behavior, speech, clothing, and mannerisms, this educated class tried desperately to imitate their masters. As a result of that education system, a segment grew within this enslaved nation who had become foreign in mind and soul—who knew nothing except slavery.

Even after mentally turning the enslaved nations into truly loyal servants, the Western masters were still not satisfied. That’s because a large portion of the population remained beyond the influence of their education system. When this vast nation was defeated militarily and chained into servitude, thousands of schools and many universities were already functioning, with millions of students studying in them. It goes without saying that the true teachings of *Islam* were not present in these institutions. If they had been, the question of these people becoming slaves of the West would not even arise. Due to the actions of Islamic scholars, that education had long been reduced to the minute analysis of the commands and prohibitions of this *din* (religion), and those harmful subjects were being taught in those schools and universities. As a result, the nation had already fallen from the heights of knowledge and science to the ground. Still, the Western

masters could not feel secure. To ensure safety from this larger portion of the enslaved nation, they took several steps.

a) First, they destroyed the existing schools of this nation, which were known as *madrasas* (Islamic schools). They did this in several ways: some were shut down selectively, while others were left to die a natural death by cutting off all support. Different European nations destroyed the educational systems of various 'Muslim' countries, which were previously conducted in *Arabic,* each in their own way. We won't go into the full details here, as that would make the book too long. **It's enough to say that within a short time, the situation became such that a small portion of the nation was transformed into black and brown Europeans, while the larger segment of the population became ignorant and illiterate.**
b) Even then, the Western masters did not feel completely safe. To ensure further protection from that larger group, they took another step. That was to reintroduce *madrasa* education in *Arabic*. But the key difference this time was that the education was designed in such a way that the nation could never rediscover its true identity. As mentioned earlier, the foundation for this task had already been laid by our own *ulema* (scholars), *fuqaha* (jurists), and *mufassirun* (commentators of the Qur'an). On that foundation, the Western masters' Arabic-educated scholars (Orientalists) carefully crafted the syllabus and curriculum for this new *madrasa* education. They did so with extreme caution. With equal caution, they removed the military aspects of this *din* (religion), and cut out anything that might remind the nation of its purpose or goals. A new curriculum was developed, filled with minor, less important topics. Special emphasis was placed on unnecessary yet controversial issues—unbelievable and hair-splitting analysis and debates on *salah* (prayer), *sawm* (fasting), *hajj* (pilgrimage), *zakat* (charity), *faraid* (obligations), marriage and divorce laws, clothing, beard, and cap. The aim was to keep the educated class trapped within these narrow discussions, never rising above them. Even the most minute details

of personal *ibadah* (worship) were included, but the major and highly important national issues were sidelined—if possible, removed altogether.

Despite doing all this, the Western masters could not be fully assured. They had not forgotten the severe defeat they had once suffered at the hands of this nation, nor had they overcome their fear. That is why, even after arranging such a system to keep this nation subdued, they were still not confident. **When they introduced the new system of *madrasa* (religious school) education, they initially kept control of its management in their own hands.**

They applied this policy throughout the *Muslim* world. In Algeria and other colonies, it was France; in Tripoli, Libya, and Egypt, it was Italy; in the Indian subcontinent, it was the British; and in Indonesia and Indochina, it was the Dutch. In short, European powers everywhere implemented almost the same method to keep this nation in ignorance. Without going into the details of all cases, I believe the example from this country will suffice for any truth-seeking mind. Under this new system, the first *madrasa* was established in Kolkata, called Alia Madrasa. It was founded in 1780 by the Governor-General Lord Warren Hastings. The first principal of this Alia Madrasa was a British Christian named Dr. A. Springer, M.A. After that, a total of 27 Christians successively served as the principal of this *madrasa* for a continuous 146 years (from 1780 to 1926). They themselves decided what the students would be taught and implemented it. All the *ālim* (religious scholars), *fāzil* (graduates in Islamic studies), *kāmil* (advanced graduates), and so on, who graduated from that *madrasa* and went on to teach *Islam* to others in the nation—had themselves learned "*Islam*" from Christian teachers. One doesn't need to guess too hard to understand what kind of "*Islam*" the Christians taught. I've already mentioned it earlier. **What a cruel irony. How distorted must a**

nation become if, after learning Islam from Christians, people can graduate, put on a robe, wrap a turban on their heads, grow a long beard, and then go on to lead the rest of the uneducated nation with honor. This is not just the history of this country but the same story across the entire "*Muslim*" world. However, the Western masters retained control of these *madrasas* for many years. Then, once they were confident that, through *Arabic* language instruction based on the Qur'an (the Holy Book) and *hadīth* (The Messenger of Allah's (pbuh) sayings), they had trained people to such an extent that they were now entangled in unnecessary and controversial *masā'il* (legal issues) and had also ensnared the rest of the uneducated population, making any escape from it unlikely—only then did they hand over the *madrasa* administration to the "*Muslims*" themselves, and specifically to those educated under that very *madrasa* system. Like Kolkata's Alia Madrasa, many *madrasas* were established by Christian masters across the vast "*Muslim*" world. They produced millions of *ālim*, *fāzil*, *kāmil*, and so on, and released them into society. The illiterate common people learned "*Islam*" from them.

Unfortunately, the early *faqīh* (Islamic jurists) and *mufassirīn* (Qur'an commentators), while failing to grasp the significance and importance of *dīn-ul-qayyimah* (the upright religion) and *sirātul mustaqīm* (the straight path), became entangled in over-analysis and caused great damage—yet they were genuinely knowledgeable and scholarly. But this new class of *ālim* and *fāzil* who came out under the supervision of Christian scholars—were neither knowledgeable nor scholarly. The education the Christian teachers gave them had nothing related to national life. It only contained minor, personal *masā'il* (legal matters), especially those that were already highly debated due to earlier *madhhab* (schools of thought) and *firqah* (sects). The Christian instructors deliberately restricted their education to those controversial *masā'il*, with the aim that these graduates would spend their lives arguing and fighting over

them, and that the general public would come to think of *Islam* as merely those personal details—causing no concern to the Western masters.

There is no doubt that this plan and its implementation brought the Christian masters more success than they had hoped for. The *madrasa* education system that still exists in the *Muslim* world today was created by those Christian rulers. From this system emerges a narrow-minded, almost blind priestly class, who are only suitable for low-paying roles like becoming an *imam* (prayer leader) or *mu'azzin* (caller to prayer) at a mosque, burying the dead, or reciting *milad* (religious celebrations). They are not capable of doing anything beneficial for the nation—exactly as the masters had planned. Because alongside this *madrasa* education, they deliberately did not include any other kind of education, especially vocational training, that would enable them to earn a livelihood. The goal was to ensure that they would turn into a full-fledged priestly class. As a result, the general public would become even more engrossed in those distorted and controversial personal *mas'ala-masa'il* (religious rulings and issues), and the rulers could rest even more assured.

For several centuries, European powers ruled and exploited different parts of this so-called *Muslim* world. Eventually, the time came for them to leave. Around the middle of this century, the European powers granted “independence” to these fragmented regions and withdrew from the East. However, the main reason for their departure was not that this enslaved nation had regained its vision, rediscovered itself, or rebelled to reclaim its lost status. It’s true that uprisings did happen in a few places, but those were mostly for geographic independence. The real reason was that the European states had become so severely damaged and weakened by the Second World War that they no longer had the strength to maintain their vast colonies across Asia and Africa. Still, if they

had wanted, even with their weakened strength, they could have continued to control these territories a while longer. But doing so would have severely hindered their post-war reconstruction efforts. **So, wisely, they chose to return to Europe after giving these enslaved nations apparent independence through peaceful discussions, all while maintaining good relations.**

After deciding to leave the colonies, the European masters considered whose hands the power should be handed over to. Of course, it wasn't too difficult to make this decision, because it was very clear which class would be influenced by them in the future, would protect their interests, and try to keep them pleased. So, when they left, they handed over power to the very class whom they had, over time, turned into their loyal servants by teaching them their language and their curriculum, thereby detaching them from the mindset of their own people. Naturally, no other class could have been given the power, because outside of that 'educated' class created by the European masters, there were only two remaining classes. One was the *ulema* (religious scholars) class, educated in their own *madrasas*, and the other was the illiterate and uneducated common people. The *ulema* class knew only *masā'il* (legal rulings) and *masā'il* (issues of religious practice), and it was impossible for them to govern a state. As for the illiterate masses, the idea of entrusting them with governance was out of the question.

Thus, power came into the hands of the black Frenchmen, brown Englishmen, and yellow Dutchmen. As mentioned before, due to the influence of their masters' education, these people, apart from skin color, were Europeans in every other way. They were completely disconnected—not just disconnected but opposed—to their own history, way of life (*dīn*), civilization, and culture. They were overwhelmed with deep inferiority about their former masters. The hopes and aspirations of this class that gained power

had no match with those of their own people, and in many cases, they were in conflict.

In countries where independence came as a result of movements and struggles, it was primarily the effort of the common people. But power ended up in the hands of that 'educated' class. The inevitable result of this transfer of power was that the new rulers, even after gaining independence, did not reestablish their own way of life—the one that had been abandoned by the foreign masters—back into national life. Instead, they kept the political and economic systems, and even the education systems, exactly as they were left by their former rulers, and imposed them on their own people. This new ruling class could not imagine a better political, economic, or legal system than the one created by Europeans. To them, the laws given by Allah (God) were 1,400 years old and therefore obsolete. **The result of this extreme inferiority complex was that, even when the prison doors were opened and the police left, the prisoners continued to live in the prison.** The tasks that the jail police used to enforce through beatings, threats, and coercion, they now performed on their own as part of their daily routine. The only difference was that they selected some people from among themselves to replace the departing police masters. This new police force, just like the previous one, beat them, coerced them, and forced them to do daily work. They told the prisoners that the old police had left, that they were now independent, but that they would stay right here and continue exactly as they had been—because this is good, and nothing better could ever exist.

Most of the common, uneducated prisoners believed them, because they had long forgotten what life was like when they were free. At that point, they were shamefully ignorant of their own history. They were never allowed to know that outside the prison was the open world of Allah (God). We are still living in the prison of our former masters—only the physical police are gone. Their warders

are still here, and they are the ones who control and rule over us now. **The only hope is that, even while the foreign police were still here—and now too—there are a few prisoners whose minds they could not conquer, who continue, in isolated ways, to struggle and engage in *jihad* (struggle) to reestablish the way of life given by Allah (God) in national life.** They are small in number and scattered; still, they have not mentally accepted the laws and systems imposed by the Christian masters through their warders. Among these newly independent yet still imprisoned nations, aside from the prisoners who belong to the warder class, there are also many long-shirted, turban-wearing prisoners, and a huge number of ignorant, uneducated prisoners living almost at an animalistic level.

After independence, when the educated class trained by the foreign masters gained power and imposed the laws and systems of the former rulers upon the prisoners lock, stock, and barrel, the long-shirted, turban-wearing class—who consider themselves the finest of Muslims and part of the ummah of Muhammad (pbuh)—did nothing beyond mild and disconnected protests. That is because they too had learned their Islam from the very same foreign masters, and their version of Islam contains nothing but *masā'il* (legal rulings) and personal matters of daily life. Their version of Islam does not teach that excluding the laws and punishments given by Allah (God) in national life and accepting others instead amounts to denying the sovereignty of Allah (God)—which is outright *shirk* (associating partners with God) and *kufr* (disbelief). Moreover, because they are divided into many *madhhab* (schools of thought) and *firqah* (sects), they could not unite to demand the establishment of their own divine system of life. That demand has only come from the small group of people whose minds could not be conquered by the former foreign masters, nor by those to whom the masters handed over power. But they have not succeeded yet. There are several reasons for this. Aside from being small in

number, they are still scattered and lack a correct understanding and perspective of what Islam truly is—which is called *aqīdah* (creed). They are also up against the opposition of the ruling warders.

Yet, despite all this, the voices of these small groups across the various prisons—that is, in different countries—are gradually growing louder, and in every country from Morocco to the Philippines, a vibration can now be felt. This is making both the former foreign masters and their local warder successors increasingly anxious.

Division Among the Nation

This nation, which believes itself to be *mu'min* (true believer), *Muslim* (one who submits to Allah), and part of the Ummah-e-Muhammadi (community of The Messenger of Allah Muhammad (pbuh)), now lies scattered from Morocco to the Philippines like a giant lifeless body. After being divided and ruled by others, its current condition needs to be examined. **The first thing one will notice is the division into geographical nation-states.** One of the key injustices that the final version of the divine system—*Islam* (submission to Allah), revealed by Allah to His final The Messenger of Allah (pbuh)—aimed to eliminate from the world is the system of geographical nation-states. That's because some of the main reasons behind human conflict and bloodshed (*safakud-dima* — bloodshed) are differences based on skin color, language, and geographical boundaries. Final *Islam* directly rejects all three types of divisions. Secondly, the *Rasul* (Messenger) of the world (pbuh) was sent for the entire human race. So, from the day he received *nubuwwah* (Messengership) until the end of time, all of humanity is, in theory, his (pbuh) *ummah* (community), whether people acknowledge him (pbuh) or not. Accepting those three types of distinctions means accepting divisions within that *ummah*, i.e., the human race, which inevitably leads to conflict and division. Yet the main goal of a divine life system is to put an end to injustice, unrest, and bloodshed. Therefore, any system based on skin color, language, or geographical location is not and cannot be accepted in *Islam*. If *Islam* does not accept it, it means Allah and His *Rasul* (pbuh) do not accept it. Hence, accepting it is *shirk* (associating partners with Allah) and *kufr* (denial of truth). The history of final *Islam* proves that such divisions have no place in this final *deen* (life system). Among the *sahabah* (companions) of The Messenger of Allah (pbuh), and later in his *ummah*, those three types of differences were completely erased. Bilal (ra), a Black man, and Salman Farsi (ra), from Persia—a country that was traditionally an

enemy of the Arabs—became prominent leaders of this *ummah*. **Today's so-called 'Muslim' world is completely immersed in that *shirk* and *kufr*.**

That was the political disunity and division. Then, because of the actions of the scholars, the 'Muslims' of these geographically and linguistically diverse nations have been divided into many *mazhab* (schools of thought) and *firqa* (sects). They are constantly in conflict with one another. Over minor, unnecessary *fatwa* (legal opinions), they have built rigid walls among themselves and shattered unity. This is the breakdown of *shari'ah* (divine law), a physical disintegration. Then the followers of one-sided, distorted sufism (spiritual path) have divided this nation spiritually through different *tariqa* (spiritual orders). So politically, nationally, legally, and even spiritually, the nation is divided and shattered. **What remains? Nothing. Just a population without purpose or direction.** Allah has said—He said it specifically to this nation—"Hold firmly to the rope (life system, *deen*) given by Me and do not divide among yourselves." [Qur'an – Surah Aal-e-Imran, 103]. Allah said this because any nation, or even anything, without unity is worthless. Even a family will collapse if unity is lost. Allah said the above to warn those who break unity, and has promised severe punishment in this life and the hereafter [Qur'an – Surah Aal-e-Imran, 105]. His *Rasul* (pbuh) has also given repeated warnings not to destroy unity. But nothing changed. In every possible way, this nation's unity has been broken into pieces. Ignoring the great and crucial teachings of Allah and His *Rasul* (pbuh), this nation thinks it is truly Muslim simply by performing *salah* (prayer), *sawm* (fasting), *hajj* (pilgrimage), *zakat* (charity), *tahajjud* (late night prayer), wearing *dari* (beard), *topi* (cap), *paghri* (turban), *kulukh* (scarf), raising *takhnu* (trouser above ankles), organizing *mahfil* (religious gathering), attending *ijtema* (congregation), listening to *waz* (sermons), doing *dhikr* (remembrance of Allah), reciting

tasbih (glorification), and engaging in *muraqaba* (spiritual meditation). How ridiculous is that!

I have previously explained that, before departing, the foreign masters handed over power in each country to a class they had shaped themselves — a class they had 'educated' to their liking. This class still exists today. They have always been completely disconnected from the common people of their countries and are deeply immersed in an inferiority complex toward their former masters. Thanks to their masters' education, these individuals may not even know the names of their great-grandfathers, yet they can fluently recite the names of the political, military, and cultural leaders — even the ancestors — of their masters' nations, nations they have never even seen. They feel ashamed of their own history, because the distorted history taught to them by their masters leaves no room for pride. This educated ruling class, along with others of their kind who are outside of power but call themselves 'intellectuals,' believe that the political, economic, educational, administrative, and penal systems taught by the former masters are the best possible systems in the world. According to them, the systems given by Allah (God) are medieval — a term they learned from their masters — and thus outdated and useless in the modern era. Naturally, after the masters departed, they copied them in every way, implementing the same political, economic, and administrative systems in their own geographically-defined states like idle clerks. They enforced the same penal codes designed by their former rulers — the same laws that had been used to govern them for so long. Ashamed of their past, unaware of the value of their own heritage, and immersed in inferiority toward everything European, this ruling intellectual class was incapable of doing anything else. **They are, in the truest sense, worshippers of everything Western, devoted followers of it, and probably do not even realize that the period they scornfully call the 'Middle Ages' — from the fifth to the fifteenth century AD — was**

actually the age of darkness for Europeans but the golden era for Muslims. To them, the soulless, mechanical 'civilization' of the West and its creators are their gods.

After ruling over fragmented parts of the so-called 'Muslim' world like slaves for several centuries, European powers became weak due to wars among themselves and eventually 'granted' independence to these regions. It is important to examine just how independent that independence really was. The Western powers knew very well that they were handing over power to the very class they had carefully educated. Therefore, their interests in these new 'independent' countries remained completely secure. In fact, their interests would not suffer any more than during the time they ruled directly, because the only difference between them and the new rulers was the color of their skin. With great ceremony and fanfare, power was transferred into the hands of the same class through whom they had governed and exploited for so long. Although some among them were not directly involved in the machinery of colonial governance, they were so deeply immersed in inferiority through the Western education system that they were indistinguishable from the administrators.

So far, this has been a discussion of the past. From the beginning of human creation until today, the biggest problem facing humanity has been the same — war, bloodshed, injustice, social injustice, economic injustice, political injustice, all kinds of injustice, in short, chaos — that is, *fasad* (corruption) and *safakud-dima* (bloodshed). From the moment humans were created, the *malaika* (angels) spoke to Allah (God) about this bloodshed and unrest, and *Iblis* (Satan) challenged that he would use humans to create this chaos. Allah accepted the challenge and told Satan that He would send His *nabi* (prophets) and *rasul* (messengers) (pbuh), who would guide mankind to a path and way of life that, if followed and implemented, would save them from unrest and lead them to peace.

The way of life that He sent for humanity was named Islam (peace), which literally means peace. From Adam (pbuh) to Muhammad (pbuh), the name has always been the same — Islam. **Whenever a *Messenger of Allah* was sent by Allah, those who believed in him and followed that divine system were freed from all kinds of injustice and unrest and attained the long-sought peace.** But when people, under the influence of *Shaitan* (Satan), distorted that divine system, they once again fell into chaos. This is the real, foundational message of all religions, all *deen* (complete way of life). Everything else — worship, *ibadah* (acts of worship) — is a secondary process. If this fundamental, foundational principle is ignored — that is, if the divine way of life given by Allah is denied and instead man-made systems are adopted — no matter how much worship or *ibadah* is performed, neither individual nor collective life will achieve peace. That will not be Islam; it will be pure *shirk* (associating partners with God), or pluralism. And Allah has made a solemn declaration — that although He may forgive all kinds of sins, crimes, and injustices if He wills, **He will never forgive *shirk* (associating partners with Him) and *kufr* (disbelief)** [Qur'an — Surah An-Nisa 4:48, Surah Al-A'raf 7:36].

Let us now take a look at the present. Nowhere in the world are people following the life system given by the Creator. The Western Christian world removed that life system from collective life and created their own system of rules for themselves. When they defeated the Muslims, Hindus, Buddhists, Jains, and other nations of the East through scientific advancements and military power and established their dominance, they imposed their self-made system upon those nations. As a result of their education system, these nations underwent such an intense brainwashing that even after the Western masters "granted" them independence and left, **they continued implementing those same systems of *shirk* (associating partners with Allah) and polytheism in their collective lives.** Because of this brainwashing, they failed to

understand that these systems ensure ongoing conflict, war, and bloodshed among humans. A real and undeniable proof of this is that those Western powers fought two world wars among themselves within just 27 years and dragged the rest of the world into them, causing nearly 150 million deaths and injuries. We won't even mention the other destructions they caused. Using scientific and technological knowledge for killing, they have brought the world to such a state that not only themselves but also the rest of humanity—who follow their soulless, conscience-less, atheistic life system—have now been brought to the brink of total destruction.

Due to the failure of Christianity in worldly and national life, people were taught to restrict religion to their private lives. That is, they were taught that complex matters like politics, economy, law, and criminal justice are beyond Allah's understanding and wisdom. That this brainwashing worked effectively on followers of Hinduism, Buddhism, Jainism, etc., is not too surprising. What is truly astonishing is how it succeeded on the Muslim nation. This is because, while Hinduism (though "Hindu" itself is not a religion, rather Vedic, Sanatan Dharma) may have had some form of national system, it was limited and not applicable to all humanity. And religions like Buddhism and Jainism had no national system at all—no laws, politics, or socio-economic systems. But in the final revelation of Islam, the national and collective systems, laws, punishments, commands, and prohibitions are so clear and powerful that **it is truly surprising how this nation accepted the Christian teachings and brainwashing.** The extent to which a person's *aqeedah* (belief system) must be corrupted for them to lose even basic common sense is clearly demonstrated here. One of the major parts of this final religion of Islam is its judicial and penal system—*Shari'ah* (Islamic law). Even someone with a little knowledge knows this, and that it is impossible to implement these laws without the power of the state. It is surprising how even

this much common sense disappeared. Whereas Christianity has a clear separation between religion and politics, such a separation is not explicitly found in Hinduism. And in Islam, there is absolutely no such separation. [India as a Secular State, Princeton University Press, 1693.]

But however surprising it may be, the truth is that—except for a few countries (who, by chance, avoided direct Western colonization)—**the entire so-called "Muslim" world has accepted that Christian belief: that the *ilah* (law-giver) of their personal lives is Allah, but the *ilah* (law-giver) of their national lives—meaning political, economic, governance, judicial, penal matters—is the Western Christian masters, the Judeo-Christian civilization.** If this is not *shirk* (associating partners with Allah) and *kufr* (disbelief), then there is no meaning to these terms. Looking at today's 'Muslim' world, what we see is a population divided into many groups—it is not a nation, not an *ummah* (united community). The definition of a nation given by Allah and His Rasul (Messenger) (pbuh)—that is, there is no *Rabb* (Lord) and *Shari'* (Law-giver) other than Allah, and the final *shari'ah* (divine law) has come through Muhammad (pbuh)—those who believe in this truth form one nation, one *ummah*. But by rejecting this, and accepting the Western Christian definition of nationhood based on geography, skin color, language, etc., the entire population labeled as 'Muslim' has effectively become *mushrik* (one who associates partners with Allah) and *kafir* (disbeliever). Politically, this population is fragmented into many geographic countries, and in other ways, it is also divided. One such way is religiously. This population, which claims to believe in one Allah, one Rasul (pbuh), and one Qur'an, is not only split into many factions but is even busy fighting and shedding blood over minor, unnecessary issues of the religion. If we look at the divisions, we find:
a) The larger public: Due to the overemphasis by past scholars on religion—that is, extreme interpretation, analysis, and hair-

splitting of life's guidance, the *deen* (way of life)—and especially because of the belief that no knowledge is needed outside 'religious' knowledge, ordinary people have been deprived of both types of knowledge and have turned into an uneducated, illiterate population. Because of these reasons and the loss of unity, when they later became slaves to Western Christian powers, the masters, through well-planned strategies, deprived them even of the little education they were given. **As a result, today this large population is not only illiterate and uneducated but rather miseducated and nearly reduced to the level of ignorant beasts.** The upper class of society deceives them and makes them do anything. Not just can—they are actually doing it. Those educated in the soul-less Western system are exploiting them politically, economically, and in other ways—fooling them, eating fruits off their heads while placing jackfruits on them. On the other hand, the *fatwabaz* (issuing arbitrary religious verdicts) *purohit* (priestly) class takes advantage of their ignorance and illiteracy—leading prayers, burying the dead, reciting *milad* (praise gatherings), conducting various *khatm* (ritual recitations), and earning their livelihood as parasites.

b) The *fatwabaz* priestly class: I do not know if Allah made provisions for such a class in earlier versions of Islam, but He certainly did not do so in this final version. This is certain. Because during the time of the *Nabi* (The Messenger of Allah) (pbuh) and for a long time after, this class did not exist. Later, just as this class emerged in previous religions, it appeared in this final *deen* as well—meaning, extreme judgment, and microscopic analysis of religious rules, commands, and prohibitions. RasulAllah (pbuh) knew very well about this corruption in earlier *deens* and also what their consequences had been. Therefore, he warned his created nation—his *ummah*—to be careful so that this *ummah* would not be destroyed by making the same mistake. When one *sahabi* (companion) questioned him in detail, he responded with

displeasure, saying—Your predecessors used to ask their *nabis* (The Messengers of Allah) too many questions like this; later they would take those answers and start various debates, which led to division and ultimately to their destruction. Do what I have asked you to do; do not question me further [*hadith* (Prophetic narration)]. We need to understand this *hadith* of the *Nabi* (pbuh) properly. It contains three important points. First: asking him detailed questions, i.e., going into excessive analysis, is forbidden. Second: the consequence of that behavior was the division and destruction of the nation. Third: it becomes prohibited to go beyond what RasulAllah (pbuh) has directly commanded—meaning, being overly religious, analyzing the *deen* too much, and trying to follow it in an overly meticulous way is forbidden. Since the Rasul (pbuh) of Allah has forbidden this behavior, it is *haram* (prohibited) according to *shari'ah* (Islamic law)—hopefully, no one will disagree on that.

But unfortunately, this is not only the misfortune of this *ummah* (Muslim nation) but of all humanity—that the very act which Allah and His Rasul (Messenger) (pbuh) had forbidden was carried out, and done so with great enthusiasm, effort, and under the false belief that it was a highly rewarding and virtuous deed. It is the misfortune of this *ummah* (Muslim nation) because, by engaging in that forbidden act, the minds of the people were diverted from the real purpose, from the responsibility of the *Bishwanabi* (pbuh) (World Prophet), and from the struggle to establish this *deen* (divine way of life) throughout the world. Instead, they became absorbed in merely performing the rituals and fine details of the *deen* (divine way of life), which led to divisions into many *mazhabs* (sects) and *firqas* (groups), ultimately causing extreme weakness.

And it is the misfortune of humanity because, had this *ummah* (Muslim nation) continued its struggle, this final *deen* (divine way

of life) would have been established over all of mankind, and as a result, humanity would be living in peace (*Islam*) today. By disobeying the prohibitions of Allah and His Rasul (pbuh), and through excessive analysis, they became divided in various ways and ended up in ruin—thus depriving humanity of that long-cherished peace (*Islam*). Since this final Islam was not established over them, they were forced to create their own political, economic, and social systems for their national life, and as a result, the world today is filled with injustice, corruption, war, and bloodshed.

Not only that, but due to the products of soulless scientific technology—particularly the invention of extremely powerful weapons of mass destruction—humanity now faces the threat of total physical annihilation. At any moment, even a small technical error could trigger a nuclear war, resulting in the total destruction of humankind. **And if that happens, then along with the destruction of all humanity, the very nation that was entrusted with the responsibility to prevent such a catastrophe will also be destroyed—because that nation, having removed the life-guidance given by Allah from their national life, has instead implemented human-made, *ghayrullah*-made (man-made, not from Allah) systems in its place.**

The first to be blamed for the current state of injustice, oppression, pain, tears, and bloodshed across the world are those who, just 60–70 years after the *Bishwanabi* (pbuh) (World Prophet), abandoned the responsibility assigned to him and gave up the struggle, the *jihad* (struggle in the way of Allah). Secondly, those who, after abandoning the struggle, began to rule the world with grandeur and luxury like ordinary kings and emperors. The *Mahanabi* (pbuh) (Great Prophet) did not establish a nation so they could conquer territories for their own kingdoms or rule in luxury. [RasulAllah (pbuh) was not sent to collect taxes — *Umar* (ra).]

Thirdly, those who engaged in excessively detailed and unbelievable fine-point analyses of the *deen* (divine way of life), splitting the nation into countless groups, creating arguments and disputes among them, destroying unity and making the nation weak and lifeless. They made the *Sirat al-Mustaqim* (straight path), the simple and clear *deen* (divine way of life), into something extremely complicated and difficult to understand, placing it beyond the grasp of ordinary people.

Fourthly, those who introduced an unbalanced form of *Sufism* (mystical Islamic belief) into this balanced *deen* (divine way of life), thereby transforming the explosive, outward-focused character of the *ummah* (Muslim nation) into a completely passive and inward-looking one.

As a combined result of the actions of these four types of people, the world's best nation [Qur'an – Surah Aal-e-Imran, verse 7] not only became the worst, but also became defeated and turned into the despised slaves of those whom they were once supposed to overcome—and once had.

Currently, this priestly class is busy with issuing *fatwas* (religious rulings) among themselves, divided by the various *madhahib* (schools of thought) and *firqahs* (sects) created by their previous overly analytical scholars—that is, the *faqihs* (jurists) and *mufassirs* (Qur'an commentators). Not only busy, but they do not hesitate to fight and shed blood over these *fatwas*. They have torn the *ummah* apart and destroyed its unity. Yet, for the sake of preserving that unity, the *Messenger of Allah* (pbuh) has said that any disagreement over a verse or statement of the Qur'an is *kufr* (disbelief). They are drowning in that very *kufr*.

On the other hand, Allah Himself has said in the Qur'an that the clear commands and prohibitions are what truly matter. There are

also allegorical verses (*mutashabihat*), which we do not need, because their meanings are not meant for us but only for those who are truly knowledgeable and for future generations. For us, it is sufficient that, whether we understand or not, we believe in the entire Qur'an—all of it is from our Lord. **Allah says that those who try to extract hidden meanings from those allegorical verses only seek division and confusion** [Surah Al-Imran 3:7]. Disobeying the commands of Allah and His *Messenger* (pbuh), this priestly class has divided the nation into many parts by giving various interpretations of the Qur'an. As a result, the nation cannot unite to act together. These people diligently follow the minor rules of the *deen* day and night, but they neither know nor understand the true purpose or aim of these actions. However, all work without purpose or goal is meaningless.

They have no knowledge beyond the minute *masail* (issues) of the *deen*, which have no value if the purpose and goal are lost. The *Messenger of Allah* (pbuh) forbade focusing on these minor details by saying that if you get involved in such trivialities, it will destroy you just as it destroyed the previous *ummahs*. I have mentioned this hadith before. These petty *masail* over which they argue and create divisions among the *ummah* are all limited to personal matters. They do not care about the importance of issues related to national life, because the very purpose and goal for which this *ummah* was created has long been lost. Therefore, there is no need for those *masail* in that regard either.

But they do not understand that where there is no purpose or goal, following these personal rules to live has no value. That is why *Rasulullah* (pbuh) said that a time will come when people will fast all month but it will only be not eating, and at night they will pray *tahajjud* but it will only disturb their sleep—now is that time. Currently, the birth of this priestly class among the 'Muslims' of the world is not new in the history of religion or *deen* (faith). Allah

has not allowed such a class to be created in any *deen*—at least none of the *deen* we know about. We cannot speak about those earlier than these. But in every *deen*, they have appeared. They have created themselves to gain establishment in society, to enjoy honor, influence, and so on. And they have broken each *deen* and its system of life into pieces by giving new interpretations and creating new doctrines, reversing the priorities, which has made the *deen* meaningless. The same history and condition apply to Hinduism, Buddhism, Jainism, Christianity, Judaism, and others. In the final *deen*, Islam, this class did not exist originally. When this *ummah* (community) forgot the purpose of its existence, stopped the struggle to establish this system of life throughout the world, and abandoned the true Sunnah of its leader, *Rasulullah* (pbuh), by dissecting this *deen* and inventing very subtle rules and issues, dividing the nation into many groups, destroying the nation's *aqidah* (belief) and reversing priorities, then this priestly class was born. Compared to the priestly classes of other *deen*s, this current class in Islam resembles the priestly class of Judaism the most. The Hindu, Christian, and Buddhist priestly classes also engage in detailed analysis and *fatwa* (legal ruling), but the Islamic priestly class matches the Jewish rabbis not only in their work but even in their titles. The name of this Islamic class is *Mawlana*, and the Jewish priests are called *Rabbai*—both words having exactly the same meaning. *Mawla* means master or lord, and *Mawlana* means our master. The word *Rabb* also means lord, and *Rabbai* means our lord. Just as the Jewish *Rabbai* are extremely arrogant because of their 'religious' knowledge, these *Mawlanas* are the same.

The arrogance in that 'religious' knowledge led the Rabbai to reject the true *Messenger of Allah* Isa (pbuh). Today, if anyone presents the true *deen*, these *Mawlanas* and other carriers of religion will similarly reject that person and strongly oppose him. This is not my statement—*Rasulullah* (pbuh) himself foretold this future.

The current carriers of Islam also resemble the Jewish *Rabbai* and Sadducees in another way: blindness. A little explanation is needed. When someone keeps analyzing something, over-analyzing, and then analyzing further, their vision gradually narrows. Then small things come into view, but the whole picture slips away from sight, and eventually, the entire matter goes beyond their vision, while small, unnecessary details appear enormous. For example, consider looking at an elephant with the naked eye versus looking at it through a magnifying glass. When seen with the naked eye, the entire elephant is in view, and anyone with common sense understands it is a huge animal, its purpose, that it eats, sleeps, etc.—this is a correct and comprehensive understanding. But if you go very close and observe the elephant through a magnifying glass, you will see every hair, thick rope-like fibers, the folds of its skin resembling mountain cracks—but the elephant itself will no longer be seen. You cannot understand what an elephant is or what it is for. Seeing the elephant as a whole with the naked eye is correct *aqidah* (belief), while seeing only its hairs through the magnifying glass and calling that the elephant is a distorted, wrong belief.

The Jewish *Rabbai* and Sadducees lost sight of the true *deen* of Musa (pbuh) by looking at it through a magnifying glass, becoming blind to the true purpose and entire form of their *deen*. It went beyond their vision. So Allah sent Isa (pbuh) to cure their blindness. Isa (pbuh) tried to remove the magnifying glass from their eyes so they could again see the whole *deen* of Musa (pbuh). But their pride in knowledge and over-analysis did not let them do that. They saw their status and honor in society at risk. They rejected the true *Messenger of Allah* Isa (pbuh) and, with the help of foreign Roman rulers, tried to kill him.

After *Rasulullah* (pbuh), no new *Messenger of Allah* will come; the door of *nubuwwah* (Messengership) is closed forever. But if

anyone, by Allah's mercy, can see this last Islam as a whole, understand its purpose and the process of achieving that purpose—in short, acquire the correct *aqidah*—and if that person propagates it, then the situation of that person in the hands of Islamic scholars and *ulama* will be just like the condition of Isa (pbuh) before the Jewish scholars and *Rabbai*. **Therefore, *Rasulullah* (pbuh) said that when this *deen* is distorted in the future, the one who stands without fear and spreads the true form of the *deen* will have a rank (door) only one level below the *Messengers of Allah*.** In another hadith, the reward of such a person will be equal to that of one hundred martyrs.

The Section Without *Tasawwuf* (Spirituality)

So far, I have described the condition of one segment of the present 'Muslim' world. This segment is the part that spent several hundred years under the domination of various European nations and, as a result, learned an Islam in which merely following the individual, minor details of *shari'ah* (*Islamic law*) literally is considered enough to be a good Muslim. Their attitude and belief about the national aspects of Islam—that is, its politics, economy, laws, penal code, judiciary, and so on—is as if these aspects do not exist in Islam at all. Even if they do, they believe these are unnecessary, and a Muslim or a devout Muslim does not need them.

Now, I will talk about the other segment. As I mentioned earlier, when various European nations took control of this vast Muslim world—from Morocco to the Philippines—through military power, some areas were left outside their control. I also mentioned that this survival did not happen because the Muslims fought to protect these areas. Due to their own actions, the once-invincible warrior nation had become unable to defend itself even against the weakest enemies in the world. Any small European nation could have taken over the remaining areas—where the House of Allah and the blessed *Rawdah* (mausoleum) of His *Messenger of Allah* (pbuh) are located—if they had wished. I also said that probably Allah Himself protected His House and His *Messenger of Allah's Rawdah* out of respect.

In any case, the truth is that this area escaped direct Western domination, and because of this, the *Islamic shari'ah* laws, governance, and penal codes that had been established there from ancient times could not be replaced by the Western, non-Allah-based laws and punishments. As a result, in that region, the final life system—the national *shari'ah* penal code—still remains partially effective today. However, in terms of distorted

beliefs, the Muslims of that area are no less corrupted than the Muslims in the Western-controlled regions. The only difference is that the distortions in these two segments are of two different kinds.

When Allah's *Messenger of Allah* (pbuh) drew a straight line and said, "This is the *Sirat al-Mustaqim* (the Straight Path)," the segment that deviated in one direction has been discussed. Now, I am about to speak about those who went off exactly in the opposite direction.

I have repeatedly said that this system of life is a balanced system, and in every part and aspect of it, Allah has placed that balance. For this reason, He informs us that His *rasool* (*messenger*) has a balanced *ummah* [Qur'an – Surah An-Nisa 4:143]. **This balance is immensely important and necessary. It is so essential that without it, the entire *deen* (religion) becomes meaningless.** To stand straight or to walk, balance is indispensable. No matter how powerful a person is, if their body lacks balance, they cannot stand or walk. The same applies to *deen*. Therefore, anyone who lacks balance between the body and soul, between the *akhirah* (hereafter) and this world, between the material and the spiritual, their life is meaningless. They may be great scholars, highly learned, or great ascetics and devotees, but they are not part of this balanced *ummah*. Without this balance, crossing the *Sirat al-Mustaqim* (the Straight Path) is impossible, and that balance is missing in them.

Now I am talking about that section which, fortunately, was saved from becoming slaves of the West. Because of this, partially the *deen's dandobidhi* (penal code) still operates there today, but only up to that point. The political and economic systems of *deen* have been abandoned just like the other sections, and monarchy, dynastic rule, and tribalism from the pre-Islamic era have been reinstated and established. Since dynastic and tribal systems have been established, naturally the Islamic economic system has

become ineffective there because in those systems, the national wealth and the government treasury belong to the king or the ruler. In contrast, in Allah's *deen*, the treasury belongs to the entire nation. The *khalifa* (caliph) is only the protector, supervisor, and user of the treasury according to the laws of this life system. In other words, except for the penal code, this section follows non-Allah's (*ghayrullah*) laws in all other national matters; in other words, they are *mushrik* (associators) in that regard.

The main cause of division, conflict, and bloodshed among people—geographical nationalism—has been adopted by them from the West. Also, the tribalism and clanism that Islam had buried have been resurrected and established in national life. This section proudly considers itself the true and devoted Muslim only because it applies the penal code of *deen* in national life, and it is inflated with great arrogance because of that. They have completely abandoned *tasawwuf* as if it has no place or need in life. Again, that lack of balance, now in the opposite direction.

I have already talked about the section of the present Muslim world behind us. The main difference between that section and this one is twofold. That section has no penal code in national life; instead, Western penal codes are in effect there. In this section, the penal code remains in place because they have been saved from direct slavery. Secondly, the previous section clings to distorted *tasawwuf* one-sidedly, sitting in seclusion in *khanqas* (spiritual retreats), polishing the soul. The section I am talking about now completely rejects it. The true balance of Islam—between body and soul, between *shariah* and *tasawwuf*—has been destroyed by both these sections.

This section enjoys security, justice, and so on in national life due to enforcing Islamic penal codes, but lacking a place for spiritual purification in personal life, they resort to injustice

whenever they get the chance. In other words, one section lacks one leg, the other lacks the other leg; the result is the same—unable to move forward, stagnant, crippled.

Since the people of this section have no influence of *tasawwuf* in their lives but have *shariah's dandobidhi* working in the country, they do not commit serious crimes or sins while inside the country because the punishments under *shariah* law are severe. However, once they are outside the country, they become wicked, depraved human beings. Because *tasawwuf* has no effect on their personal lives, they have no control over their own greed, envy, arrogance, and so forth. Whatever control they have is only due to fear of punishment. Therefore, when they can go abroad, they live an uncontrolled, pleasure-seeking life.

A few days ago, the part of the world where this group lived was very poor. Since oil was discovered beneath their land, they suddenly became one of the richest nations in the world in terms of wealth and resources. Now, they have so much wealth that they have no place to keep it. How are they using this wealth? They spend a portion of it by imitating the West, building roads, bridges, hospitals, schools, huge palaces, hotels, flyways, and more. They spend enormous amounts of money creating these in such a way that even people in Europe and America are amazed and envious. Countless royal palaces, hotels, and all buildings are air-conditioned. **Shaddad tried to build a paradise on earth to rival Allah's (*Jannah* - Paradise), but if he were to rise from his grave today and see their cities, roads, hotels, and palaces, he would say, "What else could I have made?"**

They spend the rest of their wealth on unbelievable luxury and indulgence, living a grossly materialistic life in Europe, America, and Japan. The amount of money they spend on physical pleasures is beyond the imagination of Muslims in poor countries like ours;

millions of dollars mean little to them. A large part of their vast wealth flows to those countries—Europe, America, Japan—as payment for luxury goods. They buy the world's most expensive cars. Not only that, they are not satisfied with just buying Rolls-Royces, Mercedes, Alfa Romeos, Citroens, Cadillacs, and so on; they even cover the bumpers and linings of these cars with pure gold. Writing about the horror of their luxury could fill an entire book. So, to give an idea, I mention just one incident.

A few days ago, the king of an oil-rich country went to the Mediterranean city of Nice in France for a few days of leisure. He had already built a palace there, with one hundred rooms, all furnished with Europe's most expensive furniture. It cost six thousand crore taka (our currency) to build this palace. Each of the Rolls-Royce cars he owns, wrapped in gold leaf, costs about one crore twenty lakh taka. Each of the airplanes used by him and his family costs forty-seven crore taka. **If even a trace of *tasawwuf* (spiritual purification) influenced them, they would not have drowned themselves in such disgusting luxury.** Though they consider themselves excellent Muslims and advertise it, in reality, they are no different from the materialists of Europe and America.

Although they are the guardians of the center of this *Ummah*—the *Kaaba*—and the shrine of the leader (pbuh), they have no sympathy for this *Ummah*. The proof is that they spend their huge wealth buying luxury goods from Europe, America, and Japan. Yet, the enormous wealth that remains with them is invested in the businesses and industries of those non-Muslim countries—Europe, America, India, and Japan. They keep their money in banks in those countries, and those non-Muslim countries and peoples benefit from it. If they had any love for Islam and the Muslim nation, they would not invest that huge wealth in non-Muslim countries but would invest it in poor Muslim countries. At least then, some part of this unfortunate nation would benefit materially.

Sometimes they give charity to very poor Muslim countries when natural disasters like floods, storms, or floods cause great damage. They call the people of those countries *miskeen* (poor/needy). The Rasulullah (pbuh) said in his final public gathering during the Farewell Hajj that without unity, there is no strength; he emphasized keeping the unity of the nation strong. He said there is no superiority of Arabs over non-Arabs, nor of non-Arabs over Arabs—in other words, all are equal. He gave only one definition of superiority among people: who is the best Muslim. **But these 'excellent Muslims' today have forgotten all those words of the Messenger of Allah (pbuh).** Even if they remember, they do not give those words any importance. Filled with pride in being Arabs, whom they consider the best, they look down on others as unworthy of compassion. Of course, they cannot avoid the inevitable consequences of this attitude.

Islam is a religion of *fitrah* (natural disposition), natural laws, and rules. According to these laws, the immense wealth and modern weaponry empower fifteen crore (150 million) Arabs, but they are still being beaten by the small thirty lakh (3 million) Israelis. **Yet they remain arrogant because, like other non-Arab Muslims, they have lost their sense of shame and honor.**

The kings and emirs of these Arab countries and emirates worship their own thrones and emirates. To protect these thrones and emirates, they follow the words and orders of the United States and Europe and take up arms against other Muslim states. Although they loudly protest against Israel in public, in reality, they do nothing that would truly harm Israel or unite to destroy it. This is because if they did, their masters—the United States and Europe—would be displeased, and they might lose their thrones and emirates.

If ever a situation arises where they must choose between protecting their thrones or protecting the *Kaaba*, it can be said without doubt that they would choose to destroy the *Kaaba*.

Distorted Sufism and Karl Marx

To describe the current state of the so-called Muslim nation—not really a nation, but better described as a population—I have to divide it into parts. It is impossible to show all parts because if you count all the *madhhabs* (schools of Islamic law), sub-*madhhabs*, sects, sub-sects, and sub-sub-sects, I do not know how many divisions there would be in total. However, the Messenger of Allah (pbuh) said that my *ummah* will be divided into seventy-three sects [Hadith from Abdullah bin Amr (ra), Tirmidhi, Mishkat]. **It is heartbreaking to think how deeply saddened he must have been to prophesy that the nation built by his lifelong devotion would be broken into seventy-three pieces.** Instead of describing all the *madhhabs* and sects, I will only mention the main ones. Now, the group I am about to discuss has been mentioned a little before, but more explanation is needed. This is the group practicing unbalanced, distorted *sufism*.

I have said before, and I say again, that the *deen* (religion, way of life) given by Allah is balanced. This world, the Hereafter, the body, and the soul—all are balanced. If you give more or less importance to any one of these, the great balance will be broken, and the entire *deen* will be destroyed—its life force will be lost. Without this balance, no one can cross the *Pul-Serat* (the bridge over Hellfire). That is why the Messenger of Allah (pbuh) said there is no renunciation in this *deen* (Islam). And immediately he said that the only renunciations in Islam are *jihad* (struggle in the way of Allah) and *hajj* (pilgrimage) [Hadith]. This means that the people of this *deen* will not abandon worldly affairs; they will fully engage in them. But to establish this *deen*, this system of life, on earth, the struggle—and armed struggle—will sacrifice everything in the world. **That is the real renunciation.**

Now we come back to the matter of struggle. Its importance is so great, so urgent, that one of the main principles of the *deen* has been sacrificed for it. In earlier times, going for *hajj* was a long and dangerous journey. Because travelers went from very far away, there was no guarantee of return, so it was also considered renunciation of the world. Though today, the uncertainties of *hajj* have nearly disappeared. The unbalanced *sufis* chose isolation and renunciation, but this was not the renunciation of Islam, nor the renunciation of armed struggle; it was a renunciation to cleanse their own souls. While the *deen* permits—and indeed commands—worldly abandonment only for outward, violent struggle, the *sufis'* renunciation was the exact opposite: inward-looking.

This inwardness, this distortion of belief, I have mentioned before and will repeat now, even if it is repetitive. Its importance in this *deen* is so great that no amount of repetition will suffice. I was sent with the message to abolish all other religions and systems—laws and customs—and establish this last system of life through armed struggle throughout the world. I am a witness to this myself [Qur'an, Surah Al-Fath 48]. **After this unequivocal declaration by Allah, there can be no place for isolation or inwardness in this *deen*.** Based on Allah's announcement, His Messenger (pbuh) declared that he was commanded to continue armed struggle (*kital*) until all the people of the world accept Allah as the only *Ilah* (God, life-giver), acknowledge him as His sent Messenger, establish *salat* (prayer), and pay *zakat* (charity) [Hadith from Abdullah bin Umar (ra), Bukhari, Mishkat].

This responsibility Allah assigned to His Messenger (pbuh) defines the goal and purpose of his life as completely outward. Understanding this does not require anything beyond common sense. To fulfill that responsibility of Allah's Messengership, to establish this *deen* and bring peace to the world, it is absolutely necessary to struggle. That struggle must include efforts in

preaching, politics, diplomacy, economics, and above all, armed struggle. If we look at the life of the one who was given this great responsibility, what do we see? Exactly that—the entire life after Messengership was spent in that struggle. Alongside political, diplomatic, economic, and preaching struggles, in just ten years, he organized seventy-eight battles and campaigns. He personally led eighteen of those battles and fought in nine of them himself. You can ask anyone in a military force how much organization, training, management, and planning are needed behind just one battle. **So, without a doubt, the major part of the life of the Messenger of Allah (pbuh) was spent in armed struggle.**

It is astonishing to think how, despite these struggles, he managed other work too—and that other work was also vast and enormous. Among Western thinkers who have some openness of mind and respect for truth, many have read his biography and been amazed by the impact he had on human life. Such amazement is expressed by the French historian La Martinière, who wrote: "Philosopher, orator, prophet, lawgiver, warrior, conqueror and establisher of ideas, reviver of faith with reason and judgment, restorer of religion without images, founder of twenty worldly empires and one spiritual empire—this is Muhammad. Measuring human greatness and magnificence by all known standards, we can ask: is there any greater, more noble human being than him?" (*History of Turks*). The American astronomer, historian, and mathematician Michael Hart listed the hundred most influential people in human history in his book *The 100*. At the very top of this list is Muhammad (pbuh). In his introduction, he wrote that many would not like ranking Muhammad first, but for the sake of truth, he had to do so.

The extraordinary outward momentum of the life of the World Messenger of Allah (pbuh) inevitably spread among his followers, within the nation he built. This was because the responsibility given by Allah, which could not be fulfilled in one lifetime, was

naturally entrusted to his *Ummah*. The Great Messenger of Allah (pbuh) taught his *Sahabah* a creed, and under the influence of that creed, they exploded like a powerful bomb across half the world, establishing the *Deen* of the Last Messenger of Allah (pbuh) there. **At that time, those who tried to stop this nation were shattered to pieces.** What if somehow they had been able to change this nation's outward, combative, explosive character into an inward one? Without doubt, it can be said that if that had happened, this *Ummah* would have abandoned its struggle, everyone would have returned to their homes in Arabia, throwing down their swords and entering monasteries with *tasbih* (prayer beads) in their hands. The enemies would have breathed a sigh of relief, and their previous unjust, oppressive system would have remained permanent.

What the enemies could not do from outside, after establishing the *Deen* across half the world, was done from inside by the unbalanced *Sufis*. Of course, not only the *Sufis*, but also scholars, *Faqihs*, *Mufassirs*, and many other learned people helped them. The combined result of all their actions was that the nation's creed was destroyed, the purpose and goal shown by the World Messenger of Allah (pbuh) disappeared from the forefront, and the nation, the *Ummah*, was killed. **The nation for which Allah and His Messenger (pbuh) created for outward action was turned inward, and so it started moving in the opposite direction.** Because it started moving in this opposite direction, this nation lost all purpose. That inwardness, the process of polishing the soul and spiritual progress, had existed in previous religions as well. *Waiys Karni* (ra.) is proof of this. There is no doubt that *Waiys Karni* (ra.) reached the highest level of *Tasawwuf* and achieved perfection. This proves two things: first, when Allah bestowed *Nubuwwah* upon the World Messenger of Allah (pbuh), the *Tasawwuf* process among previous religions was sufficient; second, if spiritual progress through the *Tasawwuf* process was the main or even the

chief purpose of *Deen*, then there would have been no need for Muhammad's (pbuh) *Deen*.

The scholars and learned people of *Deen* created various opinions and *fatwas* by analyzing minor and less important rules and prohibitions of this *Deen* in great detail, dividing the *Ummah* into many parts and destroying its unity. **No matter how strong a nation is, if it lacks unity, it can never survive, never win against enemies, nor protect itself — this is a natural law, a *fitrah* (instinct).** So, according to this natural law, this *Ummah* was defeated by enemies and became a despised slave for several centuries. But even if those scholars, *Faqihs*, and learned men had not divided the *Ummah*, the unbalanced distorted work of the *Sufis* would have still destroyed the nation by turning it inward, just as has happened.

Thoughtless people may ask, "Where has the nation been destroyed? The nation still lives; it lives in the numbers of thirteen billion. Millions of people pray, fast, give *Zakat*, perform *Hajj*, and pray *Tahajjud*. In forty-seven geographical states, they form the majority; they own a major part of the world's natural resources, including oil. Across the world, there are millions of magnificent mosques where millions pray. Why do I say this nation is destroyed? There is a reason. Every existence has a cause, and that is the purpose of that thing. Every action has a purpose. Things or actions without purpose have no meaning and cannot exist. **A crude example — you have a motor car. The purpose of this car is to carry you to your desired place.** If there is such a malfunction in the car's machinery that it becomes non-functional, then that car has no meaning anymore. Even if that car is very valuable, the best car in the world, it is useless because the one and only reason it was made — to take you where you want — is not happening. Therefore, it is meaningless, no matter how expensive the car is. If you are so foolish that you do not know or understand

the purpose of the car, what will you do? You will look at the manual given by the car manufacturers for its maintenance and polish the car body with great effort, apply cream on the seats to keep them soft and comfortable, put oil and grease on specified points according to the manual. The car will look shiny and beautiful, but in reality, it will be non-functional and meaningless. Because you do not know the real purpose of the car, you will happily believe that the car looks very nice.

When asked about the future condition of his *ummah* (community), one day Allah's Messenger (pbuh) said—there will come a time when this nation will be humiliated, disgraced, and defeated by all other nations of the world. Some of the present *sahabah* (companions) asked—O Messenger of Allah! Will they then be so few in number that other nations can defeat and disgrace them? The Messenger of Allah (pbuh) replied—No, they will be countless in number. Hearing this answer, the *as-hab* (companions) must have been extremely surprised. Naturally, they were amazed because at that time, the faith of that small *ummah* was like steel, their *aqeedah* (belief) was complete and correct, their purpose clear, their method of achieving the purpose firm, their unity like iron, and their only weakness was their small number. So when they heard in reply that even this only weakness would not remain, and that the *ummah* would be countless in number, how could defeat be possible? Especially when that small *ummah* had repeatedly defeated enemies who were much greater in number, well-equipped, and well-educated.

The Messenger (pbuh) answered with a parable, saying—Imagine millions of camels, but these camels are such that whoever tries to mount and sit on one, it immediately sits down or falls. Among these countless camels, here and there are some camels that can be ridden. Notice the parable of the World Messenger of Allah (pbuh)—camels. What is the purpose of

camels? What work do camels do? Camels are vehicles used to carry people from one place to another. If they do not serve this purpose, then those camels are meaningless—even if they are very beautiful and countless in number.

The Last Messenger's (pbuh) prophecy has long been fulfilled; despite being countless in number, this *ummah* has become the enemy's footstool, humiliated, disgraced, and continues to be so. According to the Messenger's (pbuh) description, they appear like very beautiful camels—wearing long *kurtas* (robes), *pagris* (turbans), long beards, trimmed *moche* (mustaches), *pajamas* rolled above the ankles, checked scarves on the shoulders, rushing to the mosque five times a day, sitting in circles remembering Allah (*zikr*), sitting in *khanaqahs* (spiritual retreats) practicing meditation (*muraqaba*), and experiencing spiritual unveiling (*kashf*)—looking like perfect camels. But in reality, they are not camels; one cannot ride on their backs, and if tried, they sit down or fall.

Why? Because the *fatwa-baz* (those who misuse religious verdicts) and the unbalanced *sufis* have reversed the outward *aqeedah* (belief) of the nation into inward *inqilab* (turning inward). The nation, which Allah and His Messenger (pbuh) created for relentless struggle, has had its inner soul turned by the *fatwa-baz* and *sufis* into solitude, melancholy, and asceticism, making them cowardly. **The very purpose for which this nation was created is no longer present; therefore, this nation is now meaningless too.**

Want proof? *Shar'ar* (Islamic law) is strictly followed; they go to the mosque for the five daily prayers, have long beards, wrapped *mocche* (mustaches), wear caps or turbans on their heads, always carry *tasbih* (prayer beads), i.e., they are *muttaqi* (God-fearing). Go to one of them and say—the crime in the country is increasing, the enemies of Islam have become vocal and active against this *deen* (religion). Not only that, they openly mock Allah, the Messenger

(pbuh), and the *deen* in newspapers and publications. Let us unite and stand against them, and resist them. Hearing this call, most likely, that very Muslim, *muttaqi*, and pious person will look at your face for a few seconds and then turn away. At least ninety-five percent will do so.

Do you know what you were doing? You were trying to mount one of those countless camels the Messenger of Allah (pbuh) described. **The *salat* (prayer), *roza* (fasting), *tasbih* (remembrance), and entering the mosque with the right foot of those camels will not be accepted; all will be rejected entirely.** The World Messenger of Allah (pbuh) said about those who live by human-made laws and rules—*ghayrullah* (other than Allah's)—and do not struggle against them, their fasting is merely refraining from food, and their *tahajjud* (night prayer) is just disturbing sleep [Hadith]. Karl Marx called religion an opium. I do not entirely blame him for this. What he showed as "religion" was indeed opium. He saw this in his own country's Christianity, the condition of which I have described earlier. Due to the failure of the nation's social life, after exile into the individual's life, religion became a tool of exploitation in the hands of priests and a special class of society. As for Hinduism, Buddhism, and other "religions," he saw almost the same situation. Those among them who were religious had either left worldly life and gone into the forest, or entered temples, monasteries, and pagodas—leaving society in the hands of oppressors and tyrants. The only exception he saw was in the last "religion." But he could not fully appreciate it because when Marx was thinking—that is, in the nineteenth century (Christian era)—the *dīn* (religion) established by Muhammad (pbuh) was almost nonexistent in the world except among a few people. Marx saw this last *dīn* as just another introverted "religion," whose followers were crawling under the European boot, fighting among themselves over religious rules, running to the mosque with *tasbih* (prayer beads) in hand, sitting in *khānaqāh* (spiritual retreat) practicing *pīr-murīdī*

(spiritual mentorship), while society's rulers were oppressors and wrongdoers.

Therefore, when Marx looked at the religions of the world at that time, I do not blame him at all for calling them opium; he was speaking the absolute truth.

My complaint against Marx is that he did not study the last Islām and its history carefully. If he had, and if with a sincere heart he had sought to eradicate all kinds of oppression, injustice, and cruelty in human society—not just economic—then he would not have had to invent socialism. By inventing socialism, he only found a solution to one aspect of human life—its economic aspect. But is human life made up only of economic problems? Certainly not; it involves many other things. Marx's solution was an imbalanced solution, addressing only one part of human life. This is not a complete solution, and thus, socialist societies have already begun to move against the current.

If Marx had observed the final system of life openly, he would have seen that the solution it provides addresses every aspect of human life—not just the economic. And this solution is not a limited human mind's solution. It is the solution given by the One who created humans—not only humans but this vast creation. The solution says: Do you know more than the One who created you? Then He answers this question Himself: He knows everything [Qur'ān — *Sūra al-Mulk* 14, *Sūra al-Ḥajj* 63].

Does Marx have a refutation for this argument? If Marx had studied this nation's history, he would have seen that the life system taught by the Last Messenger of Allah (pbuh) exploded like an atomic bomb, engulfing half the world. Opium does not explode like that; opium numbs silently—just as the opium of distorted *fatwā* (legal verdicts) and corrupted *taṣawwuf* (Sufism)

has numbed and rendered inactive this tremendously powerful bomb created by the Messenger of Allah (pbuh). And that is why Marx, along with other "religions," could call this one opium too—and unfortunately, we cannot even protest against it. Under the influence of this unbalanced *taṣawwuf* (Sufism), the faith and outlook (concept) of this nation have become so distorted today that sincerely reciting *tasbīḥ* (praise of Allāh) and strictly following minor rules is now considered the complete practice of *dīn* (religion). The true purpose of this *dīn*—that is, to accept the challenge posed by Allāh to Iblīs (Satan), establish this *dīn* on earth, and bring peace—is now far away from the minds of these great worshippers.

During the Tabūk expedition, where no actual battle took place, some aṣḥāb (companions) (ra.) did not join due to extreme heat, and as a punishment, they were boycotted for several months. This punishment was not given by the Messenger of Allah (pbuh) himself but by Allāh. **And today, if Allāh's Messenger (pbuh) returned to this world and called this nation saying: "O my nation! Allāh entrusted me with the responsibility to establish this dīn—Islām—through struggle, which I began and left in your hands to complete. But you abandoned it long ago and gave up my sunnah.** Now your first qiblah is in the hands of the enemy. In the Philippines, Ethiopia, Sudan, India, Bosnia, and various other places in the world, enemies are killing your brothers one by one, and yet you still sit at home reciting *tasbīḥ*? Rise up! Leave everything and unite to begin the *jihād* and armed struggle that Allāh has made obligatory for my ummah."

Then what would happen? The so-called "religious" leaders of this nation would stick their heads out from the *ḥujrah* (chamber) and *khānaqāh sharīf* (holy spiritual retreat) and say: "O Messenger of Allāh! We are very busy with the *jihād-e-akbar* (greater struggle). You yourself said that the struggle against the *nafs* (self) is the

jihād-e-akbar (this is a false hadith; see the chapter on *jihād-e-akbar*). We do not engage in the small *jihād* with weapons; that *jihād* is what you lived throughout your life and still perform." Undoubtedly, it can be said—if Jerusalem or Bayt al-Muqaddas, like Makkah and the Kabah today, fell into the hands of the enemy, then the fighters of the *jihād-e-akbar* would continue to face the enemy-occupied Kabah, performing their obligatory and voluntary prayers, offering *tahajjud* (late night prayer), while this "Ummat-e-Muḥammadīﷺ would continue with its daily work, business, and jobs, just as it is doing even after losing Bayt al-Muqaddas. **This unfortunate nation has even lost the ability to understand that Allāh rejects all their devoted acts of worship with hatred.** On one side, unbalanced *taṣawwuf* teaches the nation a creed completely opposite to the true faith of Islām. Where has it brought them?

Here the distortion does not end. As mentioned earlier, this unbalanced *taṣawwuf* (Sufism) is just a single process: cleansing and polishing the soul to increase its strength. This process is very complex, so it has many different paths (*tariqas*). The process of purifying and nurturing the soul exists in all other religions as well, and they also have many different methods (*tariqas*). The goal is the same: to increase the soul's strength, so there is some similarity among all these processes. This is why there is no significant conflict between Muslim sufis and spiritual seekers of other religions. In fact, after reaching a certain high level, it becomes difficult to tell which religion some spiritual seekers belong to. For this reason, after the death of several highly accomplished sufis, their bodies were disputed over by people of two or three different religions. Perhaps I have not explained this clearly enough. This relates to the balance in Islām I mentioned earlier—between the collective *Shariah* and the personal *Shariah* and the soul, and the balance between the two. Previous religions also had this balance, but in the last and final Islām, there is an exception. This exception

is that the collective *Shariah* in earlier religions was limited—not for the whole world or all humanity. But the last religion came for the whole world, which is called universal. Not only that, it is for the entire remaining lifespan of humanity on earth. Therefore, Allāh did not give any law, rule, or regulation in it that would be right in one place but wrong in another, or difficult or impossible to follow; nor did He give anything that would be correct now but hard or impossible in the future—in other words, nothing dependent on place or time. So, naturally, the laws of the collective *Shariah* in this final religion differ somewhat from those of earlier religions. But on the other side—the soul's side—there is no significant difference, because the process of soul's development is largely the same as in previous religions, since Allāh's own *rūḥ* (spirit) resides within every human of every religion.

When unbalanced sufis completely rejected the collective *Shariah* and focused only on the soul's development, they found that this aspect largely resembles the soul development processes of previous religions. The law—the *Shariah*—that the Creator commanded to be established on earth through struggle has a very clear distinction from the *Shariah* of previous religions, but on the other side—that is, the soul's side—there is similarity. The sufis clung only to that side and saw that in that spiritual aspect, there is no real conflict with other religions. There was no conflict between sufis and the spiritual seekers of previous religions; rather, many sufis found a middle ground between two religions, which can be called a twilight zone. That is, not fully this, not fully that; some practices from here, some from there. I can give countless examples. Perhaps the best example is Guru Nanak, the founder of the Sikh religion. As far as is known, he was a Muslim spiritual seeker, a sufi, who performed *hajj* many times. Upon reaching a high spiritual level, he realized that there are good processes for soul development even in Hinduism (though "Hinduism" is not a religion, the subcontinent has seen many Messengers of Allah

(pbuh), and their distorted religions still spread throughout the subcontinent; each has at its core *tawheed* (monotheism), *deen-ul-qayyimah* (the enduring religion), and *sanatan dharma*). He took from these and mixed them to create a new *tariqa* in which people from Muslim, Hindu, Christian, and Buddhist backgrounds joined to polish and strengthen the soul. Over time, this *tariqa* took the form of a new religion known today as Sikhism; just as during the reform of Judaism by *Isa* (pbuh), a new religion, Christianity, took shape. The *tariqas* within current "Islām" have not succeeded like that of Hajji Sufi Nanak's *tariqa*, so they have not become a distinct religion like Sikhism, but they are on the same path. Followers of one *tariqa* consider themselves separate from followers of another; disciples (*murids*) of one *pir* consider the disciples of another *pir* to be misguided. The next step after this is the creation of another religion, which Nanak successfully achieved. Among Nanak's disciples, there were some Buddhists and Christians, but mainly almost entirely Hindus and Muslims. The Golden Temple in Amritsar, the *qiblah* (direction of prayer) for Sikhs, was founded by another Muslim sufi saint, Mia Mir. Ironically, later, when India was divided into two states, these Sikhs sided with Hindus and killed millions of Muslims; and currently, wherever possible, they kill Hindus too.

I have mentioned before, and I say again—this deen's *taṣawwuf* (spiritual way) is balanced; it is balanced with the *shari'ah* (law) of its national life. But roughly around the ninth century CE, a one-sided, distorted form of sufism entered Islām from Persia and made it stagnant. **It turned the invincible, mighty ummah (community) of the Seal of the Messengers of Allah (pbuh) into cowards.** That is not Islām's *taṣawwuf*, and even today, that life-killing form of *taṣawwuf* is loudly active throughout the 'Muslim' world. That destructive *taṣawwuf* process is considered the way to be a good Muslim. It involves hard labor and *riyāẓat* (ascetic practice) to increase spiritual power. This process exists in other

religions too, and their practitioners also strive for spiritual strength. Their *karāmāt* (miracles) are in no way less than those of these 'Muslim' practitioners.

This ummah was not created for such practices. It was created to destroy the corrupted laws of previous *deen* (religions) and the political, economic, and social systems born from human minds, and to establish this final Islām, eradicating all injustice, oppression, and exploitation from the world and establishing peace (*Islām*). I have previously referred to Allāh's direct command regarding this (Qur'ān, Sūra Al-Fath 48). Did Allāh's clear directive get ignored by His Messenger of Allah (pbuh), who carried it out differently? Certainly not—**the very active, outward, and struggle-filled life of the Messenger of Allah (pbuh) is proof of this.**

The present-day *taṣawwuf* that exists bears no resemblance to that. The words *khānqah* (Sufi lodge) and such were never heard by Rasūlullāh (pbuh) or his companions. Did they know about *tasbīḥ* (rosary prayer beads)? No—they did not. *Tasbīḥ* came much later, after the intrusion of mysticism, taken from Christian rosary and Hindu *japamālā*. History and the Messenger of Allah's (pbuh) *sīrah* (biography) testify that his life was only struggle, struggle, and armed struggle. The distorted *taṣawwuf* today lacks even the scent of struggle.

The clearest proof that this *taṣawwuf* is not from Islām is that many of its practitioners today are involved in Western-style legal businesses. Many are bank directors or work in banks, conducting interest-based business with banks. Among these people, many have gained spiritual power through *riyāẓat*. They experience *kashf* (spiritual revelations), learn many unseen secrets, and attain the power of *karāmāt*. **Now the question arises—Allāh has commanded His final Messenger of Allah (pbuh) and his**

ummah to destroy man-made laws, to eliminate exploitative, interest-based capitalist economies, and to establish Allāh's law and way of life. How can those whose profession and livelihood are these things be part of that ummah?

Through especially difficult and painful processes, people of other religions also practice and gain such powers. These people do the same. There is no similarity between these things and the purpose or process of the final *deen*—they are two completely different things. If I spoke wrongly, they are not just different—they are opposites: one is outward and explosive, the other inward and stagnant.

I am not sure if I have been able to write this in a way that everyone can understand—that the only purpose of this *deen* (religion) and way of life is to stop all kinds of injustice, oppression, unrest, and bloodshed on earth and to establish peace (*Islām*). This is the challenge of *Iblīs* (Satan) to Allāh, and Allāh has accepted that challenge. The *malā'ikah* (angels) said that this new creation, mankind, would cause unrest (*fasād*) and bloodshed (*safakuddimā*) on earth. The word *fasād* includes meanings like unrest, injustice, oppression, and cruelty, while *safakuddimā* means killing, wounds, war, and so on. The *malā'ikah* did not argue against the creation of humans by saying that people would not worship Allāh, would not pray (*ṣalāh*), fast (*ṣawm*), or perform *ḥajj*, or that they would not go to temples, mosques, churches, synagogues, or pagodas. Today, not only are people gathering in mosques, temples, synagogues, pagodas, and churches, but these places are often overcrowded. Every day, hundreds of new places of worship are built worldwide, yet even these are unable to accommodate all worshippers. Besides this, people are earnestly trying to follow all the teachings of their respective religions. What is the result? Has injustice, oppression, the cries of the oppressed, bloodshed, war, or murder decreased on earth? Absolutely not—in fact, statistics

clearly show that these problems are rapidly increasing. In this century, during two world wars, fourteen crore (140 million) humans were killed. And even after the birth of the United Nations—an organization created as a humanitarian effort to avoid conflicts—more than twenty million people have died in wars around the world, with the number of injured being five times greater (source: 20th Century Book of the Dead by Gill Elliot Ges, World Military & Social Expenditures, 1983 by Ruth Leger Sivard). **The sorrow, despair, and tears that come with these deaths are beyond any statistics.**

Moreover, in every country—rich or poor—crimes like murder, injury, rape, theft, and robbery are increasing worldwide and growing rapidly. So, what has been the benefit of people following their religions and practicing their rituals with great dedication? Nothing. Because nothing will come of these, the *mala'ikah* did not argue against human creation by saying that people would not worship Allah. Instead, they said that humans would cause *fasad* and *safakuddima*—that is, injustice, oppression, unrest, war, and bloodshed. Allah showed humans only one way to avoid this *fasad* and *safakuddima*. He told Adam (a.s.) this, and through every Messenger (a.s.) after him, He conveyed this to humanity. That path is to recognize only the *Ilah* (the Lawgiver)—only Allah, the Creator—without accepting any other law. This is *tawhid*, *wahdaniyyat* (Monotheism).

But it must be remembered that this *wahdaniyyat* is not only the *wahdaniyyat* of personal life today—it is the *wahdaniyyat* of full life, both personal and national. Accepting *wahdaniyyat* only in personal life is *shirk* (associating partners with Allah). Because in national life, accepting the laws of others means accepting partners with Allah. And whoever accepts the laws of others in both personal and national life is a *kafir* (disbeliever).

Allah gave humanity only one condition—that is, to recognize Him alone as the *Rabb* (Lord), *Ilah* (God), meaning the sole Lawgiver of life, and to reject all other laws and systems. This alone is sufficient. Why is this? Why such a short, simple, and small demand? It is because,

a) No one except the Creator can make a constitution or a life system for national life that, when followed, will remove unrest and bring peace to the world—it is impossible. If one does not recognize the Creator as the sole Lawgiver, then there is no question of following His laws. Therefore, His condition and demand to humans is that they accept no other Lawgiver or *Ilah* besides Him.

b) Once a person accepts Him as the only *Ilah* and establishes His laws (political, socio-economic, penal codes, and all kinds) in national life, personal crimes will almost disappear on their own. The laws He has given are enough to control personal crimes. So, the very first and most essential thing is to accept Him as the only *Ilah* in national life. Once this is done, everything else will automatically fall into place.

That is why on the Day of Judgment, Allah will forgive all sins of whoever truly believes in Tawheed and enter them into Paradise. There are countless *hadiths* and *hadith qudsi* on this. Even those guilty of major sins like theft or adultery will enter Paradise if they truly believe that there is no *Ilah* (God), Lawgiver except Allah [*Hadith*—from Abu Zar (ra.) in Bukhari, Muslim, and *Meshkat*]. In other words, they cannot accept any laws, rules, or commands made by anyone else in their personal or national life. On the other hand, Allah repeatedly says in the Qur'an that if He wills, He can forgive all the sins of His servants. But He will never forgive those who, rejecting His laws and commands, accept the

laws and commands made by others (*shirk*) [Qur'an—Surah An-Nisa 4:48].

Today, many so-called Muslims are perfect in their prayers (*salah*), fasting (*sawm*), pilgrimage (*hajj*), night prayers (*tahajjud*), *Tarawih* prayers, wearing beards, caps, turbans, pajamas, and kurtas. But they fail in only one matter, and that is *tawheed*, *wahdaniyyat*. The partial or personal *wahdaniyyat* that these so-called Muslims have is rejected by Allah with hatred even today, and on the Day of Resurrection, He will reject it with hatred as well. Because He has said that the punishment for believing in some parts of Allah's Book and disbelieving in others is not only terrifying on the Day of Judgment but also brings humiliation and disgrace in this worldly life [Qur'an—Al-Baqarah 2:85].

The Polytheistic Leadership of the Muslim World

Currently, this *Ummah* (community), this nation, is divided into many parts. I have given a rough description of it. There are many more sub-divisions, but I did not go into them, as it would become very lengthy. The one who created this *Ummah* (the Messenger of Allah Muhammad (pbuh)) said that my *Ummah* will be divided into seventy-three groups (*firqah*), and only one of those seventy-three groups will be *Jannati* (in Paradise), while the remaining seventy-two groups will be thrown into the fire [*Hadith* – from Abdullah bin Amr (ra.), recorded by Tirmidhi, *Mishkat*]. Just as followers of every religion believe that their religion alone is the true one and all others will go to Hell, similarly, each of those seventy-three *firqahs* believes that their own group is the only true *Jannati firqah*. Actually, which one is the only true *Jannati firqah* will be shown ahead. Now, a few words are needed about sovereignty. **I mentioned before that the *Ummah* of Muhammad (pbuh) was created for one sole purpose: to establish this final *Deen* (religion), this way of life, in this world through armed struggle.** Because this is the real challenge of *Iblis* (Satan) against Allah. When this struggle began, but unfortunately halfway through it was abandoned after forgetting the purpose, then this nation lost its existence and meaning. Because anything without a purpose is meaningless.

By abandoning the struggle to achieve this purpose, it stopped being the true *Ummah* of Muhammad (pbuh). When there is no clear purpose ahead, what happened next was inevitable — the creation of various sects, division, defeat before the once defeated enemy, and becoming their slaves. That slavery alone is enough proof that this nation is no longer *Mo'min* (believer), no longer Muslim, and certainly not the *Ummah* of Muhammad (pbuh).

Because if any of those were true, slavery to other nations would be impossible, since Allah has said many times He is with the Mo'min and that helping the *Mo'min* is an absolute duty and responsibility [Qur'an – Surah Ar-Rum 30:47].

If those with whom Allah is and whom He helps become slaves and servants, then there is only one possible conclusion: Allah gave false promises (which we seek refuge from – *nauzubillah*). Anyway, after several centuries of this slavery, due to special circumstances, this nation was apparently and partially freed from slavery. I say partially because I explained this before. **When the Western rulers left, they handed over power to a class carefully prepared by them, a class whose minds they had bought through special educational methods.** After handing over power to them, the types of governments they established in various countries reveal the depth of their inferiority complex. The new governments of the countries and areas that had been under European states introduced the administrative systems of their former rulers' countries into their own lands, except for monarchy. **These rulers did not realize that by taking sovereignty from the Creator and placing it in the hands of people, they were committing *kufr* (disbelief) by denying the Creator.** Therefore, even after introducing systems that deny Allah's sovereignty in their countries, they remained "Muslims" and lived in Ahmad's paradise by performing personal acts of worship such as *namaz* (prayer), *roza* (fasting), *hajj* (pilgrimage), and *zakat* (charity). They learned from their former Christian gods that Allah and His *Deen* (religion) are purely personal matters. Being good believers means practicing it personally. Understanding complicated matters of national life such as politics, economy, diplomacy, society, and administration is beyond Allah's wisdom. Their secularism was easily accepted and applied by these rulers because the "religious" leaders, who were the carriers of this *Deen*, did not create any real opposition.

The Western political and socio-economic systems that deny Allah's sovereignty were implemented in these various "Muslim" countries without strong resistance from those "religious" leaders who consider themselves *Ulama-e-Deen* (religious scholars). The reasons are:

a) Due to the work of previous *Faqihs* and *Mufassirs* (jurists and Qur'an commentators), meaning the excessive analysis of this *Deen*, these *Ulama-e-Deen* were divided into many factions. And it is common knowledge that something without unity has no strength.

b) The creed of those *Ulama-e-Deen* was similar to the secularism taught by Western Christians — that personal faith in Allah and *The Messenger of Allah* (pbuh), performing *namaz*, *roza*, etc., is enough to be a good Muslim, and national life confusion does not matter. In this respect, they were no further from the creed of the polytheist (*Mushrik*) and disbelieving (*Kafir*) Western nations, and still are not. What I mentioned earlier about introversion is a result of this.

c) When power was transferred from the Western rulers to this "educated" class, the majority of the general population were not only uneducated and illiterate but also foolish. The process that began centuries ago to turn this nation into ignorant thugs has now fully borne fruit. The main reason for this ignorance and foolishness was the over-analysis of religion by the *Ulama* of this *Deen* and the final conclusion that religious education is the only education, religious knowledge is the only knowledge, and no other education or knowledge is needed.

Therefore, when power was handed over, apart from this "educated" class, there were mainly only two groups: one was the *Ulama-e-Deen* whose beliefs about national life were not

Islamic but consistent with Western Christian secularism, and the other was a vast mass of uneducated, illiterate people. Thus, the "educated" ruling class, without any obstacle, were able to establish in the entire "Muslim" world the Western systems of national life that deny Allah's sovereignty (*Tawheed*).

This rule of the black, brown, and yellow Europeans continues even now. But since the day their rule began, some exceptions have emerged. These exceptions are twofold and opposite to each other.
a) The foreign rulers had created an immoral educational system to produce clerks, and this system, by imitating the clerks like *kerani* (office clerks) (creating clerks was the main goal), has made the countries of this nation much more dependent on the West today in terms of thinking, outlook (*aqīdah*), culture, and so on. On the day the Western nations left these Eastern countries so-called independent, these countries now speak much more English, French, German, and Italian among themselves at home than before. Where Western music used to be played in only a few houses, today it plays in many more. The economic aspect will be discussed later.
b) On the other hand, in these countries, a part of the people's consciousness is returning; the deep sleep is breaking. *The Messenger of Allah* (pbuh) said — among my *ummah* there will always be a group who will enforce Allah's commands and prohibitions under all circumstances [Hadith — from Mu'āwiyah (ra.) in *Bukhārī*, *Muslim*, *Mishkāt*]. Allah's commands and prohibitions mean this way of life, this *dīn* Islam. **They are still the true *Ummah* of Muhammad (pbuh).** There has always been a certain amount of pressure from them, even when Western rulers were present. After those rulers left, this pressure is gradually increasing. Under their pressure, the ruling authorities are showing some compromise on the question of sovereignty. However, in reality, their main intention is to deceive rather than compromise. **Without sovereignty, no system, law, or way of life is possible.**

Because every problem must have a final ultimate place of resolution. If there is none, the inevitable result is division, fragmentation, and the collapse of the entire system. Even the failure of Christian religion's national life gave birth to secularism, but sovereignty had to be maintained. First under kings, then after its failure, under various forms of sovereignty. To present this clearly, it must be done like this:

System	Sovereignty
Monarchy	King, Emperor, Sultan
Democracy	Majority of the people
Socialism and Communism	A specific class of people
Fascism	One leader, dictator
Islam	Allah

This table clearly shows that no compromise is possible when it comes to sovereignty. One must accept one of the above. If anyone accepts any sovereignty other than Allah's sovereignty, they can no longer remain Muslim or *mū'min* (believer). If a person believes in Allah personally but accepts any of the other sovereignties in public or national life, then that person is a *mushrik* (one who associates partners with Allah). And if a person believes in any of those sovereignties in both personal and public life, then they are a *kāfir* (disbeliever).

Within just a few decades of the rule of these colored (Coloured) Europeans, by Allah's mercy, some people in various Muslim countries began to awaken. Their inspiration came from the group I mentioned a little earlier, about whom the World *Messenger of Allah* (pbuh) said—among my *ummah* there will always be a group who will continuously work to establish this *dīn* (religion). Gradually, pressure began to increase to establish this *dīn* in

national life and to abandon the soul-less, materialistic system taught by Western rulers. **A situation arose when the mentally enslaved leaders of various Muslim countries realized something needed to be done.** And they did it. To deceive the semi-educated and uneducated masses, they created strange and impossible systems called Islamic plutocracy, Islamic socialism, Islamic monarchy, and so forth. Although the purpose was to deceive people, I do not know if they themselves realized that combining Allah's sovereignty with the sovereignty of these systems is *shirk* (associating partners with Allah) and *kufr* (disbelief). If they understood this, it is clear that they are deceiving their own nations to maintain these Allah-opposing systems taught by Western rulers. **They are certainly among *shirk* and *kufr,* and on top of that, they are guilty of intellectual sin.** And if they do not understand, it is still clear that their minds are immersed in such a deep inferiority complex against everything Western, with such strong and absolute faith that if in the last great war the democrats, socialists, and communists had not lost but the fascist Axis powers had won and established dominance on Earth, the educated ruling class of the "Muslim" countries, slaves of *shirk* and *kufr*, would have invented Islamic fascism and imposed it on their nations, and insulted democracy, socialism, and communism just as they now insult fascism and monarchy.

If they were not blinded by hateful inferiority toward the West, they would see that Islamic democracy and Islamic socialism are actually further from Islam than Islamic Christianity, Islamic Hinduism, Islamic Buddhism, or Islamic Judaism. This is because those religions believe that there is a Creator above everyone and acknowledge Him as Lord. But democracy, socialism, and fascism do not believe in the Creator. Even if individuals say so verbally, politically and economically, they do not acknowledge that Allah has any authority or say in these matters.

Currently, the leadership of the so-called 'Muslim' world, in their boundless inferiority complex, needs to be examined to see where they are taking their respective nations. **They have learned their true *Ilah* (God), meaning the *Ilah* of national life, from the materialistic Judeo-Christian Western civilization, which teaches that worldly, economic progress is the only goal of human life.** They have named this "improving the quality of life." The Western philosophy is: work hard, earn as much as possible, enjoy life as much as you can with that money, and when your lifespan ends, die. The current leadership of the East has learned this philosophy of life very well from their teachers, seeing only one meaning to human progress, which is economic growth. This is not limited to the so-called Muslim leadership alone. Wherever Western military power has conquered Eastern countries, through their education systems they have established this materialistic philosophy of life.

The purpose of the life of a *Mo'min* (believer) nation is the exact opposite of enjoying life—namely, to end all injustice, bloodshed, war, and unrest among humanity, establish peace (*Islam*), and sacrifice themselves to make Allah victorious over Iblis' (Satan's) challenge. This purpose does not enter the minds of these blind leaders, who are lost in inferiority. They know nothing about the nation's true purpose and goal in life. They only know the rituals of religion, the individual practices like *namaz* (prayer), *roza* (fasting), and so on. Their ignorance about the nation's objective is complete. **They say *la ilaha illallah* (There is no god but Allah), but disdainfully reject Allah's direct commands and laws.** Instead, they implement the instructions of Western masters, rushing breathlessly to improve their countries' economic development and "quality of life."

They are failing. Not only are they failing, but when the Western masters leave, leaving power in the hands of those who believe in

the political and economic systems created by the West to exploit and rule them, the economic prosperity these countries had has disappeared after 40 or 50 years. The number of men, women, boys, and girls who lived half-starved or hungry then is now even greater. When the Western masters left, these countries owed no debt. Today, they are deeply indebted to the West and have long since lost the capacity to repay these huge debts. Whatever purity of soul and character remained has also been lost under the influence of Western civilization. Since the day the Western masters left, the amount of injustice, killings, robbery, adultery, theft, and banditry in every so-called Muslim country has multiplied many times. Anyone can see this in any statistics. The moral character of every nation has sunk deeply.

So what has this leadership given to these countries? Even if they had sold their character and soul to achieve economic progress—what they call improving the quality of life—they might have something to say (though the Muslim nation is incapable). But they have not succeeded in either. Both have declined and deteriorated. This leadership, blind to the reality, is setting up factories and industries, importing tractors to improve agriculture, all in imitation of the West. Because they have learned from their masters that factories and industries are the only way to economic progress. In pursuit of economic growth this way, they have naturally adopted the usury-based capitalist economic system of their masters, which they have introduced in their respective countries. Since the Western masters are, in reality, the true lords of these leaders—meaning, the *ilah* (god) of their national life—any command from another *ilah*, that is, Allah, holds no importance to them. So Allah's direct command—**"Do not consume *riba* (interest)" [Qur'an – Surah Al-Baqarah 2:275, Surah Aal-e-Imran 3:130]—that is, declaring *riba* (interest) forbidden in both national and personal life—is not something they even consider.** Whatever the Western masters approve of is what they

follow; they are not the kind of ignorant fools who would abandon that just because it was forbidden long ago by “ancient Allah”!

The miserable failure of the current leadership in the so-called Muslim countries—their inability to gain worldly wealth even after selling their *iman* (faith), character, and soul, and even while being burdened with debt for basic needs like meat and bones—this is the net result of leadership in the 'Muslim' world under *mushrik* (polytheist) and *kafir* (disbeliever) control. One may ask, why has the materialistic Western world succeeded economically through their factories and industries? The answer is: Western nations believe in the nation state, and the majority of their people place the interests of their state above their own personal interests. Most of them will not do anything that benefits themselves while harming the state. From childhood, their schools and educational institutions instill certain fundamental values into their character so deeply that, except for a few with criminal tendencies, almost no one can escape them. **As a result, even drunkards, adulterers, or alcoholics in those countries can’t be made to do something that harms their nation, such as mixing harmful substances in food or selling products that could hurt people.**

In contrast, the leadership in the so-called ‘Muslim’ countries of the East have still kept the colonial education system, whose sole purpose was to create a class of clerks to operate the ruling machinery of their masters. That education included language, math, geography, some science, and a distorted version of history—but it lacked any moral or character-building training, and still does. Naturally, students in Western schools are disciplined, while those in the East are unruly. In the West, students focus on education; in the East, it’s politics, stabbings, and shootings.

Students graduate from Western institutions with character, while those from the East often emerge characterless. When these

characterless students later take up government or private jobs or become political leaders, they are not guided by any ideals—neither Eastern nor Western. Since they weren't taught to prioritize state interests over personal ones, they harm the state for personal gain. And because they weren't educated in Islam, they take bribes, lie, and oppose everything that Islam stands for. That's why the East fails when it tries to do what the West does successfully. These leaders, like clueless clerks, imitate their former colonial masters so precisely that it becomes tragic. Let me discuss just one example. In the Islamic state system (not the nation state), the head of state—that is, the *khalifa* (caliph)—would receive an allowance from the state only to meet the basic needs of an average person—food, clothing, shelter, etc.—**never for luxury, pomp, or grandeur.** During the true Islamic era, *khulafa* (caliphs) received nothing beyond this. In fact, even housing wasn't provided—since they lived in the same humble dwellings they had before becoming *khalifa*, often just simple huts.

Later, when the *ummah* of Muhammad (pbuh) spread this system from the Atlantic shores to the borders of China by continuing the mission of their leader (pbuh), they became the strongest force in the world—a true superpower of that time. No one on earth could rival them militarily or economically. They had already defeated the two great global powers of that time, and one of them—Persia—had become part of the *ummah*. Yet, the *khulafa*'s allowances remained unchanged. Even Ali (ra.) led this great power while wearing patched clothes, staying half-fed, and living in a hut.

But after gaining political independence from the small European states they had once served, this nation's leadership began to imitate their former masters like monkeys. Along with copying their presidents, prime ministers, and parliament members, they also mimicked all their pomp, grandeur, and luxury. **In their**

desperate blind imitation, they failed to see that those being imitated are immensely wealthy. They have exploited the world for centuries and sit atop mountains of wealth. They are mighty powers. Their pomp, grandeur, and luxury suit them—not us. For leaders of hungry, half-starved, half-dead nations to imitate them is laughable.

Even though they didn't understand, they didn't stop. Just as the presidents, prime ministers, and ministers of the Western masters live in lavish palaces, these leaders started doing the same. They began to adopt the same lifestyle as the members of the Western parliaments. In Western countries, the general public is far ahead economically compared to these exploited people. So it's not difficult for them to afford their governments' luxuries. But for the poor masses of the East—who have no clothes to wear and no food to eat—it is impossible. Still, they are being forced to make the impossible possible by starving more and going even more unclothed. In the past, they starved to supply money to foreign masters; now, they pay taxes to their own elected governments by starving even more. The amount of tax they once gave to foreign rulers is now much less than what they give to maintain the luxury and showiness of their local leaders. As the native leaders compete in copying the grandeur of the West, the burden of taxes on the poor people continues to rise.

Blinded by an inferiority complex, the leaders of these Eastern nations fail to understand that those who abandon their own identity to blindly imitate others end up gaining nothing—they lose both what they had and what they tried to get. **And that is exactly what has happened to them.** The economic development of the West—what they call an improved standard of living—has not come to them. Instead, nearly every nation and country has ended up heavily indebted to the West. On the other hand, whatever moral

character the Eastern nations had left after long years of slavery and subjugation is now nearly gone.

For the same reason, there is also the same tragic failure in administration. Those who have seen the administrative system during colonial rule don't need to be told anything. And for those who haven't seen it, it's important to mention that the era of colonialism provided such safety, peace, and order in public life that many people still say the days of slavery were better than this so-called independence. **The result of this blind imitation by the leadership is that the countries of the East are deteriorating in every aspect of life.** They are rising only in three areas: population growth, crime and violence, and the ever-increasing amount of debt and loans from the West.

The leaders of the East, especially of the 'Muslim' countries, are now racing after only material wealth like Europe and America. Along with them is the so-called 'educated' class who were educated under the colonial rulers' system—that is, they are ignorant about their own identity and thus have complete faith in the political and socio-economic systems of their former masters. The large portion that is illiterate, uneducated, and almost at the level of animals, naturally has no say about the policies of their leaders. That leaves the group waving the flag of 'religion'—those wearing caps and turbans. In many countries, this class is not small in number. If they united in their own countries and created pressure, then those blind leaders would be forced to stop imitating others. But that is not happening, and perhaps never will. Because, as stated earlier, due to the combined effect of the analysis of fuqaha (Islamic jurists), mufassirun (Qur'anic commentators), and the unbalanced, distorted version of *tasawwuf* (Islamic mysticism), this class of religious people is, first of all, busy attacking each other with trivial and unnecessary fatwas (religious rulings), causing conflicts. Therefore, it is impossible for them to unite and

do anything together. Secondly, because their *aqidah* (creed) has become completely distorted, they have become inward-looking and are extremely preoccupied with themselves. **They are mentally so enslaved by Western leadership that they are unaware—or unconcerned—about the abyss their nation is being dragged into, nor do they have the ability to understand it.**

Due to the lack of true Islamic education and knowledge, both they and the general public fail to understand that wherever this leadership takes the nation, they too—whether they like it or not—will have to go there. They won't be able to go anywhere else. Like ostriches hiding their heads in the sand, they think they will be safe. Even if they somehow manage to get by in their own lives, their future generations—their sons and daughters—will not. **Under the pressure of the education system, social norms, and way of life, they will not only leave Islam, but they will stand against it.** If they doubt this, they should take a good look at their own children. If Allah has not completely taken away their sight and understanding, they will see that if Islam disappears from national life, their next generations will not remain Muslim either. If they can't realize this from the present, they should take a look at their own history. Try to understand why this *ummah* (nation), which Allah Himself called the best of all nations in the world, turned into the despised slaves of others for several centuries. In regions like Tajikistan, Azerbaijan, Tashkent, Bukhara, and Samarkand—areas densely populated by Muslims—there were many great 'ulama' (Islamic scholars). Islam was not less prevalent there than in any other part of the world. But even then, they were inward-looking, just like now.

When the communists infiltrated those nations—especially among the youth—and began changing their way of thinking, those so-called religious scholars were busy researching the Qur'an, *hadith*

(sayings of the Messenger of Allah), and writing scholarly books, thinking they were rendering great service to Islam and pleasing Allah and His Rasul (pbuh). Then, suddenly, one day, they woke up. But by then it was too late. Even after sacrificing thousands of lives, they could not save Islam. It was already too late. Today, the descendants of those famous 'ulama' of Russia are staunch atheists and communists. The descendants of devout Muslims and 'ulama' in that region now laugh mockingly when they hear about Allah, Rasul (pbuh), or Islam—because of the atheist education system. When Kamal Pasha destroyed the last link of *ummah* unity—the *khilafah* (Islamic caliphate)—in Turkey, there were millions of 'ulama', *mashayekh* (spiritual guides), and nearly 100% of the population was Muslim. The same reason applies there. The combined work of *fuqaha*, *mufassirun*, and the unbalanced, distorted *tasawwuf* resulted in corrupted '*aqidah* and inwardness. **That same corruption and inwardness in '*aqidah* still exists across the Muslim world today.**

Just like the Muslims of Russia and Turkey, the rest of the world's Muslims and their 'ulama', *mashayekh* will not be spared either. **They cannot be saved if they continue to act like ostriches, thinking, "Since I can't see anyone, no one can see me either."** This inward-looking mindset—or '*aqidah*—is something that Allah and His Rasul (pbuh) deeply despise, as we will show in detail inshaAllah (if Allah wills). For now, I will just say this: this inwardness is the direct opposite of the life system, *din* (religion), and '*aqidah* sent by the Messenger of Allah (pbuh). Naturally, then, all worship by such inward-looking people is meaningless. (A time will come when people will remain hungry the whole month, fasting, and wake up in the depths of night for *tahajjud* (late-night prayer), sacrificing their sleep, and all of it will go in vain) [*hadith* (saying of the Messenger of Allah)].

We have stepped away from the leadership of the present Muslim world. This leadership, blindly devoted to imitating Western civilization, is running headlong towards the West's materialistic—meaning unbalanced and one-sided—development. One side of this is economic progress. This leadership cannot grasp a simple truth, and that is: to achieve the kind of material and economic success the West has attained, certain moral qualities are essential. But even the minimum level of those qualities is absent among the educated minority of these nations—let alone the uneducated majority. The proof is this: today, the general standard of living of the people in Eastern Muslim countries, except for the oil-rich ones, is lower than it was on the day their Western masters left. True, the living standards of a small educated class have slightly improved, but that is not due to genuine economic development. It is because a large portion of the huge loans borrowed by the governments and leadership from the West has ended up in the pockets of this class—through corruption, bribery, and theft.

Due to the continuation of an education system designed only to produce clerks, the educated class that has emerged is useless for an independent nation, especially one that is underdeveloped. Because even for economic development alone, a nation or country needs dedication to work, honesty, and a deep sense of duty—none of which are found among them. They place personal and party interests above national interests. Laziness and avoiding work have become part of their nature. Leave aside major responsibilities—they fail even in fulfilling the simplest human duties. In the countries they try to imitate, if a crime occurs, the police arrive within two to five minutes. In their own countries, the police don't show up even in twenty-four hours. In those countries, if an accident happens, an ambulance arrives within minutes and rushes the injured to the hospital. As soon as the ambulance arrives, doctors and nurses begin treatment swiftly. In their own countries,

an ambulance comes only after repeated calls and efforts—if it hasn't broken down by then—and if the injured person survives until reaching the hospital, they lie on a hospital corridor for one or two hours without treatment or care.

In the West, once a file is opened in a government office, a decision is made in the shortest time possible. In these countries, if the file doesn't get lost, one has to visit daily just to get it moved from one desk to another. And even for that, one must spend their own money just to catch the attention of officials. Then, while chewing *paan* (betel leaf), the official says, "Your work won't be done now. I'm busy. Come back in a month or two."

In their countries, you can set your watch by the arrival and departure of trains. In these countries, the delays are not a matter of minutes but many hours. No, the difference between those who are being imitated and those struggling to imitate them is almost endless. This same difference exists at every level and in every sector of life.

A couple of times before, I mentioned the issue of Eastern countries' debts to Western nations. Regarding this, a few more points need to be said. There is no doubt that compared to Eastern countries and peoples, Western countries and peoples are much, much richer. There are many reasons for this, but in the context of our current discussion, the main reasons are: a) Almost every large and small Western country has occupied some country or region in the East as military power, exploited it for several centuries, and became enormously wealthy and powerful by doing so. b) Christianity, having completely failed in national life, was relegated to personal life, and as a result, the minds and souls of Western people gradually became filled with materialistic thinking. The birth of secularism made this inevitable, just as today the worldview (*aqeedah*) of Eastern people has also taken the same

turn due to copying their way of life. Because Western people became materialistic, the main purpose of their lives became fully enjoying this worldly life. To do that, they naturally had to work hard to accumulate wealth, so they gradually became very hardworking, and competition for earning began among them. Along with this dedicated hard work, they added their knowledge and experience in science and technology. **The combined result of this is what you see today in the Western world — at the top of worldly progress. But unfortunately, the other side of human life, the side of the soul, is missing from their lives.** So, they work tirelessly from dawn to night earning and earning more to enjoy life. Naturally, this leads to economic progress. There are other reasons too, but these two are the main ones.

After World War II, when the various European nations left Eastern countries and regions, they also left leadership and power to a so-called "educated" class in the education system of those countries — I have said this before. I have also said that the minds of this class were bought. They have no independent identity of their own. Western political, economic, military, administrative, educational systems — all these are the only "correct" systems, and nothing else exists in the world. The Creator, Allah, sent the systems through the Messenger of Allah (pbuh) of the world fourteen hundred years ago, but according to them, those systems were only applicable to one uneducated, illiterate Bedouin tribe fourteen centuries ago. They consider those systems outdated and irrelevant in this modern age, so they reject them. Their former masters taught them this, they learned it, and they believe it. It is strange that many among them still perform *namaz* (prayer), *roza* (fasting), *hajj* (pilgrimage), and *zakat* (almsgiving) that were prescribed for those Bedouins fourteen centuries ago. What logic is there behind this?

Whatever it is, the Western masters left, but they took with them the comfort and sense of security that their indirect rule would

continue, because those who gained power are representatives of the West in every respect except skin color. These brown English, black French, and yellow Dutch and Spanish started ruling over those uneducated, illiterate peoples, and the former masters explained to them that "you are very poor" (though it was the poor themselves who did this; before they were deprived of power, these Eastern countries were much richer than those European countries, this is history). "Now you have to develop economically because the main, the only, the absolute purpose of human life is to acquire wealth and enjoy life. But to develop economically, you must establish industries and factories. You need money for industrialization, and you do not have money" (the money, of course, we have sucked out over the last few centuries). "No worries, we are very generous. We will lend you money; you start building factories." The real purpose of the Western former masters' generosity was something else. The purpose was to force the relinquishment of political rights but keep economic dominance intact. Like a greedy moneylender who deceives with sweet words, gives loans to trap a debtor, and one day takes everything from them, that was the goal. Mentally enslaved by the West, the Eastern leadership did not even question refusing this proposal. They accepted it; that is history. Not only did they accept it, but the Muslim leadership of the East — who perform *namaz*, keep *roza*, perform *hajj*, some are disciples of *pirs* (spiritual guides), and many even bear the mark of *sajdah* (prostration) on their foreheads — accepted this interest-based system introduced by the Jews. **But can those so-called "Muslim" leaders abandon the advice and proposals of the Western masters, their real *ilah* (god)? The fact that Allah has strictly forbidden all interest and interest-based economic transactions — making them *haram* (forbidden) — means nothing to those "Muslim" leaders.**

Although the true purpose of the Western lenders, who are rich countries, was to put a golden shackle of debt around the necks of

the Eastern nations and keep them under control as economic slaves, if the Eastern nations had fully and properly utilized those loans, they could have achieved economic progress and improved their living standards. But even that was not possible. Because of a few reasons mentioned before, which I repeat here again. The first reason is the lack of education. **Blindly imitative leadership, after gaining independence, did not replace the clerical-style education system with one that builds character.** As a result, the character necessary for any kind of national progress—or even the survival of a nation—was never created among the people. Because the clerical-style education system was not changed, when the Western rulers left, the schools in the Eastern countries lost all the discipline, orderliness, respect for teachers, etc., that had existed before; today, not even one percent of that remains. These are now occupied by political parties in each country, who, through their sycophancy, are busy with factional fights, shootings, and knife fights in the schools. Forget about character; even the quality of the subjects taught—language, mathematics, geography, science, etc., which had been introduced to maintain the colonial system and produce clerks—has fallen far below what it was during the era of slavery. This is a fact clear to anyone with insight.

The second reason is that by imitating the West and accepting everything from them, they also adopted their political system. That system was created by the human intellect and evolved gradually through the social, religious, economic, mental, and ethical environment of Europe—that is, it took shape through evolution. But the Eastern leadership, in their blind servility, imposed that system unchanged—what in English is called lock, stock, and barrel—on their own countries and peoples. Their mental slavery is so deep that even an uneducated illiterate person with basic common sense could have seen that a system built through struggle in a completely different, mainly opposite environment, would not suddenly work if imposed on the Eastern

nations. The inevitable result would be chaos and despair. And that is exactly what happened. After independence, most Eastern countries' political, economic, and governance systems collapsed, forcing their military forces to take power and harshly restore order. On the one hand, due to lack of character, there was shirking of work, absenteeism, putting personal and party interests above the nation's interest; on the other hand, political instability, frequent changes of government, movements, strikes at the slightest excuse—all these together prevented any economic plan or large-scale industrialization from functioning properly. Therefore, despite taking huge loans from former rulers, the Eastern leadership could not improve the quality of life they desired; instead, living standards declined.

If one looks at the amount of debt these countries have accumulated in interest alone, one can be overwhelmed. The World Bank has reported that "Developing countries (that is, the poor countries of the East) are trapped in a debt net of one hundred trillion dollars to Western government and private institutions." Can the people of these debtor countries even imagine how much one hundred trillion dollars is? In their local currency, it is more than forty quadrillion taka. This World Bank calculation is not recent; it is from 1986. Since then, it has increased by several trillion more. Because of the failure of development, these countries cannot even pay the interest, let alone repay the principal. So the debt amount keeps increasing sharply. The former Western rulers have fully achieved what they wanted. By chaining the Eastern nations with debt, they have exercised control not only economically but in many other ways as well. Even more importantly, the burden of that enormous debt is not on the leaders but on the common people of those countries. To collect even a portion of the interest, these leaders keep imposing more and more taxes and levies, yet the debt burden continues to grow. Every individual in these countries carries thousands of taka in debt on their shoulders, but they do not know

this. The poor farmer plowing the field does not realize that those leaders, whom they elected following European-style systems, have taken billions and trillions of dollars and pounds in loans from the West as their representatives. The lower and middle-class office workers going to and from their jobs, the businessmen running their businesses—all are oblivious that huge debts rest over their heads, and that sooner or later they will have to pay them. Forget the principal, even to pay a small portion of the interest, new taxes are being imposed on the public, and old taxes are steadily increasing.

Today, it has become clear both to the Western lenders and to the Eastern debtor nations that these half-starved, almost naked peoples have no capacity left to repay these enormous debts. This does not, however, reduce the profits of the lending nations, nor will they suffer any loss. Because at the time of lending, they imposed conditions that the Eastern leadership gladly accepted. **Through those conditions, they have already recovered the loan amount in interest.** Even if they never receive the principal, they do not lose anything. But on paper, there is a huge amount recorded as owed, which forces the Eastern leadership to stand humbly before the lenders, begging for mercy and asking for more loans. They ask for more loans because without more loans, they cannot manage. Due to borrowing loans and, instead of progress, suffering decline because of misuse, these countries have now reached a stage where without foreign loans and aid—that is, charity—it is impossible for them to balance their budgets or even partially pay interest. So, merely to appear to survive, they need more loans and more charity. They pay some interest on old debts by taking new loans, but new loans pile up new mountains of interest. And this debt ultimately falls on the people of each country.

Today, almost all countries of the East, especially Muslim countries, owe not only their bones and marrow but even their souls to the West.

So much has been said about loans from foreign countries in just a few words. Writing about it in detail would require a separate book. Now let us look at another aspect of this Muslim leadership, which is looted under the feet of Western Judeo-Christian civilization. Earlier, I mentioned a hadith of Allah's The Messenger of Allah (pbuh), in which he said that there will always be a group among his ummah that will try to bring people to the path of Allah. In other words, that group will hold the true *aqidah* (faith) of Islam. They will understand the purpose of Islam and will keep struggling (*jihad*) to bring back the misguided *aqidah* and misled nations to the right path. Indeed, they always exist, and their efforts and pressure to bring the misguided nations back to the true *deen* have always been present throughout the history of this ummah. The current leadership of the Muslim world is aware of this pressure and is confronting it in every possible way. We are discussing their methods of confrontation.

The first method is to deceive the ignorant and uneducated masses, who lack knowledge of the true Islam, by doing outward, unnecessary actions to show that the leaders are very excellent Muslims. For example, allocating some money for building and repairing mosques, printing mosque pictures on currency notes, declaring Friday a holiday, and so on. In English, this is called window dressing—painting the outside to look shiny and deceive people. **The most modern form of this deception is declaring Islam the state religion.** This does not change the fundamental basis; the mushrik (polytheistic) and kufri (disbelieving) state system remains fully intact. But the ignorant masses, who have deviated in their *aqidah*, believe that Islam is being established and feel very happy. They consider their governments to be very

religious and support them. Once, a socialist leader of a large Muslim state faced a huge popular protest by declaring Friday a holiday and bringing the imam of the holy Kaaba to lead Friday prayers in cities. However, he could not maintain it for long, because by then it was too late.

The second method is to incite the political parties of each country, whose principles are imported from the West—that is, secular and anti-religious parties—against that *jihadi* group. They make these parties fight each other. If possible, they suppress the movement through those parties. If this still does not work, then they adopt the third method. This is to arrest the activists struggling to establish the true *deen*, beat them with sticks, shoot them, and hang them. The current leadership of the Muslim world gives speeches in public meetings trying to fool the ignorant masses—saying Islam is not only the greatest religion but also a complete way of life (a complete way of life obviously includes political, socio-economic, legal, penal, administrative, and educational systems—this is common sense) and that only Islam can bring peace to the world. Hearing these speeches, the foolish people clap their hands, shout slogans praising the leaders, and think they are under excellent Muslim leadership. After the speeches, the leaders return to their secretariats and run the country according to the *shirk* (polytheistic) and *kufri* systems taught by their former masters.

The extreme irony is that this nation—once teachers of the world, scholars, jurists, commentators, and religious learned men—has fallen to such a level of ignorance and foolishness that the common knowledge to understand the leaders' clear hypocrisy has also disappeared. The small *jihadi* groups, which exist in all geographical states of the Muslim world and try to turn those states into Islamic states, have, by Allah's mercy, brought a pulse of life from the Atlantic shore to the Philippines. **But this is not enough. The question is, why are their efforts not producing faster**

results? Why are they facing so many obstacles in the majority of Muslim countries?

The answer is:

a) The opposing forces—namely secular, anti-religious *mushrik* (polytheist) and *nastik* (atheist) powers—no matter how many internal disagreements they have among themselves, stand united when it comes to opposing Islam. On the other hand, the so-called Muslims who claim to believe in *tawheed* (oneness of Allah), one Allah's *wahdaniyah* (uniqueness), one The Messenger of Allah (pbuh), and one *kitab* (book), have never stood united against those *ghayrullah* (powers other than Allah). The forces against Allah's *deen* are not fully united either; some believe in democracy—that is, sovereignty of the majority—some believe in sovereignty of a special class, some in dictatorship, some in monarchy. But when it comes to opposing Islam, they are united. And the Muslims who claim to believe in the sovereignty of the one Allah are unable to unite. They are so engrossed in loud prayers, fasting, hajj, many voluntary prayers, beards, caps, jakkah or askar, and all types of worship that they do not have time to value Allah's command: "Hold firmly to the rope (that is *deen*) which Allah has given you all and do not become divided among yourselves" [Qur'an, Surah Aal Imran 3:103]. **There is no time to heed this command.**

Those who are divided on the fundamental question of sovereignty also unite against Islam, while those who proclaim the *wahdaniyah* of Allah by saying *la ilaha illallah* (there is no god but Allah) disturb their neighbors' sleep in the name of Allah. **Yet, they cannot unite in the name of the One Allah. What an extreme irony! What a hateful consequence of the distortion of *aqidah*!** This outcome is also the result of over-interpretation of the Qur'an and *hadith* meanings, leading to the nation's manifold divisions

and unbalanced inward spirituality, a consequence of the distortion of *aqidah*.

I was talking about the leadership of the Muslim nation. There is more to say because these blind leaders, who have become slaves to Judeo-Christian civilization, are leading their own country's uneducated, hungry people somewhere very important. No fool would say they are leading them toward *jannah* (paradise). Their declared goal is to improve the standard of living to match that of the developed countries. In simple terms, this means following the lifestyle of Western nations, which is to work extremely hard from dawn to dusk, accumulate a huge amount of wealth, and enjoy life to the fullest.

As I explained earlier, they will never truly achieve this. In trying to do so, they have borrowed enormous sums of money and have now reached such a state that if they had made no efforts to develop and taken no loans, their countries' economies would be better than they are now. **At least, no one would be burdened with thousands of units of debt on their head as they are today.** For the sake of argument, let's assume that the current leadership of the so-called "Muslim" world has succeeded—that is, they have made their countries as rich as the advanced Western countries. Then what? Those countries have become advanced only in one way—in material terms. In terms of houses, cars, planes, TVs, washing machines, comfort, and enjoyment of life. But they are blind to the other aspects of human life.

Having abandoned the life system given by Allah, they have created their own life system. **This one-sided, unbalanced life system, as a natural result of leaving *deen* (religion), has led them to develop such terrible weapons through material and technological progress that the entire human race can be wiped off the face of the earth within a few hours.**

The moral situation in family and personal life is even more tragic. Since religion was banished from national life, the decline that started has reached such a level that family ties in the West are almost non-existent, and sexual morality is virtually absent. Among unmarried girls aged fourteen to fifteen, 60 to 70 percent lack chastity. One out of every three newborn babies is malformed. These statistics are their own, not mine.

The rates of murder, injury, robbery, and other crimes are still much higher than in poor countries. The current leadership of the East, especially the "Muslim" countries, is rushing breathlessly toward that soul-less, hellish civilization, leading their uneducated, simple, ignorant people along.

The purpose of the life system given by Allah is peace; that is why it is called Islam (peace). Peace will not come through economic development alone. If that were true, the richest parts of Europe, America, and Japan would be the most peaceful places. They are not. They are drowning in every kind of disgusting crime, and on top of that, people live in fear of nuclear bombs and cannot sleep at any moment.

Let's leave them aside. Even within the Muslim world, one part has become rich like the West because of oil. They have so much money that they cannot even find places to keep it and have covered their valuable cars with gold leaf. What has happened to Allah? What has happened to the Rasulullah (pbuh)? For whose sake was the Muslim nation created? Far from achieving that purpose, despite having such vast wealth and a population forty times larger than small Israel, they have been repeatedly defeated and are gasping for breath.

So why is the rest of the Muslim world's leadership blindly chasing after economic development as if their lives depend on it?

This leadership gladly accepted the golden chains of debt offered by the West and placed these chains around the necks of the people of their respective countries. **These chains have not only created a mountain of interest-based debt and imposed economic slavery but have also had a strong influence on other areas of life.** No one except the afflicted debtor truly understands how much influence the moneylender has over the life of the debtor. To keep the moneylender happy, the debtor often has to go to great lengths—any debtor can be asked about this. Many, like me, have read in newspapers how a debtor had to marry off his teenage daughter to an elderly moneylender just to keep him satisfied. The same applies at the state level. Debtor states, willingly or unwillingly, have to fulfill the various wishes of the moneylender states to keep them pleased. Among those various wishes, one very important demand is the promotion of Christianity in these poor debtor countries. This is not because these people are exemplary Christians—far from it. The goal is political. Earlier, when they had taken control of the East by military force, the priests followed the armies. The Western occupying states have fully supported these priests in spreading Christianity. They have helped their missionary work officially, provided schools, and even closed down native schools, madrasas, etc., to force enrollment in those schools. On top of that, there has been state-level financial assistance. The objective is that if they can convert the people of these countries to Christianity, their dominance will become permanent. Even if they cannot convert everyone, converting a significant portion religiously and culturally will secure those parts for their side. For two centuries, they have tried their best to promote and establish Christianity in the occupied countries, but they have not been very successful. The detailed explanation is

beyond the scope here. What is necessary to mention here is that even after granting independence, it remains politically important for them to keep their influence and prestige intact in these countries through cultural infiltration. Here, the golden chains of debt have been extremely useful. In short, compared to the colonial period, Christian missionary organizations today are far more active and successful in these Eastern countries, through their control of educational institutions, establishing new churches, and so on. In the name of public welfare and in aid of natural disasters like storms and floods, they continue their real work, supported by their states' financial and diplomatic aid. Many aware people have written extensively in the press about the true intentions of Christian priests and so-called welfare organizations, even providing statistics to reveal their real agendas. But no result has come of this, nor will it. **Because no one can confront the moneylender while wearing the golden chains of debt—doing so invites danger.** In other words, the leadership of the East, whose minds have been sold, is assisting their former masters by helping convert their own people to Christianity. And it has had results. The number of Christians in these countries today is much greater than when European and American states left these Eastern countries.

Two of the largest Muslim countries have leaders who are not only practicing Muslims (*namazi*) but also disciples (*murid*) of pirs and regularly attend pir gatherings. One of them, by population, is the leader and president of the largest Muslim country in the world. In 1970, the Muslim population of his country was 95%. By 1986, it had dropped to 80%. The remaining 15% had converted to Christianity. **This highly practicing Muslim (who must be called a highly practicing Muslim despite his distorted Islamic belief, because he is not only a namazi but also a murid practicing tasawwuf) has banned public promotion of Islam in his country.** On national radio and television, Islam and Christianity are given equal time [Monthly Arabia, London, May 1986]. Those

who try to revive religion are arrested, imprisoned, or shot, as in other Muslim countries. I do not know the exact statistics of the second country, but there is no doubt the situation is almost the same. This leader too is a murid of a pir and regularly attends the pir's gatherings. He preaches every Friday, and Muslim worshippers wearing Jewish-style beards and caps listen attentively (he is currently not in power and is in prison). In this country as well, the number of Christians is much higher than forty years ago.

In short, the European states achieved a certain level of success in spreading Christianity during their two hundred years of direct rule, but even more success has been achieved through highly devout Muslim leaders who are murids (disciples) of pirs (spiritual guides).

The leadership of the current Muslim world who are *mushrik* (polytheists) and *munafiq* (hypocrites)—do you want more proof of this? There is more. Many more proofs exist. But the book would become very long. I am mentioning here what Allah says about this leadership. Allah says in the *Qur'ān* — that which Allah has *nāzil* (revealed)—those who do not give judgment according to it are *kāfir* (disbelievers), *zālim* (oppressors), and *fāsiq* (transgressors) [*Qur'ān* — Sūra Al-Mā'ida - 44, 45, 47]. **To emphasize how necessary and important this statement is, Allah has broken it down into three separate āyāt (verses).** That is, the same āyah (verse) states only the last word, but in one āyah He uses *kāfir*, in the second āyah *zālim*, and in the third āyah *fāsiq*. Although these three āyāt are spoken about the Jews and Christians, the purpose is universal and applies as a fundamental principle for Muslims as well, which many scholars and *mufassir* (commentators), including Muhammad Qutb of Egypt, have acknowledged. Because after the final The Messenger of Allah (pbuh), the final system of life and religion was sent, and the previous ones were abrogated and

nullified, by "that which Allah has *nāzil* (revealed)," He now means only the *Qur'ān*.

These three āyāt were revealed for national leadership. Because Allah has used the word *hukm*, which means both command and judgment. It is common sense that command and judgment must be in the hands of leadership, it is a matter of leadership. **That means those who, after gaining leadership and power, do not command according to what Allah has *nāzil* (revealed), that is, according to the *Qur'ān* and *hadīth*, do not judge accordingly in courts, and do not make decisions in all matters accordingly, they are *kāfir*, *zālim*, and *fāsiq*.** In other words, I am not saying that the current leadership of the Muslim world are *kāfir*, *zālim*, and *fāsiq* (rebellious against Allah)—Allah is saying this. The *hukm*—that is, command and judgment—is not limited only to Jews and Christians; Allah says this for this *ummat* (community) as well. Immediately after these three āyāt, that is in āyah number 51, Allah commands His Messenger (pbuh) to command and judge according to this *kitāb* (book) [*Qur'ān* — Sūra Al-Mā'ida 51]. So much for Allah's words.

His final The Messenger of Allah (pbuh) says, whoever among (his so-called) *ummat* imitates and follows other nations, they will be counted among those nations and their gathering will be with them [*Hadīth* — from Ibn 'Umar (ra.), collected by Ahmad, Abu Dawud, Mishkat]. Except for a few personal customs and some lifeless ceremonies, in every national matter—i.e., political, economic, legal, penal codes, and every subject—current leadership and the general public blindly imitate the West, disobeying the direct commands and instructions of Allah and His Messenger (pbuh). **According to Allah and His Messenger's (pbuh) statements, these people are *kāfir*, *zālim*, and *fāsiq*, and on the Day of Judgment, they will stand among the groups of Jews and Christians, whom they have desperately imitated.**

Not only that, due to the failure to establish the life system and *dīn* (religion) given by Allah, all the injustice, wrongdoing, theft, murder, injury, hunger, illiteracy, poor education, etc., that have happened, are happening, and will happen among people—each and every one of these will be the responsibility on the Day of Judgment of this leadership. They received power in their hands but did not establish this *dīn*, which if they had done, all these evils would have disappeared, and people could live peacefully (in *Islām*).

Naturally, the question that arises in this situation is this: power of governance has been given to a class shaped by the West, and in their boundless arrogance, they have abandoned the system of life ordained by *Allāh* (God) and, while fully preserving all the systems of their former masters, have continued to rule on their behalf for the past 30 to 40 years. **Why then has there been no uprising or rebellion against this in various Muslim countries around the world?** According to *Allāh*'s word, the disbelieving (*kāfir*), unjust (*ẓālim*) and rebellious (*fāsiq*) leaders remain firmly in power, imposing upon those who sincerely believe in *Allāh*, His Messenger, and Islam—the followers of the *Ummah* of Muḥammad (pbuh)—the *kufr* (disbelief) and *shirk* (polytheism) governance taught by their masters. We have partially explained the cause of this strange and unbelievable condition. By disobeying the commands of *Allāh* and His Messenger (pbuh), when the *mufassir* (exegetes), *fuqahā'* (jurists), and others began analysing this simple, straightforward religion (*Sirāt al-Mustaqīm*), they turned it into a complex, incomprehensible faith. As a result of this, the nation became divided into many *madhāhib* (legal schools) and sects, becoming weak, incapable, and ineffective. Whether a nation, a group, a family, or even a military force, division and disunity inevitably render it useless; this is an eternal truth with no exception. Then, the unbalanced doctrine of Sufism infiltrated this incapable, stagnant nation, turning its

ʿaqīdah (creed) completely inward-looking and contrary. Together, these two factors transformed what was once a strong, united, and indomitable warrior nation full of vitality into an inward-focused, fragmented, stagnant, and cowardly population.

The portion educated under the former Western masters' educational system does not believe in the sovereignty of *Allāh*. Instead, it believes in the sovereignty of the people, a particular class among the people, a dictator, or a king and ruler, and so is an ally of the current leadership. Excluding this portion, there remain two parts. One is the uneducated, illiterate majority, unaware of this or that, living in severe poverty, whose entire life is spent struggling merely to survive. The other part consists of very devout Muslims. This group performs numerous *nafl* (optional) acts of worship besides *ṣalāh* (prayer), *ṣawm* (fasting), *ḥajj* (pilgrimage), and *zakāt* (almsgiving). They rush to the mosque for the five daily prayers, carry *tasbīḥ* (prayer beads) in their hands, and are without question bearded and wear *tupi* (caps). They meticulously observe minor details and issues of *fiqh* (jurisprudence). For them, *Allāh* is a personal *Allāh*. They faithfully follow the Sunnah, but only the personal Sunnah. Their creed regarding religion today resembles that of followers of other faiths—that is, religion is seen as a purely personal matter, a path to attain closeness to *Allāh*. They have no concern about how leaders govern the country, nor about the injustice, oppression, and tyranny that result from this governance. In short, **they are consuming the opium that Karl Marx spoke of.** This group's distorted *ʿaqīdah* prevents them from understanding that their excessive worship—*ṣalāh*, *ṣawm*, *ḥajj*, *zakāt*—will not be accepted by *Allāh* and His Messenger. It is because of this passivity and stagnation that the current leadership can continue to rule unchallenged with their *kufrī* (disbelieving) and *mushrikī* (polytheistic) governance.

Just as the leadership of the ‘Muslim’ world maintains a kufrī and shirk system to implement a way of life other than that of Allāh, the general population, too, is submerged in disbelief and polytheism by accepting this system. **Whoever truly understands Islam in its correct form will clearly recognise that Islam without state power is not Islam at all.** This is because its foremost and essential part is the national Sharīʿah—its political, economic laws, judicial punishments, and other obligations—which cannot be implemented without state authority. A state in which Allāh’s direct commands are not applied and established is neither an Islamic state nor even a Muslim state. Even if one hundred percent of its people perform *tahajjūd* (night prayers), it is not so, because collectively they have not compelled their leaders to implement Allāh’s commands at the national level.

When non-Muslim Christian European rulers governed—i.e., when these so-called Muslim nations were their slaves—they enjoyed only the personal religious freedom to practise their faith. **Now, even after gaining independence, they enjoy no more religious freedom than before.** The rights to worship that slaves had under Christian rulers remain unchanged today, no more. The foreign masters permitted their despised slaves to carry out personal acts of worship such as *ṣalāh*, *ṣawm*, *ḥajj*, and *zakāt*, and the local rulers allow the same. Neither the white foreign rulers nor the black or brown local masters allowed religion to govern political, economic laws, or judicial punishments. There is no difference regarding Islam between slavery and the current independence. The only difference between the time of slavery and now is that the safety of life, property, and honour under the rule of those masters was at least ten times greater than what it is today.

Contents

Aqeedah (Comprehensive Concept)

I have used the word *ʿaqīdah* many times before. It is essential for every Muslim to clearly understand what *ʿaqīdah* means. This is because the collective opinion of all the great scholars of the religion is that despite having complete *īmān*, a believer can effectively become a *mushrik* (one who associates partners with Allāh) and a *kāfir* (disbeliever) due to errors in *ʿaqīdah*. **In other words, a person may have full belief in Allāh, the Messenger of Allah (pbuh), the Qur'ān, the Day of Resurrection, the Gathering, Paradise, Hell, the Angels, and all other matters, yet still become effectively a *mushrik* and *kāfir* because of mistakes in *ʿaqīdah*.** If it is possible for a person to be a *mushrik* and *kāfir* despite complete faith in all these matters, then certainly *ʿaqīdah* is more important and more necessary than *īmān*. In fact, it is true that *ʿaqīdah* is more subtle than *īmān*, but even more necessary. The proof lies in the condition of the Muslims of the world today. Millions upon millions have perfect *īmān*, complete belief in Allāh, the Messenger of Allah (pbuh), and the Qur'ān, yet they are drowning in *shirk* (polytheism) and *kufr* (disbelief) because of faults and distortions in their *ʿaqīdah*—a fact they do not understand.

ʿAqīdah is the comprehensive understanding or concept of something. If it is a physical object or matter, then *ʿaqīdah* means to see the whole of it with the eyes: what it is, what it does, and what its purpose is, all understood correctly. If it is not a physical object but a concept, then *ʿaqīdah* means to grasp its overall nature with the mind, using reason, logic, and thought: what it is, what it does, and what its purpose is, all properly understood. **In other words, *ʿaqīdah* is vision.** For physical things, it is to see the object completely with the bodily eye; for concepts, it is to see and understand the whole picture with the eye of the intellect and mind.

I will try to give two examples. The first is a physical object. Let us take the well-known parable of the blind men and the elephant. Five blind men, having no eyesight, groped the elephant and each came to a different conclusion about what the elephant was like. The one who felt the trunk thought it was like a huge snake; the one who felt the leg thought it was like a pillar; the one who felt the belly thought it was like a wall; the one who felt the ear thought it was like a fan; and the one who felt the tail thought it was like a whip. All these opinions were, of course, wrong. The only reason for this mistake was that these people had no eyesight and therefore could not see the whole elephant at once. Had they had vision, they would have seen the entire elephant at once, understood what the elephant was for, and what its purpose was; in other words, their *ʿaqīdah* about the elephant would have been correct. They would not have needed to grope about. Just as the Companions of the Messenger of Allah (pbuh) had no need to grope or analyse Islam, because their *ʿaqīdah* was directly taught to them by the Messenger of Allah (pbuh) himself.

If the matter is not a physical object or substance, then bodily eyes are not needed; instead, the eyes of the mind, intellect, reason, and understanding are required. For example, imagine I blindfold you and take you into a compartment of a stationary train, then remove your blindfold. I explain to you that this place where I have brought you is a living space. Look, here is a cushioned bed, there is a table, electric light, a fan, a reading lamp by your head, a door, a window, and right next to it, a toilet, a basin for washing hands and face, water, and all other things necessary for living. Therefore, you should live here comfortably. This is a very strong argument. **If you listen to this argument and believe that the train compartment is truly made for living in, then your *ʿaqīdah*—that is, your conception of the purpose of this compartment—is wrong.** Despite having all the arrangements for living, its purpose is not to live in, but to take you to Sylhet, Chittagong, or

Dinajpur. You only see part of it and so cannot understand its true purpose. Now come outside the compartment and stand a little distance away from it. You will see that wheels are attached underneath it, meaning it is made to move. Then if you go a little further, you will see the whole train, its engine, and the railway tracks.

Now, using your intellect and reasoning, you will understand that although all the arrangements for living are present, the compartment's purpose is not to live there; its real purpose is to carry you to a distant destination. At this point, your *ʿaqīdah* (conception) is correct. In other words, looking at parts of a thing or matter without seeing the whole cannot give a true *ʿaqīdah* about it. Just as from looking at nuts and bolts alone one cannot determine what kind of engine they belong to, similarly, by examining only parts of a way of life or aspects of religion, one cannot grasp its complete form or its purpose.

Likewise, performing certain actions that earn great rewards, or reciting certain prayers that earn vast merits, does not lead to understanding the true purpose of Islam. In much the same way, the ultimate way of life, the true *ʿaqīdah* of Islam, has been lost. Seeing the furnishings, if one thinks the train compartment is a place for comfort and keeps living there, this is exactly what has happened to today's Muslim *Ummah*. Today it has no destination, no purpose; it is living in a stationary train compartment. At the root of this distortion of *ʿaqīdah* lies that excessive analysis, that unbalanced and distorted *Sufism*, and the abandonment of the *Ṣirāṭ al-Mustaqīm*—the straight and simple path. When did the distortion of this *Ummah*'s *ʿaqīdah* begin? The Universal Messenger of Allah (pbuh) taught his *Ummah* the following *ʿaqīdah*:

a) Among all the existing political, socio-economic injustices and oppression in human society, there is only one way to eradicate them, and that is the establishment and implementation of the constitution given by Allah, namely the *Qur'ān*, in both the collective national life and individual lives of humanity.

b) Allah sent His final Prophet (pbuh) to the earth with the responsibility of establishing and applying this constitution [*Qur'ān* – Sūra Al-Fatḥ 28]. Since accomplishing this great task in one lifetime was impossible, after his departure this responsibility was entrusted to his created Ummah.

c) Since the disbelieving and polytheist mankind would not accept this with humility, but continue to live in injustice, they must wrest state power through armed struggle, so that they may experience the benefits of this constitution intimately and directly, and accept it willingly [*Ḥadīth* – Abū Jar (ra:)].

d) No struggle, especially armed struggle, is possible without a united, disciplined, and well-educated nation and army, and the process of cultivating that unity and discipline is *ṣalāh* (prayer). But *ṣalāh* is not the goal; it is merely the process.

e) In other words, the sending of the Universal Prophet (pbuh), the revelation of the constitution—the *Qur'ān*—and the creation of an invincible, mighty warrior nation called the Muhammadan Ummah, all have one sole purpose: to eliminate all forms of injustice (*ẓulm*, corruption), bloodshed (*safākud-dimā*), and to establish justice and peace among mankind, thereby enabling Allah's victory over Iblīs' challenge.

The root of the word *aqeedah* is *'aqd*. Literally, it means a knot, tie, or bond. We commonly use this word in the context of marriage. To *'aqd* a man and a woman means to bind them together

with a knot, to tie them with a bond. The same meaning applies when using the word *aqeedah*.

When the word *ʿaqīdah* is applied to *īmān* (faith), it carries this sense: Consider Allah, the Rasūl, the *malāʾikah* (angels), the *Qiyāmah* (Day of Resurrection), *Jannah* (Paradise), *Jahannam* (Hell), *taqdīr* (divine decree), and other matters of firm belief essential to be a true *muʾmin* and Muslim. Imagine each of these as a flower. These different flowers must be strung together into a garland. A thread must be passed through the flowers and tied with a knot at both ends of the thread. This knot or bond is the *ʿaqīdah*. Without this knot, all the flowers would scatter everywhere. No matter how beautiful or fragrant the flowers are, the real purpose is the garland, and without the knot, there is no garland. Simply placing the flowers around someone's neck will not make a garland. In other words, without that knot, those beautiful, fragrant flowers are meaningless because the true purpose is the garland itself. Separate flowers are just flowers; once the knot or bond is tied, the flowers no longer remain just flowers but together create something new — the garland. Allah and the Rasūl (pbuh) desire that garland from the *muʾmins*.

Therefore, the great *faqīhs* have said: even with perfect (*mukammal*) *īmān*, a person can become a polytheist (*mushrik*) or disbeliever (*kāfir*) through the absence or distortion of *ʿaqīdah*. And that is exactly what has happened. Throughout the world, alongside obligatory acts such as *ṣalāh* (prayer), *ṣawm* (fasting), *ḥajj* (pilgrimage), and *zakāh* (almsgiving), many voluntary acts of worship are performed, but in the absence of this knot or bond, everything remains scattered and untied. There is no garland, and because there is no garland, all those beautiful flowers hold no value. This is why the Messenger of Allah's (pbuh) saying is true: there will come a time when people's fasting will be merely

abstaining from food, and their *tahajjud* prayers will only disrupt their sleep.

That garland is the Muhammadan *Ummah* and its character, and the purpose of the Muhammadan *Ummah* and its character is to establish Allah's sovereignty throughout the world through struggle, to establish His constitution, to defeat the challenge of *Iblīs*, and to place the garland of that victory around the necks of Allah and His Rasūl.

As a result of this distortion of ʿ*aqīdah*, not only has the core purpose of Islam been lost, but even its minor objectives have become corrupted. Consider a very simple example. Allah and His Rasūl (pbuh) have commanded women to observe *pardah* (veil). Why? What is the purpose? The purpose is that if young women, scantily dressed and half-naked, roam freely, when men see them, their primal instincts will naturally arise. Many of them may be unable to control themselves, will engage in wrongdoing, which may ultimately lead to conflict with others, possibly causing family discord, and in general, social unrest and turmoil, as well as spiritual decline. That is why the command to observe *pardah* and *ḥijāb* was given. This is the reason why women who are older — those who are mature or elderly, in other words, those who would not excite any such instinct — are exempt from this *pardah*. Nowadays, you will see elderly mothers and grandmothers covered completely in strange, heavy *burqas* while alongside them, modern, made-up, half-naked young girls and their grandchildren roam the markets. In other words, the very opposite of the purpose for which the command to observe *pardah* was given is happening. This is due to the same lack of understanding of the purpose, a distortion of ʿ*aqīdah*. This is the situation with every aspect of Islam today. The objectives that Allah and the Rasūl (pbuh) clearly set have now been completely reversed, and there is no real purpose in the core matters.

Bid‘ah (Innovation in Religion)

I have used the term *bid‘ah* several times earlier. It is important to understand it properly because *bid‘ah* is such a grievous sin that the Noble Messenger of Allah (pbuh) described it as a sin equivalent to *shirk* (associating partners with Allah). It must always be remembered that Allah has promised forgiveness for every type of sin—even major sins—if the sinner sincerely repents to Him. However, He has declared *shirk* and *kufr* (disbelief) as sins that will never be forgiven. **This means that *bid‘ah* is also a sin unforgivable like *shirk*.**

To understand what *bid‘ah* generally means, one can ask any *mufti* (Islamic legal scholar). They will explain that during the time of the Noble Messenger of Allah (pbuh), the religion of Islam, and the system of life that he left behind, was complete. Any addition or supplementation to that was *bid‘ah*. At first glance, why is this simple matter placed on the same level as the unforgivable sin of *shirk*? There is a very reasonable explanation.

From Adam (pbuh) onwards until the last Messenger of Allah (pbuh), although the same Islam was brought, the earlier versions of Islam were limited. This was because they were prescribed for a particular nation, specific peoples, certain tribes, or even a particular family. For this reason, the total number of Messengers of Allah (pbuh) sent by Allah was vast—one hundred and twenty-four thousand, or according to some, two hundred and twenty-four thousand. The fundamental principles have always remained the same: the *Dīn al-Qayyimah* (the eternal religion) and the *Ṣirāṭ al-Mustaqīm* (the straight path), *Tawheed*—that is, obeying no command, law, or ruling except Allah’s alone—establishing *ṣalāh* (prayer) and giving *zakāh* (almsgiving), these three alone. **All the needs of human life and every possible problem in the remainder of humanity’s lifespan are resolved in this way of**

life and constitution—that is, in the Qur'an [Qur'an, Surah Al-Mā'idah 5:3].

All other laws and regulations have come in different forms according to place, time, and circumstances. For example, the method and rules of *ṣalāh* in the final Islam were not the same in earlier Islams. Previously, different methods were used to call people to prayer, such as ringing bells or blowing horns. Other rulings also had various forms. Then, through evolution and progress, when humanity reached a stage in intellectual capacity, understanding, and improved communication between regions, Allah abolished the previous Islams and sent the last Messenger of Allah (pbuh) with the final version of Islam for all mankind.

From Adam (pbuh) over thousands—perhaps millions—of years, various peoples and nations across the earth were given their religions and systems of life. The ultimate purpose was to establish one way of life for all humanity, to eliminate conflict and strife between people, and to unify all mankind as one nation. Humanity, created from one pair—Adam and Hawwa (pbuh)—is one nation in the eyes of the Creator [Qur'an, Surah Al-Baqarah 2:213; Surah An-Nisāʾ 4:1; Surah Yūnus 10:19]. Though dispersed across the world with many appearances, all are descendants of the same two humans, sharing one bloodline.

The constitution that Allah sent through the last Messenger of Allah (pbuh), the universal Messenger of Allah (pbuh), to unite the dispersed human race into one nation and enable them to live in perfect peace (*Islam*) is undoubtedly complete.

Therefore, it is clear that any addition, any new law or ruling, any new system means: a) Islam is incomplete, and Allah's statement that 'He has perfected Islam' is false (may Allah protect us from such blasphemy). b) The Maker of all rulings, laws, and

punishments in this final way of life is not Allah Himself, nor the Noble Messenger of Allah (pbuh). To make any new addition in this system means recognising the creator or originator of that addition as equal to Allah.

Both cases amount to denying Allah as *Subḥān* (the Glorified) and *Ilāh* (the One God), which is a form of *shirk*. **Therefore, the Universal Messenger of Allah (pbuh) described *bid'ah* as a sin equal to *shirk*, a sin for which there is no forgiveness.**

The Messenger of Allah (pbuh) said that among the most dangerous threats that Islam will face in the future is *bid'ah* (innovation in religion). Fourteen centuries later, we now realise just how true the words of the Messenger of Allah (pbuh) were. However, by the term 'dangerous threat', he (pbuh) did not mean the kind of *bid'ah* that today's almost-blind *'ulama'*—in other words, the priestly class—describe in their sermons. What he (pbuh) meant was the incorporation of systems, laws, and regulations created by others—by those other than Allah—into this way of life, into the *deen* (religion). If any man-made elements are added to the national and fundamental aspects of the *deen* that he left behind, especially its most essential and critical component—its societal framework—what could pose a greater threat to the *deen*? **This would utterly distort the religion, for its very foundation, namely *Tawheed* (the oneness of Allah), would be destroyed.**

That is why the Messenger of Allah (pbuh) described *bid'ah* as one of the most dangerous threats and as *shirk* (associating others with Allah).
The current priestly class of distorted Islam has written numerous books against *bid'ah*, and for centuries they have delivered fiery sermons on the matter, continuing to do so even today. But they have neither understood nor been able to convey which type of

bid'ah the Messenger of Allah (pbuh) actually declared to be *shirk* and a grave threat to the *deen*. They have failed because their corrupted *'aqeedah* (creed) and excessive analysis of the rules of the *deen* have narrowed their vision to the extent that they are unable to perceive the massive *bid'ah* described by the Messenger of Allah (pbuh)—just as a tiny insect cannot comprehend the scale of a mountain. In the same way that other major and fundamental matters of the *deen* escape their nearly-blind vision, true *bid'ah* also goes unseen.

What they do perceive as *bid'ah* are trivial matters, such as lighting candles at graves, showing respect at tombs, or reciting *milad* (celebrations of the Messenger of Allah's (pbuh) birth). But the first point is this: this priestly class—nowadays referred to as the *'ulama'* of the *deen*—fail to realise that they themselves are the living embodiment of *bid'ah*. For during the time of the Messenger of Allah (pbuh), and even throughout the era of the *Khulafā' al-Rāshidūn* (Rightly Guided Caliphs), such a priestly class did not exist in this *deen*. After excessively analysing and complicating the simple and straightforward *sirāt al-mustaqeem* (straight path), there naturally arose a perceived need for this priestly class to issue *fatwas* (religious rulings) to the general public. This is exactly how such a class emerged in previous religions, leading to their distortion and the misguidance of their followers.

As a natural consequence of over-analysis, their vision has become so narrow that they are now almost blind. Hence, they are incapable of seeing any greater *bid'ah* than lighting a candle at a grave or reciting *milad*.

My question is this: if merely adding something new to this *deen* is considered *bid'ah*, that is, *shirk*, then what do you call the act of entirely discarding Allah's political, economic, legal, and penal systems, and replacing them with those created by humans? Surely,

you can discern the difference. In one case, the original is preserved, and something new is added. In the other, the most important and fundamental elements—such as politics, economics, law, and penal codes—are entirely replaced with something completely different. **If the former is *bid'ah* and *shirk*, then what is the latter?**

There is no room for doubt that the second case is outright *kufr* (disbelief), atheism, a denial of Allah. If acts such as kissing the grave of one's parents or other deeply respected individuals, or lighting a few candles there out of love and reverence, are deemed *bid'ah*, then what do you say about the complete removal of Allah's systems from national life and the adoption and establishment of man-made systems in their place? This is not merely *shirk*, but direct *kufr*. Yet the 'religious' leaders, preachers, and *mawlanas* of this 'Muslim' nation spend hours in their sermons talking about respecting graves, lighting candles, constructing tombs, or reciting *milad*, but they never address the real *bid'ah*. Why?

a) Because their *'aqeedah* is corrupted regarding what Islam is, what its foundation is, and what its purpose is.

b) Because they are too blind to see which *bid'ah* the Messenger of Allah (pbuh) actually declared to be *shirk*.

c) Because they neither realise nor speak about how this 'Muslim' nation has been in *sajdah* (prostration) at the feet of the West for several centuries.

During the colonial era, they remained silent for fear of being kicked by the white foreign masters. Today, they remain silent out of fear of the black and brown native masters. Yet, they consider themselves the *nā'ib-e-nabī* (representatives of the Messenger of Allah)—a Messenger of Allah (pbuh) who feared none but Allah,

who stood alone against the opposition of the entire world and did not hesitate to call *shirk* what it was, or to call *kufr* what it was. What a laughable self-deception!

Another example must be given of the blindness and distortion of *'aqīdah* (creed) that have arisen due to excessive analysis of the *Dīn* (religion) in defiance of the prohibitions of Allah and His Messenger (pbuh).

The Messenger of Allah (pbuh) said: "Whoever imitates another nation is considered one of them" [*Hadīth*—from ʿUmar (ra.), reported by Ahmad, Abū Dāwūd, *Mishkāt*]. Elsewhere, it is stated—and the explanation is—that any individual from among the Muslim nation who imitates another nation will no longer be regarded as a Muslim; instead, he or she will be considered part of the nation that has been imitated. Moreover, they will be expelled from this *ummah* (community), and the proof of this expulsion is that on the Day of Judgment, they will not be permitted to stand with the Muslims, but must stand with the nation they imitated. How dreadful! Expelled from the *ummah* of Muhammad for imitation, deprived of the intercession of the Great Messenger of Allah!

The question is—what is meant by such imitation? According to the standard-bearers of religion, this imitation pertains to clothing, language, food and drink—such as wearing suits, coats, and ties, or eating at tables and sitting on chairs. Yet again, such blindness, such distortion of *'aqīdah*, such inability to view Islam as a complete whole. Just as *bid'ah* (reprehensible innovation) has been narrowly confined to the act of lighting a lamp at the grave, and the great, revolutionary *Sunnah* (practice) of the Messenger of Allah (pbuh) has been reduced to growing a beard, trimming the moustache, using a tooth-stick, eating sweets, and sleeping on the right side—likewise, this imitation too has been reduced to trivial matters such as clothing and food.

What an utter lack of understanding of Islam, and how small must be one's vision and mind to issue such rulings and *fatwās* (legal verdicts) that declare someone completely expelled from Islam and the *ummah* of Muhammad over such trivial issues—while Allah has promised forgiveness even for adultery and theft if one maintains belief in *Tawheed* (the Oneness of Allah).

The final form of Islam has come for the entire world. Across the globe, there are many styles of clothing, languages, customs, and traditions. None of these are barriers to embracing Islam, and there is no command to change them, nor is there any need to. Allah has said: "I do not look at your clothing, I look at your hearts" [Qur'ān].

The final form of Islam has come for the entire world, and a single style of clothing for all humanity is impossible. Therefore, the imitation referred to in that *hadīth* cannot pertain to clothing or appearance. In truth, the Messenger of Allah (pbuh) was referring to the imitation of other nations' political and economic systems, laws, and ideologies. Otherwise, such a severe punishment as expulsion from the *ummah* could not be justified. The basic matters of life systems are far more important than matters of clothing—yet even this level of common sense appears to have vanished among them.

For the past several centuries, this 'Muslim' nation has been imitating the Western nations in every fundamental aspect of its collective life. According to the *hadīth* of the Great Messenger of Allah (pbuh), this *ummah* will have to stand on the Day of Judgment among the ranks of Christians, Jews, polytheists, and disbelievers. All political and social leaders of the past several centuries and of the present day who have been part of this imitation, including the religious leaders clad in robes and turbans who did not oppose such imitation or *bidʿah*, will have to stand among them. Even the general public will have to stand there, for

despite being the majority, they did not compel their leadership to abandon *ghayrullāh* (anything other than Allah) and establish the laws of Allah.

Those who, despite being living embodiments of *bid'ah* (religious innovation), cry out against certain practices as *bid'ah* due to doctrinal distortion and near-blindness, usually target two main matters: (a) *Milad* (gathering in honour of the Messenger of Allah's birth), and (b) decorating graves—showing respect at the graves, lighting lamps or using fragrance at the graves. Let us consider the first—what is *Milad*? The primary purpose of *Milad* is to gather together and discuss the life of the crown jewel of humanity. Why did Allah send him (pbuh) to this world? What was His purpose? What teachings did he leave for humankind? What do he and Allah expect from us? What was his character like? What was his method of action? These are the subjects of discussion.

Allah has said that He created His Messenger (pbuh) with the best of character, making him our role model [Qur'an – Surah Al-Qalam: 4], and has commanded us to follow him. Should we not then discuss this ideal? What logic is there in refraining from it? Allah created His Messenger (pbuh) with the finest of character—surely the purpose is that we might strive to shape our own character upon that supreme and unparalleled model. But if we do not collectively sit to reflect on that character, how will we endeavour to emulate it? Whether you call that gathering *Milad*, a meeting, or a discussion meeting—it is all the same.

And what about invoking *durud* and *salam* (salutations and peace) in such *Milad* or discussion gatherings? Allah has said that He, along with His *mala'ikah* (angels), sends blessings and peace upon the Messenger of Allah (pbuh) [Qur'an – Surah Al-Ahzab: 56]. **If, after reflecting on the Messenger's (pbuh) life, character, and actions, we send blessings and peace upon him as Allah and His**

angels do—then are we to claim, *na'uzubillah* (we seek refuge in Allah), that Allah and His angels are committing *bid'ah*?

It is true that during the time of the Messenger of Allah (pbuh), there was no *Milad*. Why would there be? He was alive then—people could see him before their eyes, learn from him directly. So what need was there for *Milad* at that time? The need arises now—because he is no longer among us.

However, it is true that today, the *milad* (gathering in remembrance of the Messenger of Allah's life) held among this lifeless nation is, like all other actions of this nation, a soulless, meaningless, purposeless event—merely a sweet-eating ceremony. **If a person attends a *milad*, that is, a discussion meeting on the biography of the Messenger of Allah (pbuh), and after the *milad* ends, when he comes out, he is not at least somewhat a changed person, then that *milad* is no *milad* at all.**

b) Respect for graves, etc. Those who have exaggerated trivial matters of the *deen* (religion) by analysing them minutely and making them appear enormous, having thoroughly studied the Qur'an and *Hadith* (sayings of the Messenger of Allah), do not need to be told how highly Allah has honoured parents in His Qur'an. Then His Rasul (pbuh) said: If permission were granted to perform *sajdah* (prostration) to anyone on earth besides Allah, it would have been to a child to his mother and father [*Hadith*]. That is to say, the status of parents is only one step lower than the place of *sajdah*.

How wrong and sinful then is the act of kissing their graves respectfully, lighting two candles there? Are all sins equal, are all good deeds equal? Certainly not. Just as the punishments for sins vary, so do the rewards for good deeds. This is not only the ordinance of Allah but also the principle in human-made laws.

If we accept that showing respect at graves, kissing them, lighting candles is *bid'ah* (religious innovation) and *shirk* (associating partners with Allah), then to establish a human-made system, ignoring Allah's direct commands and ordinances, in the central part of this *deen*—that is, in national life—is outright *kufr* (disbelief).

If that is so, then how many lines have the *'ulama-e-deen* (scholars of the religion) written against this *kufr*? How many minutes of preaching have they given? Yet how many thousands of books have they written on *milad* and graves, how many millions of hours of sermons and speeches have they delivered?

These bearers of the banner of *deen*—the *'alim* (scholar), *faqih* (jurist), *mufassir* (Qur'anic exegete), *mufti* (legal expert), and *muhaddith* (narrator of *hadith*)—are unable, due to lack of knowledge, narrow-mindedness, blindness of vision, and distortion of *'aqidah* (creed), to comprehend that participating in *milad*, kissing graves, and lighting candles is not only *bid'ah* but also the complete submersion in the vast ocean of *shirk* and *kufr*, that is, the acceptance of the life system created by those other than Allah, which destroys the *deen*-Islam and which the Universal Messenger of Allah (pbuh) was sent to establish.

Moreover, they do not speak against that *shirk* and *kufr*. Apart from blindness, another reason is fear of obstacles, fear of imprisonment, whereas if one speaks against *milad* and candles on graves, no one will imprison them; on the contrary, they will be invited and offered generous hospitality and lavish feasts. These are the very deputies of that great revolutionary (pbuh)! That is, those who claim to be his representatives, but who fear not standing boldly and thunderously declaring Allah's oneness before all the *shirk* and *kufr* of the world.

Mo'men, Muslim, and the *Ummah* of Muhammad

In contemporary Islam, the terms '*Mo'men*', '*Muslim*', and the '*Ummah* of Muhammad' are often used interchangeably—that is, all three are taken to mean the same thing. However, this is not actually the case. All three are distinct, though closely related. To correct one's *ʿaqīdah* (creed), it is necessary to understand this difference.

Firstly, the term *Mo'men* (Believer) derives from *Īmān* (faith). Those who believe without any doubt in Allah, His Messenger, the Qur'ān, the *Malāʾikah* (angels), the Final Judgment, Paradise, Hell, and in short, everything that Allah has revealed in the Qur'ān and the Messenger of Allah (pbuh) has explained in the *ḥadīth*, are called *Mo'men*. **But being a *Mo'men* does not necessarily mean being a *Muslim*.** This is because a person may believe in everything, know the truth, yet fail to implement and establish the system of life ordained by Allah in national and social life. There can be many reasons for believing without practising—for example, distorted *ʿaqīdah*, inferiority complex, or the notion that Western society will consider it outdated and that this law is ineffective in the modern world (a matter of *ʿaqīdah*). Such people, despite being personally *Mo'men*, are neither *Muslims* nor part of the *Ummah* of Muhammad.

Allah assumes that whoever believes in Him and His words will naturally reject all else in the world and will apply and establish the religion He has given in every aspect of their life. Therefore, He has promised forgiveness, mercy, and Paradise to *Mo'mens* in many places in the Qur'ān. However, due to inferiority or distorted *ʿaqīdah*, those who do not establish the religion in their social and national life will not be recognised by Him as *Mo'men*, despite

their faith. **They are neither *Muslims* nor members of the *Ummah* of Muhammad.** An example is the population currently known as '*Muslims*'.

Secondly, the term *Muslim* derives from *Salām* (peace). Whoever or whoever collectively submit with full honour to the system of life ordained by Allah, the *Dīn* (religion), and apply and establish it in their national, family, and personal lives, while rejecting all other systems, he or they are *Muslims*. Even here, a person may be *Muslim* yet not a *Mo'men* (Believer). For example, if an entire patriotic nation becomes *Muslim*, some polytheists or atheists, out of consideration for various social difficulties, may also become *Muslim*—that is, without fully believing in Allah, His Messenger of Allah (pbuh), and Islam, they accept and submit to Allah's law and the *Dīn* alongside everyone else in society. Such a person is *Muslim* but not a *Mo'men*. This example can be found from the earliest days of Islam. Before the passing of the Noble Messenger of Allah (pbuh), the entire Arab population had become *Muslim*, according to history. Yet Allah addressed the Messenger of Allah (pbuh), saying, "The Arabs say, 'We have believed (*Āmanna*).' Say, 'You have not believed; rather, say you have submitted (*Aslamtum*), for faith has not yet entered your hearts.'"

In the very next verse, Allah informs us who the true *Mo'men* (Believers) are. Allah says, "Only those are *Mo'men* who believe in Allah and His Messenger, then have no doubt about it, and strive with their wealth and their lives in the cause of Allah. They are the ones who are sincere." [Qur'an – *Sūrah al-Ḥujurāt* 49:14–15]. This means that to be a *Mo'men* and if one's *ʿAqīdah* (creed) is not distorted, one must definitely strive in the way of Allah, offering both life and property. This is what I have tried to express throughout all these books. The truth of Allah's words was proven immediately after the passing of the Messenger of Allah (pbuh). Many people rebelled and denied Islam in all directions. That is,

the majority had publicly accepted Islam and became *Muslims* out of necessity, but they did not develop true faith; they were *Muslims*, but not *Mo'men*.

The difference between *Mo'men* and *Muslim* is also shown in the *Hadith*. Sa'd (ra.) said, "Once I was sitting with the Messenger of Allah (pbuh) when he was giving charity to a group of people. Among them was a man whom I believed to be a good *Mo'men*. But the Messenger of Allah (pbuh) gave him nothing. Seeing this, I said, 'O Messenger of Allah (pbuh), you did not give him anything. I am certain he is a *Mo'men*.' The Messenger of Allah (pbuh) said, 'Say *Muslim*, not *Mo'men*.' I remained silent for a while and repeated the statement, and he again replied, 'Say *Muslim*, not *Mo'men*.' The third time I said it, the Messenger of Allah (pbuh) said, 'Sa'd, I give charity even to people I dislike because I fear that out of need they may go to the Hellfire.'" [*Hadith* – Bukhārī]. **From the words of the Noble Messenger of Allah (pbuh) here, it is clear that *Mo'men* and *Muslim* are not the same.**

There is another striking aspect of this *Hadith*. The person for whom Sa'd (ra.) was interceding was none other than Yawāil (ra.), whom the Noble Messenger of Allah (pbuh) himself praised on various occasions. This means Sa'd (ra.) was indeed correct in believing that he was a good *Mo'men*. The essential point is that the Universal Messenger of Allah (pbuh) was giving charity that day to *Muslims*—not to *Mo'men*—and so he did not include Yawāil (ra.) in that charity. When Sa'd (ra.) requested that he also give to him, the Messenger of Allah (pbuh) told Sa'd (ra.), "Say *Muslim*, not *Mo'men*." In other words, to receive charity that day, Yawāil (ra.) had to be regarded as a *Muslim*. Furthermore, Allah addresses *Mo'men* and *Muslims* separately in many places throughout the Qur'an.

Thirdly: the *Ummah* of Muhammad. I have previously spoken about this. Allah sent every Messenger of Allah (pbuh) from Adam (pbuh) onwards with a single purpose—that is to establish the *Tawheed* of Allah and the divinely ordained way of life, the *dīn*, among their respective peoples. He sent the final Messenger of Allah (pbuh) to all of humanity to establish this *dīn* universally [Qur'an – *Sūrah al-Fatḥ* 48, *Sūrah at-Tawbah* 9:33, *Sūrah as-Saff* 61:9]. Many of the earlier Messengers of Allah were able to fulfil their duties fully within their lifetimes because the scope of their responsibility was limited. However, the responsibility of this last one (pbuh) is so vast that it is impossible to complete it within a single lifetime. Yet, until this duty is fulfilled, the responsibility entrusted to him by Allah remains incomplete and unfinished. Therefore, he (pbuh) created a community that, even after his departure from this world, would continue to strive armed in the same cause to fulfil the responsibility given to him by Allah. This community is his *Ummah*—the *Ummah* of Muhammad—the nation of Muhammad. The Universal Messenger of Allah (pbuh) made it absolutely clear to his *Ummah* that just as he struggled to establish the *dīn* among all the Arabs before his departure, in the same way, the responsibility to establish that *dīn* throughout the rest of the world would be entrusted to them. He called this 'my Sunnah'; meaning, what I did throughout my life. He also stated that whoever abandons this Sunnah is not of me—that is, not of my *Ummah*. Naturally so, because the responsibility Allah gave him and which he could not complete in one lifetime, and therefore entrusted to his *Ummah* before leaving this world—whoever abandons or forsakes that responsibility is certainly not one of his. Among the adult men, the first to acknowledge the Universal Messenger of Allah (pbuh) as sent and to enter this *dīn* was Abu Bakr (ra.). As a *Muslim*, he asked the Messenger of Allah (pbuh), "O Messenger of Allah! What is now my duty? What should I do?" The answer given by the final Messenger of Allah (pbuh) is recorded in history and *Hadith*. He said, "From now on, my work

is your work too." There is no doubt that if every person who had faith and became *Muslim* by the hand of the Noble Messenger of Allah (pbuh) had asked that question, he (pbuh) would have given the same answer to each one. What did he mean by "my work"? What was his work? His work was only one: the duty entrusted to him by Allah. That was to erase every other way of life, the *dīn*, from the face of the earth and to establish this final *dīn* in human life. History tells us that from the day he embraced Islam until his final breath, Abu Bakr's (ra.) only task became one: to support the Noble Messenger of Allah (pbuh) in his struggle. Not only Abu Bakr, but whoever believed in the Messenger of Allah (pbuh) and became *Muslim*, from that moment until death, they supported the Universal Messenger of Allah (pbuh) in his struggle, adhering to his Sunnah. And what support it was! Abandoning wife, children and family; forsaking home, property, and business; enduring hunger and thirst; enduring cruel persecution; going on expeditions living on leaves; and ultimately sacrificing their lives on the battlefield. **This is his *Ummah*, the *Ummah* of Muhammad—the true nation that follows his Sunnah.**

The meaning of the Ummah of Muhammad that I have explained was understood in exactly the same way by Abu Bakr (ra.) and all the Sahabah; and it was also the precise meaning that **the Messenger of Allah (pbuh) conveyed to them**. Irrefutable proof of this is found in the activities of his Ummah for 60 to 70 years after the Messenger of Allah (pbuh) departed from this world. It is undeniable in history that after the The Messenger of Allah (pbuh), his Ummah expanded their struggle far beyond the Arabian Peninsula and established this *Deen* across a vast part of the world. If my definition of the Ummah of Muhammad is mistaken, then there can only be two other possible meanings for the actions of that Ummah. Those two are:

a) Forcing the people of the world to convert to the religion by the sword. If this were the case, then the divine command, **"There is no compulsion in religion" [Qur'an – Surah Al-Baqarah 2:256]**, would have been misunderstood by both the Messenger of Allah (pbuh) and his Sahabah, or they would have rejected it (may Allah protect us from that). If so, then at least during that era, there would have been no non-Muslims remaining on the vast territory stretching from the shores of the Atlantic to the borders of China, and from the Ural Mountains to the Indian Ocean. But history is not so.

b) Imperial expansion motivated by desire for foreign lands and wealth, like that of Alexander, Timur, Hulagu and others. If this were true, then Muhammad (pbuh) would certainly not have been the Messenger of Allah (may Allah forbid).

There can be no third explanation for why every capable warrior in a country would sacrifice all worldly possessions and wage continuous war for years on end. The Messenger of Allah (pbuh) said, "Whoever abandons my *Sunnah*, they are not of me." Whoever is not of the Messenger of Allah is surely not his Ummah, his Ummah of Muhammad. Common sense makes this clear – certainly not. In other words, his (pbuh) *Sunnah* and his Ummah are inseparably linked. One cannot exist without the other.

Allah entrusted His The Messenger of Allah (pbuh) with a responsibility; not merely as a duty but a task for which He sent him to this world. **The task he performed from the moment he was given this responsibility until his final breath was to strive – through struggle and armed struggle – to eradicate all other systems of life and establish this final *Deen*.** This is his true *Sunnah*. He declared that those who abandon this *Sunnah* are "not of me." He did not mean the minor, less important personal habits of his private life.

I shall now quote an important Hadith. He (pbuh) said, “There will come a time when my Ummah will imitate the Children of Israel in every respect. Even if they openly commit adultery with their mothers, my Ummah will also do so. The Children of Israel were divided into seventy-two sects; my Ummah will be divided into seventy-three sects. All but one of these will be thrown into the fire.” The Sahabah asked, “O Messenger of Allah! Which is the one sect?” He (pbuh) replied, “The one on which I and my companions (*As'hab*) stand.” [Hadith from Abdullah bin Amr (ra.) – Tirmidhi, Mishkat].

This Hadith has several parts which we will try to understand one by one. The first point is that when he said “my Ummah” at the outset, he was not referring to his true Ummah in a specific sense, but in a general sense to distinguish it from other nations, as I have explained earlier. Secondly, by “Children of Israel” he meant the present-day Judeo-Christian civilisation. Upon hearing the phrase “Western civilisation,” we immediately think of Christian Europe and America. But they are originally Jewish. Isa (pbuh) was born into a pure Jewish lineage, he himself was Jewish, all of his disciples were Jewish, and he was forbidden to preach to anyone outside the Jews. In other words, his task was to restore balance to the distorted and unbalanced religion of Musa (pbuh) by the religious scholars and priests of his time, not to create a new religion. But how it was shaped into a new religion has been explained earlier.

Therefore, the Messenger of Allah (pbuh) here specifically refers not to Christians but to the Jews in essence, meaning the present-day Judeo-Christian civilisation. He says that my Ummah will imitate that Judeo-Christian, i.e., present Western civilisation, and will descend into a grotesque state of inferiority. **Look at your own people today – the very people who without hesitation are called the Ummah of Muhammad – their political, economic,**

educational, and legal systems all imitate that Judeo-Christian civilisation. From all these things, Allah's *Deen* and His commands have been entirely omitted.

The Ummah that was created by Allah to nullify those systems and establish the *Deen* brought by the Messenger of Allah (pbuh) on earth, if that very Ummah forsakes its own and adopts and establishes those instead, what could be more ridiculous or untrue than calling that Ummah the Ummah of Muhammad?

The second point is that the Messenger of Allah (pbuh) said: The Children of Israel were divided into seventy-two sects; my Ummah will be divided into seventy-three sects, and all but one sect (which is the one that will enter Paradise) will be cast into the fire. **For without unity, nothing in the world can be accomplished, and therefore Allah commanded directly to "Hold fast, all together, to the rope of Allah and be not divided among yourselves" [Qur'an – Surah Al-Imran 3:103].** To preserve this unity, the Messenger of Allah (pbuh) said, "Disputing over the meaning of any verse of the Qur'an is disbelief" [Hadith – from Abdullah bin Amr (ra.) – Muslim, Mishkat]. To strengthen this unity and discipline, he said, "Even if a one-eyed black slave becomes your leader, obey his orders unitedly" [Hadith – from Irbad bin Sariya (ra.) – Ahmad, Abu Dawood, Tirmidhi, and Ibn Majah, Mishkat]. (If one were to demonstrate all the ways in which Allah and His Messenger of Allah (pbuh) strove to maintain this unity through the Qur'an and Hadith, it would fill an entire book.) Those who break that unity and divide into seventy-three sects—if they are not cast into the fire, then where else would they be cast? Into Paradise?

The third point is that only one *ferqa* (sect) will enter *jannah* (Paradise)—the one about which the Messenger of Allah (pbuh) spoke. That *ferqa* (sect) will be engaged in the work upon which he and his *as-hab* (companions) were united. **From the moment**

of his *nubuwwah* (Messengership) until his final breath, the sole task of this unparalleled man was to establish this final *deen* (system of life) on earth, bringing justice and peace to human existence. During his lifetime and after his passing, his *as-hab* (companions) dedicated their lives entirely to this same endeavour. In other words, the leader and his nation devoted their entire lives to the welfare of humanity. The only path to that welfare is the establishment of the divine life system granted by Allah in the collective and individual lives of people—in short, to counter the challenge of *Iblis* (Satan) against Allah, to triumph for Allah, and to save all mankind from injustice, oppression, unrest, war, and bloodshed, thereby establishing complete peace and Islam (submission to Allah).

Only those who engage in this struggle truly follow the *Sunnah* (practices) of the Messenger of Allah (pbuh), **the very *Sunnah* upon which Allah's Messenger (pbuh) and his *as-hab* (companions) stood.** A glance at history shows that after the Messenger of Allah (pbuh)'s passing, his *as-hab* (companions) steadfastly continued the work entrusted to their leader by Allah, dedicating themselves wholly to it, forsaking all worldly matters. To them, this work was the *Sunnah* (practice) of the Messenger of Allah (pbuh). History further reveals that those who had close contact with the Messenger of Allah (pbuh), who learned this *deen* (religion) directly from him and were taught its purpose and the process of achieving it, lived for around 60 to 70 years after his passing. It was only after this 60 to 70-year period, when the direct *as-hab* (companions) of the Messenger of Allah (pbuh) had passed away, that the armed struggle to establish this *deen* (religion) in the world ceased.

The moment this struggle ended, the nation as such was abandoned; at that very moment, the true *Ummah* (community) of Muhammad as a nation came to an end. This is why the Messenger

of Allah (pbuh), when referring to his *Sunnah* (practice), did not mean only his personal practices but said, "I and my *as-hab* (companions) stand on this," and at another time he said, "The lifespan of my *Ummah* (community) is 60 to 70 years."

This struggle—*jihad* (striving)—was abandoned; that is, when the true *Sunnah* (practice) of the Messenger of Allah (pbuh) was forsaken, this nation began to rule with pomp and splendour like other monarchies of the world. Then a problem arose. That problem was: how could this nation follow the *Sunnah* of its leader? The true *Sunnah* had been forsaken, yet they could not proceed without any *Sunnah*. For the Messenger of Allah (pbuh) said, "To abandon his *Sunnah* is to be expelled from the *Ummah* (community) of Muhammad."

The scholars, jurists, and commentators—those very analytical learned classes—rescued the nation from this problem. **Their solution was: since the real *Sunnah* had been rejected, let imitation suffice.** Thus, what began to be accepted as *Sunnah* were the personal matters of the Messenger of Allah (pbuh), which had no connection with the main and ultimate aims and objectives of his life. His eating, sleeping, rising, sitting, and so forth were merely matters of personal preference. He (pbuh) never intended these to define his *Sunnah*, nor did he imply that abandoning these would result in expulsion from the *Ummah*. Because the work for which he was sent into the world—that is, to carry on the armed struggle until all people on earth accept no law but Allah's and believe that Muhammad (pbuh) is the Messenger sent by Allah, establishing *salat* (prayer) and paying *zakat* (alms)—[Hadith from Abdullah ibn Amr (ra.) – Bukhari, Mishkat]—has no connection whatsoever with his personal habits or preferences.

Yet this solution was accepted, and to this day **this absurd solution is what this nation earnestly and meticulously attempts to**

follow.
Just as the devout followers of various religions around the world each believe, 'Only my religion is correct; all others will go to hell,' similarly, among the seventy-two sects, every one of the seventy-two sects is absolutely certain that only their sect truly follows the genuine *Sunnah* (practice) of the Messenger of Allah (pbuh). Therefore, they alone are the definite sect destined for Paradise. To remove any doubt in people's minds about which sect truly follows the Messenger of Allah (pbuh)'s *Sunnah*, many sects have appended the word *Sunnah* to their sect names; that is to say, 'We alone are the *Sunnah*-following, Paradise-bound sect.'

They fail to understand that **what the Universal Messenger of Allah (pbuh) meant by *Sunnah* is far beyond their reach.** The difference between the *Sunnah* of the true Paradise-bound sect and the *Sunnah* of the remaining seventy-two sects is as vast as the sky and the earth. For the seventy-two sects, *Sunnah* means cleaning the teeth with *miswak* (tooth-stick); for the Paradise-bound sect, *Sunnah* means breaking teeth in armed *jihad* (struggle), like the Messenger of Allah (pbuh) and Abu Ubaidah (ra.). For the seventy-two sects, *Sunnah* means placing a *tasbih* (prayer beads) near the head while sleeping on the right side in their home or chamber; for the Paradise-bound sect, it means sleeping on the battlefield with weapons by their side. For the seventy-two sects, *Sunnah* means wearing a cap or turban; for the Paradise-bound sect, *Sunnah* means wearing a helmet. For the seventy-two sects, *Sunnah* means wearing a long *jubbah* (robe); for the Paradise-bound sect, *Sunnah* means wearing a warrior's clothing and armour. For the seventy-two sects, *Sunnah* means eating sweets after meals; for the Paradise-bound sect, *Sunnah* means enduring hunger, tying a stone in the stomach, and fighting in battle. There are many more examples, but there is no need to enumerate them.

The seventy-two sects do not require sacrifices like the Messenger of Allah (pbuh) and his Companions (ra.) to follow their *Sunnah*. They need not be wounded, oppressed, humiliated, or face danger. Therefore, they diligently observe these very safe *Sunnahs* and hope for the pleasure of the Messenger of Allah (pbuh) and Allah. Not only do they hope, but they are absolutely certain of it. **Yet, they will not even receive the fragrance of Paradise, because the Universal Messenger of Allah (pbuh) said they will be thrown into the fire like Nāri (a term for certain condemned people).**

The *Sunnahs* that the seventy-two sects observe are not only the *Sunnah* of the Universal Messenger of Allah (pbuh), but also those of millions of Christians, Jews, Hindus, and Buddhists! Every person on earth uses *miswak* (tooth-stick), millions of non-Muslims wear caps, turbans, keep beards, trim moustaches, eat sweets after meals, and sleep on the right side. These are the most beloved *Sunnahs* of the seventy-two sects.

However, **the *Sunnah* practised by the Paradise-bound sect is observed by none other than the Universal Messenger of Allah (pbuh) and his Companions (ra.)**. It is the final life system, a struggle through immense hardship and suffering to establish *Deen* (the religion) on earth. The sacred body of the Universal Messenger of Allah (pbuh) bore the marks of wounds from battle; among his Companions (ra.), it is unlikely there was anyone without wounds from weapons, and many Companions (ra.) had their entire bodies covered in scars from weapons. That *Sunnah* is the sole *Sunnah* of the Paradise-bound sect.

The remaining seventy-two sects' followers will not even have needle marks on their bodies. The *Sunnah* left by the Universal Messenger of Allah (pbuh) and his Companions (ra.)—the *Deen al-Qayyimah* (the established religion) given by Allah, and the

struggle (*jihad*) and armed struggle (*qital*) to implement it worldwide and establish peace among humanity—is what the Messenger of Allah (pbuh) explained when he said, 'Whoever abandons my *Sunnah* and that of my Companions (ra.) is not of us,' meaning not of the *Ummah* (community) of Muhammad. The undeniable proof that the Companions (ra.) of the Great Messenger of Allah (pbuh) clearly understood what constituted his true *Sunnah* is the history of the *Ummah* of Muhammad which has been related previously.

Now, I will mention a statement of Abu Bakr (ra.), who took the responsibility of leading this nation after the prophethood of Allah's Messenger (pbuh). Upon being elected as the Caliph of the nation, in his very first speech he said, "O Muslims! Let none of you abandon *jihad* (struggle in the way of Allah). Once a nation forsakes *jihad*, Allah will never leave that nation disgraced and humiliated." Abu Bakr (ra.), the closest companion (*sahābah*) of the Messenger of Allah (pbuh), who shared all kinds of hardships and joys with him, and who was appointed to lead the prayers of the *Ummah* of Muhammad (pbuh) during the Messenger of Allah's (pbuh) lifetime, did he not learn the essence of Islam, the true *Sunnah* (Prophetic practice) from the Messenger of Allah (pbuh)? Certainly he did. And not only Abu Bakr (ra.), but every direct companion (*sahābah*) of the Messenger of Allah (pbuh) did so. Like Abu Bakr (ra.), they too knew which was their leader's true *Sunnah*, and they continued that *jihad* until the last man among them was alive. The truth of Abu Bakr's (ra.) caution is clear from history. **As long as this nation pursued that *Sunnah*, that is, *jihad*, with firm focus on the singular goal (*hanīf*), Allah Himself was their Guardian and protector.** Without that, their incredible victories would have been impossible.

Then, after sixty or seventy years, when this nation abandoned that *jihad*, their numbers had increased by almost a thousand times

compared to the beginning, and nearly half the world was under their control. But what was the result? Without *jihad*—without the true *Sunnah* of the Messenger of Allah (pbuh)—they were excluded from being the *Ummah* of Muhammad (pbuh). For he himself said, whoever abandons my *Sunnah* is not of us. **Abu Bakr (ra.) had warned that if *jihad* were abandoned, Allah would disgrace and humiliate the nation. It turned out that Abu Bakr (ra.) had said far less than the reality.** For Allah did not only disgrace and humiliate them; He let their enemies line up that vast nation, who adhered to the personal habits of the Messenger of Allah (pbuh) and claimed to be the *Ummah* of Muhammad (pbuh), and subjected them to machine gun fire, crushed them under tanks, buried them alive, hanged them, bayoneted them, burned them in fire, sold their daughters into brothels in Africa and Europe, and then reduced them to hated slaves.

Reading the history of this period, one feels that Allah opened the door of His wrath to punish this nation for abandoning the true *Sunnah* of His beloved Messenger of Allah (pbuh), for over-analysing the religion and dividing the nation, for turning a formerly outward-moving momentum inward, and thereby ending the possibility of establishing peace on earth. **The history of this punishment sends shivers down one's spine.** Never forget that when Allah inflicted this terrifying punishment on this nation, their laws, judiciary, and penal codes were all according to the Qur'ān and *Hadīth*, that is, although the nation was not truly the *Ummah* of Muhammad (pbuh), they were still Muslim. But Allah did not care. And today, even those are no longer present, for these were made by humans other than Allah, which the *Ummah* of Muhammad (pbuh) was created to destroy and to establish Allah's religion.

This nation, despite accepting that disbelief (*kufr*) and polytheism (*shirk*), and running their national life accordingly, imitates a few

unnecessary, safe, purely personal habits of the Messenger of Allah (pbuh) with great devotion and imagines itself to be the most excellent *Ummah* of Muhammad (pbuh). What an irony, what a ridiculous sight.

The true *Sunnah* of Rasulullah (pbuh), that is, the struggle to establish this *Deen* in the world, was abandoned as an armed struggle, and in addition to being expelled from his *Ummah*, many other great harms occurred. **Not only to them but to all of humanity, enormous damage was done.** How this happened, I will explain.

Leaving behind family, business, home—even the country itself—thus embracing the asceticism of Islam (*Hadīth*: Islam has no asceticism; Islam's asceticism lies in *Jihad* (struggle) and *Hajj* (pilgrimage)) within just 60 or 70 years, this final *Deen* was established over nearly half the world. When this *Ummah* abandoned their leader's *Sunnah*, they had become so overwhelmingly powerful that no one could stand against them. Had they not stopped then, this *Deen* would have been established throughout the entire world, and all injustice, oppression, unrest, and bloodshed would have ceased from the lives of humankind, replaced by peace and security. Because they stopped, all the unrest, injustice, oppression, war, and bloodshed that have existed, are happening, and will happen among humankind are the responsibility of those who abandoned the true *Sunnah* of the Messenger of Allah (pbuh).

When the nation lost its dynamism and became stagnant, naturally, the poison that destroys nations began to develop. As long as the current of water flows and moves, the water remains fresh. When the flow stops, the water stagnates, decays, and poison develops. After abandoning the *Sunnah* and becoming motionless and stagnant, rot set in. That rot was the extreme over-analysis of

religion, about which the Messenger of Allah (pbuh) had warned: "Do not over-analyse, or you will be destroyed like those before you." The second form of rot was the infiltration of distorted and unbalanced Sufi beliefs, which were the exact opposite of that dynamism and turned the nation's *Aqeedah* (faith) upside down and backwards.

Those who halted the responsibility given by Allah to the Messenger of Allah (pbuh) midway did not allow the title given to him by Allah, *Rahmatullil Alamin* (Mercy to the worlds), to be fully realised; that is, he (pbuh) has still not become *Rahmatullil Alamin*. To explain—*Rahmatullil Alamin* means 'Mercy of (Allah) upon the nations of the world.' Now the question arises, look at the world today. **Where is that mercy? There is unrest, wailing, injustice, oppression, war, bloodshed, and heartbreaking sorrow everywhere.** Perhaps in human history, there has never before been so much simultaneous tears and unrest in the world at once.

Before the Noble Messenger of Allah (pbuh), if there was unrest in one place in the world, there was some peace elsewhere. Thanks to the advances of science, the world has become smaller. Today, the bloodshed and unrest occurring simultaneously in various parts of the world may never have occurred like this before in history.

Those who are accustomed to argument may not accept what I say. They might ask how I can be certain about something that did not happen before, because in the past people did not receive news from one place to another. True, I admit I am not certain. But there is one thing I am sure of, and I hope even those disputants will be convinced: in history, within thirty years, two world wars took place in which sixteen crore people died, and since then, five crore people have perished in such a short time. I doubt whether such injustice has ever happened in human history before. **Even more importantly, humanity has come to the brink of destruction**

through nuclear war. This is the situation today, in the present. This is fourteen hundred years after the arrival of Rasulullah (pbuh) on earth. So how can he be a mercy to the people of the world?

The answer is that if the life system—the *Deen*—which Allah sent him (pbuh) with and which he brought to the world, were collectively applied and established upon humanity, the peace, justice, and security that would descend upon people's lives would be the mercy and compassion of Allah. Because if He had not given that life system, humans would never have been able to create it themselves, and if they had, it would have only brought boundless unrest and bloodshed, as is happening today. The life system, the *Deen*, the constitution through which he (pbuh) gave to humanity is the reason he was given the title *Rahmatullil Alamin* (Mercy to the worlds).

But until the entire human race abandons the life systems they have made for themselves and accepts and applies the life system given by Allah and sent through Muhammad (pbuh), they will remain submerged in unrest, injustice (*fasad*), war, and bloodshed (*safakuddima*), just as today. Until then, the title of the World Messenger of Allah (pbuh) will not be meaningful or significant; indeed, it has not been thus far. His *Ummah* has failed to make that title fully meaningful. But, *Insha'Allah*, that time will come. The title given by the Creator cannot fail—it is impossible. I will discuss this matter in more detail later.

Karl Marx created a way of life called Communism. This too is a *dīn* (religion) and certainly with the hope that his followers would establish it throughout the world and struggle by all means to achieve this. His followers have indeed done so. In the struggle to end economic injustice and establish justice, they have sacrificed, endeavoured, fought, and engaged in armed struggle to establish their ideals over a vast part of the world. If today or in the future the

communists forget their goal and begin to imitate Marx's personal habits, would Marx acknowledge them as his communist followers? This was the very question I asked a devoted young communist activist. I said, 'Tell me this! If in the future Marx were to rise from his grave and see that you have abandoned the struggle to establish Communism in the world; not only that, but you have accepted the capitalist system which he struggled to destroy, have rejected your own constitution and established Western plutocratic democracy in national life, yet in your personal lives you remain communists—wearing your hair and beard like Marx, wearing hats like him, dressing as he did, sleeping on the same type of bed he slept on, brushing your teeth as he did, wearing badges shaped like a hammer and sickle, reciting *Das Kapital* in tune, competing for prizes for who can recite it best—and truly believe you are the most outstanding communists and loyal followers of Marx—what would Marx do?' The communist worker looked at me with astonishment for a moment and said, 'How is that possible? Marx would never recognise us as communists. If we accept capitalist democracy, how can we remain communists?' I said, 'Just suppose you did that, what then would Marx do?' After some thought he replied, 'He definitely wouldn't recognise us as communists. He would spit on us.'

We need not strain to guess what the Messenger of Allah (pbuh) would do in a similar situation, because he has already told us this. He said, 'I will be the first to reach the House of Kawthar, and those who pass by me will drink water, and whoever drinks from it will never thirst again. People whom I know and who know me will come to drink, but there will be a barrier between them and me. Then I will say, "These are my people." It will be said to me, "You do not know what innovations (*bid'ah*) they committed after you." Then I will say, "Begone, begone, you who innovated (*bid'ah*) after me."' [Hadith reported by Sahal bin Sa'd (ra.), collected in *Bukhārī, Muslim, Mishkat, Musnad Ahmad*, etc.]

In simpler terms, this means: Allah's Messenger (pbuh) will first arrive at the House of Kawthar and his *Ummah* will keep passing by and drinking from the water of Kawthar—water which, once drunk, will quench all thirst forever. Among them, however, will come a group who attempt to drink, but a barrier will arise between the Messenger (pbuh) and them. Then he will say, 'They are my people, my *Ummah*.' It will then be said—meaning Allah will say—'You do not know what innovations (*bid'ah*) those people of your *Ummah* committed after you, in the *dīn* you left behind.' Hearing this, the Messenger of Allah (pbuh) will say to those people, 'Begone! Begone! You who innovated (*bid'ah*) in the *dīn* after me.'

That is, the Messenger of Allah (pbuh) will separate those people from his *Ummah*, refusing them the water of Kawthar because they committed *bid'ah*. The nature of *bid'ah* has been explained elsewhere (see the chapter on *Bid'ah*). Here it suffices to say that the *dīn*, the way of life given to humanity through Allah's Messenger (pbuh), is complete, and any addition to it is *bid'ah*. The Messenger of Allah (pbuh) called this addition *shirk* (associating partners with Allah), because to do so is to deny Allah's sovereignty and to implicitly declare Allah's *dīn* incomplete. **If mere additions are *shirk*, which Allah has promised never to forgive, then what shall be said of those who reject the supreme, central part of the *dīn*—the political, economic, legal, penal codes—and instead apply in its place the systems created by European Jews and Christians in their national life, while observing only the personal *Sunnahs* of the Messenger (pbuh), deceiving themselves that they belong to the *Ummah* of Muhammad (pbuh)?**

Every Messenger of Allah (pbuh) has a House from which, on the Day of Resurrection, they will give their *Ummah* water to drink. Our beloved Messenger of Allah (pbuh) will give water to his

Ummah from the House of Kawthar. When Allah forbids the Messenger of Allah (pbuh) to allow those who innovate (*bid'ah*) to drink from the water of Kawthar, it is clear that they are no longer part of his *Ummah*. Although outwardly they appear to be his *Ummah*—otherwise why would the Messenger of Allah (pbuh) first say 'They are my people,' that is, my *Ummah*—those people are today's so-called "*Ummah* of Muhammad (pbuh). Apparently such an excellent *Ummah* of Muhammad (pbuh) that even Allah's greatest Messenger of Allah (pbuh) will almost be deceived. If Allah had not intervened, he would have let them drink from Kawthar. When the Messenger of Allah (pbuh) says to them 'Begone, begone,' it is surely clear that he is separating them from his *Ummah*. They may meticulously observe the finest *Sunnahs* in their clothing, behaviour, speech, eating, and sleeping, but in reality, they are submerged in *bid'ah* and *shirk*. **Like a wooden gun of a bandit's gang that looks exactly like a gun but does not fire a bullet, they deceive themselves and deceive others—and on the Day of Judgment, they will have even deceived the Messenger of Allah (pbuh) himself!**

Mumin (believer), Muslim, and the *Ummah* of Muhammad (pbuh) — the definition I have provided — ends with this: Mumin and Muslim have existed from the time of Adam (pbuh) through every Messenger of Allah, but the *Ummah* of Muhammad (pbuh) exists only from the time of the final Messenger of Allah (pbuh) onwards. **He is the sole intercessor for this *Ummah*. If he does not acknowledge us as his *Ummah*, and drives us away saying, "Begone! Begone!" then we have no place except Hell.`**

Bringing the *Ummah* of Muhammad (pbuh) into the present by imagination

Let us imagine a small nation, whose total population does not exceed four or five hundred thousand, which stood by the Final Messenger of Allah (pbuh), sacrificing life and wealth to help him fulfil the responsibility given by Allah, learning directly from him this *Deen* (religion), understanding and internalising where the soul of that *Deen* lies, where its body is, what its purpose is, and the process to achieve that purpose. After his (pbuh) departure from the world, when their leader emerged and set out to establish that system of life on earth, they abandoned everything and moved forward, defeating the two great powers of the world not one by one but simultaneously, and from the shores of the Atlantic to the borders of China, established this *Deen* in people's lives, securing safety, justice, and fairness, giving birth to a great civilisation—**if some magician were to return this nation to today's world for a moment, what would happen? No one can say exactly what would happen, but several things can be anticipated.** Firstly, they would gaze in astonishment at the present world with wide-open eyes, and when we introduced them as their successors, we would show them around today's world. Seeing our magnificent mosques worth millions and millions, they would widen their eyes and say, Subḥānallāh (Glory be to Allah), how beautiful and splendid your mosques are compared to our simple mosques with palm leaf roofs and earthen floors. They would ask, how many of you are there in the world now? We would proudly reply, about one hundred and thirty crores (1.3 billion). They would be amazed and say, Mā shāʾa llāh (What Allah has willed), but we, numbering only four or five hundred thousand, established Allah's *Deen* (religion) in half the world within 60 or 70 years, whereas now, after fourteen hundred years, despite being one hundred and thirty crores, you have not progressed beyond that.

In front of them, we would begin to present the countless books we have written over the past two hundred years, full of scholarly explanations and analyses. Gradually, these would tower higher than mountains. Eventually, as those four or five hundred thousand people begin to feel overwhelmed by the sheer volume, they would shout in fear, "Stop! Stop! What kind of books are these?" Again, we would proudly reply that it is impossible to answer in a single word. Showing them a mountain-sized heap of books, we would say, these are the books of *Fiqh* (Islamic jurisprudence). They would be amazed and ask, "*Fiqh*? How did it become so vast?" After thoroughly explaining how we have expanded *Fiqh* with great effort, they would ask, "What are those heaps?" We would explain that those are the books of *Ḥadīth* (*Prophetic* traditions). They would be astonished once more and say, Mā shāʾa llāh (What Allah has willed)! You have collected so many *Ḥadīth*. We had no books of *Ḥadīth* at all. What are those?" Seeing their ignorance, we would compassionately explain, that mountain is the *Tafsīr* (exegesis) of the Qur'ān, that mountain is *Dīnīyāt* (Islamic studies), that mountain is the *Uṣūl al-Fiqh* (principles of jurisprudence), that mountain is *Uṣūl al-Ḥadīth* (principles of *Ḥadīth*), that mountain is *Masā'il* (juridical issues), that mountain is *Taṣawwuf* (Sufism), that mountain is *Qiyās* (analogy), that mountain is *Ijmāʿ* (consensus), this mountain... and as we reach this point, they would fearfully interrupt, "Enough! No more is needed. We have never even heard of these in our lives. We only had one book, the Qur'ān, and that too only a few copies. And only a handful of us could read it, they would read, and we would listen and implement it." Nevertheless, they would admit, "You have explained very well what *Fiqh* is — the explanation and analysis of the laws of the Qur'ān. **We did not engage in so much explanation and analysis because the Messenger of Allah (pbuh) forbade such excessive interpretation, saying this is the Qur'ān Mubīn (clear and manifest), easy for all to understand. The Messenger of Allah**

(pbuh) also warned that differing in the interpretation of the Qur'ān is outright disbelief."

After so much explanation, analysis, and scholarship, then surely the laws of the Qur'ān have had a better influence on your lives than on ours? You must have become better Muslims than us. But then why, after one and a half thousand years, have you not established Allah's *Deen* throughout the entire world? Oh well! Looking at this world, you appear to be the most afflicted nation, subject to the hatred and disdain of other peoples. You survive on their loans, debts, and charity. Allah has said, "If We had made him (the Messenger) a single god to be worshipped besides Us, then indeed, We would have seized him by the right hand and certainly cut off his life-artery. And it is a *Deen* (religion) that We have revealed, so follow it, and do not follow the desires of those who do not know." [Qur'ān, Sūrah An-Nūr 24:55] **If we acknowledge Him as the only Lord and strive to establish His command and prohibition, His *Deen* in the lives of the people of the earth, then He will grant us dominion over all mankind and make us the best nation.**

We acted directly upon this; we did not resort to any complex interpretation because the path shown was the *Ṣirāṭ al-Mustaqīm* (Straight Path)—simple and straightforward. We saw that His promise was true. He indeed made us the best nation. But we do not understand one thing: you have made such progress and become such good Muslims, so why is your condition in the world as it is?

This time our swelling chests will shrink. Our faces will grow pale. We will mumble timidly that although we have conducted so many explanations and analyses of the laws of the Qur'ān and *ḥadīth*, building vast disciplines upon these analyses, which have led to the creation of many *madhāhib* (schools of thought) and *firqahs* (sects)

among us—and even disputes between them—in truth, we have abandoned those laws and *sharīʿah* (Islamic law) from our national life. Instead, in national life, we have adopted and established Western laws, political and economic systems, judiciary and penal codes.

Do not be offended, if we implement Allah's laws in national life, the civilised nations of the West would laugh at us and consider us uncivilised. Yet, do not think badly of us as Muslims—we are very devoted to *ṣalāh* (prayer), our mosques are always full; many of us regularly perform *ṭahajjūd* (night prayer), we fast during Ramaḍān, perform *ḥajj* (pilgrimage), and many give *zakāh* (almsgiving). Not only that, we have great *pīrs* and *faqīrs* among us, who endure rigorous ascetic practices of *taṣawwuf* (Sufism), and millions of followers devoted to them. Furthermore, we hold world *ijtimāʿ* (gatherings) attended by hundreds of thousands. **Though we have abandoned the laws of Allah and His Messenger (pbuh) in our national life, we rigorously observe them in our personal lives.** Upon hearing our statement, they will say, "Now you have truly enlightened us. Seeing your countless books, your grand mosques, your vast *mahfil* (religious assemblies) and *ijtimāʿ* (gatherings), we thought the Muslim nation had progressed far beyond our era; indeed, we were ashamed to call ourselves Muslim in your presence. But now we understand that you and we are not one nation, not one *ummah* (community). The laws and way of life which Allah established on earth to end injustice, unrest, oppression, and bloodshed, to overcome Iblīs's challenge, were fought for by Allah's Messenger (pbuh) and us with total sacrifice. Yet you have abandoned those laws and that national system, instead submitting to the laws and life systems created by Jews and Christians. You have become *mushrikūn* (polytheists, partners with Allah). I do not know by what spell you have brought us, even if only momentarily, into your era. But without doubt, I can say that if we could bring our beloved leader, the Universal Messenger of

Allah (pbuh), he would immediately order us to wage *jihād* against you.

Even the *mushrikūn* of Arabia, as well as Christians and Jews, believed in Allah personally, just like you. We waged *jihād* to establish Allah's *dīn* (religion) in national life. Let us depart. May Allah forgive you—we cannot even say this, because Allah has promised that He will forgive all sins if He wills, but He will never forgive *shirk* (associating partners with Him) [Qur'ān Sūra An-Nisā' 4:48]. You are straying badly and uttering lies; may Allah guide you, grant you *hudā* (guidance).

The meaning of Dunyā, Zulm, Sabr, and ʿIbādah

I do not know whether I have been able to clearly express that, due to near-blindness and narrow vision, there has been a catastrophic distortion of *ʿaqīdah* (creed) in this religion, which has destroyed its true purpose. **In reality, this distortion has not only destroyed it but has reversed its very objective.** This distortion has not affected merely minor matters of the religion; it has fundamentally altered its core, foundational issues.

The *tawḥīd* (monotheism) upon which not only this final religion but every religion from Adam (pbuh) to Muhammad (pbuh) was established, has itself been distorted due to conceptual (*ʿaqīdah*) misrepresentation, so that it has become limited only to a partial, personal level. Yet, partial *tawḥīd* is not *tawḥīd* at all; it is pure *shirk* (associating partners with Allah). Living in that *shirk*, it is not only that any *ʿibādah* (worship) will not be accepted by Allah, but also the understanding that Allah has promised not to forgive that *shirk* has been lost. Despite this, throughout the world, this nation performs futile *ṣalāh* (prayer), *ṣawm* (fasting), *ḥajj* (pilgrimage), *zakāh* (almsgiving), and many other voluntary acts of worship with great ceremony.

Where the foundational issues are distorted in *ʿaqīdah*, there is no need to speak of the minor issues. I have already given examples of a few such matters earlier. Now I will demonstrate how even the meanings of several words in the Qur'ān have been used in meanings different from those intended by Allah due to this distortion. When the understanding of the fundamental matter is corrupted, that distortion affects everything, large and small, related to that entire subject.

First, the word *dunyā*. The meaning with which Allah has used this word in the Qur'ān and the meaning with which the Great Messenger of Allah (pbuh) used it are not the meanings in use today. This change began when unbalanced sufism entered this religion. The business of sufism is solely concerned with the soul, and it is unbalanced. In contrast, the Islam taught by Allah and His Messenger (pbuh) is *dīn al-wasat* (the religion of moderation) [Qur'ān, Sūrah al-Baqarah 2:143], a balanced fusion of *dunyā* (the worldly life) and *ākhirah* (the Hereafter), of body and soul. **If any one of these is abandoned, even partially, this balance is destroyed.**

The distorted forms of the previous *adhyāt* (religions) existing in the world today focus solely on spiritual and soul development. Sufism, like them, considers the purification of the soul to be the sole duty, that is their *ʿaqīdah* (creed). The corrupted *adhyāt* and sufism believe that once the soul is perfected and blessed with miraculous power, the rest of the world's people may commit injustice and oppression against the weak as much as they wish, may spill blood among themselves, yet this will not affect them. However, **the final Islam came to establish peace throughout the entire *dunyā* (world), and this was to be achieved through struggle—armed struggle.** Where there is a struggle to establish a system of life in this *dunyā*, how can abandoning or belittling this worldly life be meaningful? Allah promises the *muʾminīn* (believers) in the Qur'ān that He will surely grant them the land and power of the earth, just as He granted previous *muʾminīn* [Qur'ān, Sūrah an-Nūr 24:55]. I have quoted only one verse regarding the promise to give the *muʾminīn* dominion and strength over the earth, though this promise is mentioned many times in the Qur'ān. The straightforward meaning of the earth's land and power is that of state power and dominion. Is there any need for explanation to understand this?

The purpose of a nation that seeks to acquire state power over the earth and establish the laws given by Allah—common sense alone shows that the meaning of the word *dunyā* (world) to such a nation cannot possibly be the same as the meaning of *dunyā* in the distorted religions and sufism. The purpose of the final Islam and the purpose of the distorted religions and sufism are completely opposed. Currently, this *ummah* is moving in the exact opposite direction of its existence's meaning and purpose, and thus the meaning of the word *dunyā* has become the same to it as it is in those previous distorted religions. In the Qur'ān, Allah and His Messenger (pbuh) use the word *dunyā* to mean something else. That is—everything in this earthly life that stands as an obstacle on the path to achieving the goal and purpose set for this nation, this *ummah*, by Allah and His Messenger (pbuh), is *dunyā*. We have mentioned many times before the goals that Allah's Messenger (pbuh) established. Allah has not commanded the rejection of *dunyā*; if He had, He would never have told us to make this prayer: "Our Sustainer! Make this *dunyā* beautiful for us and make the *ākhirah* (Hereafter) beautiful for us too" [Qur'ān, Sūrah al-Baqarah 2:201]. Not only that, in the prayer Allah teaches us, He could have mentioned the *ākhirah* (life after death) before *dunyā*, but He did not; He said *dunyā* first and then *ākhirah*, and this is correct. **Because *dunyā* is our testing ground, our field of action. Our *ākhirah* will be the reflection of it.** If our field of action is ugly and unsuccessful, then certainly the *ākhirah* will be ugly and unsuccessful too.

Today's 'Muslim' nation's earthly life is afflicted by ignorance, poor education, poverty, and hunger; their ākhirah will be equally ugly. As they are despised and scorned by other nations in this life, they will be equally despised and scorned in the hereafter. Just as in this life they imitate others and are mere copycats, so too in the hereafter they will stand with the same. **Therefore, Allah mentions dunyā first.**

If the *ʿābidūn* (the devout) held the belief that dunyā is worthless—that it is nothing, that it has no value, that it is utterly contemptible, and a barrier to spiritual advancement—then surely Allah would not have told them to pray for the beautification of dunyā. He would have commanded them to abandon dunyā altogether. There is another point to note. After teaching us the prayer to beautify both dunyā and ākhirah, Allah says, "And save us from the torment of the Fire." Meaning, only those whose dunyā and ākhirah are both beautiful will be saved from the punishment of the Fire. Again, the balance, the *pulsirat* (the Path of Balance), comes into view. Whoever cannot cross the *pulsirat*, whoever lacks balance, where will they fall? Certainly into the Fire, for the *pulsirat* lies above Hellfire.

To a true *mū'min* (believer), the meaning and creed of the word dunyā (world) is that he will strive to make this earthly life as beautiful as possible. In this world, he will endeavour to perform all his tasks as beautifully and perfectly as he can. Whether in business, employment, or whichever profession, vocation, or responsibility he holds, he will try to carry them out as properly and beautifully as possible. This is not dunyā but *dīn* (religiosity). Rather, if anyone neglects his profession or duty, failing to perform his responsibilities properly, then that is true dunyādārī (worldliness), a sin.

The Messenger of Allah (pbuh) said: When you engage in worldly affairs, do so as if you are immortal and everlasting; and when you engage in matters of *dīn*, do so as if you will die the very next day. **Again, there is that balance, the *wasaṭ* (moderation).** As long as a person pursues his profession honestly, without cheating or lying, he is worshipping, working in *dīn*. The moment he resorts to falsehood or deceit in any work, he falls into dunyā.

One day, after the Fajr prayer, the Noble Messenger of Allah (pbuh) was sitting in the mosque when he saw a young man hurrying along the road towards the market. A companion (ra.) said, "The young man is going to engage in worldly affairs; how good it would have been if he had stayed here." On hearing this, Rasulullah (pbuh) objected, saying: If he is going to the market for lawful earning to provide for his family through trade and business, then every step he takes earns him reward. **Notice that the Messenger of Allah (pbuh) specifically mentioned lawful earning (*ḥalāl*).**

If he resorts to lies or deceit in that trade or any profession, then it ceases to be worship and becomes mere dunyā. Islam does not forbid living well or consuming good food and clothing through lawful earning. However, if those earnings and possessions prevent a person from working in the path of Allah, from spending in *dīn*, then that is dunyā. It is not only wealth but anything in this world that stands in the way of Allah's path that is dunyā. Whether it be wealth, wife, children, or relatives, whatever it may be. Allah's Messenger (pbuh) has commanded to renounce that dunyā. It is not only about living well and eating and dressing well; Allah does not forbid adornment, splendour, or pomp for Muslims. The word *zinah* means adornment, splendour, pomp, and so on. Allah tells His Messenger: Say, who has forbidden the adornment, splendour, and lawful, pure provision (*rizq*) that Allah has granted to His worshippers (mankind)? Say: They are for the life of this world and for the believers alone on the Day of Resurrection [Qur'ān, Sūrah al-A'rāf 7:32].

Regarding that very *zinah*, Allah says in another Sūrah: Know that the life of this world is nothing but amusement, play, adornment, boasting, and rivalry in wealth and children [Qur'ān, Sūrah al-Ḥadīd 57:20].

At first glance, these statements seem contradictory. But in reality, they are not. Allah forbids *zuhd* (renunciation or asceticism); therefore, He does not forbid living a worldly, improved life, nor adornment, splendour, or pomp. **But one must always know and remember that these things are ultimately worthless and must be sacrificed without hesitation in the path of Allah and in the cause of the religion of Allah's Messenger (pbuh).** If one cannot sacrifice them when needed, then those things have become dunyā.

At first glance, Rasulullah (pbuh) appears to have spoken seemingly contradictory statements. He said, "There is no renunciation in Islam," and that Islam's renunciation is *jihad* and *hajj* [Hadith]. When a Muslim goes for *jihad*, he inevitably leaves behind his home, property, wife, children, family — in other words, he adopts renunciation. **This is the only form of renunciation that Islam permits; indeed, it not only permits but encourages it.** The other renunciation mentioned in the Hadith — namely *hajj* — was once a form of renunciation because, in those days, going on *hajj* to a distant land meant there was no certainty of returning home. Nowadays, *hajj* no longer fully constitutes renunciation. When a Muslim sets out for *jihad*, he no longer hopes to return, for the greatest reward and honour of this nation, *shahādah* (martyrdom), lies before him.

The entire nation created by the World Messenger of Allah (pbuh), which he personally taught and trained, became from this perspective a community of renunciants. The difference between the renunciation of other religions and contemporary Sufis and that of this Ummah's renunciants is that the former practise renunciation for the improvement of their individual souls, whereas the Ummah's renunciants forsake their families for the welfare and peace of all mankind. They renounce worldly life with *tasbīh* (glorification), *bidhnā* (prayer beads), *japmālā* (rosary), or *kamandalu* (water pot) in hand, or retire into a *hujrah* (cell), while

the Ummah of Muhammad renounces the world with weapons in hand.

Allah's Messenger (pbuh) forbade renunciation, yet described two obligatory acts — *jihad* and *hajj* — as forms of renunciation. **This seems deeply contradictory, does it not?** Whoever understands the essence of this religion will not see contradiction but complementarity. Today, to the Muslim nation, the word 'dunyā' (world) means the same as the word 'household' in other distorted religions. In the true faith of a Muslim, the world is only that which stands as an obstacle to the establishment of this *dīn* (religion) throughout the earth — be it wealth, wife, children, family, or even the love of one's own life. If it is not an obstacle, then he will enjoy everything the world has to offer.

There is also a striking difference between common renunciation and Islamic renunciation. Common renunciation is selfish, aiming at personal spiritual progress. Thus, though they abandon family troubles, they are unwilling to sacrifice their own lives, for once the life is lost, progress is no longer possible. But Islam's renunciation is for others, for all humanity, for Allah — not only forsaking family but also willing to sacrifice one's own life. **Therefore, the worldly renunciation which is forbidden has no reward in the hereafter, whereas Islamic renunciation is *farḍ* (obligatory), with rewards and honour in the hereafter that no other reward or honour can approach.**

The result of taking the word dunyā (world) in the Qur'an with a distorted meaning is that a portion of the present-day Muslim nation has become excessively 'ascetic'. In their deeds and acts of *'ibādah* (worship), they are detached from family life; despite being educated and wealthy, they refuse to wear trousers, instead donning loose trousers over their ankles, keeping long beards without moustaches, and running to the mosque five times a day

with *tasbīh* (prayer beads) in hand. Among them are many millionaires and billionaires. If you go to these world-renouncing, ultra-pious Muslims and say that in Afghanistan, the *mujāhidīn* (holy warriors) would establish an Islamic state if they were victorious, the Americans have drastically reduced the supply of weapons to the *mujāhidīn* out of fear of this. Meanwhile, Russia is supplying its atheist Communist government's troops with arms on a large scale. Therefore, the *mujāhidīn* are currently unable to cope with them. Allah says He has purchased the lives and wealth of the believers in exchange for Paradise [Qur'an – Sūrah at-Tawbah 9:111, Sūrah an-Nisā' 4:74]. We do not ask for your life; you have millions of taka, so give us just one hundred thousand taka to support the *mujāhidīn*. See how much money those world-renouncing, ultra-pious Muslims will donate to you. Very likely, they will try to get away with giving you ten or twenty taka. **That world-renunciation has no value with Allah because Allah has not permitted such renunciation.** What Allah has commanded to be forsaken — that is, to sacrifice everything including one's own life for the sake of this *dīn* — is where they have failed. They are actually drowned in the world.

In the Qur'an, what Allah means by dunyā is exactly what Rasulullah (pbuh) explained to his Sahābah (companions). Is that correct, or is what our 'religious' leaders are teaching now, fourteen centuries later, correct? I will cite again one who learned Islam directly from the Great Messenger of Allah (pbuh). Muslim army commander Ubāda (ra.) told the Christian ruler of Egypt, the Arch Bishop: "As long as we live, we live only to fight in the way of Allah (that is, to establish this life system — this *dīn* — on earth in human life). We want nothing more than to satisfy our hunger and have clothes to wear. This worldly life has no value for us; the Hereafter (*Ākhirah*) is everything to us." This belief (*'aqīdah*) concerning dunyā and *Ākhirah* was not only held by Ubāda (ra.); every one of the Sahābah possessed it, for they all learned this creed

directly from the World Messenger of Allah (pbuh) himself. Not one of them fled to a *khānqah* (Sufi retreat) or *hujrah* (cell) with prayer beads in hand. Their teacher (pbuh) taught them, "There is no renunciation in Islam; the renunciation of Islam is *jihad* and *hajj*." Educated in that teaching, the entire nation adopted Islam's renunciation, taking not prayer beads but swords in hand, turning not towards *khānqahs* but towards the vast world — quite the opposite of today.

The second is *zulm*. Allah has used this word many times in the Qur'an. Its true meaning has also been lost. It is commonly translated as tyranny, oppression, or beating. In all English translations of the Qur'an, this word is rendered as "tyranny" or "oppression." **In reality, the meaning of *zulm* is much broader than this.** The sense in which Allah has used this word can be summarised as follows: that which ought not to happen or be done, happens or is done; and that which ought to happen or be done, does not happen or is not done. In short, injustice.

A question may arise—what is the standard of justice and injustice? The answer is that the standard set by the Creator determines what is just and what is unjust. If people do not measure their actions by the standard set by Allah regarding life's system and justice, but instead apply their own arbitrary standards, the inevitable outcome will be injustice—*zulm*. Whatever sphere of life this occurs in will become a sphere of injustice and oppression. This is why Allah says that those who do not govern or judge according to what has been revealed [in the Qur'an] are *zālim* (wrongdoers) [Qur'an — Sūrah Al-Mā'idah 5:44, 45, 46]. That is to say, those who do not accept the standard of justice given by Allah in the Qur'an as the measure in judgement and governance, but instead create their own standards at will, are *zālim*, meaning wrongdoers, because their actions will inevitably result in injustice and unfairness. As an example, consider two countries: the ruler of one country

judges according to the standard of justice set by the Creator, administering punishments and rewards according to the divine penal code, neither forgiving nor lessening punishments. At first glance, this ruler may seem harsh and oppressive. The ruler of the other country, considering the Creator's system too severe, judges by their own laws, giving light punishments or even pardoning offenders. This ruler may appear compassionate at first glance. **But according to the Qur'an's definition, the first ruler is just in the eyes of Allah, and the second is a *zālim*.** This is because, due to the enforcement of the Creator's prescribed judgement and punishment by the first, crime will almost disappear from society, allowing people to live in security and peace. In contrast, the leniency of the second ruler encourages offenders, crime will increase, and many will become victims or *mazlūm* (oppressed); thus, the second ruler's compassion results in *zulm* and injustice upon society.

An example was set by Allah's Messenger (pbuh). Once, a noble and influential woman was proven guilty of theft. According to the penal code of the final Islamic law (also present in previous forms of Islam), the punishment for theft was the amputation of the hand. Considering the woman's highly respected position in society, many leading companions (ra.) requested the Messenger of Allah (pbuh) to show mercy. **Who was more compassionate or merciful than the Messenger of Allah, described by Allah Himself as *Raūf* (Most Compassionate), *Rahīm* (Most Merciful), and *Rahmatullil-'Ālamīn* (Mercy to the Worlds)? Certainly none.** Yet, despite the earnest pleas of his beloved companions, that Most Compassionate, Most Merciful Messenger of Allah (pbuh) did not pardon the noble woman. He said, "Even if my daughter Fāṭimah (ra.) were to steal, I would order her hand to be cut off." Had he shown mercy and pardoned that woman, he would have violated the system set by the Creator and committed injustice—that is, *zulm*.

The meaning of the word *zulm* is even broader. Imagine you want to hammer a nail into a wall. Instead of using a hammer, you strike the nail with a metal ashtray or flowerpot placed on your table. The nail will still go into the wall, but you have committed *zulm*, injustice, against the ashtray or flowerpot, for they were not made to be struck by a nail.

The third word is *sabr*. This word also occupies an important place in the Qur'an and Allah has used it many times. Therefore, it is necessary to know its true meaning. Currently, it is understood to mean enduring patiently, silently bearing, and so forth. In other words, upon hearing these words, one immediately feels a sense of dullness or lethargy, what is called passive in English. But the true meaning of *sabr*, that is, the meaning in which Allah and the Rasul (pbuh) have used it, is exactly the opposite of the current understanding. Just as dynamic Islam has been made static, so too has the meaning of the Qur'an's word *sabr* been taken to mean passive and inert. **Its true meaning is to endure everything resolutely in order to achieve a goal. No matter how many obstacles arise, no matter what dangers or difficulties come, no matter the suffering, one must not become despondent or break down, but rather continue to strive steadfastly.** In other words, this word's meaning is entirely active and dynamic.

As an example, Allah has commanded the believing *mujāhidīn* in many places in the Qur'an to have *sabr* in *jihad* and *qital* (battle or fighting). Taking the distorted modern meaning, one might conclude there is no need to go to war at all, or at most, when facing the enemy, one must sit passively on the ground in lines. No matter how much the enemy strikes or beats, one must quietly endure; thus, going to war becomes meaningless. **Allah did not command *sabr* in *jihad* in that sense.** When He told them to have *sabr*, He meant no matter how strong or numerous the enemy, no matter what hardships, dangers, difficulties, or fears we face, without

paying any heed or becoming distressed, one must continue fighting, struggling, and striving with all one's might, refusing to accept defeat. This is the true *sabr*.

The English word closest to *sabr* is perseverance, steadfastness of resolve. It is not only in war but in every aspect of life, even in worldly affairs, that *sabr* brings results and success. A businessman who perseveres with *sabr* will succeed; an artist who works with *sabr* will become renowned, and so on. This is a natural law on which both the previous and final Islams were established. Allah says: "Indeed, I am with the patient" [Qur'an – Sūra al-Baqarah 2:153].

Those who sit with passive, lethargic, inert *sabr*, silently enduring injustice and tyranny, thinking that is *sabr*, do not possess the *sabr* Allah describes in the Qur'an. They are on the contrary path; therefore, Allah is not with them.

There are also some other words in the Qur'an whose true meanings are not accepted today. The fundamental reason is the complete distortion of the faith's purpose and method. We have discussed three very necessary words here. **Keep these true meanings in mind when you read the Qur'an, and you will see the Qur'an in a new light.**

This distortion of *aqīdah* (comprehensive concept) has not only led this nation away from its true goal and purpose but has directed it entirely in the opposite direction. Despite having firm belief in Allah, the Rasul (pbuh), and so forth, it has effectively become *mushrik* (polytheist) and *kāfir* (disbeliever) and has been completely deprived of Allah's mercy and help. We have previously explained that this nation became misguided from the moment it abandoned its goal—that is, when it gave up struggle and armed struggle. Alternatively, it can be said that the distortion

of faith resulted in their abandoning the most important duty, *jihad*. The time gained by forsaking *jihad* began to be used for subtle analysis of this religion, a task that Allah had forbidden and which His Rasul (pbuh) termed as *kufr* (disbelief). As the inevitable outcome of such excessive scrutiny, we have explained how this united nation fragmented into numerous *madhhabs* (schools of thought) and *firaq* (sects). We have also noted that as a further inevitable consequence of this minute analysis, it was not only the scholarly *ulama* (religious scholars) who became narrow-minded but the entire nation's vision became so constricted that it was nearly blind. With this nearly blind perspective, they later wrote many books on *aqā'id* (tenets of faith) and produced numerous scholarly analyses. However, their understanding and vision concerning *shirk* (polytheism) and *Tawheed* (monotheism) could not see beyond wooden and stone idols due to that very blindness. In the early period (that is, the era when *fiqh* was transformed into a vast and complex science), *shirk* undoubtedly meant worship of wooden and stone gods and idols. After that period ended and the age of new methods and rituals began, by then the later generation of '*ālim* (scholars) and pundits had nothing of their own to contribute. They had no knowledge or vision beyond the worn-out remnants of earlier *fuqahā* (jurists). *Fiqh* had by then reached the end of its analytical development and become static; the path of *ijtihād* (independent reasoning) had been closed. Therefore, the later '*ālim society*' (who are not true scholars but may be called *muftis*) who took responsibility for guiding and managing this nation's religious affairs, followed the footsteps of the earlier *fuqahā* and *mujtahids*, considering the worship of wooden and stone idols as the sole form of *shirk*, and have been tirelessly writing against it.

Those who advanced the furthest went so far as to regard honouring graves, building tombs, and lighting candles at graves as forms of *shirk*. Although the knowledge of these scholars became static and

lost its dynamism, the dynamism and evolution Allah has placed within His creation cannot become static. It has continued to move forward and, in due course, has given rise to new objects of worship—*ilah* (gods)—such as democracy, socialism, egalitarianism, dictatorship, and materialism. **However, when these new gods were born, those who are the custodians and bearers of this religion—that is, those we call '*ālim*'—and their mindset had become static.** They were ignorant of the present and unable to think beyond what the earlier scholars had decreed. Therefore, even after the birth of these new gods, their vision remained fixed on the old worship of wooden and stone idols; they could neither turn away from it to see the new idols nor recognise and identify them as new *ilah* (gods).

The *fuqahā* and their followers, the '*ālim*' and religious leaders of the last few centuries, remained fixated on those ancient Lāt, Manāt, and Uzzā. They failed to realise that democracy has taken the place of Hābil, socialism has replaced Manāt, materialism now sits in the place of Uzzā, fascism stands where the statue of Kālī stood, and monarchy occupies the seat of Lāt.

Islamic thinkers, writers, and religious leaders have unfortunately failed so profoundly that today this nation of two hundred crore, despite fully believing in Allah and His Rasul (pbuh), performing numerous prayers, fasting, Hajj, Tahajjud, meditation (*murāqaba*), and spiritual witnessing (*mushāhada*), have become polytheists (*mushrik*) and disbelievers (*kāfir*) by accepting and acknowledging these new gods due to distortions in *ʿaqīdah* (faith). **Consequently, they are deprived of Allah's mercy and are detested in this world.**

If anyone becomes angered at calling the present "Muslim" nation practically (de facto) polytheists and disbelievers, then let them be reminded that Allah has repeatedly promised that if we are *mū'min*

(believers), He will elevate us above all others in the world and grant us worldly authority. If we are truly *mū'min* and Muslim, and yet we are not the best above all people in the world, then we must admit that Allah is not fulfilling His promise (may Allah protect us from such a thought), for no other conclusion is possible. Another consequence of the distortion of *ʿaqīdah*, meaning one's worldview or full concept regarding the entire matter, is a misunderstanding of what worship (*ʿibādah*) actually means. Due to the narrow perspective and teachings of so-called 'religious' leaders, ordinary people understand the word '*ʿibādah*' to mean prayers, fasting, Hajj, zakāt, meditation (*murāqaba*), spiritual witnessing (*mushāhada*), remembrance (*dhikr*), glorification (*tasbīḥ*), and similar 'religious deeds.' This understanding is only partially true. In reality, the meaning of '*ʿibādah*' is much broader. It is impossible to define '*ʿibādah*' fully in one phrase, but if one must say it in a single line, '*ʿibādah*' is doing correctly the work for which Allah has created that thing.

Allah has said that every tiny particle of this vast creation, large or small, worships Him [Qur'an – Sūrah An-Naḥl 16:48-49]. This means that Allah's created things — the moon, the sun, fire, water, wind, electricity, etc. — worship their Creator by performing exactly the function for which they were created and by following the laws set for them. Each entity in this immense creation inevitably fulfils its assigned duties, thus worshipping the Creator. Humans are also among Allah's creations, and He created them to worship Him. In other words, performing the task for which He created a human being is that person's worship. Allah has declared in the constitution of His final legislation, the Qur'an: "I have created jinn and mankind only that they may worship Me" [Qur'an – Sūrah Al-Ḥujurāt 49:56].

If the current understanding of '*ʿibādah*' were correct, then worship would be limited to the acts performed in temples,

mosques, churches, or at home—prayers and such 'religious deeds.' Anything else done by people would lie outside the definition of worship and would therefore be in defiance of Allah's commands. **This would imply that no human has ever existed or exists now who has not transgressed the definition of worship.**

'Religious deeds' are not the definition of '*ʿibādah*'. They are only a part of the whole '*ʿibādah*'. None of the elements of fire, water, air, electricity, earth, distant stars, nebulae, or planets goes to a mosque, temple, or church to worship. Yet, they continuously and without interruption worship Allah. The sun emits heat and light — **it is worshipping its Creator.** The moon reflects light received from the sun, spreading a gentle glow — it is engaged in worship. The wind carries clouds across the earth, creating weather — it is worshipping the Creator.

This worship or devotion is not confined only to natural creations; things created by humans with the help of Allah's natural creations also worship Allah in the same way. When you press a switch and the bulb lights up, the electricity is performing its worship — it is doing exactly the task it was created for, without the slightest deviation.

Humans are also created beings but have a fundamental difference from all other creations: because the Creator's own spirit resides within them, they possess their own free will — a power no other creation, not even angels (*malā'ika*), have. Humans can choose whether or not to perform their '*ibādah*' (the purpose for which they were created). Despite this, humans still worship Allah and are compelled to do so. Just as they must eat and wear clothes, sleep, reproduce, and experience joy and sorrow, so too they must perform many actions that constitute worship.

Hence, Allah mentions in the Qur'an that humans — regardless of whether they are Muslim or non-Muslim, believer or non-believer — are His worshippers ('*ibād*') [Qur'an – Sūrah Al-A'rāf 7:31-32]. The acts for which Allah created humans include a portion that is religious deeds, but excluding those forbidden by Allah, all actions are worship, all are acts of devotion to Him. **Legitimate eating and drinking, laughter and tears, speech, likes and dislikes, affection and love, play and sport, earning a livelihood — all of these are acts of worship.**

The Purpose of Ṣalāh

If you have read thus far with an open and truth-seeking mind, it will already be clear to you that the way of life given to humanity by the Messenger of Allāh (pbuh), namely Dīn al-Islām (the religion of Islam), and what we today consider to be Dīn al-Islām and practise with devotion, **are not only completely different things but are actually contradictory to one another.** The noble Messenger of Allah (pbuh) taught his companions in one way, yet today our scholars of religion and spiritual leaders teach the exact opposite. If you do not agree with this statement, then I have clearly failed to explain it properly, and I alone must take responsibility for my inability. However, the point remains. What this nation regards as Islam has become so distorted from the true Islam that it has become extremely difficult to explain the reality. On top of that, I do not have sufficient command of the language to explain it clearly. Still, I must try. Even if only a small number of people understand what I am attempting to say despite the limitations of language, I will have at least partially fulfilled my duty. Those who teach Islam to us today have a distorted understanding of the creed (*ʿAqīdah*) concerning this religion. What is the purpose of this Dīn (religion), what is the process of achieving that purpose, and the importance or priority of the values of the Dīn — all these have become distorted and reversed for them. They preach and teach: "Pray, pray," as if *ṣalāh* (prayer) itself is the ultimate purpose. *Ṣalāh* is not the purpose; *ṣalāh* is the process, the means of achieving the purpose. There is nothing in this vast and magnificent creation of Allāh that exists without purpose.

hatever is purposeless is therefore meaningless. The *ṣalāh*, which Allāh mentions more than eighty times in the Qur'ān, can it be meaningless? Certainly not. So what is the meaning of this immensely important thing called *ṣalāh*, what is its purpose? They say *ṣalāh* is *ʿibādah* (worship). But they do not understand the

meaning of *ʿibādah*. *ʿIbādah* encompasses many things: everything for which mankind was created and all except what Allāh and His Messenger (pbuh) have forbidden are acts of *ʿibādah*. Allāh has not placed extraordinary emphasis on those things, nor mentioned them more than eighty times. Another group says *ṣalāh* is recognising Allāh as Lord and prostrating to Him. Neither of these is correct.

The Creator of this vast and infinite creation is Self-Sufficient (*bāniyā*). He has no need of anyone or anything. He depends on nothing. Whether or not we acknowledge Him, believe in Him, or perform acts for Him, does not in the slightest affect Him. That majestic, mighty Lord is not in the least dependent on our *ṣalāh*. He has commanded us to establish *ṣalāh* for our own benefit, not for His. Our welfare means the welfare of humanity, not only the believers or Muslims. I will now explain how this is so. I have previously stated that the last Messenger of Allah (pbuh) was sent by Allāh to abolish, nullify, and eliminate all the various systems of life, that is, all religions, existing in the world, and to implement this final Islām upon humanity so that peace may be established across the earth [Qur'ān – Sūrah At-Tawbah 33, Al-Fatḥ 28, Sūrah As-Saff 9]. His biography and history bear witness that his pure and sacred life was devoted entirely to this single task. Two points are very clear. First, that accomplishing this task in one lifetime is impossible—even the most foolish would understand this. Second, Allāh knew, and His Messenger (pbuh) knew, that if he were to humbly call the people of the world to accept this final Dīn (religion), they would not forsake their distorted and unjust systems of life and religion and come forward willingly. The devil, Iblīs—who has challenged Allāh—is not so weak. He will incite mankind with all his power to oppose this Dīn and will oppose it by every means, including armed conflict.

The solution to the first problem is this: the Messenger of Allāh (pbuh), by Allāh's command, created a community called the Ummah Muhammadiyyah and instructed that after he departs from the world, **they must continue his struggle just as they fought alongside him during his life. This is his Sunnah.** He said that whoever abandons this Sunnah is not of him, nor is he of theirs (*Ḥadīth*).

The solution to the second problem is this: the community he created must become so united, resolute in achieving its purpose, disciplined, self-sacrificing, noble, and above all, so proficient and skilled in the art of war, that it becomes invincible. The process of creating that character within the community is *Ṣalāh*, which we call Namāz in Persian. Realising the responsibility given by Allāh, the Messenger of the World (pbuh) said, "I have been commanded to carry out armed struggle until all the people of the world acknowledge that there is no legislator (*Ilāh*) except Allāh alone, and I am His Messenger, establishing *Ṣalāh* and giving Zakāt" [*Ḥadīth* from ʿAbdullāh ibn ʿUmar (ra.) recorded in Bukhārī, Mishkāt].

There are two points to note in this *Ḥadīth*. First, the word used by the Messenger of Allāh (pbuh) here is not Jihād but Kitāl, meaning armed struggle or war. Second, the purpose of this armed struggle is (a) to compel humanity to acknowledge Allāh alone as the sole legislator (*Ilāh*), thereby establishing Allāh's sovereignty and rejecting all other legislations, (b) to establish *Ṣalāh*, and (c) to give Zakāt.

In other words, the Dīn al-Qā'im (the established religion), which I have repeatedly spoken of, is the Sirāṭ al-Mustaqīm (the straight path) [Qur'ān – Sūrah Al-Bayyina 5]. To establish this Dīn al-Qā'im and Sirāṭ al-Mustaqīm upon the earth, the struggle that must

be undertaken requires the character which is developed through *Ṣalāh*.

Every task in the world consists of two parts: one is the objective, and the other is the process to achieve that objective. **The purpose is to establish this final Islam in the world. The process is jihad—struggle.**

Jihad (all kinds of struggle: explaining, writing, preaching, speaking, and armed struggle) and the teaching-training of jihad is *salat* (ritual prayer). In other words, *salat* is not the objective but the training for achieving the objective. **If the objective is forgotten, then the training or process becomes meaningless.** For example, imagine you have to go to a distant place. Going there is extremely urgent. Suppose the place is so far that you cannot walk; you must go either by bicycle or car. You do not know how to ride a bicycle or drive a car. To achieve your goal, you buy a bicycle or car and learn to operate it. Then your objective is to reach that particular place; the bicycle or car is the process, and learning to operate it is your training. Now, suppose while learning to ride or drive, you forget the destination. Then your learning to ride or drive is completely pointless, because the reason and objective for which you were learning are no longer in your mind. Even if you become very skilled at riding or driving, your objective will not be achieved. Your training is futile.

The World Messenger of Allah (pbuh) left this world about 60 to 70 years after his death, during which time the 'Ummah Muhammadiyah' (the community of Muhammad) had a clear and accurate belief regarding *salat*, that is, it was the training for achieving the objective. After that time, this community forgot the objective and abandoned jihad. Even though the training for achieving the objective naturally became meaningless after abandoning the objective, it was not forsaken because the Qur'an

and *Hadith* place such great importance on it that it could not be neglected. Then *salat* was given a different meaning and form. The authentic Sunnah of the Great Messenger of Allah (pbuh)—his true life purpose, jihad—was set aside, and the minor personal habits of his life were taken as Sunnah instead. Similarly, the true meaning of *salat*, the training for character building, was abandoned, and it was interpreted in the way other religions understand worship. That is to say, *salat* was taken to mean spiritual self-improvement and closeness to Allāh—a meaning no different from the worship practices of other distorted religions. In other faiths, religion is purely spiritual and opposed to worldly matters, so worship means devotion to the Creator, bowing before Him, turning away from worldly affairs, and meditating on Allāh with focused attention. There is no need for research; just observing *salat* from outside causes that understanding to seep in. In large gatherings, standing in rows in military fashion, bowing and prostrating on the Imam's command, silently reciting the Qur'an, turning the face right and left on his instruction—yet none of this leads to sincere meditation on Allāh. It does not require more than common sense to understand that sincere meditation on Allāh cannot occur like this. **If in doubt, try to perform *salat* with full concentration—you will see mistakes happen. The current belief in which *salat* is performed is not the true purpose of *salat*.**

Salat is a mould. The purpose is to shape various human characters into one distinguished character that forms a nation. That nation will establish the final Islam in the world, fulfilling the responsibility given by Allah to the World Messenger of Allah (pbuh). Perfect peace (Islam) will be established on earth, and his (pbuh) title 'Rahmatul-lil-'Alamin' (Mercy to the Worlds) will be meaningful.

That is why salat is so important, and why Allah and the Messenger have emphasised it repeatedly. **Without the creation of that**

character, the nation cannot perform this great duty. It goes without saying how necessary it is to create such a character. Therefore, salat has been given such importance. But salat is not the objective; it is training to achieve the objective. If the objective is abandoned, then the training becomes meaningless.

Through jihad (all forms of struggle, not merely armed struggle), a most arduous and monumental task has been entrusted to a nation—to establish the rule of Allah's law over the entire world. The kind of character required for this, the power of sacrifice needed, the unity and discipline demanded—*salat* (prayer) cultivates all of these. It is naturally not possible to elaborate and analyse *salat* here, for something that moulds a nation's physical, mental, and spiritual state into a new form, a new character, cannot be fully presented in this book. I will merely outline its features to demonstrate how far it has strayed from its true objective and belief system, being now adopted, under distorted *aqeedah* (creed), as a mere act of worship in imitation of other religions.

The first condition of *salat* is *wudu* (ritual purification). No explanation is required—cleanliness and purity. Immediately after this comes *jama'ah* (congregation), that is, an assembly of many people. The larger this assembly, the better, the more the *sawab* (reward). This perspective is the exact opposite of the modern viewpoint—that *salat* is a personal, meditative focus on Allah. From a purely logical standpoint, it is far easier to concentrate in solitude than amidst a crowd.

Then comes standing in rows, in a disciplined manner, line after line. There is no rational need for rows upon rows in order to meditate upon or worship Allah. Yet if the line is even slightly misaligned, the *salat* becomes *makruh* (undesirable). The Messenger of Allah (pbuh) used to ensure, before beginning *salat*, that the rows of worshippers were perfectly straight, like the string

of a bow. Nothing can be straighter than a bowstring. With his own blessed hands, he would align the shoulders of the worshippers to make the rows straight [*Hadith*—Abu Dawud from Anas (ra.), *Mishkat*].

One day, just as the Messenger of Allah (pbuh) was about to begin *salat* after all had lined up flawlessly, he noticed that one man's chest was slightly ahead of the line. He did not start the *salat* but corrected him and said: "O servants of Allah! You must keep your rows perfectly straight, or Allah will turn your faces backward" [*Hadith*—Muslim from Nu'man bin Bashir (ra.), and Muslim from Abu Mas'ud Al-Ansari (ra.), *Mishkat*].

Note the words of the Messenger of Allah (pbuh): **He will turn your faces backward (i.e. in the opposite direction).** He did not explain whether this would occur in the *mahshar* (gathering) on the Day of Judgement, or in this world. In my view, it is both. Today, the rows in *salat* are not straight. Even laying mosaic lines on mosque floors fails to ensure it, let alone outside, and the purpose of *salat* has become the very opposite of its true aim. According to the words of the Great Messenger of Allah (pbuh), today's worshippers' faces have indeed been turned backward.

The importance of keeping the rows straight is emphasised in many *ahadith* (narrations). Caliph Umar (ra.) used to inspect the rows before *salat* with a whip in hand, walking through the lines to check whether they were perfectly aligned. If he saw anyone slightly out of line, he would strike them with the whip—this is a recorded fact of history. What kind of worship is this, where the worshippers must be whipped to form straight lines? Does this scene not resemble a military parade or the flogging of soldiers by a sergeant major during training? It does—and it will—because both serve the same purpose: instruction, training, and discipline. Of course, what is done with that training may differ, but both are indeed forms of training.

Once the lines are perfectly straight, the second duty of *salat* is to perform *ruku'* (bowing), *i'tidal* (standing upright), *sajdah* (prostration), *salam* (salutation), etc., in unison with the imam's (leader's) *takbir* (command). The aim of performing these in perfect unison is to inculcate obedience to command and discipline—without hesitation—just as military forces leap to death at their commander's order.

Allah and His Messenger (pbuh) have designated a single *qiblah* (direction of prayer) for all Muslims worldwide. The reason is so that wherever Muslims are in the world, when they form a congregation and stand in rows facing this one direction, they symbolise a unified goal, a shared objective, a common path and process—i.e. solid unity. There is no similarity between the *salat* of any Muslim congregation anywhere in the world and the worship rituals of any other religion. However, **what it closely resembles—more than anything else—is the parade and training of military forces. One who denies this has no reverence for truth, no willingness to acknowledge it.**

One may ask: is *salat* then merely military training? Has it no connection to the soul? That is not the case. *Salat* also trains the soul. But how, and to what extent—this is where the confusion lies. Today's *salat* lacks that military training aspect of the *aqeedah*. It has become, like the worship in other religions, merely a spiritual affair.

In truth, like every other matter in Islam, *salat* is balanced. When a Muslim stands for *salat*, he stands before Allah, with this state of mind and *aqeedah*: "O Allah! You have entrusted us, through Your Messenger, with a great responsibility. To fulfil this duty, we need the noble character and spiritual strength that only training can build. I stand before You to receive that training. Grant us, by Your mercy, that character, unity, discipline, and spiritual strength so

that we may carry out this immense task. Let us sacrifice our wealth, children, and lives for Your sake."

What greater spiritual elevation can there be than sacrificing worldly possessions, family, and this life for the path of Allah? That is true *zuhd* (renunciation), the real monasticism of Islam. That is the balance upon which this *deen* (religion) is founded. Has anyone understood the meaning and purpose of *salat* more than the Messenger of Allah (pbuh)? Let us examine how he perceived *ṣalāh* (prayer) in terms of *ʿaqīdah* (creed). He compared Islam to a house and said, "Islam is a house; *ṣalāh*, meaning prayer, is its pillar or post." [*ḥadīth*—from Muʿādh (ra.): Aḥmad, Tirmidhī, Ibn Mājah, *Mishkāt*]. Today, scholars of religion, preachers, and religious leaders often use this *ḥadīth* to encourage people to observe prayer, yet they fail to grasp its true meaning. To explain the relationship between Islam and prayer, the Messenger of Allah (pbuh) offers the analogy of a house and its pillar or post.

Why do people build houses? For what purpose? Certainly, to live in them and to seek protection from the sun and rain—isn't that so? And what provides that protection from the sun and rain? Undoubtedly, it is the roof, not the pillars. In other words, the essential part of a house for living is the roof—not the posts or pillars. However, since the roof cannot stand without the support of posts or pillars, they are indispensable. If it were possible to hold up the roof without any posts, then there would be no need for posts at all. Hence, the roof represents the purpose of the house, while the posts or pillars represent the process by which that purpose is achieved.

The Messenger of Allah (pbuh) aimed to eliminate all false systems of life that have filled the world with injustice, oppression, and bloodshed, and to establish this final divine system to ensure peace, security, and justice. A daunting task indeed. Iblīs and his millions

of powerful allies stand in its way. The kind of strong, determined, and revolutionary character required to fulfil this mission is shaped through *ṣalāh*. That is why the Messenger of Allah (pbuh) gave the analogy: Islam is the house, and *ṣalāh* is its post or pillar. **If prayer were the objective, then surely the Messenger of Allah (pbuh) would have called it the roof, not the post—because the goal of a house is the roof, not the pillars.**

In another *ḥadīth*, the Messenger of Allah (pbuh) made it even clearer. He said, "*Ṣalāh* is the pillar of Islam, and its summit or roof is *jihād* (struggle)." [*ḥadīth*—from Muʿādh (ra.): Aḥmad, Tirmidhī, Ibn Mājah, *Mishkāt*]. **Isn't it true that all the posts and pillars in the world exist only to hold the roof above? The posts themselves have no intrinsic value.** Their significance lies entirely in holding up that summit or roof.

Today, so-called Muslims around the world have completely forgotten the purpose of prayer as described by the Messenger of Allah (pbuh), and have mistaken the training to achieve that purpose as the purpose itself. With great ceremony, they perform prayer, constructing grand and ornately decorated mosques. Yet this massive, lifeless nation, derailed from its true objective, never pauses—if only for a moment—to question how, when fewer than five hundred people prayed in mosques with palm-leaf roofs and dirt floors, two global superpowers collapsed like houses of cards before their relentless march. The very mention of their names would strike terror into the hearts of tyrants and oppressors. In merely sixty to seventy years, that handful of worshippers established the sovereignty of Allah over half the world.

And today, despite nearly 1.2 billion Muslims offering prayer in lavish and majestic mosques, they are a despised and disregarded people. A nation that for hundreds of years endured the humiliating bondage of various Christian European nations, and even after

being freed from direct slavery, remains politically, economically, and psychologically enslaved. If, for any reason, the entire world today were to abandon their own life systems—their "religions"—and adopt this present-day "Islam" as a religion, beginning to observe *ṣalāh* and *ṣawm* (fasting) according to today's *ʿaqīdah*, it would make no difference to Allah or His Messenger (pbuh). Because Allah did not send His Messenger (pbuh) to this world to establish this version of Islam and this form of *ṣalāh*.

Today, over a billion “Muslims” are performing the five daily prayers with utmost devotion and precision—like planting countless exquisitely crafted, ornamented, and flawless posts in the sand without any purpose. **There is no roof above (no struggle), so no one can live there—utterly meaningless.**

The objective has been lost, and as a result of this distortion in *ʿaqīdah* (creed), *ṣalāh* (prayer) can no longer shape a person's character as it naturally could have. One must perform *ṣalāh* on time, and thus it teaches punctuality. If someone fails to learn punctuality despite performing *ṣalāh*, they have been deprived of that lesson. If, after standing shoulder to shoulder in *ṣalāh*, rich and poor, educated and uneducated, black and white, scholar and ignorant alike, one still does not wash away pride and discrimination from the heart, then the teaching of equality in *ṣalāh* has failed. If, after facing the same direction, performing *rukūʿ* (bowing) and *sujūd* (prostration) together with everyone else, people leave the mosque only to fall into discord and divergent views, then the lesson of unity and collective action in *ṣalāh* has been in vain. If, after performing *rukūʿ*, *iʿtidāl* (standing upright), and *sujūd* in synchrony with the *takbīr* (proclamation of "Allāhu Akbar") of the *imām* (prayer leader), people then disregard the *imām*'s directives in other national matters, the discipline taught by *ṣalāh* has been entirely lost.

To convey the true essence of *ṣalāh*, the Noble Messenger of Allah (pbuh) never described it as the roof, the foundation, the door, or the window of a house. He specifically and repeatedly called it the pillar. Not once did he refer to it as anything but the pillar. Without that pillar, a roof cannot stand, and that is precisely why there is so much emphasis on maintaining this pillar. Just as *jihād* (struggle) is not possible without a *jihādī* character, so too is the insistence on creating that character. **But if there is no roof, then just as the pillar is unnecessary, so too, if there is no *jihād* or armed struggle, *ṣalāh* becomes irrelevant.**

There is no need to describe what the Arab nation was like during the time of the Messenger of Allah (pbuh); history speaks for itself. Tribes and families were so deeply divided, engaged in constant warfare, bloodshed, generational killings, and vengeance, in such chaos and disorder, that perhaps no other nation on earth had reached that level. **Yet within just a few years, *ṣalāh* brought that chaotic nation to the pinnacle of discipline, unity, and order.** Moulded by *ṣalāh*, this most disorderly nation on earth was transformed—and we have found examples of this transformation repeatedly in the history of that people.

At the command of ʿUmar (ra.), Khālid ibn al-Walīd (ra.), one of the most undefeated commanders in the history of mankind, relinquished his post and became a regular soldier. At the order of Caliph Sulaymān, the heroic conqueror of Sindh, Muhammad ibn Qāsim, surrendered his position and returned without a word. Both of them had such large followings within their armies that had they disobeyed the caliph's order, it would have harmed the unity and discipline of the nation.

I cannot resist the urge to present yet another remarkable example—this one from the life of the great Sahabi (companion) Abu Dharr (ra.). During Hajj, the Messenger of Allah (pbuh) used to perform

qasr (shortened) *ṣalāh* of two rak'ahs in Mina, instead of the usual four. Naturally, later on, Abu Bakr (ra.) and ʿUmar (ra.) also followed the Messenger of Allah (pbuh) and offered the two-rak'ah *qasr ṣalāh* in Mina. However, during the *khilāfah* of ʿUthmān (ra.), he performed the full four rak'ahs in Mina, apparently deviating from the sunnah. He later explained the reason behind his action to everyone—it was because he had some land and property near Mina, and thus, the rule of *qasr* did not apply to him.

Be that as it may, upon hearing this, Abu Dharr (ra.) was initially very upset. But soon after, he himself followed ʿUthmān (ra.) and prayed the full four rak'ahs in Mina. As his reason, he said, "The Messenger of Allah (pbuh) said that an *imām*—a leader—must be obeyed without question, even if that leader is a black slave with his ears cut off" [*Hadith* from Irbād ibn Sāriyah (ra.), reported in Aḥmad, Abū Dāwūd, Tirmidhī, Ibn Mājah, *Mishkāt*].

This is the result of the discipline, obedience, and unity taught through *ṣalāh*. In order to preserve the unity and discipline of the nation, even a highly esteemed Sahabi like Abu Dharr (ra.) set aside the sunnah of the Messenger of Allah (pbuh) himself, simply to follow his command—despite the fact that unlike ʿUthmān (ra.), he owned no property near Mina.

There were many others of such character among a nation of four to five hundred thousand. Yet, in the past thousand years, although millions have performed *ṣalāh*, not a single one has emerged as another Khālid (ra.), another Muhammad ibn Qāsim, or another Abu Dharr (ra.). The fault does not lie in the *ṣalāh*. The real reason is the distorted *ʿaqīdah* (creed) regarding *ṣalāh*, a flawed perspective, and elevating training and method above the objective itself.

If *ṣalāh* were performed with the same *ʿaqīdah* that the Messenger of Allah (pbuh) and his companions (ra.), who learnt directly from

him, had, then *ṣalāh* would once again produce Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Khālid, Abū ʿUbaidah, and Abū Dharr (ra.). Indeed, in the future, *ṣalāh* will do so again. The Messenger of Allah (pbuh) made that prophecy in response to a question by Abū ʿUbaidah (ra.)—I have written about it elsewhere. **The day this *ummah* regains its true *ʿaqīdah*, abandons the direction contrary to the teachings of the Messenger of Allah (pbuh), and begins once more to follow the path he showed, that day *ṣalāh* will again shape characters like those of the Sahabah, and once again produce indomitable warriors.**

The belief that *ṣalāh* (prayer) is a form of worship just like the worship in other religions is proven false by another indication: **it is prohibited to perform *ṣalāh* with eyes closed.** It is common knowledge, understood by all, that concentration and attentiveness increase when the eyes are closed as compared to when they are open. This is why people of all faiths close their eyes during worship. In fact, even outside of worship, when a person reflects deeply on something, their eyes naturally tend to close. Yet, closing one's eyes during *ṣalāh* is forbidden. Why? Because the objective here is not concentration or attentiveness. The aim is training—discipline. The kind of training soldiers receive through military drills. Just as no military commander allows his soldiers to march with their eyes closed, similarly, it is prohibited to perform *ṣalāh* with closed eyes.

The current Muslim nation, holding a mistaken belief about the purpose of *ṣalāh*, claims to achieve a state of concentration in prayer. But with fourteen *farḍ* (obligatory acts), fourteen *wājib* (necessary acts), twenty-seven *sunnah* (The Messenger's practices), and twelve *mustaḥabb* (recommended acts) to be mindful of, such concentration is logically impossible—this is evident to common sense. If *ṣalāh* had been made obligatory with the same purpose as worship in other religions, then leaning

slightly more on one foot would not have rendered the prayer defective. Because leaning on one foot in no way hinders one's attention towards Allah.

The truth is, this *ummah* was created to establish *dīn al-Islām* (the way of life of Islam) by abolishing all other systems of life through *jihād* (struggle) and *qitāl* (armed combat). To successfully carry out this mission, the training required to build noble character and formidable warriors is given through *ṣalāh*. That is why the Creator of this *ummah* has clearly stated that the pillar of the house of Islam is *ṣalāh*, and its roof is *jihād* and armed struggle. No word can override His.

Beyond this foundational purpose, *ṣalāh* also influences every aspect of a person's life—physical, mental, and spiritual. Not only that, it even contains guidance for the political and ideological direction of the nation. However, this discussion will not be extended here as it would make the book overly lengthy.

Still, it must be remembered that despite its immense importance, *ṣalāh* is not the ultimate objective; it is the process—the training. That *ṣalāh* is not the goal but the training for achieving the goal is further confirmed by direct evidence. Whenever the goal of *ṣalāh*—that is, *jihād* and *qitāl* (armed combat)—actually arose, Muslims would not perform *ṣalāh*. This is historical fact, and not just once but on numerous occasions.

No military force in the world performs drills or training during actual warfare. At that point, they fight. There is likely no one so ignorant as to not understand this. Because in war, the soldiers are performing the task for which they had long been trained—this is their real objective.

Muslims did the same, because they knew what the purpose of *ṣalāh* was. Their *ʿaqīdah* (belief) regarding *ṣalāh* was correct.

The Battle of Yarmouk lasted from morning until evening for six consecutive days. Throughout these six days, **not a single historian has mentioned that the Muslim army performed *salat* (prayer) during the day.** Yet, detailed accounts exist of each day's battle, including many minor incidents—even statements made by individuals have been recorded. More than a thousand *ashab* (companions) (ra.) were present at Yarmouk, who had received direct knowledge of Islam from the Messenger of Allah (pbuh). Among them was at least one from the Asharatul Mubashsharah—Abu Ubaydah (ra.) was present. Not one of them ever said, "It is time for *salat*, halt the battle." They did not say so because, unlike today's religious leaders, their priorities were not reversed.

To those who raise their voices crying, "Pray *salat*, pray *salat*," and regard *salat* as the ultimate objective, this is a message: leave aside direct combat—regarding only preparatory work for battle, the Noble Messenger of Allah (pbuh) himself gave us an example of suspending *salat*. During the preparation for the Battle of the Trench, while digging the trench alongside others, he (pbuh) did not perform the *asr salat*, and surely no one else did either. Remember, at that time, the enemy forces had not yet arrived. Could not the Messenger of Allah (pbuh) have paused the work for ten minutes to perform the four rakʻah of *asr*? Of course, he could have. But he did not. He abstained so as to leave an example for us, so that we may give the appropriate importance to things as they deserve, and not confuse the process with the objective—not elevate the training above the purpose.

Direct battle aside—even a minor duty like standing guard, referred to as "security duty," has been described by the Messenger of Allah (pbuh) as greater in worth than years of voluntary *salat*. Which is

more important: *salat* or battle? The answer to this question of priority is found in the life of the Messenger of Allah (pbuh). After the Battle of the Trench, when he laid siege to the treacherous Jewish tribe of Banu Qurayza, there was still a little time left before *asr*. The Messenger of Allah (pbuh) sent the mujahideen and instructed them not to perform *asr salat* along the way.

But alas, we have done the opposite. We have discarded the objective—*jihad, qital* (armed struggle)—and made the training itself the goal. And now we create a frenzy over that. What has been the result? The tragic history of this unfortunate nation. The result has been enslavement to the enemy. The consequence of this enslavement is that, by imitating them, Islam has been exiled from national life and the people have become *mushrik* (those who associate others with Allah). And the result of becoming *mushrik* is this: today, what is enacted in the mosque under the name of *salat* is a farce, where the so-called "religious" imam—an uneducated or semi-educated man drawing a salary of a few hundred taka—leads in prayer, and behind him, at his *takbir* (command), stand and bow the so-called "non-religious" leaders of society, i.e. political and social figures.

Yet as soon as the *salat* concludes, these "non-religious" leaders no longer even look at the "religious" leader. **Because they know that the worth of that "religious" man is no more than a few hundred taka in wages—that he holds no value in national life.** If any of these "religious" imams dares to act impertinently or disrespectfully toward the "non-religious" leaders, then their leadership—that is, their position as the mosque's imam—ends immediately.

Through constant advocacy for Christianity, this nation has fallen so low that even Christian priests hold more honour and influence over their communities than these "imams" do over theirs.

The distortion of *ʿaqīdah* (creed)—that is, considering *salah* (prayer) not as training for *jihad* but as an end in itself, and believing it to be merely a means of attaining nearness to Allah like in other religions—has given rise to yet another deviation. Despite the Messenger of Allah's (pbuh) strong emphasis on keeping the prayer lines as straight as a drawn bowstring, today even the most devout Muslims fail to maintain straight rows.

Not only that, but the congregation does not move together in unison with the *takbīr* (declaration of Allah's greatness) of the imam—neither the *rukūʿ* (bowing), *iʿtidāl* (standing straight), nor the *sajdah* (prostration) happen collectively. Movements within the prayer are not synchronised across the congregation. The emphasis laid by the Messenger of Allah (pbuh) on aligning the rows like a bowstring makes it clear that all movements during *salah* must occur simultaneously—just like the parade movements of an army, flowing in perfect harmony, like the motion of a single body.

Each *takbīr* of the imam should trigger swift and unified movements, much like a military drill. But in today's prayers, not only are the rows no longer straight like a bowstring, the movements are sluggish—more like those of the ill or nearly dead—and instead of being synchronised, they are scattered, with each individual moving at their own pace. Thus, as foretold by the Messenger of Allah (pbuh), the face of this nation has turned in the opposite direction from where Allah and His Messenger (pbuh) had once set it.

The final Messenger of Allah Muhammad (pbuh) transformed his *ummah* (community) through lifelong effort and devotion into an indomitable, formidable army of warriors. **He certainly did not undertake this mission of his own accord; without doubt, he did so under the command of Allah, for he was truly the Messenger of Allah.** Allah gave this command to His *rasūl* (messenger)

because the final way of life, the *dīn* (complete way of life), which He sent for all of mankind, cannot be established on earth without *jihad* (struggle) and *qitāl* (armed combat, warfare). It cannot be achieved merely through polite preaching. Therefore, the Messenger of Allah (pbuh), upon whom this responsibility was placed, received the command from Allah to turn this *ummah* into a fearless army of warriors. The history of this *ummah* stands witness that the Messenger of Allah (pbuh) executed this divine command with perfection.

He trained his *ummah* to such a degree in the art of war that the Arab nation, who prior to Islam admitted they were no match—ten of them equal to a single Persian soldier—went on to defeat the Persians in every battle, despite being inferior in numbers, military gear, and weaponry. This became possible because the Messenger of Allah of the world (pbuh) personally trained his *ummah* in the art of warfare. Initially, he trained them himself and led them in battle. In later wars, he appointed commanders. The objective was to raise new leadership—those who, after his (pbuh) departure from the world, could lead his *ummah* in *jihad* and *qitāl* with competence and success.

One need not explain to anyone who has read the history of this *ummah* just how successful the Messenger of Allah's (pbuh) efforts were, how invincible, unyielding, and disciplined a fighting force he created, and what a capable group of military leaders he prepared who could lead that force on the battlefield like a raging storm. **The noble Messenger of Allah's (pbuh) personally trained and prayer-disciplined army became a terror to the tyrannical and oppressive forces of the world.** To become warriors of that invincible army and to lead such forces, those commanders had to undergo various forms of training beyond prayer; they had to practise extensively in handling weapons.

For a nation that has turned its back on *jihad*, that has forgotten *qitāl* (warfare), it is now inconceivable even to imagine such things. Leave aside the common people—if even the religious leaders of this nation, cut off entirely from the spirit of Islam, which is *jihad*, are asked the reason for this *ummah*'s astonishing military success, they will instantly respond: the strength of *īmān* (faith). I have heard this response countless times and have felt compelled to say to such unthinking people: if that is so, then let anyone among you, whose *īmān* is beyond doubt—those who not only fast in Ramadan but also observe additional voluntary fasts and regularly perform *tahajjud* (late night prayer)—let one of them wrestle with a non-Muslim professional wrestler and see whether he wins on the strength of his *īmān* alone. Of course he will not win; that non-believing wrestler will slam him to the ground.

This Islam is the *dīn al-fitrah* (natural religion)—a way of life founded on natural, physical laws. According to those natural laws, without physical strength and without knowing the techniques of wrestling, even the greatest *īmān* cannot help you against a Hindu, Christian, or Jewish wrestler. The Messenger of Allah (pbuh) and the nation he raised understood this well. They were not spiritually blind like today's generation. Of course they had *īmān*, that is beyond question, but along with that *īmān*, they also knew that without being skilled—highly skilled—in the use of weapons, one cannot win battles through *īmān* alone.

Hence, they trained in weaponry, trained tirelessly, so that not only collectively, but even in single combat, they defeated warriors of the Roman and Persian empires who were considered invincible, striking fear into the hearts of their enemies. **This training holds such importance in this *deen* that even in sports, the principle is that only those games are deemed permissible which are useful in warfare.**

Muhaddithun (hadith scholars) know that the noble Messenger of Allah (pbuh) not only permitted but actively encouraged activities such as horse-riding, horse-racing, archery competitions, sword and knife contests. He even participated in these himself. The reason was that they served a purpose in war. In short, in this *deen*, everything—even sports—is battle-oriented, conflict-oriented. Indoor games like cards and chess have been prohibited.

Today's so-called custodians and carriers of the faith raise storms in a teacup over petty, unnecessary details in their writings, speeches, and sermons. But when it comes to the essence of Islam—*jihad* and *qitāl*—they remain silent. **Because those involve hardship, great sacrifice, and even the risk of life.** They do not realise that their struggle-free, warless version of Islam will be scornfully rejected by Allah and His *rasūl* (pbuh).

The Purpose of Hajj

Just like with *ṣalāh* (prayer), the belief of this nation regarding *Hajj* has now become distorted. According to this corrupted belief, *Hajj* is now entirely a spiritual matter, a path to attaining closeness to Allah. The first question that arises is—Allah is present everywhere, in every particle of creation, so why must one endure such hardship and travel so far to call upon Him, to seek His nearness? He has breathed His own soul into the human body [Qur'an – Sūrah al-Ḥijr 15:29]. That means He resides within every human being. Not only that, He has said: "Indeed, I am near to you" [Qur'an – Sūrah al-Baqarah 2:186, Sūrah Sabaʾ 34:50, Sūrah al-Wāqiʿah 56:85], and further adds: "We are closer to him than (his) jugular vein" [Qur'an – Sūrah Qāf 50:16]. **Then why must one go to such great lengths and travel so far to call upon the One who is not just very near, but even closer than one's jugular vein, in the hope of attaining His nearness?**

If one argues that Allah wants us to go to His house, then the answer is, firstly: when the Owner of the House is already with us, what is the need to travel such a distance to visit a house made of stone? Secondly: the real *Hajj* takes place on the plain of ʿArafāt, not at the Kaʿbah, the House of Allah. If the objective were simply to show us His house, then why was a distant open field, far from the Kaʿbah, made the actual centre of *Hajj* rather than the Kaʿbah itself?

The second question is this—let us suppose Allah is indeed seated in the plain of ʿArafāt. Why, then, has He fixed one specific time of the year for us to appear before Him there? If He is not with us but remains in the field of ʿArafāt, then one could go and proclaim *labbaika* (here I am) before Him whenever possible. But instead, He has commanded that one must appear before Him during a specific month, on a specific date. **Can one call upon Him more**

effectively in solitude, or while standing amidst an unfamiliar place, in an unfamiliar setting, surrounded by the jostling of millions of people? Yet He has made it an obligatory duty—not to call upon Him alone in seclusion—but to do so amid the massive crowd on that particular date.

The final version of Islam that Allah sent to this world through the Last Messenger of Allah (pbuh)—its objective and the process of achieving that objective, in other words, its complete form—are absent from the minds of those whose ʿaqīdah (creed) has become distorted. Such people have no answers to these questions. The word Dīn means a system of life, a way of living. The body of laws, rules, and penal codes that govern the collective, familial, social, state, and individual lives of people constitutes Dīn in its totality. This Dīn can either be created by Allah or conceived by the human mind—both are forms of Dīn. The Dīn produced by the human mind is naturally unbalanced, as it arises from extremely limited knowledge. By contrast, the Dīn created by Allah is balanced [Qur'an – Sūrat al-Baqarah 2:143]. Every need of human life—political, economic, social, legal, and even spiritual—is guided by a set of balanced fundamental principles. **Therefore, just as every other aspect of this final Dīn is balanced, so too is Ḥajj (pilgrimage). It contains both political and economic dimensions, as well as elements for the development and purification of the soul.** Both are included. If either is diminished, the balance is lost, and it is no longer a Dīn al-Wasaṭ (balanced way of life); instead, it becomes the distorted Islam of today.

This is why, even though focusing the mind on Allah is easier in solitude than in congregational prayer, the farḍ (obligatory) command is to join the congregation. Similarly, even though one may have more concentration while invoking Allah in seclusion, the command is to appear before Him in the presence of millions, amidst the clamour of the crowd. For, unlike other distorted

religions, the ʿaqīdah of final Islam is not one-sided—it is not merely about spiritual cleansing and inner purity. The foremost and primary dimension of final Islam is national and state-level matters, while the personal aspect is secondary, though still balanced. That is why the farḍ—that which is obligatory and cannot be omitted—of prayer is commanded to be performed in congregation, together with everyone. Similarly, the command to perform Ḥajj is given in the context of a massive public gathering. In contrast, *nafl* (non-obligatory) prayers are left to the individual's discretion. This clearly demonstrates that in Islam, national matters are the principal and foremost concern. One cannot ignore farḍ—the national obligations—and engage solely in nafl—the personal acts; it will not be valid. Just as praying nafl all night while abandoning the farḍ prayer is impermissible. As prayer maintains balance between national and personal life, so does Ḥajj. One may say that Ḥajj is the grandest extension of congregational prayer.

The centre of all national activities of this Dīn is the places of worship, that is, the *masjid* (mosque), because the sole objective of a Muslim's life—both national and personal—is to ensure victory for Allah in the face of Iblis's challenge and to establish justice and peace on Earth. Therefore, in the life of a Muslim, there can be no division between worldly and spiritual matters, or between the body and the soul. Separating the body from the soul or the soul from the body leads to only one result—death. Hence, all actions of this nation are a continuous form of ʿibādah (worship). The purpose of congregational prayer is that Muslims will gather five times a day in their local *masjid*, the centre of their local activities, to consult on their local problems and issues, make decisions, and solve them under the leadership of the local imām. Then, once a week, they will gather at a larger central mosque for the Friday *Jumuʿah* prayer to carry out the same purpose. Then once a year, at the Plain of ʿArafāt, the leaders of the global Muslim community will assemble to consult and deliberate on every issue affecting the

nation—political, economic, military, and all others—and make decisions. In other words, beginning at the local level, the nation will gradually progress towards wider unity and ultimately converge at the global centre—Makkah. **What a beautiful process for binding a great nation together in a firm bond of unity.**

Although Allah and His Messenger (pbuh) prescribed this beautifully perfect process, the nation could not preserve its unity due to the distortion of ʿaqīdah (core belief). By over-analysing this dīn (complete way of life) and inventing excessively fine and intricate legal rulings, the nation was fragmented and reduced to a near-lifeless state. Even so, all aspects of the dīn—particularly its national activities—remained centred around the mosque and the Kaʿbah, because at that time, the dīn had not yet been divided into national and individual spheres.

Later, when this disunited and fragmented nation was attacked, subjugated, and divided by European powers, and when each portion was governed and exploited separately, the life of the nation was split into public and private domains. In effect, the body was separated from the soul, and inevitably, the nation turned into a lifeless population. *Ṣalāh* (prayer) and Ḥajj (pilgrimage) became mere acts of ʿibādah (worship), limited to personal devotion, with no space for political or socio-economic aspects. The laws and penal codes of Allah were discarded entirely, and instead, legal systems, economies, penal codes, and education systems created by European Christians and Jews were imposed.

Since that time, by accepting two ilāhs (deities or sovereign authorities), the nation has effectively lived as *mushrik* (polytheist) and *kāfir* (disbeliever). Yet due to the distortion of ʿaqīdah, they no longer retain the consciousness even to recognise it.

It is a matter of historical record that during the time of the Messenger of Allah (pbuh) and the Khulafāʾ al-Rāshidūn (ra.), the mosque served as their centre of operations. All national affairs were conducted from the mosque. From within the mosque, the Messenger of Allah (pbuh) would welcome foreign delegations, discuss national, social, and personal matters with the ṣaḥābah (ra.), consult with them, and take decisions.

After the Messenger of Allah (pbuh), the Khulafāʾ al-Rāshidūn (ra.) continued to follow their leader's sunnah (The Messenger's practices), and from that very mosque they governed the Muslim world. It was from there that they appointed, transferred, and dismissed governors and officials; in short, everything required for the administration of a government was carried out from the mosque. The appointments, transfers, planning, and logistical support of the formidable military that shattered the two global superpowers of that era were all handled from the mosque—because the meaning of ʿibādah (worship) to those ṣaḥābah (ra.) was not only different from that of today's "pious" individuals, but directly opposed to it. The ṣaḥābah (ra.) knew that in performing these duties, they were engaging in the highest form of ʿibādah. Today's overly "pious" individuals, however, regard such tasks as worldly affairs and politics.

It is a matter of history that the Khulafāʾ al-Rāshidūn (ra.) would, during the Ḥajj pilgrimage, speak with ḥujjāj (pilgrims) from various regions about their conditions and problems, take decisions on those matters, and receive opinions and advice regarding the conduct of governors and administrators in their respective areas. There are recorded instances in the history of this nation where, based on the reports and consultations of the ḥujjāj, governors were transferred and administrators were summoned to Madinah to provide accountability.

But today's so-called grand Muslims, exalted ʿābidūn (worshippers), and seekers of Allah's vision are far too lofty in their spiritual status! Would they ever engage in those "worldly affairs" like the Noble Messenger of Allah (pbuh), his ṣaḥābah (ra.), and his succeeding khulafāʾ (ra.) did? So, they recite supplications, step into the mosque with their right foot first, pray quietly, and then exit silently with their left foot—completely avoiding any worldly engagement. Even during Ḥajj, they steer clear of politics, economics, justice, punishment, and all such worldly matters, just as they do in the mosque. They go silently, perform Ḥajj silently, and return silently.

Even when Muslims from across the world gather in one place, they do not discuss any national issues of this great nation, nor engage in such worldly politics. The very national purpose for which Allah has gathered so many people from the ends of the earth into one field is now entirely absent from Ḥajj. **It does not take more than common sense to realise that such a gathering cannot be solely for spiritual purification.** For Allah is present everywhere, within the soul of every human being; one does not need to go to the plain of ʿArafāt to seek Him.

The Muslims of today, with their distorted ʿaqīdah, these so-called great ʿābidūn, go on Ḥajj for the purification of their souls. They go silently and return silently. What concern is it of theirs if others are suffering or in danger? Let Muslims be slaughtered by communists in Afghanistan and Ethiopia—so be it. Let those in the Philippines die at the hands of Christians—so be it. Let those in India be slain by Hindus—so be it. Let thousands of Muslim women in Kashmir and Bosnia be raped and fall pregnant—so be it. What is it to the ḥujjāj? As long as their souls are cleansed, nothing else matters.

Yet the Messenger of Allah (pbuh) said: This nation is like a single body—when one part feels pain, the whole body is afflicted. [Ḥadīth narrated by Nuʿmān ibn Bashīr (ra.) – Bukhārī, Muslim, Mishkāt.]

In other words, any harm inflicted upon any part of this ummah—spread across the globe—should be felt by the whole body. **The definition of this nation given by the father of this nation—according to that very definition—can today's ḥujjāj truly be considered the ḥujjāj of his ummah?**

If a man were to dedicate his entire life—through tireless effort, incredible sacrifice, and relentless struggle—to achieving a great and noble purpose by forming a new nation, then what advice would he leave that nation with before departing this world? Undoubtedly, in his final counsel, he would highlight those matters upon which the future of his nation would depend, and those issues where there is the greatest risk of error and deviation in his absence. Wouldn't you agree?

Now, let us consider what the final Messenger of Allah (pbuh) said to his nation during the Hajj al-Widaʿ (Farewell Pilgrimage)—the pilgrimage he knew would be his last. What specific points did he make? The Hajj al-Widaʿ was the largest public gathering of the Messenger of Allah's (pbuh) life. **The significance he gave to his speech can be understood from the fact that, even at such a massive assembly, he was not content until he instructed those present to convey his message to those absent—meaning he wished his entire ummah (nation) to hear and know it.**

Let us now examine the points he addressed in his speech. We find the following:

(1) The life and property of individuals in this ummah have been declared inviolable and *haram* (forbidden).
(2) Trusts must be safeguarded and returned to their rightful owners.
(3) *Riba* (usury) is prohibited and declared *haram* (forbidden).
(4) Blood revenge is outlawed.
(5) The calendar, including the calculation of days, months, and years, is to be fixed.
(6) The rights of husbands and wives, and of men and women, are to be clearly defined.
(7) The Qur'an and *hadith* are to be left behind as the guiding light for the nation.
(8) No one is to be punished for the crime of another.
(9) Obedience to leaders who govern in accordance with the Qur'an and the sunnah (way) of the Messenger is made obligatory.
(10) Excess in religious practice—*dīn* (way of life)—is forbidden.
(11) All divisions among the people of this nation—whether by class, geography, race, language, or any other factor—are strictly forbidden.
(12) Making bequests regarding inheritance is forbidden; in other words, the inheritance law given by Allah must not be violated.
(13) A wife may not give away property without her husband's permission.

Upon close examination of the instructions given during the Farewell Pilgrimage, we observe the following:

a) There is, in essence, nothing new. All these commands and prohibitions were already present in the Qur'an and *hadith*. Yet the Messenger of Allah (pbuh) chose to emphasise these particular thirteen points in his final sermon. **Why? Certainly because these**

are the areas in which the nation was most at risk of straying after his departure. Hence, these matters must be approached with special caution.

b) Each of these thirteen points is national, social, legal, or economic in nature—not a single one is purely personal.

c) If we read the Messenger of Allah's (pbuh) speech at the Farewell Pilgrimage attentively, what stands out most clearly is his concern and fear regarding the unity of his nation.

Naturally, when a person sacrifices everything in life, endures unbearable oppression, and devotes a lifetime of effort to create a nation, and when the burden of nurturing that nation is left upon them until they depart from this world, then the greatest fear and concern in their heart at that moment will be this: **If unity is broken, that will be the end. The nation will no longer be able to carry out its devoted mission and will be defeated by its enemies.** Therefore, we hear him say in the Farewell Hajj, "O people! Just as this day (the 10th of Dhu al-Hijjah), this month (Dhu al-Hijjah), and this place (Mecca and Arafat) are sacred, so too are the lives, property, and honour of one another sacred (*haram*)." Not only that, when the sacredness of this day, this month, and this place are combined, the lives, property, and honour of one another become equally sacred (*haram*). Beware! Beware! After me, do not kill one another and fall into disbelief (*kufr*). The Last Messenger of Allah (pbuh) did not utter this warning once, but repeatedly, and finally raised his face towards the heavens, saying: "O Allah! Bear witness—I have conveyed my duty. O Allah, bear witness—I have conveyed my duty." [From Ibn Abbas (ra) and Ibn Umar (ra) — Bukhari.]

Here, note how the Last Messenger of Allah (pbuh) classifies quarrelling and fighting among themselves—that is, destroying or

harming the unity of the nation—as a sin of what degree. **He places it at the level of disbelief (*kufr*).** Both Ibn Abbas (ra) and Ibn Umar (ra) mentioned the word *kufr* (disbelief), as used by Rasulullah (pbuh), and Bukhari accepted this *hadith* as authentic. Today, the nation of the World Messenger of Allah (pbuh), the Ummah, is divided into more than forty geographical states (nation capitals and states), into Shia and Sunni, into various madhhabs (schools of Islamic jurisprudence) and sects, shedding blood amongst themselves and living in the *kufr* described by Rasulullah (pbuh), yet they go to Hajj every year. Where? In that place, in that month, on that day where the combined sanctity and honour belong to them, they continuously desecrate it while skilfully performing every detail of Hajj and taking satisfaction in the belief that their Hajj has been accepted. **How utterly ridiculous their hope is, there remains no power to comprehend.**

Again, recalling that Iraqi who once came to Abdullah Ibn Umar (ra) during Hajj to ask whether killing insects, flies, or mosquitoes requires *kaffara* (expiation), and Abdullah (ra) said: "How absurd! Those Iraqis who murdered the precious jewel of Rasulullah (pbuh), Husayn (ra), seek rulings on killing insects and flies." **Look now at this nation—how much value have they placed on the matters about which he (pbuh) expressed concern in his absence?** Except for the inheritance law, not one of the warnings or commands given by the World Messenger of Allah (pbuh) in the Farewell Hajj is observed or honoured by this Ummah. The inheritance law remains unchanged only because the European masters never considered that law a threat or hindrance to their rule over their slaves.

Even the Ummah's calendar is no longer used for national or personal affairs; it survives only for 'religious matters,' and even then, Christian calendars are generally followed for all other activities. On the other hand, all those matters which the Great

Messenger of Allah (pbuh) did not merely hint at in the Farewell Hajj—such as the beard, cap, socks, pyjamas, *takhnu* (a type of shawl), *tasbih* (prayer beads), *tahajjud* (night prayer), *kulukh* (a type of prayer), *dhikr* (remembrance), minor personal sunnah acts, entering the mosque with the right foot first, sleeping on the right side, voluntary prayers, voluntary fasting, *miswak* (tooth-stick) and so forth—this nation is preoccupied with. By practising these, they believe the gates of Paradise have been opened for them. **Their view of Hajj is similarly myopic, regarding it as a personal act of worship (*ʿibādah*).**

Allah and His Rasul (pbuh) have arranged that representatives of the Muslim nation, scattered across the world, should gather once a year in Mecca and on the plain of ʿArafāt to review their national problems, consult, decide, and assess how far the great responsibility entrusted to the Ummah of Muhammad by Allah and His Rasul (pbuh) has progressed, what obstacles have arisen, and how to overcome them, thereby setting future plans.

What happens today during Hajj? None of this. Such things were done in the time of the Messenger of Allah (pbuh) and the rightly guided Caliphs (ra). That was long ago. **The great Muslims of today go to Hajj to perform personal acts of worship. They quietly go, meticulously perform all the formalities of Hajj, and quietly return home.** If suddenly anyone raises the political, economic, or military problems of this nation there, these great worshippers become furious, stop them, and if necessary, beat them to silence.

Even before the final establishment of Islam, *hajj* (pilgrimage) was performed annually in Mecca. It took place at the Kaʿbah, not at ʿArafāt. There was *tawāf* (circumambulation) of the Kaʿbah, *qurbānī* (sacrifice) was offered, all for many ages, and these rites were performed by the polytheists. The Last Messenger of Allah

(pbuh) took the *hajj* to the plain of ʿArafāt, but the Kaʿbah *tawāf* remained as part of the pilgrimage rites. The only difference was that whereas the polytheists used to perform *tawāf* completely naked, it was altered by covering oneself with two pieces of unstitched cloth. There was not much difference between the pre-Islamic *hajj* and the Islamic *hajj* ceremonies, and still there is not.

The difference between heaven and earth came in two respects, in two beliefs. One was that the idols inside the Kaʿbah disappeared completely, becoming round; the second was that instead of the polytheists' *ʿibādah* (worship), it became the annual grand congregation of the global Muslim community. Since the Muslim religion and worldly life are one, naturally this grand congregation's political, social, and legal—that is, national—aspect is inseparably connected with the personal spiritual aspect of the Muslim.

Thus, when a Muslim performs *hajj*, they will not only participate in resolving all the national problems of the *ummah* but will also consider the plain of ʿArafāt as the plain of resurrection (*hashr*), feeling themselves present before Allah. They will feel that, as a Muslim, as a member of the Ummah Muhammadiyyah, they must now account for how much of the responsibility entrusted to them they have fulfilled.

In the pre-Islamic era of ignorance (*Ayām al-Jāhiliyyah*), the polytheists performed *hajj* naked because on the plain of resurrection (*hashr*), all men and women would be naked. Islam only made this modest by the two pieces of unstitched cloth. Leaving aside everything else in national life, today *hajj* has again reverted to being like the polytheists' *hajj*, merely a personal act of *ʿibādah* (worship).

Previously, I have shown that the purpose of *ṣalāh* (prayer) is training for struggle and armed struggle. The purpose of *ṣalāh* is to create a character capable of struggle, and without struggle, *ṣalāh* has no meaning—that is, the very purpose of the training becomes meaningless if the training is not put into practice. This is not my statement; it is the teaching of Allah's Messenger (pbuh), which I have demonstrated earlier from authentic ḥadīth. Now I shall show that the same principle applies to *ḥajj* (pilgrimage).

During the war with the Persian army, when Allah's Sword Khālid (ra) was transferring the Muslim army from Fīrāḍ to Ḥīrah, the time for *ḥajj* arrived. Unable to resist the temptation of performing *ḥajj*, Khālid (ra) quietly entrusted command to another general, set the army in motion, and proceeded secretly to perform *ḥajj*. He performed *ḥajj* in such secrecy that no one could recognise him. Having completed *ḥajj*, Khālid (ra) returned so swiftly that none but the general to whom he had entrusted command realised he had been absent for a few days. He rejoined his army before it reached Ḥīrah.

A few days after the army's arrival in Ḥīrah, a letter reached General Khālid bin Walīd (ra) from Caliph Abū Bakr (ra). In it, the Caliph informed his beloved commander that he had become aware of Khālid's secret pilgrimage to Mecca and was very displeased, warning him not to repeat such an act in future [sources: al-Ṭabarī, Habibur Rahman Khan Sherwani's *Sīrat us-Siddīq*, Lt. General A.I. Akram's *The Sword of Allah* (p. 295), etc.].

Note this historic incident. Two points emerge from it. The first is the skillfulness of the civilian intelligence service. The military intelligence is a given; without exceptional skill, the unparalleled victory of the Muslim army would not have been possible. Here I refer to the civilian aspect. Khālid (ra) took such precautions that no one could know he had travelled from Iraq to Mecca. His

secrecy was so great that even his own soldiers did not realise he was absent. Yet, he could not deceive the vigilant eye of Abū Bakr's (ra) civilian intelligence service, and the Caliph was promptly informed of Khālid's presence in Mecca.

The second point is that when Allah's Sword Khālid (ra) performed this secret *ḥajj*, no battle was underway. He was merely relocating his army from Fīrāḍ to Ḥīrah. Prior to this, in successive fierce battles (Husayd, Muzaynah, Sānīh, Jumayl, etc.), the Muslim army had broken the backbone of the Persian forces. At that moment, no new attacks were expected from the enemy. Khālid (ra) completed *ḥajj* and rejoined his army before they reached their destination, Ḥīrah.

Despite all these circumstances, Abū Bakr (ra) did not forgive Khālid (ra). He censured him and warned him not to engage in such actions again in the future. **The sole meaning of the Caliph's actions is that struggle, jihād—not just jihād but anything related to jihād—is a greater duty than ḥajj.** Did not Abū Bakr (ra), appointed by the Messenger of Allah (pbuh) to lead the *ṣalāh* of the Ummah Muhammadiyyah during his illness, learn what Islam is, its purpose, and its procedure? Did he not learn which has precedence and importance—ḥajj or struggle?

Today, among the very devout of this nation, there are not only *ṣalāh*, *ṣawm* (fasting), and *ḥajj*, but also many supererogatory and minor religious acts, yet no jihād, no struggle, which are the core aims and ideals of this nation. The nation is millions of miles away from them.

The Islam of Abū Bakr (ra) and the *ṣaḥābah* (companions) is one, and the Islam of today's ultra-Muslims is another—two opposing Islams, two opposing creeds. One is goal-oriented; the other is contrary to the goal. Thus, one, a nation of half a million, upheld

Allah's religion over half the world, while the other, despite being one hundred and thirty million and owning a vast part of the world's natural resources, lives by the mercy and grace of Allah, leading a hateful life in the darkness of ignorance and poor education. **The creed has become so distorted that having completely abandoned the true goal, the process of achieving that goal has itself become the goal.** Busy with this, the nation now hopes for reward from Allah in the hereafter.

Today's personal 'worship' conception of *ḥajj* (pilgrimage) is clearly not the intention of Allah or His Messenger. Further proof of this is the vast area around Mecca and ʿArafat, stretching for many kilometres, from which non-Muslims are prohibited entry. What is the purpose of this prohibition? Does it harm non-Muslims to witness Muslims performing *ḥajj*? The sight of Muslims praying in congregation presents a magnificent display of equality, brotherhood among people, unity, and discipline. Many non-Muslims, simply captivated by the sight of these prayers, have sought knowledge about Islam and embraced the faith. So, what then is the meaning of this prohibition? In short, it is a matter of state secrecy. The nation striving to establish Allah's divinely ordained way of life—overturning all other worldly systems—holds its annual grand assembly, where many matters are discussed, deliberated, and decisions made that are highly confidential. This caution is to protect such confidentiality from non-Muslims. Otherwise, it would be pointless to conceal the centre of the life system and religion meant to be spread throughout the world. If *ḥajj* were not a matter involving national, political, or military secrecy, but solely a spiritual, personal affair, then this prohibition would be purposeless and meaningless.

However, it must be acknowledged that, in one sense, the current *ḥajj* and *ṣalāh* (prayer) are outwardly correct. This is because: since the time of the World Messenger of Allah (pbuh), sixty or seventy

years later, this ummah (nation) has neither struggled to establish this religion globally nor engaged in jihād (struggle), nor in kitāl (warfare).

Therefore, at the annual assembly (*ḥajj*), there is no need for consultation, deliberation, or decision-making, nor is there any need for training or preparation (*ṣalāh*). During the era of the Great Messenger of Allah (pbuh), the Khulafā' ar-Rāshidūn (Rightly Guided Caliphs) (ra), and for some time thereafter, those who performed *ḥajj* at Arafat, though from different countries, speaking different languages and having different complexions, belonged to a single nation. They were people of a shared belief; they were *tawḥīd* (monotheistic) Muslims who acknowledged no other authority besides Allah and His divinely ordained way of life (*dīn*). Not only did they accept this, but they also knew that the true worship (*'ibādah*) and the genuine Sunnah of the Messenger of Allah were to destroy all other systems and establish Allah's *dīn* therein.

Since their duty was fulfilled and after their departure from this world, the *ḥajj* performed by those who abandoned jihād is one of partial *tawḥīd*—they believe in Allah's sovereignty personally but not nationally. Nationally, they are divided: some believe in democracy (sovereignty of the people), others in socialism or communism (sovereignty of a particular class of people), some in dictatorship, others in monarchy, and so forth. They are enemies of one another!

Thus, the very question of sitting together to discuss or consult does not arise. Who will tell these '*ḥājīs*' that their partial *tawḥīd*, that is, *shirk* (association of partners with Allah) *ḥajj*, **is not only rejected by Allah Jalla Jalālahu with abhorrence but that He has promised never to forgive shirk under any circumstances?**

In the Qur'an, Allah says: I have sent My Messenger (Muhammad, pbuh) into the world so that he may abolish all other religions (systems of life) and establish this final religion, Islam, throughout the entire earth. And I Myself am sufficient as a witness to the truth of this statement [Qur'an – Surah Al-Fath, 48:28].

The immense task entrusted to Allah's final Messenger (pbuh) necessarily involved continuous armed struggle. Although today's highly religious Muslims may not understand this, Allah and His Messenger (pbuh) did.

Therefore, the Universal Messenger of Allah (pbuh) told his followers: I have been commanded (by Allah) to wage armed struggle and war until all the people of the world acknowledge that there is no legislator or ruler (*Ilah*) except Allah alone, and that Muhammad (pbuh) is His Messenger; to establish the prayer and give zakat (almsgiving) [Hadith – from Abdullah ibn Umar (ra), Bukhari]. (That eternal, everlasting religion.)

Knowing that this mission could not be accomplished without armed struggle, and following Allah's command, the Noble Messenger of Allah (pbuh) formed a fierce, invincible warrior nation, which surged forth like a mighty tidal wave from Arabia and swept over the earth's surface, carrying everything before it.

Yet today's inward-looking, overly religious nation holds a detestable belief that the Universal Messenger of Allah (pbuh) was sent by Allah to teach wearing trousers over the ankles, sleeping on the right side, wearing a cap, sitting in the *khānqah* (Sufi lodge) reciting *tasbih* (glorification), sitting in a circle shouting *dhikr* (remembrance), using the *miswāk* (tooth-stick), and trimming the *goff* (mustache)—all trivial matters.

The true sunnah (tradition) of the greatest Messenger of Allah (pbuh) is jihād (armed struggle). **Abandoning it and being expelled from his ummah (community) is a punishment; Allah has removed even common sense from the minds of this nation, rendering them utterly foolish, otherwise how could such beliefs be possible?**

Neglecting the true mission and drowning in their own polytheism, they busy themselves with these trivial and minor matters, foolishly considering themselves not only great Muslims but truly the Ummah Muhammadiyah (the community of Muhammad), hoping for Allah's forgiveness and Paradise. Even this great, devoutly pious nation lacks the capacity to realise the extent of this folly.

However, earlier I compared the present-day hajj to the pilgrimage of the pre-Islamic mushrikun (polytheists). I know that in saying this, today's Muslims—especially those who have performed hajj—will become agitated. To them, I request: please calm down and listen to a few words. It is history that even before the coming of Allah's Messenger (pbuh), hajj was performed every year in Makkah for many centuries—during the same month of *Dhu al-Hijjah*—and that *qurbani* (sacrifice), Ka'bah circumambulation and many other rituals were very much like the present hajj. At that time, tribal wars and clashes were constant among the Arabian tribes. Even though the tribes faced each other in Makkah during hajj, the tribal chiefs had established a rule that all disputes and quarrels were forbidden during the month of hajj so that the pilgrimage would not be disrupted. All the Arabian mushrikun (polytheists) accepted this rule. During hajj, even the fiercest enemies refrained from raising their hands against one another, but once hajj was over and the month ended, they would resume fighting and conflicts. Allah and His Messenger (pbuh) maintained hajj as the bond and focal point of unity and discipline for the Muslim ummah. **Therefore, in his hajj sermon, the Universal**

Prophet (pbuh) explicitly declared that fighting and discord among the ummah amounted to kufr (disbelief).

Compare the present-day hajj once more with the hajj of the mushrikun (polytheists). Just as the mushrikun were divided into numerous tribes, today this ummah is similarly divided into many geographical nation states. Just as those tribes fought and clashed among themselves, so too do the 'Muslims' of these nation states engage in conflicts. Just as the mushrikun refrained from speaking to even their greatest enemies in Makkah during the month of hajj, so too do today's nation-state loyal Muslims refrain from attacking one another when face to face during hajj. Yet, as soon as they return to their respective countries, they resume fighting among themselves as before. So, what is the difference between the hajj before the arrival of Allah's Messenger (pbuh) and the hajj today? Yes, there is certainly one difference. The mushrikun strictly observed a complete ceasefire during the month of hajj and I have found no record anywhere of them initiating battles during hajj. **But today's 'Muslims' have not even maintained this small respect for hajj. A few years ago, by killing several hundred hajjis, they have degraded hajj even below the level of the mushrikun's hajj.**

Contents

The Economic System

Before writing on this subject, let me first clarify that I am not an economist. Not only am I not an economist, but among all the subjects in the world, economics is, to me, the most complex and difficult to comprehend, and frankly, I understand very little of it. Yet, under the influence of secular Western thought, economics has become perhaps the most necessary and important matter for people across the globe today. Until two or three centuries ago, Eastern Buddhists, Jains, followers of Sanatan Dharma, Indians, and others did not place such importance on economics; they valued the excellence of the soul and character far more than worldly life. Society respected a knowledgeable, educated, and virtuous but poor person far more than a millionaire. **The final Dīn (religion) — Islām — is balanced (balanced). Like all Dīns, it is proportionate. For this reason, Allah has described this nation as a balanced nation [Qur'ān – Sūrah al-Baqarah 2:143].** That is, both aspects of life are equally important.

When Christianity failed, Europe excluded religion from national life and invented a principle called secularism, but it borrowed its economics from the Jews. It had no choice, for Christianity contained no earthly laws or statutes, and therefore no economics. *ʿĪsā (Jesus) (pbuh)* came solely for the spiritual reform of the Jews; their national, i.e., political, economic, and social laws and penal codes remained largely unchanged. Though Europe borrowed economics from the Jews, it did not accept it as it was; it introduced *riba* (usury) and transformed it into capitalism. This reform had, of course, already been carried out by the Jews, who altered the system of *Mūsā* (Moses) (pbuh).

Man-made systems cannot provide just solutions, and so economics failed too. The result was injustice, exploitation, and unequal distribution of national wealth. When this injustice

exceeded the limits of human endurance, another injustice arose in opposition: Karl Marx's state capitalism, communism. This too is a human-made system and thus inevitably resulted in injustice, only a different kind of injustice. A few years ago, in the first manuscript of this book, I wrote that it too would fail. At that time, there was no sign of communism's failure, yet I wrote this with the sure knowledge that no system created by anyone other than Allah can provide a true solution and never will. My prediction was not based on knowledge of economics — I have none of that, as I said at the start. When I wrote that, I never imagined we would witness its failure so soon. **Today, the destruction of communism has begun; there is no need to prove this any further.**

There are many books on Islamic economics written by prominent economists, yet I understand nothing of the complexities of economics. Despite this, why I write on the subject is because—though I do not know why—I feel compelled to write this book, for Allah has, by His mercy, made me understand the fundamental basis of the economics of this Dīn (religion); I am writing only that, nothing more. By foundation, I mean the principle on which a system is built.

The principle of capitalism is to gather the wealth of the general public and concentrate it in one or several places. The principle of socialism is to transfer the wealth of the general public into the hands of the state. Fundamentally, both mean depriving the public. In capitalism, the country's and nation's wealth is accumulated in the hands of a minority through banks and others, benefiting a very small number of people who become extremely wealthy while depriving the majority. Socialism accumulates the nation's wealth in the hands of the state. It provides the public only with their basic, fundamental needs such as food, clothing, education, medical care, and housing—although in practice it has failed to do this properly.

In the capitalist system, wealth is concentrated and a handful of millionaires are created, while the rest of the public are deprived even of the basic necessities of life. The extent to which this system is applied is the extent to which these results will appear. When this system is implemented within a geographical state (nation state), just as it creates a handful of millionaires at the cost of widespread poverty among the population, so too, if capitalism is applied worldwide, a few geographic states will become enormously wealthy while most states will fall into extreme poverty, as is currently the case.

This is because the resources of a geographical state are limited, just as the world's resources are limited. To concentrate or accumulate any limited resource in one place inevitably causes scarcity elsewhere. Whether within a state or across the entire world, if resources that should be distributed among all humankind are concentrated in one place, scarcity elsewhere is unavoidable.

Socialist, capitalist, and communist economic systems are all human-made, non-Allah-ordained systems. Therefore, their outcome is inevitably injustice and unfairness. On the other hand, in the final life-system, the architect of the economy is the Creator Himself, Allah. The foundational principle of this system is to circulate wealth rapidly among people, preventing it from accumulating anywhere.

Capitalism advocates saving wealth rather than spending it; collecting and concentrating everyone's savings (in banks). Allah says in the Qur'ān to spend, to disburse, and not to hoard or accumulate wealth. **Thus, Islamic economics is the exact opposite of capitalist economics. One commands saving, the other commands spending.**

Meanwhile, socialist egalitarian economics prohibits private ownership and concentrates all national wealth in the hands of the state. This too is contrary to Islām, because Islam fully recognises private ownership and does not accumulate wealth in the hands of the state. Just as capitalism and socialism have their distinct economic systems, so too does Islam have its own. In brief, it demands that wealth be circulated as quickly as possible and never allowed to become stagnant or inert anywhere. **This is why the lawgiver of this economic system in the Qur'ān repeatedly urges spending and disbursing, yet, apparently, never once commands saving.**

The giving of zakāt, kharāj, khums, and ushr, as well as the spending of sadaqah thereon, has been mentioned by Him so many times that perhaps He has never spoken on any other matter as frequently, except for *tawheed*—that is, the recognition and belief in Allah as the sole Lord and God in all aspects of life—and jihād.

Because for a nation, and subsequently for the entire world—meaning in any scope—**what is required for the proper distribution of wealth is not saving but spending.** The transfer of wealth from one person's hands to another, that is, circulation. The faster each transfer takes place, the more people will benefit from the same wealth. For example, imagine a one-pound note. Whoever holds this note spends it as soon as possible. Whether the expenditure is by purchase, charity, lending, or investment in a business, if this note changes hands ten times between morning and night, it will benefit ten people in one day. And if it changes hands a hundred times, it will benefit a hundred people. Because with each exchange, one of the two parties must inevitably benefit.

In other words, the faster this limited wealth—that is, the one-pound note—changes hands and circulates within society, the more people will benefit; the greater the number of people who will

achieve economic progress; and ultimately, the entire society will become economically developed and wealthy. Due to this circulation, the limited resources within any scope will be distributed properly by themselves within society, without accumulating anywhere, nor is such accumulation necessary.

Because this circulation of wealth leads to balanced and proper distribution naturally, there is no need for nationalisation or prohibition of private ownership. The consequence of banning private ownership—a consequence that explains why Russia still cannot be self-sufficient in food and goods and even today has to import millions of tons of food from America—is thus avoided.

Returning to the example of the one-pound note, if it were to remain in one person's pocket or in a bank without changing hands throughout the day, its real value would be no more than a piece of torn, worthless paper. Because it would have done no good to the people of society, nor would it have contributed to anyone's economic progress. Once again, the foundation of the economic system ordained by Allah for life is the fast and still faster circulation of wealth.

Someone might say—why? I understand that if the banknote, that is, wealth, remains in a pocket or is stored away in a box, it becomes unproductive and useless. But the capital deposited in banks is invested and thus contributes to production. That is true; however, the pace of investment of capital deposited in banks is far slower than that of free and unrestricted circulation. There is no comparison.

Banks must conduct extensive investigations, comply with numerous laws and regulations, and suffer the dominance of red tape before investing that capital. Even then, the benefits of such investment are enjoyed by a particular class of society—only that

class, which is already wealthy and far above the general public. Does the bank lend capital to anyone who asks? Certainly not. The bank only lends capital to those who can demonstrate that they already possess sufficient wealth but want more; this is well known to all. Those who have nothing and cannot offer enough collateral to the bank are never granted capital loans.

In short, it is like adding oil to an already oiled head: making the rich richer and the poor poorer. **Therefore, in this capitalist system, the fair distribution of wealth is impossible.**

Finally, in the Islamic economic system, the public is not deprived of their rights to private property, unlike in the socialist system. The public is not prohibited from any economic enterprise or endeavour, whether private or collective. This is because the rapid circulation of wealth prevents any abnormal accumulation of wealth anywhere. Just as a strong current of water breaks down a dam of sand, the flow of wealth will not allow wealth to accumulate in one place.

Yet, society will still benefit from the powerful results of private economic endeavour. The banning of private enterprise is what has caused the collapse of socialist economic systems. Today, they are compelled to restore to people the rights of private ownership of property and economic enterprise. In Russia, China, and even Cuba, the process of implementing this policy has already begun.

I do not know whether I have been able to write the principles of the economic system ordained by Allah in the final religion in a comprehensible way. If I have failed, then that is my incapacity, my failure. The fundamental principle of the capitalist system is interest-based capitalism, the result of which is cruel and inhuman economic injustice: on one hand, vast wealth in the hands of a few, with their extravagant and barbaric luxury; on the other, severe

poverty, semi-starvation, starvation, and a subhuman existence for the vast majority of people.

The core principle of the socialist system is the nationalisation of all wealth, depriving people of the right to private property and redistributing wealth. This redistribution covers only basic necessities and is based on people's labour and production. The result is that the vast majority of people become soulless instruments in exchange for food, clothing, and meagre housing, while a small group of leaders live in luxury and abundance, ruling over the deprived farmers and workers. In other words, state capitalism. Both these systems are human-made and ungodly, and both result in harsh injustice and deprivation for the greater population.

The fundamental principle of the economic system in the final religion is to make all wealth as mobile as possible and to free the economy to be independent and unrestricted. The ownership of each person's wealth and property is recognised, and not only is every person's economic enterprise and endeavour acknowledged, it is encouraged [Qur'an – Sūrah Al-Baqarah 2:275]. On one hand, Allah encourages economic endeavour, that is, trade and industry; on the other, He continually commands spending and expenditure. The purpose is the principle of circulating wealth. **The result is the just and balanced distribution of wealth at all levels of society and the end of poverty.**

A question may arise: what proof is there that if this principle—that is, the rapid circulation of wealth—is implemented, then wealth will be fairly distributed and human poverty will disappear? The answer is as follows:

a) I have written previously that we have accepted Allah as the premise, as the Creator. Therefore, we must accept the laws and

systems given by the Creator as flawless and correct, otherwise it would be illogical. It is fallacious to think that the Creator who made everything can make a mistake. He Himself said, "He who created you, do you have more knowledge than Him?" and then answers, "He is the All-Knowing" [Qur'an – Sūrah Al-Mulk 67:14]. This argument has no counter.

b) The history of the implementation of this economic system shows its results. **People's economic development reached such a stage that they would eagerly search for zakāt (obligatory almsgiving) recipients, yet found none.** A counter-argument might be: even if this system was successful many centuries ago, can it be successful in the modern age? The answer is that, as stated previously, all the laws, regulations, and punishments of this religion are based on natural laws. Hence, it is called *Dīn* (Religion) al-Fitrah (Natural order), the natural system of life. Natural laws are immutable. What was true a hundred thousand years ago is true today, and will remain so a hundred thousand years hence.

Another question might be: if the capitalist system is not correct, how do Western nations live in such abundance? The answer is: a) Even among the very wealthy Western nations, there is no just distribution of wealth. In those countries, a small class is extremely wealthy, owning billions of dollars and pounds, but in every country there are poor, very poor, slum dwellers, and beggars. It is undeniable, however, that the numbers of the poor and beggars are smaller, and overall society lives in abundance.

The main reason among many is that these Western nations once conquered almost the entire world by military force and ruled and exploited it for several centuries, enriching themselves. The wealth of the exploited countries was accumulated in those countries. Naturally, such excessive wealth has overflowed, enriching many

parts of society. But this abnormal situation is not economic justice. It is not equitable distribution for humankind.

It must be borne in mind that this *Dīn* (Religion) came for the whole world, for the entire human race, so its scope is global; it is not confined by geographical boundaries or races. Economic equity, from the perspective of Islam, means fair distribution among all human beings.

Regarding capitalism, as stated previously, **the accumulation of wealth in one place causes scarcity elsewhere. Western countries have built mountains of wealth by leaving Eastern countries destitute. This is not economic justice; it is a grievous injustice.**

One more very important point must be remembered. That is, there is an intimate relationship between human economics and population, just as there is between economics and politics. All of these are intrinsically connected and interdependent. None of them can be solved in isolation. The same applies in the final Islām; and since it has come for the entire world and all of humanity, the background for all its rulings and solutions is the whole world. Its application within any limited scope will not be fully effective; it will only be partial. For example, if the economic system is applied and established solely in a geographical nation-state, then that state will experience significant economic progress and a reasonably fair distribution of wealth. But if all the geographical boundaries of the world are removed and all humanity is united into one great nation, the improvement and equitable distribution of wealth, and the elimination of all inequalities, will be far greater.

For this reason, in the final Islām, just as the accumulation of wealth anywhere is forbidden, so too is the imaginary drawing of lines on the earth's surface, dividing one human nation into many

geographical states and thereby creating suffocating conditions due to overpopulation in some places and depopulation in others. Denying the Creator's decrees, both practices are happening worldwide today. As a result, some geographical states are crushed by extreme poverty under excessive population pressure, while others with very small populations but rich in natural resources live in abundant luxury. In other words, there is no equitable distribution of the world's resources. To prevent this great injustice, the economic principle Allah has given to humanity is to keep wealth constantly circulating worldwide without accumulating it anywhere. Likewise, the political principle is that as population grows, humans must not accumulate in one place; thus, geographical boundaries are forbidden.

Earlier, I gave an example of pouring a bucket of water to explain the final Islām's state policy. I now present that example again. If a bucket of water is poured onto the ground (the earth), the water will spread in all directions and, following the natural law (*fitrah*), it will fill any holes (poverty) but will not flow to raised areas (prosperity). The water will find its own level. If we consider that bucket of water as population and wealth, then the economic and population policies of the final Islām become clear. Until humans accept and implement Allah's economic policies, the gap between poverty and abundance will not close. And until humans accept the principle of "one nation" and remove all geographical boundaries, conflicts, wars, and bloodshed (*fasād* and *safāqad-dimā*ʾ) among nations will not cease, and peace (Islām) will not come. **This is the harsh truth.**

I conclude with a few more words about the economy of the final edition of Islām. Although this economy is based on spending, which is the opposite of capitalism, **it is not a policy of spending all one's wealth until becoming destitute.** The originator of this principle, Allah, says: spend the surplus wealth beyond your needs

[Qur'ān – Sūrah Al-Baqarah 2:219]. But He also warns: "They (the believers) when they spend, do not waste extravagantly nor are they stingy. Their spending is on a just middle path" [Qur'ān – Sūrah Al-Furqān 25:67]. He further says: "Do not let your hand be chained to your neck" — an Arabic idiom meaning stinginess — "nor stretch it out fully" [Qur'ān – Sūrah Bani Isrāʾīl 17:29]. That is, do not give away everything and become impoverished yourself, neglecting your own needs. The balance I have spoken of in all aspects of the final Islām is also found here: the 'middle path' [Qur'ān – Sūrah Al-Baqarah 2:143], *Sirāt al-Mustaqīm* (the straight path).

The inhumanity of the capitalist system of wealth-based economy and the fact that it makes the rich richer and the poor poorer no longer require argument or proof today. Seeing the cruel consequences of this system, people sought an alternative. Had the Ummah of Muhammad (pbuh) not abandoned the responsibility entrusted to them by Allah's Messenger (pbuh) and thus become a divided, uneducated, and contemptible nation, people would not have needed to search for an alternative to capitalism. The economic system given by Allah would have been established by the Ummah of Muhammad (pbuh) and all forms of economic injustice would have been eliminated. However, since the Ummah of Muhammad (pbuh) failed to fulfil the responsibility imposed upon them, humanity was compelled to invent an alternative to capitalism—and that was done. Naturally, it too became a human creation like capitalism, its originator being Karl Marx. Cheers went up—'the true solution to humanity's economic problems has been found.' Economic injustice would end, every person would be economically equal, none would live in luxury nor in poverty. It was said this was paradise on earth. But what happened? Do the leaders and ordinary citizen workers and peasants in socialist states live equally? Do they eat the same quality food? Do they wear the same type of clothing? Certainly not. This reminds me of an

incident during the last world war. Winston Churchill, the Prime Minister of capitalist England, went to Moscow to confer with Joseph Stalin, the leader of communist Russia, about the war effort. While seated in the grand Kremlin palace, during important discussions late at night, Churchill became hungry, although the feast they had earlier that evening was of a quality never experienced by ordinary Russian workers and peasants. Unable to bear his hunger, Churchill said he could not go on without eating. Stalin, who had already finished eating and without calling anyone else, got up and opened the fridge, taking out a roast leg of lamb and placed it on the table. Churchill, being Churchill, could not resist and, while chewing the roast, said, "Oh! When will I be able to have a roast leg of lamb like this in every fridge in every house in England?" This was a severe slap to Stalin's face. In a country claiming economic equality, the leg of lamb was not found in the fridges of Russian homes but only in Stalin's palace fridge. Yet there was nothing to say; Stalin had to quietly swallow this blow. While Stalin was feeding Churchill the roast leg of lamb and eating himself, fierce fighting was underway. Hitler's forces had reached close to Moscow. Millions of Russians were fighting desperately, half-starving and starving. Thousands of soldiers were freezing to death in the severe cold.

A comparison is needed with what the leaders of this final system of life did in a somewhat similar situation. When Islam was still Islam—meaning those who received direct teaching from the Messenger of Allah (pbuh)—during the time of the second Caliph, Umar (ra.), there was a famine. For as long as the famine lasted, Umar (ra.) himself remained half-starving and starving just as the famine-stricken people did. Umar (ra.) vowed that until the public reached a condition where they could eat well and have surplus food, he would neither eat meat, butter, nor even drink milk—and he did not. He said, "If I eat properly, how will I understand the suffering of my nation?" The face of Caliph Umar (ra.) was

bloodless and sunken from this half-starvation and starvation. This incident and Umar's (ra.) words are historical facts [see *Annals of Early Caliphate* by Sir William Muir, a foremost writer who tried to prove Islām's fiercest opponents and the Messenger of Allah (pbuh) a fraud and hypocrite, pages 232–233].

Two systems of life (*dīn*); both claim to eliminate injustice and oppression among people. Why then is there such a great difference between the leaders of the two? Can any current head of state in the civilisation-leading systems show or match the example of Umar (ra.)? Certainly not. Because these systems are man-made, unbalanced, and one-sided. They have failed to balance the body and soul of humanity. A system has imposed its power over people through the state, but it has been unable—and will be unable—to move the human soul and heart, and so it fails. The irrefutable proof of this is the behaviour of ordinary citizens in countries where socialism and communism are established. Apart from their leaders, the vast majority are busy trying to escape their respective 'paradises'. Even by closing borders with walls and barbed-wire fences, deploying strict police and military guards, and even laying mines along the borders, they cannot be stopped. Since the last world war until now, thousands of people from these countries have lost their lives or been injured while trying to escape the 'paradise' of communism. **What kind of paradise is this, from which people risk their lives and face the threat of death in order to flee?**

The Concept of Geographical Nation States

Allah created the human race from Adam (pbuh) and Eve [Qur'an – Sūrah An-Nisā' 4:1, Sūrah Az-Zumar 39:6]. As the population grew, people spread out across different parts of the world, losing contact with one another and becoming strangers. Due to climatic influences, even their skin colour and appearance changed. Gradually, their languages altered as well. They even forgot that they were the children of the same couple, the same nation. Yet Allah, in those isolated communities, continuously sent His messengers with the life system (*dīn*) for them to follow. Humanity kept evolving mentally, intellectually, and educationally, inventing one thing after another. Meanwhile, the increasing population led these previously disconnected groups to come into contact once again.

Then, fourteen centuries ago, humanity reached such a stage of knowledge, intellect, communication, conscience, and culture—in short, of evolution—that it became suitable and prepared to accept a single system of life for the entire human race. **This was part of the grand design of the Supreme Creator, a plan He made at the time of creating His representative, mankind.** The moment humanity reached this point in evolution, Allah sent Muhammad bin Abdullah (pbuh). Like previous messengers (pbuh), through him Allah sent the *dīn al-qā'imah* (the enduring religion) — the *Sirāt al-Mustaqīm* (the Straight Path). However, this *Sirāt al-Mustaqīm* was now revealed as a constitution for all humankind [Qur'an – Sūrah At-Takmīr 81:27], not merely for any specific nation or tribe, as before. The clear meaning of this is that Allah wishes for the divided and disconnected human race to forget their differences and reunite as a single nation once more. For at their root, they are all children of the same parents, the same nation. Naturally, they had become divided, but now the time has come to live united in peace once again. In this new constitution, He said:

“O mankind! Indeed, We created you from a single man and a single woman and made you into nations and tribes so that you may know one another. Verily, the most honoured of you in the sight of Allah is the most righteous among you. Indeed, Allah is Knowing and Acquainted” [Qur’an – Sūrah Al-Hujurāt 49:13].

Here Allah has told mankind three things:

a) He created humanity from a single couple, meaning all human beings belong to the same lineage, the same blood, and therefore the same nation.

b) The divisions in physical build, skin colour, language, and so forth exist only for identification and nothing more. This point needs clarification. A man may have several children; some are dark-skinned, some fair, some brown, some tall, some short, some stout, some slim. Each child is given a distinct name. Why? Certainly for identification. Allah is saying that humanity is divided into different nations, tribes, skin colours, and languages only for identification. Like the children of that man, they too are brothers and sisters, the same nation. In other words, Allah is removing all distinctions and discrimination between people.

c) Allah gave only one criterion for differentiation among people, and that is justice and injustice. Whoever acts with the greatest care and vigilance regarding justice and injustice—that is, whoever possesses the highest moral character—is the most honoured before Allah. **In short, Allah is saying humanity is one nation; no one is greater or lesser than another.** There is only one measure—justice and injustice. Skin colour, language, birthplace, or country have no place in this measure. And the definition of justice and injustice is what Allah has set forth in His constitution in the Qur’an.

Besides this verse, Allah has stated in various other places in the Qur'an that all human beings are one nation because they were created from the same Adam and Eve. Therefore, it is clear that nation-states based on geography, skin colour, or language are directly opposed to and contradictory to the life system given by Allah. One is based on an ideal—the ideal of *lā ilāha illallāh, Muhammadur Rasūlullāh* (There is no deity but Allah; Muhammad is the Messenger of Allah)—while the others are man-made, drawing lines on the earth's surface to create borders based on skin colour or language. The two cannot coexist—it is impossible. One does not need to be an expert to understand this.

Geography, skin colour, language, and so forth form the basis of the creation of nations or states, which is yet another reason why this system opposes the final Islām. The final Messenger of Allah (pbuh) was sent for the entire human race; that is, his messengership encompassed the whole world. Due to the failure of his Ummah, however, his messengership could not include all of humanity, even though that was the foremost and greatest responsibility entrusted to the Ummah of Muḥammad (pbuh). Where he was sent to unite all mankind as the Ummah of the Universal Messenger of Allah (pbuh), there can be no permission to divide humanity—that is, his Ummah—into many fragments based on place, colour, language, and so on, because that would mean the fragmentation of the Ummah. Since Allah repeatedly emphasised the unity of this final nation—the Ummah of Muḥammad (pbuh)—in the Qur'an, and since His Messenger (pbuh) issued numerous warnings accordingly, it is common knowledge that Allah and His Messenger (pbuh) could never permit any system that destroys this unity. **Indeed, when even the slightest cause of disunity arose, the Messenger of Allah's (pbuh) sacred face would flush with anger.** Therefore, such a system that destroys unity is absolutely forbidden (*harām*).

Beyond this, there is an even more important reason. Nations founded upon geography, skin colour, language, and so forth regard themselves as separate and distinct from all other human groups. Naturally, since the national interests of each of these groups differ, they tend toward conflict. This tendency is greatest among neighbouring countries—a fact that becomes clear upon examining the history of political and military rivalries throughout the world. **This is because the assertion 'humanity is one nation'—declared by Allah—is denied.** Artificially drawing lines across the Earth, dividing people by skin colour, language, and so forth, and thereby creating divisions among humanity, establishes a permanent condition of conflict, strife, bloodshed, and war. As long as this artificial system remains in place, no one can prevent discord, warfare, and bloodshed between individuals or between nations—not the League of Nations, nor the United Nations.

The angels had argued against the creation of humans; Iblīs challenged that he would use humans to sow corruption. In other words, to ensure that *fasād* (corruption) and *safākuddīmā* (mischief)—disorder, injustice, bloodshed, and war—continue, one of Satan's chief weapons is the division of humanity into nations and states based on geography, skin colour, language, and so on. For this very reason, such a system is strictly prohibited in the final Islām. The amount of discord, injustice, oppression, bloodshed, war, tears, and broken hearts caused by this system among humanity is as limitless as the ocean.

This planet called Earth is for the human race, for the Children of Adam. The Creator did not permit drawing imaginary lines across its surface to divide these Children of Adam into many parts, thereby arranging permanent conflict and discord. He has declared that all humankind is one nation, the offspring of the same Adam. Disregarding this divine decree, arrogant humans established

geographical nation states, resulting in boundless injustice, corruption (*fasād*), and bloodshed. Moreover, the world's population has been confined within artificial borders, creating suffocating conditions. The consequence is that in some small geographical states, the pressure of overpopulation has driven people into extreme economic misery, dying from hunger, poor education, and illiteracy. Meanwhile, sparsely populated states occupy vast territories of the Earth and exploit their natural resources in royal luxury. Presently, there exist comparatively sparsely populated but vast countries where a large proportion of the abundant food produced must be thrown into the sea from ships. Conversely, many small yet overpopulated states have people dying by the thousands from starvation. **What greater injustice or oppression could there be than this?** These small states are encircled by artificial borders, imprisoning their people within. They are blockaded. The land allocated per person for agriculture to produce food is only a few bighas, whereas in those vast countries, each individual's share is hundreds of thousands of acres, yet millions of square miles remain uncultivated due to a lack of labourers. Beyond agriculture, in other economic respects, geographical nation states are direct causes of similar injustice and oppression. One nation is immensely wealthy, while another has sunk to the lowest depths of poverty, living like animals. One confines its enormous wealth within its borders, and its people enjoy such a high standard of living that even dogs and cats live better than the people of those poor states could ever dream of.

To end this great injustice and oppression, Allah has forbidden all forms of division among people—based on geography, skin colour, language, and so on. According to the system of life ordained by Allah—the principles of the *Dīn*—there shall be no borders on the Earth; there shall be no division among people by skin colour, language, tribe, or group, because all the people of the world are one nation. If this principle of the *Dīn* is accepted, humanity will

spread evenly across the Earth. There will be neither abnormal population pressure in some places nor depopulation in others. There will be no abundance in one place and poverty in another. Just as when a bucket of water is poured onto the ground, the water spreads out evenly and finds its own level—there is no high or low—so too population and resources will distribute evenly across the world. Yet humans have erected borders that block the natural flow of people, creating overpopulation in some places and emptiness in others, abundance in one area and chronic poverty in another. This extreme injustice is rejected in the final Islām. Yet the political and economic systems, laws, and punishments devised by humans, along with this *shirk* system, have been accepted even by the 'Muslim' nations of the world. They perform prayers, fasting, pilgrimage, alms-giving, wear prayer caps and turbans, and engage in countless voluntary acts of worship, considering themselves great Muslims and hoping for Paradise in the hereafter. They forget that even without voluntary worship, the Most Merciful, Allah, can grant Paradise. But *shirk* and *kufr* are never forgiven, and He never breaks His promise—nor will He.

The Western education system has produced a group of people who are learned but ignorant of the true ʿAqīdah (creed) of Islām, and they often use one particular ḥadīth to try to give an Islamic form to the system of the geographical state. That ḥadīth is: "Love of one's homeland is a part of faith." It is uncertain how authentic this ḥadīth is. Nevertheless, let us assume it is ṣaḥīḥ (authentic). Even if it is authentic, it does not prove that Islām recognises the geographical state. There are many such things in this religion which, at first glance, appear to contradict its foundations but in reality do not, and in many cases are complementary. They have searched extensively and found only this one ḥadīth which can be used to support the geographical state. Here, I present another matter, which is found in many ḥadīth: to be obedient to one's parents under all circumstances, to obey their commands and

prohibitions, and to show them great respect. This instruction is not only found in the ḥadīth but is given by Allah Himself in the Qur'ān, and the Messenger of Allah (pbuh) has repeatedly emphasised it in the ḥadīth. The worship of a disobedient child is not accepted by Allah. "Paradise lies beneath the feet of the mother" [ḥadīth from Muʿāwiyah bin Jahimah (ra.) — Ahmad, Nisā'ī, Bayhaqī, Mishkāt]. Many such ḥadīths can be presented. To mention them all here would only enlarge the book, as there is no disagreement on this point. The question now arises: if the mother, under whose feet lies paradise for the child, orders a Muslim child to do something contrary to the ʿAqīdah of Islām, is it permissible to obey her? Undoubtedly, the answer is no. That is to say, a believer who trusts in Allah and the Messenger (pbuh) will obey the orders of his parents as part of his "faith." But such obedience has limits! When it conflicts with the principles of religion, it ceases to have any value [Qur'ān – Sūra al-Ankabūt 8, Sūra Luqmān 14, 15]. Just as a Muslim loves his family more than others, he will naturally love his birthplace and so on. However, this does not mean that he accepts the system of the geographical state, which contradicts one of the fundamental principles of Islām.

Did the Last Messenger of Allah (pbuh) not love his own country? Certainly he did. We have seen in history his sacred tears at the time of migration from Makkah. Yet his love for his homeland did not prevent him from leaving it for the sake of the religion. Even after Makkah came under his control, he did not return there. Though one reason for this was his commitment to the people of Madīnah, the main reason was that a Muslim does not believe in geographical states; to him, the entire world is one. **At the beginning of Islām, the parents of those who accepted the prophethood of the Last Messenger of Allah (pbuh) made every effort to bring their children back to disbelief. Did those believers become polytheists and disbelievers again by using the repeated commands of Allah and the Messenger (pbuh) to**

obey and fulfil the orders of parents as an argument? No, they did not. Their ʿAqīdah was correct. The knowledge of what is more important and what is not — the priority of values — was learned directly from the Last Messenger of Allah (pbuh). Therefore, together with their leader, they abandoned their birthplace for Islām for ever. The ḥadīth "Love of the homeland is part of faith" has been used with dishonest intent to distort the Muslim ʿAqīdah and to destroy solidarity and unity. This is why that single ḥadīth is so widely propagated as a matter of faith in order to destroy the injustice (ẓulm) against which the Last Messenger of Allah (pbuh) was sent.

During the time of Allah's Messenger (pbuh), there was no concept of a geographical state (nation state) with clearly defined borders as exists today. The distinctions among people were based on caste, tribe, language, lineage, and so forth. Later, the notion of the geographical state was introduced. The Christian nations of Europe, and those educated under their influence—including Muslims and other peoples of the East—adopted this system of the geographical state. However, Allah declares that the entire human race has sprung from a single pair, and therefore they constitute one people. **The final message of Islām came to eliminate all kinds of divisions and to bring humanity under the unity of Wahdāniyyah (Oneness of God) and Tawheed (Monotheism).**

Thus, the Last Messenger of Allah (pbuh) said: "He is not one of us who calls upon others on the basis of tribe" (here, tribe means lineage, language, caste, sub-caste, geographical state, or any other cause of division among people), "he is not one of us who fights on the basis of tribe, he is not one of us who dies on the basis of tribe" [ḥadīth from Zubayr bin Mutʿim (ra.) — Abū Dāwūd, Mishkāt]. When Allah's Messenger (pbuh) says "he is not one of us," it is clear that he or they are neither *muʾmin* (believers) nor Muslim, and certainly not part of the *Ummah* of Muḥammad (pbuh).

The Failure of Religious Practice

Previously, I have briefly mentioned a ḥadīth of the universal Messenger of Allah (pbuh) about the futility of fasting and *Tahajjud* prayer, but only very succinctly. To truly understand the essence of Islamic ʿAqīdah (creed), it is essential to grasp the real meaning of this ḥadīth. The Messenger of Allah (pbuh) said, "A time will come when people will fast merely by refraining from eating and remaining hungry (that is, it will not be true fasting), and they will perform *Tahajjud* at night merely by disturbing their sleep" (that is, it will not be true *Tahajjud*). Who is the Great Messenger of Allah (pbuh) referring to in this ḥadīth? Firstly, by "people," he means those who consider themselves Muslims, because he is not speaking about the followers of other Messengers of Allah, such as Christians or Jews. Secondly, out of thousands of acts of worship, he has chosen only two: one being fasting, the other *Tahajjud*. Thirdly, one of these is *farḍ*—obligatory, and the other is *nafl*—voluntary, performed at one's own discretion. The universal Messenger of Allah (pbuh) selected one from the five compulsory obligatory acts and one from the hundreds of voluntary acts to emphasise that, from a psychological perspective, it is impossible for anyone without complete faith in Allah's Messenger and religion to fast for a whole month or regularly perform *Tahajjud*. Indeed, there are millions with perfect faith who still do not perform *Tahajjud*.

In other words, the Messenger of Allah (pbuh) is referring to those who possess firm, complete faith in Allah, the Messenger, the Qur'an, and Islām. In this ḥadīth, he does not mean the *Munāfiq* (hypocrites) or those who perform deeds for show, i.e., the *Riyāʾ* (show-offs). If he were referring to hypocrites or those performing acts for display, he would certainly have mentioned the acts that are commonly performed for show, such as praying in the mosque, pilgrimage, *Zakāh*, and so forth. Instead, he specifically mentions

only those two acts of worship which the hypocrite and show-off cannot perform, the two which cannot be performed for display, and which even those with perfect faith find difficult to do. Therefore, it can be said without doubt that he foretold a time when the people of his *Ummah* (community) would have complete faith and perform all acts of worship—prayer, fasting, pilgrimage, *Zakāh, Tahajjud,* and so on—but none of these deeds will have any effect, none will be accepted. **If the arduous fasting of an entire month and the nightly *Tahajjud* of cold and hot seasons, month after month, year after year, become futile, then certainly all other acts of worship will be in vain.**

Now the question arises: Why are the acts of worship of those who are not only true believers, that is, those with perfect faith, but also those who fast and perform *Tahajjud,* rendered fruitless? Moreover, if their worship is futile, what then of the acts of worship of the general Muslim population?

The only possible explanation for the Messenger of Allah's (pbuh) future prophecy is that those he refers to are the Muslim-identified peoples of the past several centuries and today's world. Allah and His Messenger (pbuh) had established a purpose before this nation, but the nation has distorted the ʿAqīdah (creed) and replaced that purpose with another. The united, disciplined, invincible warrior character necessary to achieve the purpose set by the Messenger of Allah (pbuh), and the training required to develop such a character — that training, along with many other aspects, has been set aside. Where the purpose itself is absent or distorted, training holds no value or meaning. Consequently, all such training — that is, *ṣalāh* (prayer), *ṣawm* (fasting), *ḥajj* (pilgrimage), *zakāh* (almsgiving) and every form of ʿibādah (worship) — today is futile and meaningless.

There is no doubt that my words will anger the present nation — the nation that not only considers itself Muslim but identifies

absolutely as the *Ummah* of Muhammad (pbuh). Especially enraged will be that section of the nation that disregards the stern warnings and prohibitions of Allah's Messenger (pbuh), abandons *ṣirāṭ al-mustaqīm* (the Straight Path) and *dīn al-qayyimah* (the established religion — the sole acceptance of Allah's prescribed laws in all aspects of life, including the establishment of *ṣalāh* and *zakāh*), and has fractured the nation into countless pieces through *fatwā* issuing based on personal interpretations. Also infuriated will be that other section which, under the pretext of spiritual excellence and nearness to Allah, has changed the purpose established by Allah and His Messenger (pbuh) before the nation. The very nation that the World Messenger of Allah (pbuh) had driven out of the country by force of arms and into battle, they have disarmed, made them recite *tasbīḥ* (prayers of glorification), and settled them in *khānaqāhs* (Sufi lodges). They have turned the nation's outward perspective inward, reduced them to cowardice, and transformed lions into mice.

To them I humbly appeal: kindly explain who the Messenger of Allah (pbuh) meant in that authentic ḥadīth. Remember, the Messenger of Allah (pbuh) states that those two specific acts of worship are impossible without perfect faith; not even with weak faith, let alone hypocrisy or ostentation — because *ṣawm* cannot be performed for show, nor can one rise alone in the deep night to perform *ṭahajjud* (night prayer) for show or ostentation. The Messenger of Allah (pbuh) did not mention any acts of worship that can be performed with weak faith or by hypocrites and show-offs. **A sincere, truth-seeking mind will see that those who reject the divinely ordained system of life in national life and adopt man-made systems — and who do not struggle against the resulting injustice, oppression, and bloodshed on earth, but instead turn away and engage themselves in great acts of worship, propagate anti-Allah ideals, and destroy the nation's**

unity through sectarianism — those are the very people targeted by the Messenger of Allah's (pbuh) prophecy.

Allah says, addressing this nation: "You are the best nation (*Ummah*) raised among mankind because you enjoin what is right and forbid what is wrong, and you believe in Allah." [Qur'an – Sūra Āl ʿImrān 3:110]. In other words, this *Ummah* was created from among humanity to enjoin righteous deeds — that is, actions according to Allah's laws — and to forbid evil deeds — that is, actions contrary to Allah's laws. **This is why the nation is the best nation.**

Whoever, under the name of worship or mention of Allah's name, or out of fear of any opposition or worldly loss, flees from this responsibility for which they were raised from among mankind, is no longer among the best nation and thus all their worship becomes meaningless and futile. [No human deed is accepted by Allah when one abandons the responsibility to enjoin what is right and forbid what is wrong. Ḥadīth Ṭirbānī.]

Another important point needs to be understood here. In this verse of the Qur'an, the word Allah uses for righteous deeds is "command"—in Arabic, *amr* (command). A command can only be issued when one possesses the power to turn that command into action; otherwise, it can merely be a strong request. The same applies to restraining people from wrongdoing. The authority and power to command society towards righteous deeds and to restrain it from wrongdoing belongs solely to the state, and to no one else. Anyone else attempting to do so must resort to supplication or earnest pleading. However, Allah did not use the word for request; He used the word *amr* (command), meaning the task must be executed by wielding state power. The ineffectiveness of advice and supplication in achieving this is evidenced by the current state of human society. That Allah did not mean for this enjoining of

good and forbidding of evil to be done merely through advice or requests becomes clear from another verse in the Qur'an. He says: they (the believers) are those who, when We establish them in power on the earth (or in any part of the earth), they establish *ṣalāt* (prayer), give *zakāt* (alms), and command what is right, and forbid what is wrong [Qur'an – Sūrah al-Ḥajj, 41]. Observe here the condition Allah sets for commanding righteousness and forbidding wrongdoing. He says: once We establish them in power on the earth (or in any part of the earth). This is because He knows well that neither commanding righteousness nor restraining from wrongdoing is possible without state power. **One verse prior to this one, He grants permission for armed struggle. That is, after achieving victory through armed struggle and becoming established in power, only then is it possible to command what is right and forbid what is wrong.** Those who are attempting to carry out this task through advice, requests, or supplication are labouring in vain.

The Futility of Du‘ā (Supplication)

Jihād (armed struggle, including all forms of struggle)—for which this *Ummah* of Muhammad (pbuh) was created, which is the true *Sunnah* of the Messenger (pbuh), and without which one cannot truly remain a part of the *Ummah* of Muhammad (pbuh)—its abandonment inevitably results in the distortion of *ʿaqīdah* (creed). And when *ʿaqīdah* is corrupted, *īmān* (faith) holds no real value. It is difficult to determine whether the abandonment of *jihād* is the cause of distorted *ʿaqīdah*, or whether a corrupted *ʿaqīdah* leads to the abandonment of *jihād*. However, historical reality confirms that for about sixty to seventy years after the Messenger of Allah (pbuh), that struggle—*jihād*—continued. Thereafter, it was ceased, and although the Umayyad rulers held the title of *Khalīfah*, in practice they ruled in splendour like any worldly king or emperor.

The ideology for which Allah sent His greatest and final Messenger (pbuh) to the earth, for which that Messenger (pbuh) and his *Ṣaḥābah* (companions) endured inhuman persecution, sacrificed everything in life, stood by their leader and participated in *jihād*, sustained injuries, and laid down their lives—that very ideology was inevitably abandoned. **The necessity and gravity of this matter are so immense that they cannot be overemphasised.**

Abandoning the unwavering struggle to implement this final *Dīn* (divinely ordained way of life) across the entire world—by eliminating all human divisions, transforming mankind into one great nation, ending all wars and bloodshed, eradicating all forms of injustice and oppression, and establishing peace (*Islām*)—esulted in several consequences of profound importance:

(a) The corruption of *ʿaqīdah*, which is more significant than even the loss of *īmān*.

(b) The act that Allah and His Messenger (pbuh) had strictly prohibited—excessive and convoluted interpretation of the divine constitution of *Dīn*, the Qur'an and *ḥadīth*—began with great fervour and ceremony. As a result, the people who deviated from the true objective became divided into numerous *madhāhib* (schools of thought) and *firaq* (sects). This did not merely weaken them; it rendered them lifeless, as these groups fell into bloody conflict with one another.

(c) Then came the imbalance of *ṣūfīsm* (mysticism), which entered into this fragmented and lifeless nation, turning their outward-looking character inward.

Consequently, this nation—once a terror to all oppressors, tyrants, and unjust systems, once a teacher of knowledge and science to the world, opening doors to new realms of learning for mankind, and enriching human civilisation through new scientific discoveries—degenerated into an uneducated, ignorant mass, nearly animalistic in nature. **Ultimately, they became subjugated to various Christian nations of Europe.**

After several centuries of loathsome slavery, although this population has recently gained outward freedom, in reality, they remain ideologically and mentally enslaved—perhaps even more so than during the actual era of servitude. Now, the only task left to this powerless, ineffectual, and failed nation is to pray to Allah. Its religious leaders—the *ʿulamāʾ* (scholars) and *mashāyikh* (spiritual guides)—have turned the act of supplication into a form of art, a craft. For extended periods, they read out long lists of requests to Allah in prayer, as if Allah is waiting to fulfil each item on their list. Occasionally, special *duʿāʾ* (supplication) gatherings are announced, where the supplication is so prolonged that people's arms begin to ache from holding them aloft.

Not long ago, I was listening over a loudspeaker to the *duʿāʾ* of a "religious leader" following his sermon. He was appealing to Allah, item by item, following a list. Most of the items were related to *taṣawwuf* (Islamic spirituality), but among them was a request to destroy the state of Israel and return *Bayt al-Maqdis* (Al-Aqsa Mosque) to the Muslims. Another item called for unity among Muslims around the world. After counting thirty-six items, I lost the patience to keep tally. However, the *duʿāʾ* continued for so long that I estimate at least a hundred separate requests were made to Allah. In essence: "O Allah, grant us all these hundred things."

Due to ignorance and distorted *ʿaqīdah* (creed), they have forgotten that Allah does not grant anything merely upon asking, without full effort and endeavour. Such *duʿāʾ* does not reach Him. Consider the immense hardship endured by Allah's greatest Messenger of Allah (pbuh), His beloved, to fulfil the mission entrusted to him on this Earth. How much effort he had to exert, how much humiliation, ridicule, persecution, and torment he endured—he had to fight, he had to be wounded. **If things could be achieved through *duʿāʾ* alone, then why did the Messenger of Allah (pbuh)—whose supplications are the most accepted before Allah—not spend his life doing only that, without the relentless efforts of *jihād* (struggle)?** Whose *duʿāʾ* holds greater weight before Allah—the *duʿāʾ* of the Messenger of Allah of the universe (pbuh), or that of our *ʿulamāʾ* and *mashāyikh*?

He did not, because he knew that without effort—*ʿamal jihād* (active striving)—*duʿāʾ* has no value in the sight of Allah. It is not that the noblest Messenger of Allah (pbuh) did not make *duʿāʾ*; he certainly did, but only at the appropriate time—after exhausting every effort, after making every possible sacrifice, when there remained nothing left to offer but one's life.

Just before the Battle of Badr began, when the *mujāhid* (fighters in the cause of Allah) Companions (ra.) stood in rows, ready to sacrifice their lives for Allah and His Messenger (pbuh), only then did Allah's beloved turn to his Lord in *duʿāʾ*, seeking His assistance. What lay behind that *duʿāʾ*? Behind it was the Messenger of Allah's (pbuh) fourteen years of tireless striving, boundless sacrifice, exile from his homeland, the shedding of his blessed blood, and much more—and not only his efforts. Behind each of the 313 men standing like worshippers, ready to lay down their lives, were their own relentless struggles, unwavering sacrifices, and endurance of brutal persecution for the sake of their faith and ideals.

It was standing at the furthest boundary of human effort, prepared to give even their last breath, that the Messenger of Allah (pbuh) made that *duʿāʾ*. **Such a *duʿāʾ* Allah listens to and accepts—as He did at Badr. But when there is no effort, not the slightest struggle, only hours of raised hands in *duʿāʾ*, such supplications are not accepted by Allah.** After that *duʿāʾ* at Badr, they plunged into battle; many gave their lives. Our religious leaders, after *duʿāʾ*, go to feast on *pulao* and *korma*. That *duʿāʾ* and this *duʿāʾ* are worlds apart—like heaven and earth.

Allah has said, "That man can have nothing but what he strives for" [Qur'an – Surah An-Najm, 38]. In mosques, grand gatherings, and massive *ijtima* (congregations), where collective supplications are made—always including a plea for the liberation of *Masjid al-Aqsa*—those offering the *duʿāʾ* (supplication) go off to enjoy a feast afterwards, while those who say *āmīn* return to their businesses, jobs, or other activities. None of them remembers *Masjid al-Aqsa* anymore. Such prayers are not only futile but dangerous. Beyond the ache in raised hands, there is a greater peril: mockery of Allah. It is safer not to pray in such a manner at all. If someone neither studies nor sits exams, yet begs the principal for a

degree, insisting they must be awarded one, it would be no different than mocking the principal.

Our prayer performers—these artists of supplication—continue to plead in *ijtima* and religious gatherings attended by hundreds of thousands, saying: "O Allah! Liberate *Bayt al-Maqdis* from the hands of the Jews." They have been making this same prayer since the creation of the state of Israel, for over forty years. At the time these supplications began, far fewer people were involved—something I clearly remember—and Israel's territory was significantly smaller. Jerusalem and *Masjid al-Aqsa* were not even within Israeli control then. The more these pious Muslims prayed—without any corresponding effort or righteous action—and the larger and longer their gatherings became, the more the Arabs were defeated by the Jews, and the more Israel expanded in size.

Now we hear that in some place, eight or ten lakh 'Muslims' have gathered, raising their hands to the sky in prayer for Muslim unity, progress, and the liberation of their first *qiblah*, *Bayt al-Maqdis*. Meanwhile, the state of Israel has grown to three times its original size. The entire city of Jerusalem, including *Bayt al-Maqdis* and *Masjid al-Aqsa*, is now under Israeli control. The Muslim nation has grown even more disunited and is now suffering even more disgraceful defeats at the hands of Christians, Jews, Buddhists, and Hindus.

In short, whatever is being asked in these grand *mahfil* (religious gatherings), *ijtima*, mosques, and conferences, Allah seems to be doing the exact opposite. The more frequent and crowded and prolonged the supplications become, the more contrary the outcomes are. **The most laughable moment is when these ultra-devout Muslims, while reciting formulaic *du'ā'*, reach the phrase *fa-nṣurnā 'ala al-qawm al-kāfirīn*—meaning: "O Allah! Help us against the disbelieving people." What a mockery of**

Allah! There is not the slightest effort to fight against disbelievers, no struggle to establish *dīn* (religion). In the few parts of the world where conflicts with disbelievers and *mushrikīn* (polytheists) are occurring, not only do they not join these struggles, they do not even try to support them. Worse still, they have embraced man-made systems created by Christians in their national lives and are themselves deeply immersed in *shirk* (associating partners with Allah) and *kufr* (disbelief). In such a state, what could be more absurd than asking for Allah's help in a struggle against *kufr*? It is not only absurd; it is mockery of Allah. Otherwise, why would the prayers yield the opposite results?

Those who have turned prayer into a form of art—making supplications without action, effort, righteous deeds, sacrifice, or struggle—do not realise in their ignorance that they are provoking the wrath of Allah through these very supplications. That is why the outcome of their prayers is entirely contrary. Therefore, I say: it is safer not to pray at all than to pray in such a manner.

The truth is that Allah is All-Powerful—there is nothing He cannot do. Yet, He wishes to see what we do. The greatest of all His Messengers of Allah (pbuh), whom He sent to this world with a mission, had to endure immense hardship, tireless effort, and severe persecution throughout his life to fulfil that mission. Anyone who has even once read his sacred biography knows this. One can grasp a sense of the suffering Allah's Messenger (pbuh) endured from just one of his sayings, in which he advised those among his *ummah* (followers) who might fall into extreme hardship or unbearable sorrow to recall the indescribable sufferings and trials of his own life, and thus draw strength and solace from them.

If the noblest of men, the beloved of Allah, had to struggle and suffer his whole life, do we then expect to sit idly and simply pray to be spared? Will Allah hand over the outcomes of our prayers

according to a checklist? Allah says, “If Allah had willed, He could have guided all the disbelievers” [Qur’an – Surah Al-An‘ām: 35]. He did not say this just once. Addressing the Messenger of Allah (pbuh), He says, “Had your Lord willed, all the people on earth would have believed” [Qur’an – Surah Yūnus: 99]. But He did not will it. Instead, He assigned that very task to His Messenger of Allah (pbuh) and his *ummah*.

Because He wishes to see who among us attempts to carry out this task—who strives, who sacrifices. On the Day of Judgement, reward and punishment will be based upon this. When there is conflict between the believers and the disbelievers, Allah says, “If He willed, He could punish them (the disbelievers) without your help. But He wants to test you” [Qur’an – Surah Muhammad: 4]. Just two verses later, He says, “O believers, if you help Allah, He will help you” [Qur’an – Surah Muhammad: 7].

How can we, such insignificant beings, help the Almighty? Does He need any help from us? Then why does He ask for help? **It means that when Iblīs (Satan) challenged Him—saying that he would make Allah’s creation, Ādam, reject the life system Allah had prescribed, and instead follow man-made systems, thus plunging humanity into *fasād* (injustice, disorder, and unrest) and *safakud-dimā* (war and bloodshed)—Allah allowed the test to unfold to see who would support Him, who would take the side of His Messenger (pbuh), and who would oppose.**

If Allah were simply to command all people onto the right path and defeat Iblīs, the challenge would have no meaning. Thus, although He possesses all power, He will not do so. He wants to see whether we rise to struggle against Iblīs. If we fight with our lives and wealth, we are helping Allah. But if we sit idle, chanting formulaic prayers, we have joined the ranks of Iblīs. Therefore, He asks us to help Him, to assist against Iblīs—even though He is far above all need of help.

Contents

Islam Is Not Islam Without State Power

As previously mentioned, from Adam (pbuh) to the final Messenger of Allah Muhammad (pbuh), Allah has repeatedly provided humankind with a way of life (*dīn*) which He Himself has named Islam—literally meaning 'peace'. There is a profound reason behind this naming. **When Allah announced His intention to create a *khalīfa* (vicegerent) on Earth—that is, a representative in the form of a human being—the *malāʾikah* (angels) raised objections.** Their argument was that such a creature would spread *fasād* (injustice, oppression, and unrest) and *safk al-dimāʾ* (bloodshed and warfare) on Earth. At that time, Iblīs was among the angels, and he too shared the same opinion.

Later, when Allah created Adam (pbuh)—ignoring the objections of the *malāʾikah*—He commanded them to prostrate before him. All obeyed except Iblīs. Instead, Iblīs challenged Allah, declaring that he would mislead this human creation, incite them to reject Allah, and plunge them into *fasād*, injustice, war, and bloodshed.

Allah accepted this challenge and said that He would reveal to humanity, through His appointed messengers—the Messengers of Allah—what form of life-system, laws, criminal code, politics, economics, social structure, and personal conduct must be adopted and implemented to prevent *fasād* and instead establish justice, righteousness, and peace. Those who reject this divine system and fabricate their own will fall into injustice, oppression, war, killing, and bloodshed. But those who do not create their own *dīn*, instead accepting Allah as the only *ilāh* (law-giver), and who embrace and implement the *dīn* sent through His Messengers in their national, familial, and personal lives—they will live in complete harmony, peace, contentment, and progress in every sphere of life.

Because this divine system brings peace where there would otherwise be unrest, it has been named 'peace'—Islam. Human beings are My sole creation to whom I have entrusted My *amānah* (trust) [Qur'an – Sūrah al-Aḥzāb, 72]. This *amānah* is the free will granted to humans along with a portion of My own spirit. I will see who abuses this free will to invent laws and systems of their own, causing injustice, bloodshed, oppression, and disorder on Earth—and who surrenders to Me and lives in perfect peace on Earth. After death, each person will be judged based on this. Rewards and punishments will be administered accordingly.

This, in brief, is the fundamental truth—*haqiqah* (reality). If you pay attention, you will see that it means this: **only by acknowledging Allah as the sole *Ilah* (lawgiver) and accepting the *dīn* (way of life) can one attain success.** Whoever does so enters into *tawheed* (monotheism), abandoning all else to accept the *wahdaniyyah* (oneness) of Allah. This *tawheed* must exist in both national and personal spheres. For if one accepts Allah as the lawgiver but then rejects His laws in national life, it is partial acceptance—i.e., *shirk* (polytheism). Only when one wholly acknowledges and believes in Allah as the sole *Ilah* (lawgiver) does one truly enter into *tawheed*.

We find support for this in many *hadith* of the noble Messenger of Allah (pbuh). While this is not the place to quote all of them, I will mention a few briefly. The Messenger of Allah (pbuh) once said to Mu'adh (ra.), who was seated behind him on a camel: "O Mu'adh! Whoever sincerely bears witness (believes) that there is no *Ilah* (lawgiver) but Allah and that Muhammad is His Messenger, the fire (of Hell) shall not touch him." [Narrated by Anas (ra.), found in Bukhari and Muslim.]

"Whoever bears witness that there is no *Ilah* (lawgiver) but Allah and Muhammad is His Messenger, Allah will make the fire of Hell

forbidden for him." [Narrated by 'Ubadah ibn Samit (ra.), found in Muslim.]

"The key to Paradise is bearing witness that there is no *Ilah* (lawgiver) but Allah." [Narrated by Mu'adh ibn Jabal (ra.), found in Ahmad.] (This *hadith* does not include the phrase "Muhammad is the Messenger of Allah.")

"Whoever meets death believing that there is no *Ilah* (lawgiver) but Allah will enter Paradise." [Narrated by Uthman (ra.), found in Muslim.] (This *hadith* also does not mention the Messenger of Allah (pbuh).)

Many more such *hadith* can be cited, which indisputably prove that *tawheed* alone is sufficient for a Muslim to be saved from Hell and enter Paradise. **But which *tawheed*? Not the current form of personal *tawheed*, which is partial—i.e., *shirk*—and this *shirk* is unforgivable.** The *tawheed* found in these *hadith* is comprehensive, encompassing every level and sphere of life. Those who possess this *tawheed* have nothing to fear—the key to Paradise is in their hands. No sin, no transgression can bar them from Paradise. These are not my words, nor have I set out to write my own opinions in this book; these are the words of the Messenger of Allah (pbuh).

So listen. The Messenger of Allah (pbuh) said to Abu Dharr (ra.): "Whoever says that there is no *Ilah* (lawgiver) but Allah and dies holding that belief will certainly enter Paradise." Upon hearing this, Abu Dharr (ra.) asked: "Even if he commits adultery and theft?" The Messenger of Allah (pbuh) replied: "Even if he commits adultery and theft." Abu Dharr (ra.) was evidently surprised by his leader's words, as we find in the *hadith* that he asked three times, "Even if he commits adultery and theft?" And the noble Messenger of Allah (pbuh) answered three times: "Yes,

even if he commits adultery and theft," and on the last occasion added, "Even if Abu Dharr's nose is cut off." [*Hadith* narrated by Abu Dharr (ra.), found in Bukhari and Muslim.]

The Messenger of Allah (pbuh) made this statement a total of four times. There is no doubt regarding the authenticity of this *hadith* (narration), as it was transmitted by one of the most esteemed *Sahabah* (companions), Abu Dharr (ra.), whom the Messenger of Allah (pbuh) compared to the Messenger of Allah 'Isa (pbuh) and whose narration was authenticated by two of the greatest *Muhaddithun* (scholars of *hadith*), Bukhari and Muslim. The *Tawheed* (Oneness of Allah) that the Messenger of Allah (pbuh) referred to in those *ahadith* is now scarcely found among anyone apart from a very few. That *Tawheed* is the *Sirat al-Mustaqim* (Straight Path), the *Din al-Qayyimah* (Upright Religion), and the very foundation of Islam upon which the entire way of life stands. If this foundation is neglected, then no matter how grand the performance of *salat* (prayer), *sawm* (fasting), *hajj* (pilgrimage), *zakat* (almsgiving), *tasbih* (glorification), *dhikr* (remembrance), and the observance of beards, caps, cloaks, and turbans may be, none of it will be of any benefit; nothing will be accepted by Allah. Without the foundation, all these supplementary acts are meaningless. And if the foundation is sound, everything else will fall into place accordingly.

The *Tawheed* spoken of by the Messenger of Allah (pbuh), whose magnificence can dissolve even grave sins such as adultery and theft, encompasses both national and individual life. **In national life, *Tawheed* signifies its implementation in politics, economics, social systems, legislation, and criminal law—and this inevitably requires state power.** Without state power, establishing *Tawheed* in these areas is impossible. For this very reason, Allah says in the Qur'an: "Those who do not judge according to what Allah has revealed—they are the disbelievers,

the wrongdoers, and the transgressors" [Qur'an – Surah al-Ma'idah: 44, 45, 47].

Here, Allah uses the word *hukm* (command/judgement), which refers to governance, rulings, commands, and prohibitions. It is common knowledge that governance, rulings, and enforcement are impossible without state power. Whoever, despite possessing the authority to govern, does not administer the state in accordance with what Allah has revealed—i.e., the Qur'an and *hadith*—is, according to Allah's word, a disbeliever, a wrongdoer, and a transgressor, even if they spend the whole night in prayer or fast throughout the year.

According to the Qur'an, the rulers and leaders of all present-day Muslim countries are disbelievers, wrongdoers, and transgressors—even if they bear marks on their foreheads from constant *salat*, withered from continuous fasting, or are the finest of *murids* (spiritual disciples). **In national life, the establishment of Allah's ordained system is the principal and foremost objective of the Ummah of Muhammad (pbuh).** History testifies that the Ummah of Muhammad (pbuh), the *Sahabah* (ra.), when they set out from Arabia, weapons in hand, abandoning all worldly attachments to establish this *Tawheed*, this *Sirat al-Mustaqim*, this *Din al-Qayyimah* across the world—they did not compel individuals to abandon their own religions and become Muslim. What they made obligatory was the surrender of state power to the Ummah of Muhammad. Refusal left only one alternative: *qital* (warfare). Even after gaining victory through armed conflict, they did not force anyone to abandon their religion. On the contrary, they took responsibility for safeguarding the religious institutions and places of worship of others, ensuring no interference—suffering loss and making sacrifices in doing so. This is recorded in history—an undisputed history.

This history proves the creed of that Ummah of Muhammad (pbuh). It also proves that in national life, Islam, *Tawheed*, and the *Din al-Qayyimah* are primary, while individual life is secondary. Adultery and theft are personal sins committed under the influence of human instincts; but if one repents and seeks forgiveness, Allah has promised pardon, for He is *Ghaffurur-Raheem* (Most Forgiving, Most Merciful), *'Azizul-Ghaffur* (Mighty Forgiver). However, rejecting His divinely revealed *dīn* in national life—even if one is a devout Muslim in private—is *shirk* (associating partners with Allah), meaning the partial acceptance of Allah as Lawgiver. **Allah has declared that He will not forgive *shirk*.** There is none more forgiving than Allah, who has called Himself the Supreme Forgiver, yet even He has vowed never to forgive *shirk*. Why? Because if people do not reject *shirk* and accept Allah alone as *Ilah* (Sole Deity)—that is, the only Lawgiver in all aspects of life including national, state, and individual spheres—the inevitable result will be injustice, oppression, warfare, bloodshed, and chaos—essentially, the triumph of Satan. To escape injustice, oppression, and chaos, Allah's system must be established in national life; following it only in personal life is fruitless—as is evident today. Hence, even the Most Forgiving is unforgiving in this regard, because His primary objective is thereby nullified.

Therefore, He has assured forgiveness even for personal sins such as adultery and theft, if people accept Him alone as *Ilah*—the sole Legislator for their entire life (national, governmental, and personal). Thus, without state power, Islam is not truly Islam—it is *shirk*.

The current Muslim world itself stands as evidence that not only personal Islam but also a socially practised Islam devoid of state power cannot eliminate global unrest or bring Islam (peace) to the world. Today, one-fifth of the world's population—every one in five people—is a so-called Muslim. The same unrest, violence,

bloodshed, and economic injustice that afflict the non-Muslim world are also present in the Muslim world. In other words, even if the rest of the world were to embrace this current form of personal Islam and become Muslim, the turmoil, war, and bloodshed would persist just as they are; Islam (peace) would not come to the world.

This can only mean one of two things:

(a) If today's Islam (personal Islam) is the true Islam, then it has failed to establish peace—meaning Allah's promise is false (*naʿūdhubillāh*)

(b) The Islam practised today is not the Islam introduced by the Final Messenger of Allah (pbuh).

As the first conclusion is impossible, the second must be correct. It seems necessary to make this matter even clearer.

Any system must possess two components and maintain a balance between them to be effective and successful. **Without balance or the presence of both parts, the system is bound to fail.** Consider man-made state systems. Each one, on the one hand, teaches people what is just and unjust within that system, and on the other, has provisions for punishment when those limits are violated. There is no system that has only one of these components.

If any system consists solely of the first part—such as a state, school, or organisation where people are only advised and taught about justice and injustice, legality and illegality—but has no punitive measures (penal code) for violations, then it will not succeed. At most, a small section of society may abide by these rules, but the majority will engage in wrongdoing and crime. Eventually, the virtuous minority will be overwhelmed and disappear under the pressure of widespread injustice.

Conversely, if a system does not educate people about justice, injustice, legality, and illegality but only enforces punishments, people will continue to commit crimes without understanding what constitutes a crime, and punishment will become routine.

Therefore, for any system to be successful and meaningful, it must integrate and balance both components. Laws and penal codes must be established, and people must be thoroughly educated about justice, injustice, and crime. They must be made to understand what is right, what is wrong, which actions are criminal, and what punishments these crimes entail. Those who violate these rules must be punished according to the law.

Islam, the final way of life, is just such a system—a balanced code of education and punishment. **The difference between this and other systems (*dīn*) is that the others are man-made and thus inevitably flawed, as evident today, whereas Islam is created by the Creator and is therefore perfect.** Yet even this perfect system is bound to fail if only one of its components is applied. In such a case, it not only loses its balance as a *wasaṭ* (balanced) system [Qur'an, Surah Al-Baqarah, 2:143], but it also degenerates into outright *shirk* (associating partners with Allah).

Thus, a personal Islam without laws, politics, economics, educational policies, and penal codes is not merely unbalanced—it cannot even be called Islam, for it lacks the primary and more important half of the whole. Therefore, even if a nation practises the highest level of *taqwā* (God-consciousness), becomes the ultimate *muttaqī* (pious people), and every individual in it wakes for *tahajjud* (pre-dawn prayer), yet if their collective national life is governed by man-made laws, economic systems, and penal codes, then that nation is not Muslim—it is *mushrik* (one who associates partners with Allah) and *kāfir* (disbeliever).

Today, there are not just hundreds but thousands of institutions around the world engaged in various ways to prevent people from wrongdoing and sin, and to encourage them towards virtuous and rewarding deeds. Such institutions exist in all the world's religions, including Islam, Christianity, Hinduism, Buddhism, and others. They strive, as far as they can, to bring people back to justice and virtue from wrongdoing and sin. But are they successful? No. A comparison of the state of injustice and crime in the world today with that of ten or twenty years ago clearly shows that these noble efforts have not collectively improved humanity, nor reduced the numbers of wrongdoing and crime; rather, they have greatly increased. Not only has global wrongdoing and crime (such as theft, robbery, banditry, rape, snatching, murder, injury, and so forth) rapidly increased compared to ten or twenty years ago, but despite the tireless promotion by these noble institutions, humanity now stands on the brink of nuclear self-destruction, with just one step left to go. Why then are the efforts of these noble institutions yielding no results, despite spending billions annually on this work? The reason is that people cannot be disciplined through education and advice alone; **if, after education and advice, they break the rules and commit crimes, there must be strict, exemplary punishment or it will not be possible to control them.**

In today's Muslim world too, there are many institutions, *anjuman* (associations), *jama'at* (groups), and so on, which hold promotional meetings, congregations, sermons, and *mahfils* (gatherings) to make Muslims better 'Muslims'. They spend millions of pounds and labour hard. They work diligently. These institutions have been doing this for many years. The number of such institutions and the people involved in them is much greater now than it was thirty or forty years ago. But consider a statistic: the percentage of theft, robbery, murder, adultery, and so forth in various countries relative to the population is much higher today than it was thirty or forty years ago. There is a world-renowned

institution whose proclaimed objective is the propagation and education of the religion of Islam. Millions of people from various countries work with this institution in that cause. They strongly assert that their organisation is purely 'religious' and therefore apolitical. In a predominantly Muslim country, they gather once a year. It is said that more people attend their annual gathering than perform *Hajj* (pilgrimage). Consider that very country as an example. Thirty or forty years ago, the proportion of crime relative to the population in that country was far lower than it is today. Not only that, but today there are many new types of crime that did not exist then.

So, what is the benefit of spending billions of pounds, holding the world's largest 'Muslim' conference after *Hajj*, and working so hard? **Leaving aside true Islam, even the other religions have failed in what they try to do — that is, to prevent individuals from wrongdoing and crime.** They have not even been able to stop shoe theft from mosques. In fact, shoe theft has increased much more today than forty years ago. Not only that, but now mosque doors are broken open, and microphones, fans, and clocks are stolen.

As I mentioned earlier, all that hard work is futile. The reason it fails is that if there is no power to punish a criminal, simply preaching and advising will not deter people from wrongdoing, and the authority to enforce such punishment cannot exist without state power. Therefore, Islam without state power is not complete Islam, only partial, thus unsuccessful, and Allah does not accept partial Islam because it amounts to *shirk* (association). The principles of Islam regarding social welfare institutions are entirely different from those of present-day Islam. In the society where the final Messenger of Allah (pbuh) established the final Islam, there would be no need for orphanages, organisations like Anjuman Mofidul Islam, homes for the disabled or handicapped, or similar

institutions, because these responsibilities would lie with the state. That is why the Noble Messenger of Allah (pbuh) did not create such institutions. Allah Himself has mentioned orphans repeatedly in His Qur'an, and the Universal Messenger of Allah (pbuh) spoke of them many times. Could he not have established an orphanage for them? The astonishing fact is that this extraordinary reformer created a great power in the world, and with a mere directive of his, hundreds of orphanages would have been established. Yet he did not, as it was not his *Sunnah* (tradition), because he knew that the state he established, and the system of life he set in motion, if preserved and not corrupted by people, would make such welfare institutions unnecessary; the state itself would take responsibility.

Today, there is no place for the state in the creed of 'Muslims'. Their concept of 'religion' is no different from that of Christians, Jews, Buddhists, Jains, Hindus, and others. Their 'religion' is Islam limited to the personal level; it is not the Islam taught by the Noble Messenger of Allah (pbuh). The Islam he taught was first taken over by the Arab state power. After his passing, that Islam conquered half the world's state power through unstoppable armed struggle, which is a universally accepted history. At that time, that Islam had no other *madhhab* (school of thought), no sects, no differences of opinion over *masala* (issues), no *pir-murid* (spiritual master-disciple) relationships, no *khanqah* or *hujra* (Sufi lodges or cells), and no priestly caste analysing *masala* and *masa'il* (legal issues). There was only *Deen al-Qayyimah* (the established religion), the eternal religion, *Sirat al-Mustaqim* (the straight path). **In other words, it was the sole sovereignty of Allah, *salat* (prayer) and *zakat* (almsgiving), and the continuous struggle and jihad to establish that *Deen al-Qayyimah, Sirat al-Mustaqim* at the state level worldwide and bring peace to all aspects of human life.**

Today, however, the fine detailed scrutiny of that *Deen al-Qayyimah*, *Sirat al-Mustaqim* has been replaced by many *madhhabs*, numerous sects, violent quarrels over *masala* and *masa'il*, priestly classes, many different *tariqas* (spiritual paths), many types of *pir-murid* relationships, and *khanqahs*, but Islam at the state level is absent; there is no oneness of Allah (*wahdaniyyah*), and no jihad to establish it. **Therefore, it cannot be denied that these two Islams are entirely different things, mutually opposed.** Since the Islam taught by the Noble Messenger of Allah (pbuh) and present-day Islam are different, the nations produced by these two Islams are also completely different and opposed. The Islam of Allah's Messenger (pbuh) created an invincible, mighty warrior nation, whereas today's Islam creates cowards and fearful people who will not even approach war or struggle. The Islam of the Noble Messenger of Allah (pbuh) created a lion-like nation, roaring at the slightest danger to the religion and charging upon the enemy; today's Islam creates rabbits who, at the first sign of danger, wave their tails in the wind and flee rapidly into their burrows.

The Islam established by the Universal Messenger of Allah (pbuh) created Muslims who, upon hearing news of a Muslim girl being insulted in the faraway land of Sindh, immediately dispatched a *mujāhid* (fighter) force there. The Islam of today, which creates so-called Muslims, upon hearing news that Muslims like themselves are being killed just a few miles away, calmly performs *wudū* (ablution), puts on pajamas over their knees, wears a *topi* (cap) on their head, holds *tasbīh* (prayer beads) in hand, and goes to the mosque. In the very early days of his prophetic mission, Allah's Messenger (pbuh) said, "The time is coming soon when a lone woman will be able to travel safely from Sana'a to Hadramawt (several hundred miles)." [Hadith – Khabbab (ra): Bukhari.] This kind of security is only possible through a state power. History shows that shortly thereafter, the Islam introduced by him (pbuh)

took control of the Arab state power and established the security of his prophecy, even though at that time the number of Muslims under that Islam was only two or three hundred thousand.

The Islam of today produces 'Muslims' who gather in congregations numbering eight to ten million. Around them is rampant murder, rape, theft, robbery, highway robbery, bribery, and extortion. The state is governed by laws that destroy the laws of Allah, which the Universal Messenger of Allah (pbuh) was sent to establish. The Muslims produced by the Islam introduced by the Universal Messenger of Allah (pbuh) believed that their leader, the life of Allah's Messenger (pbuh), aimed through armed struggle to seize state power throughout the world, establish the final Islam over all humanity, and thereby bring peace to the earth.

The Islam prevalent today produces Muslims whose belief is that Allah sent the greatest of His Messengers, His most perfect creation, to teach trivial matters such as wearing pajamas over the knees, putting a cap on the head, cleaning teeth, taking a bath, and lying on the right side. **Perhaps no nation in human history has demeaned its leader with such contempt.** Yet, Allah did not allow this insult to His greatest and beloved Messenger (pbuh) to go unavenged. He mobilised the European Christian nations against them, lining them up to be mown down by machine guns, bayoneted, buried alive, burnt, and crushed under tanks. The elderly and children were not spared. Their daughters were sold in European and African brothels. Then, except for four small countries, from Morocco to the Philippines, all the state power in this vast area was taken from them and handed over to the European nations. These nations plundered and exploited them completely, driving them to the depths of poverty, treating them like domestic animals, and making them clean their shoes.

Due to the global political circumstances, this so-called Muslim nation was freed from European slavery some time ago. However, although they were granted freedom, they did not take it. They continue voluntarily to serve the political, economic, educational, cultural, and civilisational slavery of their former masters. Those who claim to be great Muslims today continue to confine the greatest revolutionary in history—who changed the course of human life—to the trivialities of caps, turbans, and shaving beards, thereby deeply insulting him. If even now they persist in insulting that earth-shaking personality by regarding him as a spineless rabbit hiding in a hole like themselves, then Allah's punishment will be even harsher, and His retribution even more terrible.

There is no place for blind faith in this dīn (religion)

One of the consequences of the distortion of ʿaqīdah (creed) is blind faith. When this nation sacrificed itself to establish this dīn throughout the world, its ʿaqīdah was already distorted. It can even be said in reverse—that because the ʿaqīdah was distorted, the greatest and most essential responsibilities and duties were abandoned. In other words, the ʿaqīdah of the Holy Messenger of Allah (pbuh) and his direct followers was that **jihād was the greatest responsibility and the most important duty of this nation** [Jihād is the special and greatest duty of this nation – Abū Jarr (ra)]. O Muslim nation, never abandon jihād. If the nation abandons jihād, Allah does not leave it without disgrace and humiliation [Abū Bakr (ra)]. If the ʿaqīdah had not been distorted, jihād would never have been abandoned. Therefore, it can be said that the distortion of the ʿaqīdah was the cause of abandoning the struggle.

With the distortion of that ʿaqīdah, the belief took root that by performing ṣalāh (prayer), ṣawm (fasting), ḥajj (pilgrimage), zakāt (almsgiving), and various other forms of 'worship', one can become a good Muslim and attain Allah's pleasure, and by imitating a few personal habits of Allah's Messenger (pbuh), one follows his sunnah (traditions). The inevitable consequence of this distortion is the detailed scrutiny and debate over how to perform these 'acts of worship' perfectly. Naturally, this scrutiny led to various opinions and decisions; based on these decisions, the nation became divided into different madhāhib (schools of thought) and sects, resulting in defeat at the hands of enemies and despicable servitude, confirming the warning of Abū Bakr (ra). **Upon reflection, it becomes clear that the true depth of Abū Bakr's (ra) warning was even greater.** For the root of all the thousands

of distortions that have afflicted this dīn up to this day is the abandonment of the struggle. Naturally, when the fundamental aim and purpose of anything is lost, what remains becomes meaningless and distorted. The same has happened to this dīn, and one of the many distortions is blind faith.

Whoever has read Allah's Qur'an even once, even if only superficially, cannot fail to notice how much importance Allah places on thought and reason. "Do you not see? Do you not think?" Such expressions appear so often in the Qur'an that citing them all is unnecessary. Here, I will mention only a few to convey their significance. **The very emphasis Allah places on thought, reason, and logic proves beyond doubt that there is no place for blind faith in this religion.** Yet He directly commands: "Do not accept or follow anything about which you have no knowledge (that is, do not understand). Surely you will be questioned about every hearing, sight, and heart's comprehension (on the Day of Resurrection) [Qur'an – Surah Bani Isra'il 36]." This verse requires no explanation. Simply put, Allah instructs not to accept anything without knowledge and rational judgement. It goes without saying that the Great Creator has presented numerous rational proofs in the Qur'an regarding His own existence. Likewise, He has argued for His absolute oneness, that He is one without any partner or equal — in other words, the concept of His *wahdaniyyah* (oneness). He says: "Say (O Muhammad), if there had been other deities (*ilāh*) besides Him, they would surely have sought to reach the Throne (*Arsh*) [Qur'an – Surah Bani Isra'il 42]." Again, He says: "Allah has not begotten a son; nor is there any deity (*ilāh*) alongside Him. If there were, each deity would surely have taken what it created under its control, and some would have been superior to others [Qur'an – Surah Al-Mu'minun 91]." Many other verses could be cited in which Allah grants precedence to human knowledge, conscience, reason, and reflection, commanding their use in all matters and forbidding blind adherence. Just as Allah has presented

reason regarding His own existence and oneness (as mentioned earlier), so too did Allah's Messenger (pbuh) speak concerning *īmān* (faith), meaning belief: 'The foundation and root of my faith is reason.' So, where then is the place for blind faith in Islam? Far from it — the greatest teacher of humanity, overflowing with love and respect for Allah and Allah's Messenger (pbuh), taught his *ummah* never to forsake reason. Here is just one example.

At the start of the Battle of Uhud, the Messenger of Allah (pbuh) raised his sword high and said, "Whoever can claim its right, let him take it." 'Umar ibn Khattab (ra) leapt forward and stretched out his hand, saying, "O Messenger of Allah (pbuh), give it to me; I will claim its right." The Messenger of Allah (pbuh) did not give him the sword but turned away and repeated, "Whoever can claim its right, let him take it." Then Zubayr ibn al-'Awwam (ra), one of the foremost companions, jumped forward and reached out, saying, "I will claim its right." The Messenger of Allah (pbuh) again turned away without giving him the sword and repeated the same. Then Abu Dujana (ra) from among the Ansar came forward and asked the Messenger (pbuh), "O Messenger of Allah, what is meant by claiming the right to this sword?" The Messenger (pbuh) replied, "The right to this sword is to fight so fiercely against the enemy that it is broken, shattered, and destroyed." Abu Dujana (ra) said, "Give it to me; I will claim its right." **The Messenger (pbuh) raised his sword and placed it in Abu Dujana's (ra) hand** [Hadith and Sirah of the Messenger of Allah – Muhammad ibn Ishaq].

A remarkable example — the lesson is that slow reflection and reason far surpass blind faith and emotion. 'Umar (ra) and Zubayr (ra) acted out of emotion, even though the sword was in the hand of the Messenger of Allah (pbuh) himself — what an honour, what great blessing and fortune! Indeed. Yet reason and knowledge are greater than emotion. In their passion and love, they forgot to ask

what condition the Messenger of Allah (pbuh) had set for claiming the sword's right. Abu Dujana's (ra) emotion and love were no less, but he did not become unreasonable; he questioned, "What is the right of this sword? If I do not know its right, how can I claim it?" **What the Messenger of Allah (pbuh) desired, Abu Dujana (ra) did.** He asked the rational question and was honoured with the sword.

What is noteworthy here is whom the Messenger of Allah (pbuh) rejected for failing to prioritise reason: one was his father-in-law and future Caliph, another one of the foremost companions and part of the 'Ashara Mubashshara' (the ten promised Paradise), while Abu Dujana was none of these — he was an ordinary Ansari. Yet, giving precedence to reason, the Messenger (pbuh) honoured Abu Dujana (ra) instead of those great companions. The question arises: was Abu Dujana's (ra) love and passion for the Messenger of Allah (pbuh) less than that of 'Umar (ra) or Zubayr (ra)? No, it was not less, as history shows how Abu Dujana (ra) claimed the right of the sword given to him by the Messenger of Allah (pbuh).

Ibn Umar (ra) narrated that Allah's Messenger (pbuh) said, "If a person performs *salat* (prayer), *sawm* (fasting), *hajj* (pilgrimage), *zakat* (almsgiving), *umrah* (minor pilgrimage)—Ibn Umar (ra) mentioned that he said these one after another as if he would not leave out any rewardable deed—and so forth, but on the Day of Judgement, they will not be rewarded more than their intellect deserves." [From Ibn Umar (ra): Ahmad, Mishkat.] The Messenger of Allah (pbuh) used the word '*aql*'—which we pronounce in Bengali as 'akkel'—meaning human intellect, common sense, reasoning, and so on. It was this intellect that Abu Dujana (ra) used when he asked the Messenger of Allah (pbuh) about the right of the sword.

In other words, on the Day of Judgement, Allah will not only look at people's deeds, but will also see whether those deeds were done with understanding or whether they were performed blindly like cattle, and accordingly will reward or withhold reward. That is, if a person performs *salat*, *sawm*, *hajj*, *zakat*, and all other rewardable deeds without understanding the reasons and purposes, merely blindly and without intellect, no reward will be given. To present this *hadith* in simple Bengali terms, it goes like this: "On the Day of Judgement, Allah will question a devout worshipper—'Did you perform *salat*?' The person will reply, 'Yes, O Allah! I prayed throughout my life.' Allah will say, 'Good! But why did you pray?' The person will answer, 'You are my Lord. Your command is enough. You ordered it, so I prayed.' Allah will say, 'Indeed, I gave the command. But did you understand why? Did I need your prayer? Was I dependent on your prayer or am I now? Did you pray with the understanding of the purpose I commanded it?'" **If that person replies, 'No, I did not understand,' then according to the words of the Messenger of Allah (pbuh), that person will receive no reward for *salat*.** The same applies to all other acts of worship.

However, if a person answers Allah's question by saying, 'Yes, O Allah, I prayed with understanding. You sent Your Messenger (pbuh) to this world to establish the system of life, the *dīn* (religion), given to all humankind, through armed struggle; to eliminate all forms of injustice, oppression, war, and bloodshed from the earth and to establish peace (*Islam*). It was impossible for him alone, in one lifetime, to accomplish this. He needed a nation, an *Ummah* (community), through whose support and help he could carry out this responsibility. After his return to You, this *Ummah* was able to continue the struggle until its duty was fulfilled and so that the victory could be achieved over Iblis (Satan) and the challenges of corruption and bloodshed in this world which You had created. By Your grace, and by Your infinite mercy, I was part

of that *Ummah*. **Your command to perform *salat* had the purpose of creating such character in me and teaching such obedience and discipline that I could become an assistant in fulfilling the responsibilities of Your Messenger (pbuh) and struggle alongside him.** Therefore, I prayed with understanding.' That person will receive the full reward for their *salat*. The same applies to all other deeds (actions).

An Analogy for the Purpose of the Ummah of Muhammad (PBUH)

I do not know whether I have been able to clearly explain the current sorrowful and distressing condition of this *Ummah* and its true cause. However, despite my shortcomings, those who wish to understand with a sincere heart will, *insha'Allah*, comprehend. Often, it is easier to explain a matter by giving a parable. That is why Allah has used parables in the Qur'an, the Bible, and other scriptures to help people understand many things. Here, I present a parable.

Imagine that you are the ruler of a vast country, and you are the All-Knowing, All-Powerful (Allah). The ruler of another vast country (Iblis) challenges you, saying that he will make the subjects of your country (humanity) disobedient to you and cause disorder, fighting, war, and bloodshed in your land, destroying your country's law and order. You wish to see whether your subjects recognise and accept you as their Lord, or whether, under the instigation of the other ruler, they will reject you. Your vast country is divided into many provinces, inhabited by people of many languages and many colours.

A time comes when it is seen that, under the incitement of that other ruler (Iblis), your people abandon their belief that they are one nation, and the peoples of the various provinces declare themselves completely separate nations, geographical nation states. Not only that, they reject the laws and codes of punishment you have given them; each province declares independence and drafts its own constitution according to its own desires. They enact laws, codes of punishment, and so forth, and begin to operate according to them. Since the knowledge and intellect of your subjects are limited, the inevitable result of the constitutions, laws, and codes

of punishment they create is political and socio-economic injustice and oppression. **An even greater consequence is that these various provinces, pursuing their own interests, begin waging war among themselves, engaging in systematic killing and bloodshed—*safakuddima* (mass murder).**

When this was the state of your realm, you searched throughout your entire empire and summoned the most virtuous, the most fearless, the most diligent, the most dutiful—in short, the most exemplary person among your subjects (Muhammad (pbuh)). You explained to him the situation of your empire. Then, placing in his hands a constitution composed from your infinite knowledge (the Qur'an), you said to him: I have appointed you as my commander. From now on, I entrust you with the responsibility to annul the provinces of the empire that have established their own sovereignty and to establish my sovereignty and enforce this constitution [Qur'an—Sūrah At-Tawbah, Al-Fatḥ 28, Sūrah As-Ṣaff 9].

You further told your new commander: It is not enough to merely draft a perfect constitution; if it is not fully enforced, it is a failure—meaningless. Therefore, it must be enforced completely, both nationally and individually [Qur'an—Sūrah Al-Baqarah 208]. Yet, in my infinite knowledge, I know that my subjects are so overwhelmed by the instigation of my enemy ruler (Iblis) that they will not easily heed you. They will obstruct you, try to kill you, and wage war against you. Therefore, first form a nation, and govern that nation according to this constitution. In this constitution, I have arranged that if they live according to it, they will become invincible, formidable warriors, because I have incorporated provisions for their education and training (*ṣalāh*).

Moreover, I have set for the warriors such rewards as they cannot even imagine. For those who give their lives in the struggle to establish my sovereignty and this constitution, **I have forbidden**

all kinds of mistakes and sins to be held against them, and even prohibited calling them dead [Qur'an—Sūrah Al-Baqarah 145, Sūrah Āl ʿImrān 169].

Nonetheless, you yourself must train them and lead them in battle. First, call the wayward people of my empire and say to them: The empire is mine, the sovereignty is mine, and I have drafted its constitution. If they accept it, well and good. If they do not accept it, then tell them to hand over their state power to you. You shall establish my sovereignty and constitution in their national life. If, even then, my rebellious subjects refuse, attack and defeat them and re-establish my sovereignty. **I have appointed you commander for the establishment of my sovereignty and constitution in my empire (the Earth) [Qur'an—Sūrah Al-Fatḥ 28].**

Appointed as commander, your commander faced fierce obstacles, relentless cruelty, unceasing effort, unimaginable sacrifice, and extraordinary character to forge a military nation. Under the influence of the commander's unparalleled character and training, every individual in this nation not only became a formidable warrior but also devoted themselves to the relentless struggle to establish your sovereignty and constitution in your empire.

Although every member of this force showed remarkable improvement in personal purity of character, *taqwā* (God-consciousness), and other virtues, their foremost trait became that each one transformed into a formidable warrior.

Then, acting on your orders, your commander confronted your disobedient subjects and conveyed to them a message whose essential meaning was this: O subjects of my most august emperor! You have rebelled at the instigation of your emperor's enemy (Iblis), denied his sovereignty, declared yourselves sovereign,

turned the provinces of the emperor's empire into independent kingdoms (geographical states), and are waging war and shedding blood among yourselves. You have abandoned the laws, regulations, and penal codes given by the emperor, and instead created your own laws to govern your kingdoms. The result has been political and socio-economic oppression and injustice within the kingdoms, along with conflict, war, and bloodshed among the provinces of the empire.

The Most Merciful Emperor has witnessed and endured enough—no more. The Most August Emperor has sent me and this force to deliver this message to you: abandon all other sovereignties and acknowledge the sole sovereignty of the emperor (*Tawheed*). Return to him, surrender to him, accept the new constitution which he has formulated from his infinite knowledge (the Qur'an), and which he has sent me with. **Govern your political and socio-economic life according to this constitution, administering punishment and reward according to the laws it contains.**

Our emperor further commands that those among you who now again acknowledge him as the sovereign lord and accept the constitution he has given will have all their past sins forgiven and will receive a tremendous reward. Moreover, even if afterwards they openly ask for forgiveness for any sins or offences in their personal lives, no matter how great, he will forgive them. But if they do not recognise his sovereignty, do not acknowledge him as the sole emperor, then no matter how righteous they are in their personal lives, the emperor will not accept it and will impose severe punishment on them.

As a result of your commander's declaration, the provinces of your empire that denied your sovereignty rejected your commander's summons and prepared for war against him. Then, by your order,

your commander, with a force much smaller than the enemy's, confronted a much larger foe.

Your commander had trained that small force so rigorously and inspired them with such devotion to sacrifice their lives for the emperor that this small army repeatedly defeated the strong, well-trained, and several times larger military forces of your rebellious provinces in successive battles, re-establishing your sovereignty over the empire and enforcing your constitution once more.

When you entrusted your commander with this duty, all the subjects of your empire denied your sovereignty, each establishing their own sovereignty in their respective provinces, and nowhere was your constitution in force. **Your commander, with that formidable force he had formed, established your sovereignty and implemented the constitution in a small part of the empire (Arabia), after which your beloved commander's life came to an end.**

Before departing, he clearly explained to his troops why he had created that force. He made them understand that the purpose of creating that force, their discipline, loyalty, unity, training in warfare, and leadership in battle was to restore your sovereignty over the rebellious empire—the entire world. The commander told his troops: My Lord, the emperor, has commanded me to continue the unceasing war until every subject in his empire acknowledges him alone as the sovereign king and recognises me as his appointed commander [Hadith – Abdullah bin Umar (ra) from Bukhari].

I was unable to fulfil the duty assigned to me because it is impossible within one lifetime. I leave this responsibility to you. Remember, anyone who abandons or ceases this responsibility given to me by my emperor is no longer one of mine; I will reject

them. They are deserters of my army. No righteous deed of theirs will be accepted by my Lord, the Most August Emperor.

By the influence of your commander's incomparable character, tireless effort, and strict discipline, through training his soldiers, he transformed them into an invincible force. He instilled their goals and purpose (*ʿaqīda*) so clearly in their hearts and minds and forged such an unbreakable unity and discipline within the army that, although this force was weaker than the rebels in every respect, your commander's army began to emerge victorious in every clash and every battle, establishing your sovereignty and constitution.

This force, after sixty to seventy years of uninterrupted struggle and war, brought nearly half of your empire once more under your sovereignty, implemented your flawless constitution, and established political, economic, and social justice along with complete security among your subjects. The other king (Iblis) who had challenged you and vowed to keep unrest and bloodshed in your kingdom was defeated.

But you saw that after establishing your sovereignty over nearly half of your empire and enforcing the constitution you had created, the force your commander had formed suddenly forgot their purpose. Having gained the wealth, splendour, strength, and power of the conquered half of the empire, they forgot their original aim and began to reign in great pomp.

Of course, they did fulfil the responsibility you had assigned to them in their conquered territories; that is, they established your sovereignty there and enforced the constitution you had given. But they abandoned the duty of bringing the remaining parts of the empire under your sovereignty and implementing the constitution there as well.

Until then, your commander's force had but one purpose: to establish your sole sovereignty over all your realms and to enforce your constitution, and in that struggle, to devote their lives to earn your satisfaction and the promised unparalleled reward. In that struggle, they were so occupied day and night, fighting with such single-minded devotion (*hānif*) to that goal, that they had no time to focus on anything else.

Now, having abandoned the struggle, they found themselves with time on their hands. How would they spend this time? They found a way. They began to interpret and analyse the laws, rules, commands, and prohibitions of the constitution they had been entrusted to enforce—the very task you and your commander had repeatedly forbidden, knowing full well that the inevitable outcome of such analysis was disagreement, the destruction of the army's unity, and defeat at the hands of the rebels. **The consequences were so dreadful that your constitution itself prohibited such actions [Qur'an – Sura Āl ʿImrān 3:105].**

Your commander, recognising the gravity of this, declared within the army that disputing and arguing over the meanings of any clause or sub-clause of the constitution was as grievous a sin as denying the emperor himself (*kufr*).

But after abandoning the struggle, when the time came, no one paid heed to these orders and warnings. **The immense external energy your commander had created through his tireless efforts within his army was spent instead on interpreting, over-analysing, and propagating these constitutional clauses and sub-clauses in the finest detail.**

Very soon, the force became divided into various groups and sub-groups (*madhhab, firqah*) based on these interpretations and

analyses, and the unity of the army was shattered and broken beyond repair.

Not only that—the force your commander had formed to fight against your rebellious subjects and bring them back under your rule began, instead of fighting the rebels, to wage war and shed blood among their own factions.

The force that had been created to establish the constitution abandoned the battle for that constitution and, over the meaning of its laws and rules, destroyed their unity and began internal bloodshed.

Your and your commander's true objective had thus failed.

The failure of the objective did not end there. While your commander's force was busy with meticulous interpretation and analysis of the constitution and fighting amongst themselves over it, and while the rulers and leaders were engrossed in royal splendour and monarchy, another group emerged from within your force—those who began to promote the idea that in your empire, the struggle and conflict to suppress your rebellious subjects and establish your sovereignty was not the true work. Rather, the true work was to purify one's own soul personally, to cleanse and polish it, thereby advancing the soul and acquiring various miraculous powers (*karāmāt*).

They called this attaining your (*Allāh's*) closeness (*naikatya*). They invented various methods (*ṭarīqah*) explaining how cleansing and polishing the soul would increase its strength and generate miraculous powers. Many in the force believed this ideology and became its followers.

They failed to understand that the purpose for which you and your commander had formed this force was entirely the opposite. That is, your force was created for outward struggle, whereas this ideology advocated abandoning the struggle and turning inward solely to cleanse the soul. **They were unable to grasp that without the struggle to suppress the rebels who denied your sovereignty and bring them back under your rule and enforce your constitution, it was impossible to achieve your satisfaction in any other way.**

If a subordinate employee neglects their duties and spends the whole day prostrating (*sujūd*) at the feet of their officer or attending to their position, can that officer ever be pleased? Never. Especially if that officer depends on nothing in this world, is just and fair.

But the cruel irony is that both the faction of analysts who destroyed the unity of your soldier force by abandoning the struggle and the faction devoted to polishing their souls, each considered themselves the most excellent soldiers. With great enthusiasm, they began to perform your five daily prayers (*ṣalāh*), offer salutations to you, and carry out the other minor tasks of the constitution with efficiency and skill.

The real cause of this absurd situation is the corruption of the faith of your commander's soldier force and the commander himself—namely, altering the objective you and your commander set before the force, setting various other goals, and as a result, abandoning the struggle.

After the corruption of faith caused the objective to fail, your soldier force lost all meaning. Yet, despite becoming meaningless due to this corruption of faith, that force continued with great dedication to observe the constitution's laws and regulations,

parades, uniforms, helmets, boots, and even the most minute rules and regulations flawlessly.

After some time spent in this struggle-free, war-free state, your force gradually began to forget warfare altogether, and eventually a time came when you saw that your soldiers had transformed from warriors into highly skilled jurists and exceptionally accomplished saints. The formidable warriors your commander had created through a lifetime of devotion no longer spoke of war. One group argued amongst themselves over the interpretations of the constitution's laws and punishments, while another group, extremely cautious to protect themselves from all kinds of dangers, sat quietly in a corner remembering (*dhikr*) you.

The rebellious half of your empire, however, did not remain idle. They were busy considering how to discard your constitution (*Qur'ān*) and enforce a constitution of their own making.

While your force was in this state, the rebels from various provinces of your empire, with their respective armies, came to confront your force in the half of your empire where your sovereignty had been established, intending to overthrow it.

The rebellious forces and their commanders observed that the soldiers and commanders of your force had forgotten warfare. **Your constitution, which you had provided through your former commander to determine the purpose and duties of your soldier force and to train them to achieve that purpose, had led to disagreements over the meanings and interpretations of its orders, prohibitions, rules, and regulations.** As a result, your force's commanders and soldiers became divided into many factions, fighting and shedding blood over these interpretations. Several commanders and soldiers, refusing to get involved in these conflicts, remained in their

respective quarters within the barracks, constantly remembering you (*dhikr*) and labouring arduously through various actions to improve their souls.

The rebellious soldiers and commanders further noticed that although your force's soldiers and commanders had forgotten war, they still diligently observed the five daily parades (*ṣalāh*) for war training, as prescribed in the constitution. Moreover, many soldiers would wake in the depths of the night, dress in uniform, and parade alone to please you (*ṭahajjud*). In addition, according to the constitution, your soldiers were extremely skilled and meticulous even in the most trivial matters such as polishing their uniforms, boots, and buttons, and in maintaining their hair, beards, and moustaches in accordance with regulations. However, because they had forgotten why you had established these parades and training in the constitution, they themselves had forgotten warfare, mistaking the training for the actual purpose.

Then, when the rebel armies attempted to overthrow your forces, you saw that although some soldiers resisted the rebels sporadically in places, your soldiers and commanders did not unite to fight the rebels. Instead, they devoted themselves to parading with great diligence and became highly skilled in handling guns, cannons, and mortars. **Their divisions over the detailed interpretations of the constitution were so extensive that fighting together under the command of a single leader became impossible for them.** The small amount of resistance that was made in isolation was defeated by the rebels in every instance because they were no longer trained in the teachings of your former commander nor were they invincible warriors.

In this situation, you sent messengers running to your soldiers and commanders. They went and said to them, "Alas! What a disaster!

The emperor's rebels have revolted to seize his kingdom, and you continue parading and drilling? Have you forgotten the very purpose for which you do so? Did your former commander not tell you that the true purpose of these parades (*ṣalāh*) is war (*jihād*) [Hadith – Mu'ādh (ra.) reported in Ahmad, Tirmidhi, Ibn Mājah]? Now abandon the parades and resist the emperor's rebels; fight them."

Hearing this, your soldiers and commanders replied, "Listen, fool! Look at the book given to us by our Lord, the glorious emperor—our constitution. We faithfully follow every order contained therein. By observing these commands, we please the emperor and seek to be near him; that is the goal of our lives. Do you not see that the command to parade five times a day is mentioned even more frequently than the blessings? Would we disobey the command of the blessings and go to war at your bidding?"

Your men tried to explain to them that just as the blessings command five daily parades and drills, so too do over two hundred and sixteen verses in the constitution's more than six thousand verses concern warfare. However, your soldier-lords and their commanders had become so corrupted in their beliefs, and after remaining in that belief for so long, had so completely forgotten warfare, that they paid no heed to the words of the men you sent.

Your soldier-lords continued to parade and train with great skill, diligently observing the finer rules of the constitution. Meanwhile, the rebels arrived and reclaimed the half of your empire over which your commander and his formidable army had established your sovereignty, setting up their own sovereignty and constitution. Then, with a mocking smile, they said to your parading forces, "Gentlemen! You are very dutiful! Continue serving your emperor just as you are. Study every detail written in the book he gave you

with meticulous analysis, hold meetings and committees about those analyses, write books to spread them, and debate and research the hidden meanings behind every command and prohibition. If you have differences of opinion among yourselves and even quarrel, that is no problem; some truth always emerges from it. By doing this, your emperor will be very pleased with you. But beware! Never interfere with the policies, politics, economics, penal code, or education system of our government; these matters are neither your concern nor your duty."

Hearing this, your forces happily resumed drilling with even greater enthusiasm, continuing to don their uniforms while repeatedly consulting the book, polishing their buttons until they gleamed, cutting their hair, beards, and moustaches according to the rules, and standing in line five times a day to salute you.

Now tell me, would you recognise this force as your own army, or would your beloved commander acknowledge them? Undoubtedly, the answer is certainly no. Likewise, Allāh and His final Messenger of Allah (pbuh) would not recognise the present 'Muslim' nation as their own people. Just as an emperor places no value on a highly skilled parade without purpose, so too Allāh places no value on the prayers (*ṣalāh*) and fasts (*ṣawm*) of a nation without purpose. Therefore, His commander (pbuh) foretold that a time would come when people would fast but it would be mere abstention from food (not true fasting), and they would perform the *ṭahajjud* (night vigil prayer) but it would be nothing more than a disturbance of sleep (not true *ṭahajjud*). That time is now.

The Greater Jihad

The outward effort to establish Allāh's sovereignty over the entire earth through armed struggle, to triumph over Satan's challenge to Allāh, and to remove all injustice and oppression among humanity—thus establishing peace (Islam)—**in other words, the true Sunnah of the Last Messenger of Allah (pbuh), was abandoned by this nation when it was expelled from the Muhammadan Ummah, effectively committing suicide.** In self-deception, the true Sunnah was replaced by the Messenger of Allah's (pbuh) personal habits and preferences, which had no connection with the primary purpose of his life. He commanded following his militant character, completing his unfinished work.

Abandoning armed struggle, *jihād* was replaced by *jihād al-akbar*, the struggle against the *nafs* (self). It was propagated that the Messenger of Allah (pbuh) said that the struggle against the *nafs* and the evil inclinations of the soul is the greater *jihād*. The aim was that you leave armed struggle, sit at home, in the *hujra* (chamber), in the *khanqah* (Sufi lodge), and wage struggle against the *nafs*.

The Last Messenger of Allah, by Allāh's command, began this armed struggle to establish this eternal religion throughout the world, later entrusting it to his Ummah. Now, abandoning it and returning home, discarding the weapons he had handed to his Ummah, taking instead the *tasbih* (prayer beads) in hand.

The faith of the nation, the Ummah, had already become corrupted, true knowledge had vanished, so the Ummah responded to that call, threw down their weapons, took up the *tasbih*, and entered the *khanqah*.

After the passing of Allāh's Messenger (pbuh), when his Ummah, armed, surged forth from Arabia like a mighty tidal wave, overwhelming the vast earth, if the enemies of this religion had then invoked *jihād al-akbar* to make that Ummah lay down arms and return to Arabia, what would have happened? Those now busy with *jihād al-akbar* would have been carrying crosses and attending churches, or anointing themselves with ashes and worshipping idols, or wearing saffron robes while sitting in pagodas chanting 'Buddham Sharanam Gacchami—Sangham Sharanam Gacchami'.

Fortunately, the Romans and Persians were unaware of those 'hadith'. Even if they had known, it would have been of no benefit, for then the faith of the Muhammadan Ummah had not yet been corrupted—they were still the true Muhammadan Ummah. They knew what they were doing and why, and were not deceived by any trifling words.

But later, when the faith fractured and corruption entered, armed struggle was abandoned, the nation was expelled from the true Muhammadan Ummah, and *jihād al-akbar* was invented as a substitute for armed struggle.

Now let us examine how strong the basis of this invention is. The originators of *jihād al-akbar* have been able to cite only three hadith in which the struggle against the *nafs* (self) is supposedly referred to by the Messenger of Allah (pbuh) as *jihād al-akbar*. One of these is narrated by Ibn Najjar, one by Daylami, and the third by Khateeb. All scholars of hadith have unanimously judged these three hadith to be weak, that is, *da'īf*. Famous scholars of hadith such as Hafiz Ibn Hajar did not even acknowledge these as authentic hadith. He said that the struggle against the *nafs* being *jihād al-akbar* is not a hadith at all; it is merely an Arabic proverb [Tashdīd ul-Kawthar – Hafiz Ibn Hajar]. That is one aspect.

The other aspect is this: one of the main criteria for verifying the authenticity of a hadith is the Qur'ān. If a hadith is not consistent with the meaning of the Qur'ān or contradicts it, then that hadith is discarded as invalid. The Messenger of Allah (pbuh) specified this standard when he said that Allāh's word will nullify my word, but my word will never nullify Allāh's word. **In this light, let us see what Allāh Himself says on the matter. He commands: "Do not listen to the words of the disbelievers, reject them, and wage severe, ultimate struggle against them" [Qur'ān – Surah Al-Furqan 25:52].** The term Allāh uses here is *jihādun kabīr* (great *jihād*). The words *kabīr* and *akbar* share the same root and bear the same meaning.

In other words, Allāh is declaring that the great or greater *jihād* is fighting against the disbelievers, yet they say the opposite—that *jihād al-akbar* is the struggle against the *nafs*. **They are thus completely reversing Allāh's word.** That is Allāh's statement in the Qur'ān. Now, let us see what His Messenger (pbuh) says on this matter. When asked, "Which *jihād* is best and most superior (virtue)," he replied, "*Jihād* against the polytheists with life and wealth" [Hadith – from Abdullah bin Habashi (ra.) in Abu Dawud, Nasai, Mishkat]. This echoes the word of Allāh in the Qur'ān.

What, then, is the real reason for prioritising the struggle against the *nafs* by elevating it above armed struggle, overturning the words of Allāh and His Messenger (pbuh), and replacing thousands of authentic hadith on the merit and reward of armed struggle with two or three weak hadith or proverbs?

To explain the real reason, we must once again revisit some history. Allāh accepted the challenge of Iblis; in response to Iblis's plea, He granted him and his followers the power to enter the bodies and minds of Adam, that is, humankind, to whisper evil counsel. On the

other hand, He sent His Messenger of Allah to guide humanity on the right path. This guidance is *hidayah* (direction).

What is this *hidayah*? This *hidayah* is Allāh's *wahdaniyyah* (oneness), Tawheed (monotheism), recognising no legislator except the One Allāh, and acknowledging no law except His law at any stage or aspect of life. Not only that, He gave a complete system of life—one that offers balanced and perfect solutions for every possible problem in every sphere of human life. But however perfect this system may be, if people do not accept it and instead create their own laws, rules, and systems or confine it to a limited private sphere, then that perfect system becomes meaningless. The inevitable result of following man-made systems is injustice, oppression, and bloodshed among humankind, and Shayṭān will prevail.

Therefore, Allāh sent the final Messenger of Allah (pbuh) with the responsibility to enforce this system of life, this constitution, that is, the *deen*, upon all humanity through armed struggle. Since accomplishing such a vast task in one lifetime was impossible, the Universal Messenger of Allah (pbuh) formed a nation. Through inspiration, training, and motivation, he transformed this nation into a formidable warrior nation. **He created a nation whose defining characteristic was not merely fearlessness of death but an eagerness for death on the battlefield.**

The Messenger of Allah (pbuh) entrusted this responsibility from Allāh upon himself and this new warrior nation. Then the Universal Messenger of Allah (pbuh) departed to his Lord, declaring that whoever abandons this struggle to establish this *deen* across the world through armed struggle, abandoning his Sunnah, is no longer one of his nation, that is, expelled from the ummah. This vigilant nation, after the death of their leader, sacrificed all worldly

possessions and, like a mighty tidal wave, swept across half the world, establishing the *deen*—this is history.

But then this nation committed a disastrous act. **Suddenly, they forgot the responsibility entrusted to them by Allāh and His Messenger (pbuh).** When *aqīdah* (creed) is corrupted or mistaken, *īmān* (faith) becomes meaningless, and when *īmān* becomes meaningless, all acts based on *īmān* such as prayer, fasting, pilgrimage, and zakat lose their significance. They abandoned that armed struggle, lost their purpose and goal, and their *aqīdah* was destroyed.

At that time, a problem arose. It was that *jihād* is obligatory at all times and, in specific circumstances, it is a *fardh* (compulsory) ruling just like *ṣalāh* (prayer), *ṣawm* (fasting), *hajj* (pilgrimage), and *zakāt* (almsgiving); on this there is no difference of opinion among any *madhhab* (school of thought) or any imam. Yet, *jihād* was abandoned, forsaken on an ethnic basis, despite being *wājib* (mandatory) and *fardh* (compulsory). How can one remain a Muslim by abandoning what is *wājib* and *fardh*? To escape this danger, *jihād al-akbar* was invented—that is, the struggle against the *nafs* (self). An attempt was made to give the status of a hadith to a proverb, to support a mindset of evasion.

Not only that, they tried to save themselves from the hadith of Allāh's Messenger (pbuh), who said, "Whoever abandons my sunnah is not one of us," by declaring that this sunnah was not the Messenger of Allah's (pbuh) armed struggle; rather, that sunnah refers to his personal habits, his clothing and hairstyle, his likes and dislikes regarding food and drink, his hair, beard, moustache, teeth-cleaning, putting a little salt in the mouth before eating, having a little sweetness after eating, and so forth. From the life of the greatest revolutionary of mankind, they chose these as their lessons.

The primary purpose of both these actions was escape—cowardice, fleeing from death and *shahādah* (martyrdom). **The very *shahādah* they claim to honour by following the sunnah of the World Messenger of Allah (pbuh), who said: "If I had no responsibility of prophethood upon me, I would have been a martyr on the battlefield of *jihād*; I yearn so intensely that how wonderful it would be if I were martyred, then brought back to life, then martyred again, brought back to life again, and martyred once more."** [Hadith — from Abu Huraira (ra.), Bukhari, Muslim, Mishkat.]

Speaking about the future of his ummah, Rasulullah (pbuh) once said: "Soon there will come a day when other nations will call each other against this ummah just as, after serving food, one calls another to eat." He was asked, "Will we then be so few in number?" He replied, "No, you will be countless in number, but you will be like foam floating on the current. Allāh will remove the fear of you from the hearts of your enemies and cast weakness into your hearts." Someone asked, "O Messenger of Allah, what will be the cause of this weakness?" He answered, "Love of the world and dislike of death." [Hadith — from Sawban (ra.), Abu Dawood, Mishkat.]

Recall how the nations of the world were called against Iraq. **Of course, this does not mean that Iraq is the true Muhammadan ummah.** Just as Iraq is not the true Muhammadan ummah, neither are those 'Muslim' nations that sided with Christians and Jews to attack and destroy Iraq.

The nation whose Creator expressed repeated intense longing for death in the battlefield, and whose incredible military victories Western historians attribute to an utter contempt for death, is the very nation that, out of fear of death, abandoned armed struggle and instead took refuge in the fight against the *nafs* as an

alternative, forsaking the true sunnah of its leader—armed struggle—and imitating personal preferences, habits, and dislikes unrelated to the goal and purpose of his life.

Since the time of Adam (pbuh) until today, among all the leaders, I do not think any leader has been so disgracefully devalued by his nation as the greatest revolutionary leader of all time, whose revolutionary character has been completely discarded while we merely imitate his personal habits. **For abandoning armed struggle, embracing the fight against the *nafs*, and such extreme devaluation of the beloved Messenger of Allah's sunnah, Allāh did not withhold the severe punishment of this nation.**

After these two acts, He removed the fear of these people from the hearts of their enemies—those enemies who used to tremble at the mere mention of this ummah—and cast that fear into the hearts of this nation instead. Then, He made almost the entire nation slaves of their enemies. This punishment is not only in this world but also in the Hereafter, and that too He has made clear.

The Nation is De-facto Mushrik and Kafir

Those who have read this book up to this point must have observed that I have tried to convey the message that **the purpose for which Allāh sent Dīn al-Islām (the religion of Islam) to humanity through His greatest Messenger of Allah (pbuh), and the objective for which that Messenger of Allah (pbuh) established the Ummah of Muhammad, have long been lost.** The guidance (orientation) that Allāh and His Messenger (pbuh) had provided to this Ummah has been abandoned, and this Ummah is now proceeding in the completely opposite direction. Therefore, this Ummah is no longer, in practice, Mu'min (true believer), nor Muslim, nor the Ummah of Muhammad. It is now a misguided population, whose history over the past few centuries is one of humiliation, poverty, ignorance, miseducation, defeat at the hands of enemies, and disgraceful servitude to the Christian Western powers. These are the consequences in this world, while even more severe torment awaits in the Hereafter.

I have attempted to present to the people the *Ṣirāṭ al-Mustaqīm* (straight path) of Islam—the simple and unadulterated Dīn al-Qayyim (firm religion)—which has long been buried under the mountains of a thousand years of *Fiqh* (jurisprudence), *Tafsīr* (exegesis), and *Fatwā* (religious rulings). I do not know whether I have succeeded.

There has always been a group of people in this world, and always will be, who, even after understanding the truth, will pretend not to. This group will claim, "We do not accept that the majority of the population known today as Muslims has, in effect, become Mushrik and Kāfir." They will point to a Hadith—that the great Messenger of Allah (pbuh) said, "My Ummah will never unanimously agree upon misguidance."

Aside from this single Hadith, they will not be able to present anything else in their defence. In response, the first point is that all *Muḥaddithīn* (Hadith scholars) and *Ulamā* (Islamic scholars) unanimously agree that this Hadith is not authentic either in its wording or its chain of transmission (*Sanad*); in fact, it is extremely weak (*Da'īf*). Secondly, if by "unanimously" it is understood to mean that no one will remain outside that misguidance—that the entire Ummah will become misguided—then even though the Hadith is weak, I am willing to accept it as valid. Because I have never said that the entire nation has become Mushrik and Kāfir—I speak only of the overwhelming majority.

For the Messenger of Allah (pbuh) himself declared that in every circumstance, until the Day of Judgement, a *jamā'ah* (group) or *firqah* (sect) would remain steadfast upon the truth. That *firqah* would be small, a minority. I have already mentioned this small *jamā'ah* or *firqah* earlier. The question pertains to the larger portion, that is, the majority. There will always be a few individuals who remain in *gumrāhī* (misguidance), in deviation; such people existed even during the lifetime of the Messenger of Allah (pbuh). That does not mean the entire nation should be labelled as misguided.

To examine whether the striving of his entire life achieved success, when he gave the command for the expedition of Tabuk—about eighty individuals did not participate. Those eighty were not rightly guided, but the Messenger of Allah (pbuh) cannot be considered unsuccessful on account of those eighty. **Because thirty thousand people responded to his call, leaving their ripe crops behind, setting out across the fiery desert to attack a distant superpower.** But had it been the case that only those eighty responded and no one else did, then certainly it could have been said that the lifelong striving of the Messenger of Allah (pbuh) was in vain.

Thus, the matter concerns majority and minority. These people who attempt to deny that they have deviated to the point of becoming *mushrik* (polytheists) and *kāfir* (disbelievers) rely on a single weak ḥadīth. That ḥadīth was compiled by Abū Muḥammad ‘Alī ibn Ḥazm, and it was recorded four and a half centuries after the Messenger of Allah (pbuh), that is, long after the muḥaddithīn such as Bukhārī and Muslim (ra.)—more than two hundred years later. It is also noteworthy that this Ibn Ḥazm was a resident of Spain, and Spain is the only land in the Muslim world from which the Muslim nation was completely uprooted.

Allāh had declared to this nation: If you do not go forth (to establish Allāh’s religion on earth) in military expeditions, He will inflict a painful punishment upon you and replace you with another nation [Qur’ān – Sūrat at-Tawbah 39]. He also said: "Whether your provisions (weapons, supplies, etc.) are few or many, go forth and strive in the path of Allāh with your lives and wealth" [Qur’ān – Sūrat at-Tawbah 41]. **As a result of abandoning and disobeying these unequivocal commands of Allāh—which are the actual sunnah of His Messenger and which, if forsaken, would lead to expulsion from his ummah—Allāh, in accordance with His promise, stripped the Muslim nation of ruling power and handed it over to the Christian nations of Europe.**

By this action of Allāh, it became evident that this nation, which claimed to uphold *tawḥīd* (absolute monotheism) and to be the ummah of Muhammad, was in fact no longer *mu’min* (true believer), nor the ummah of Muhammad. Because Allāh has promised in the Qur’ān that those who believe and perform righteous deeds (i.e. the *mu’minīn*) will be granted succession and dominion on earth [Qur’ān – Sūrat an-Nūr 55].

What is succession on earth? Ownership, sovereignty, superiority. In accordance with this promise, He handed over half of the then-

known world to merely a few hundred thousand *mu'minīn*, the ummah of Muhammad. Had they not deviated in belief, had they not forsaken *jihād* (struggle), He would have given them the rest of the world as well—no doubt.

And now, this same nation, claiming to be the same, with a population of 1.3 billion, is dishonoured, defeated, oppressed, and humiliated by all the nations of the world. The other nations of the earth are shooting and killing this population, who claim to be *mu'minīn*, in various parts of the world, burning their homes, seizing their wealth, and violating their women.

The condition of this population that claims to be his ummah was foretold by the Messenger of Allah (pbuh). He said: Just as food is presented and people are invited to eat from it, likewise the other nations of the world will call one another to attack this population that claims to be *mu'minīn*, to be the ummah of Muhammad (pbuh), to defeat and destroy them. He also said that at that time, this nation would be innumerable in number, and despite being vast in number, the reason for their defeat, dishonour, and oppression would be that they would be like scum floating on a stream [Hadīth—from Thawbān (ra): Abū Dāwūd, Mishkāt].

If scum floating on a stream and *mu'minīn*, the ummah of Muhammad (pbuh), are the same thing, then this population currently known as 'Muslim' is indeed *mu'minīn* and the ummah of Muhammad (pbuh).

Allāh has said in His Qur'ān: O Messenger of Allah! Urge the believers to engage in armed struggle. If there are twenty *sābir* (firm, steadfast, indomitable, resolute—see the section "Meaning of sabr") among you, they will defeat two hundred; and if there are a hundred *sābir* among you, they will overcome a thousand of the enemy. In the very next verse, Allāh reduces this ratio to 1:2,

considering the human frailty of the believers. **The significant gap between the 1:10 and 1:2 ratios lies in the depth of *īmān* (faith) and *sabr* (steadfastness).** Those with the highest level of *īmān* and *sabr* will each defeat ten enemies, while those with the lowest level of *īmān* and *sabr* will defeat two. Below that, there is no sign or existence of *īmān* or *sabr*. According to this divine calculation, does the present-day 'Muslim' nation fall under the category of believers? Certainly not.

To those who cite that weak ḥadīth claiming this nation has not gone astray, that there are still believers, Muslims, and the Ummah of Muhammad, I wish to remind them of the ḥadīth of the Messenger of Allah (pbuh) in which he foretold that his Ummah would divide into seventy-three sects, of which only one will be destined for Paradise—that is, will remain upon guidance, on the *ṣirāṭ al-mustaqīm* (straight path), while the remaining seventy-two will be *nārī* (bound for Hell), having deviated from guidance. Again, the matter of majority and minority returns. **What is seventy-two out of seventy-three? 98.63 percent. That means 98.63 percent of the nation is misguided (in fact, diametrically opposed), bound for Hell, and only 1.37 percent will enter Paradise.**

To those who deceive themselves by saying that since 1.37 percent remain guided, the nation as a whole has not "united in misguidance," I have nothing more to say. **The truth is that after abandoning the most crucial elements of this dīn (religion) and clinging to far less important or unnecessary matters—thus distorting the correct sense of priority (priority)—fabricated ḥadīth were widely circulated in an attempt to prove their adherence to the right path.** To justify their misguidance, they eagerly sought out dubious and weak (*ḍaʿīf*) ḥadīth (which are, in fact, not authentic), unearthed the ḥadīth of the 'greater jihād' (*jihād al-akbar*) to escape from armed struggle, and to flee the true

sunnah of the Messenger of Allah (pbuh) and the struggle to establish this dīn on earth, they focused instead on the sunnah related to his beard and moustache, eating habits, clothing, and so forth.

Though they may have succeeded in deceiving themselves, they have not been spared the inevitable consequences. They have not been, and cannot be, saved from the beating, humiliation, disgrace, and subjugation at the hands of other nations in this world. The disbelievers are refusing to offer charity, leaving many with no choice but to go hungry. Even when they rape thousands of this nation's women and leave them pregnant, we can do nothing but scream—we are utterly powerless.

If this population, which considers itself Muslim and dwells in a fool's paradise, does not change its course and return to the guidance of Allāh-Rasūl (pbuh)—that is, to the *Sirat al-Mustaqim* (straight path), the path of true *tawheed* (monotheism) and *jihād* (struggle)—then an even more dreadful future than the present awaits, along with severe punishment in the Hereafter.

In this book, I have practically labelled this current population, known as Muslims, *mu'mins* (true believers), and *ummat-e-Muhammadi* (nation of Muhammad), as in fact *mushriks* (polytheists) and *kāfirs* (disbelievers). There is no doubt that a certain segment of this population—those who, despite repeated warnings from Allāh and His Rasūl (pbuh), have distorted the religion through excessiveness and thereby destroyed it—consider themselves extremely *muttaqī* (pious), yet act in complete opposition to the guidance of Allāh and His Rasūl (pbuh). This group will be deeply enraged at me. To them, I wish to humbly submit a few points:

(a) Allāh has made a promise to the *mu'min* nation to support them in every circumstance [Qur'an – Surah Ar-Rum: 47]. Not only support, but to hand over authority of the earth into their hands [Qur'an – Surah An-Nur: 55]. **If we see that the nation claiming to be *mu'min* has no authority over the earth, but rather, is enslaved by other nations—if we observe that across the world, these people are being humiliated, disgraced, shot, burnt alive, bayonetted, crushed under tanks, their women abducted and raped until thousands are left pregnant—then one of two conclusions must be drawn.** Either Allāh is not fulfilling His promise or is unable to do so, or this population claiming to be *mu'min* is not *mu'min* at all. Since it is impossible for Allāh to fail in fulfilling His promise, it follows that this population is not *mu'min*. And not being *mu'min* means, necessarily, that they are *mushrik* and *kāfir*. The alternative conclusion is impossible.

(b) The Great Messenger of Allah (pbuh) declared that disputing, differing over interpretations, or debating the meanings of the verses of the Qur'an is *kufr* (disbelief). **During his lifetime, there were no disputes or arguments among his companions regarding the meanings of the Qur'an's verses; the formation of separate sects or schools of fiqh (jurisprudence) was inconceivable.** There is no doubt that had anyone attempted such a thing, he would have ordered their execution. When, long after his death, this very act began, it was not only *kufr*, but also *bid'ah* (innovation) and therefore *shirk* (associating partners with Allāh), because such a thing did not exist during the Messenger of Allah's (pbuh) time. From that time until now, this *kufr*, *bid'ah*, and *shirk* have continued without interruption. Not only have they continued—they are being committed under the false belief that these perverted and contradictory doctrines are acts of great reward and piety. So what is wrong in describing a nation or population that has been engaging in *shirk* and *kufr* for over a thousand years as essentially *kāfir* and *mushrik*?

(c) When the time came for the departure from this world, the Messenger of Allah of the world (pbuh), during his Farewell Pilgrimage, warned his ummah about the matters in which there was a likelihood of them going astray in his absence. Among those matters was conflict and discord among themselves—that is, disunity. He said: the sanctity of this day (the day of Hajj), this month (Dhu al-Hijjah), and this place (Makkah and the plains of Arafat)—if combined—amounts to a certain degree of sacredness; in the same way, the life, wealth, and honour of one another are equally sacred (*haram*) among you. Beware! Beware! After my (passing), do not fall into disbelief by killing one another. Allāh's Rasūl (pbuh) did not utter this warning to his nation just once, but repeatedly. Note how the Great Messenger of Allah (pbuh) described disunity and internal conflict! He called it *kufr*.

Can anyone deny the fact that shortly after the passing of the Messenger of Allah of the World (pbuh), this ummah (nation) became embroiled in bloody conflicts among themselves? And subsequently, it splintered into numerous *madhhabs* (schools of thought) and *firqahs* (sects). Then, as a punishment for this grave sin, when Allāh made them subservient to the Christian powers of Europe, they became slaves. Adopting the political systems of their masters, this population divided into more than forty geographical states and fulfilled whatever remnants of *kufr* (disbelief) still remained. Therefore, I am not the one saying that this population, known as Muslim and engaged in numerous acts of worship while dwelling in the darkness of *jāhiliyyah* (ignorance), are practically *kāfir* (disbelievers); it is the Messenger of Allah (pbuh) who has said it—I am merely referencing it.

That was the rational argument. Now for the evidence. Allāh says in the Qur'an that the supplication of the *kāfirīn* (disbelievers) is void and ineffective [Qur'an – Surah Ar-Ra'd: 14, Surah Al-Mu'min: 50]. That is, Allāh declares that the *kāfirīn* do not have

their *duʿāʾ* (prayers) answered or granted. Now, for centuries, what has this ummah been praying for? One example is: "Our Lord! Grant us good in this world, and good in the Hereafter" [Qur'an – Surah Al-Baqarah: 201]. **Is it necessary to spell out the result of this *duʿāʾ*? Centuries of enslavement under the Christians, followed by an even more disgraceful condition today.** Defeat, humiliation, and persecution are already widespread, but on top of that, nearly every other nation is killing members of this population, burning their homes, driving them out, raping their women in droves and leaving thousands pregnant, and crushing them under tanks. No other nation in the world has even the slightest regard for this 1.3 billion-strong population—they are scorned and mocked. This is the direct opposite of the prayer for a beautiful life in this world. And for those whose worldly condition is like this, their condition in the Hereafter—*ākhirah*—will inevitably be the same: severe punishment.

This ummah is praying—in mosques, gatherings, *ijtemas* (mass congregations), and meetings—"O Allāh! Liberate our first qiblah, Bayt al-Maqdis (Al-Aqsa Mosque), from the hands of the Jews." What has been the result? The state of Israel is expanding in size and becoming increasingly powerful. They are praying for the unity of this ummah, and the more they pray, the more fragmented the ummah becomes. They are praying for peace and prosperity, for victory over enemies (*ʿalā qawm al-kāfirīn*), and in short, for every cause they present before Allāh—observe carefully—the outcome is the exact opposite.

During the war between Iraq and the United States, except for the Arab monarchies and emirates of Western Asia, who were loyal to the Christian West, the rest of the Muslim world was desperately praying to Allāh for Iraq's victory. Millions made vows through prayers and fasts. **What was the result? The exact opposite occurred—Allāh inflicted upon Iraq a humiliating defeat.**

Why? Because neither those offering the prayers, nor those for whom the prayers were offered, were *mu'min* (true believers). And to not be *mu'min* is to be *mushrik* (associator) and *kāfir*. If this ummah had been *mu'min*, if they had not been *mushrik* and *kāfir* in practice, the Gulf War would never have taken place.

Allāh says in the Qur'an that the supplication of the *kāfirīn* is void and ineffective. That is, He will not listen to them, and there will be no result. So then, what does it mean when a nation or population receives not just silence in response to their *duʿāʾ*, but the exact opposite of everything they ask for? What does that say about this nation or population?

Contents

Taqwa and Hedayah
(God-consciousness and Divine Guidance)

In this book, I have attempted to demonstrate that the *deen* (way of life) which the Holy Messenger of Allah (pbuh) established in Arabia through tireless effort fourteen centuries ago for all of humanity, and for which he entrusted the responsibility of establishing it across the world—through armed struggle—upon the nation he personally built before departing to his Lord, **is not the same deen that we follow today. Not only are these two deens not the same, but they are also opposing and contradictory in nature.** The only resemblance between them lies in their external appearance; inwardly, they are fundamentally opposite.

Who will accept this truth and engage in *jihad* (struggle) to re-establish the true *deen* in their lives, and who will reject this truth—I do not know. I do not possess the power of *hedayah* (guidance); the power of *hedayah* lies solely with Allāh. Only those whom He, in His mercy, grants *hedayah* will be rightly guided, and those whom He does not guide—no matter if a million people like me tried—they would never be able to show them the truth.

Nevertheless, in the context of my discourse, this present chapter is of utmost importance.

In our current distorted *aqidah*, the way we perceive Islam is such that if someone who does not engage in 'religious activities' can be advised and persuaded to offer *salat* (prayer), observe *sawm* (fasting), pay *zakat*, abstain from falsehood, speak the truth—in short, be saved from all forms of wrongdoing and deception and live a pure life—then we claim that the person has received *hedayah* (guidance). This is a mistake. He has not received

hedayah; he has adopted *taqwa* (God-consciousness), meaning he has become a *muttaqi* (one who is conscious of God). *Hedayah* and *taqwa* are two completely different matters.

From birth to death, a human being continues to move without pause. There is not a single moment of interruption; interruption means death. Movement implies journeying along a path—either a correct path or an incorrect one. *Hedayah* means journeying on the correct path. **It is the path indicated by Allāh and His Messenger (pbuh), the destination of which has been clearly defined.** And what is that path? It is the *sirat al-mustaqim* (straight path). I have already explained a bit about what *sirat al-mustaqim* is. In the context of *taqwa*, it requires further clarification.

Iblis challenged Allāh, claiming that he would lead Adam (pbuh) (representing humankind), whom Allāh created from clay, away from the path shown by Allāh and direct him instead towards a path of his own making. The inevitable result of walking that path would be unrest, injustice, war, and bloodshed in every sphere of human life (*fasad wa safkud-dima*). Allāh accepted Iblis' challenge and declared that He would send His *nabi* and *rasul* (The messengers of Allah) to guide humankind towards a path by which they would be protected from that unrest, injustice, oppression, and bloodshed. If they follow the path shown by His *nabi* and *rasul*, they will live in justice and peace. He named that path *sirat al-mustaqim*—the straight and simple path.

And what is this straight and simple path? It is "*La ilaha illallah*" (There is no ilah—deity, legislator—other than Allāh); there is no one else worthy of worship, no other lord, and therefore no one else's commands and prohibitions are to be followed; no law or code of conduct should be accepted in any aspect of life from anyone else—this is true *tawheed* (oneness of God).

Why did Allāh make His path so simple? He did so because only when humans reject all other laws, codes, and systems apart from those ordained by Him will Iblis be defeated. Then Iblis will no longer be able to lead mankind down any other path, and mankind will not fall into unrest, injustice, or bloodshed.

Therefore, those among humankind who walk on this *sirat al-mustaqim* are in Allāh's group—*Hizbullah* (the party of Allāh). And those who accept any other code of life—be it entirely or partially—besides Allāh's, belong to Iblis's group—*Hizb al-Iblis* (the party of Iblis). **According to this corrupted *aqidah*, even if they spend the entire night in *salat*, or fast throughout the year, they still belong to Iblis's group.**

To clarify this simplicity, the Messenger of Allah (pbuh) said: The contract between Allāh and mankind is that humans will not accept anyone other than Allāh as *ilah*. And the contract from Allāh's side is that He will grant them Jannah (Paradise). Here, Allāh did not make *salat, sawm, hajj,* and so on, a condition. **This is the straight and simple path—*sirat al-mustaqim*. Walking this path is walking the path of *hedayah*; this is the direction given by Allāh.**

Now, *taqwā*. The meaning of *taqwā* is to walk the path of life with caution. To watch where one places one's foot while walking. That is, to proceed on the path of life by discerning justice and injustice, right and wrong, avoiding dishonest deeds and engaging in righteous actions. In translations of the Qur'an, the word *taqwā* has often been rendered as 'God-fearing', or in English, 'Fear of God'. However, this does not convey the true meaning. Where does the standard for what is just or unjust come from? This standard must be that which Allāh has given for justice and injustice, not any other standard. Therefore, in this sense, 'God-fearing' and 'Fear of God' have been used as translations of *taqwā*. In English translations,

Allama Yusuf Ali rendered it as ‘Fear of God’, while Muhammad Marmaduke Pickthall translated it as ‘Mindful of duty to Allāh’. In reality, the essence of the word *taqwā* is to walk in life according to the standard of justice and injustice set by Allāh. Those who walk with such caution are called *muttaqī*. Thus, it is clear that *taqwā* and *hedayah* are two distinct concepts. *Taqwā* is walking carefully, while *hedayah* is walking on the correct path. Let me try to clarify further. You can travel towards your destination in two ways. You can walk very carefully, avoiding the mud and filth on the path, stepping around potholes, and not stepping on thorns. If you walk in this way, your clothes will not get dirty, and you will not stumble. Alternatively, you might walk straight ahead, paying no heed to the mud, potholes, or thorns. If you walk this way, you will stumble, and your clothes will become soiled. Now, *hedayah* means whichever path you are walking by either way, the question is whether that path is the correct one — in other words, whether it is leading you towards your true destination. **If the path is not correct, that is, if there is no *hedayah*, then no matter how cautiously you walk, that is, no matter how much *taqwā* you practise, it is completely in vain, because you will not reach your destination.** But if you are on the correct path, that is, if you have *hedayah* and you walk on it, even without *taqwā*, though your clothes become soiled with mud and dirt, you will reach your destination and be successful. In other words, *taqwā* is meaningless without *hedayah*, and the correct path of *hedayah* is the *serāt al-mustaqīm*, the straight and simple path, where in no aspect of life do you obey the law of anyone except Allāh — true *tawheed*.

This is why the Messenger of Allah (pbuh) said to Mu‘ādh (ra), ‘Mu‘ādh! If a person does not recognise anyone as Lord except Allāh until death, then the fire of Hell will not touch him.’ Then he said to Abu Zar (ra) that whoever does not recognise any Lord except Allāh, even if he commits adultery or theft, will enter Paradise. In other words, that person is on the correct path, the *serāt*

al-mustaqīm, has *hedayah*, but lacks *taqwā*, so he is not a *muttaqī*. This does not matter, because since he is on the correct path, he will reach Paradise, even if he is soiled with mud.

And about those who walk the path very cautiously, those very *muttaqīn* who have no *hedayah* on the *serāt al-mustaqīm*, the Messenger of Allah (pbuh) said this too: 'A time is coming when people will fast, but it will only be abstaining from food; they will rise for *Tahajjud* prayers, but it will only disturb their sleep.' The time the Messenger of Allah spoke of has arrived. A significant part of the present Muslim world consists of those very *muttaqīn* who, except for their personal lives, have rejected Allāh's laws in all other areas—state, social, political, economic laws and penal codes—all these have been created and implemented by humans, leaving Allāh out. That is, in *tawheed* and the *serāt al-mustaqīm*, in the religion of *dīn al-qayyimah*, there is no *hedayah*.

From Adam (pbuh) to the Seal of the Messengers (pbuh), the foundation of Islam is *tawheed*, the *serāt al-mustaqīm*, and *dīn al-qayyimah*. **If these are absent, then how can Islam remain? So, although they walk cautiously with *taqwā*, seeing sin and reward, that path will not lead them to Paradise but to Hell.**

Here, the two—*hidayah* (guidance) and *taqwā* (piety)—are entirely different matters. If anyone thinks this is my personal opinion, they would be mistaken. It is not my statement; right after Surah Al-Fātiḥah, when the Qur'an begins with Surah Al-Baqarah, Allāh says, "This Book is without doubt a guidance for the *muttaqīn* (those who walk the path cautiously)." [Qur'an – Surah Al-Baqarah 2:2] Clearly, these are two separate things. One is *taqwā*, the other is *hidayah*. **Therefore, Allāh says that the Qur'an is to show the way to those who are *muttaqīn* but are not on the path of *hidayah*—not on the right path.**

Moreover, even among others—believers of different faiths or disbelieving atheists and communists—there are many who try to walk the path of life by discerning justice and injustice, right and wrong. They do not lie, do not deceive people, do not harm others, and as far as they can, do good and help the poor. They are *muttaqīn* but they are not on *hidayah*. The Qur'an is for bringing them to *hidayah*, that is, to *tawheed* (the oneness of Allāh).

Besides Surah Al-Baqarah, Allāh clarifies elsewhere that *taqwā* and *hidayah* are two different matters. He says, "Those who follow the right path (*hidayah*), Allāh increases their guidance and grants them *taqwā*." [Qur'an – Surah Muhammad 47:17] This verse also shows clearly that *taqwā* and *hidayah* are not the same and that *hidayah* is a precondition for *taqwā*.

The best proof that *taqwā* and *hidayah* are different is that Allāh addresses His Messenger in many places in the Qur'an, saying, "I have guided you (*hidayat*)." I will mention only two here. In the second verse of Surah Al-Fātiḥah, Allāh tells His Messenger, "I have guided you to the straight path (*sirat al-mustaqim*)." Then, in verse seven of Surah Ad-Duha, He says, "I have guided you."

The common misconception today is that being *muttaqīn* means being on *hidayah*. Then who was, is, or will be a greater *muttaqī* than the Messenger of Allah (pbuh)? Is there any need to guide him who had no sin or fault before the Prophethood? A portion of the current Muslim world strives earnestly with great *taqwā* to please Allāh, to attain His proximity, and to gain a place in Jannah (Paradise), but they walk in the exact opposite direction of the path of *hidayah* given by Allāh and His Messenger (pbuh). **The path opposite to that shown by the Messenger of Allah (pbuh) is surely the path to Jahannam (Hellfire)—this simple truth fails to penetrate their minds.**

They preach that if one does certain deeds, thousands of good deeds (*sawab*) will be recorded; if another is done, hundreds of thousands of *sawab* will be given. They quote that these matters are mentioned in the *hadith*. Indeed, they are in the *hadith*, but in their distorted creed, they do not understand that these were said for those who are on *sirat al-mustaqim*, the right path, whose beliefs are correct. Not for those who are on the wrong path, moving in the opposite direction.

If the two most difficult acts of worship in this religion—*roza* (fasting) and *tahajjud* (late-night prayer)—are meaningless for them, then these minor matters are far beyond question. The Messenger of Allah (pbuh) knew that the creed would become corrupted and his *ummah* would one day deviate from Allāh and His guidance, moving in the opposite direction. That day has already arrived long ago. He prophesied, "A time will come when mosques will be filled with worshippers." There is even a *hadith* that says, "They will be so full that there will be no space left" (this is the present reality), "but there will be no *hidayah* therein."

Note the word the Messenger of Allah (pbuh) used. He did not say *taqwā* but *hidayah*. That means there will be plenty of *taqwā*, certainly, because without *taqwā* they would not fill the mosques, but there will be no *hidayah*. The prophecy of the Messenger (pbuh) has already been fulfilled long ago. Prophethood has come to an end. Who, then, will turn this nation, which is walking in the opposite direction, back onto the right path? The Last Messenger of Allah (pbuh) foretold that a Mahdi will come to accomplish this task. Mahdi is not his name; it is his title or epithet. He will have another personal name. Note what his title means: Mahdi. The word comes from *hidayah* (guidance)—one who has received *hidayah* and who gives *hidayah*; one who has attained the true path and shows the true path. The Last Messenger of Allah (pbuh) referred to that future person by the title and epithet 'Mahdi.' He

did not say that a *muttaqi* will come. Because we have enough *muttaqin*—we are extremely meticulous even in the smallest matters. Who can match us in our prayers, fasting, *hajj*, *zakah*, beards, *moch* (trimming the beard), turbans, pajamas, eating and drinking, or the remembrance of *tasbih*? Yet, we are moving in the opposite direction of *sirat al-mustaqim*, the *deen al-qayyim* (established religion), in the opposite direction of struggle, towards a pit, towards flight, towards the terrible torment of Jahannam (Hell). **The one who will reverse our course from this path to Jahannam and turn us back towards Jannah (Paradise), that is, who will give us *hidayah*, his title and epithet will be Mahdi (a.s.).**

The Test of Tabuk

Throughout the entire book, I have tried to show that due to the distortion of *aqidah* (creed), this nation bearing the name Muslim is moving in the exact opposite direction from the path set by Allāh and the Messenger of Allah (pbuh), and doing so with extreme *taqwā* (piety). **This nation fails to understand that walking contrary to the path of Allāh and His Messenger (pbuh), no matter how many thousands of acts of *taqwā* are performed, will be futile and meaningless; it will not lead them to Paradise.** This wrong path has taken and is taking this nation, in this very world, to defeat, humiliation, and despised servitude before other nations, and in the hereafter to severe punishment.

I have attempted to demonstrate that in order to triumph over Iblis's challenge, Allāh sent His Messenger (pbuh) to establish the *deen* (way of life) that governs life on earth, and set the path, method, and process as a military one. In other words, Allāh did not instruct His Messenger (pbuh) to invite people to accept this *deen* by means of speeches, sermons, or reasoning by describing the greatness and virtues of this *deen*. Nor did He command him to proselytise the peoples of the world to enter this *deen*. Allāh did not give this command because He, as the Creator of mankind and of their psychology, knew that once the strong shaytan (Satan) has been allowed to enter the body and mind of these humans, only a very small number would remain who, using their conscience, intellect, reason, and practice, would understand the true excellence of this *deen*, accept Allah's Messenger (pbuh)'s call, and embrace this *deen*.

Therefore, He commanded His Messenger (pbuh) to act with military power. This command is spread throughout the Qur'an. Understanding Allāh's policy, His Messenger (pbuh) declared, "I have been commanded to wage armed struggle until all mankind

recognise one Allāh as the Almighty Lord and accept me as His Messenger" [*Hadith*].

I have stated before that accomplishing this task — that is, bringing all humanity under this *deen* — in one lifetime is impossible, even a fool would understand that. Moreover, if this task is to be accomplished through armed struggle, it is necessary to form a nation whose foremost four character traits will be fearlessness of death and fierce warriors. A nation that forgets everything else and remains steadfast and unwavering in its goal and purpose (*Hanif*), united as iron, and relentless in patience (unceasing perseverance and effort). Without any of these traits, success is impossible. Because the aim and goal are vast — to establish this way of life over all humankind.

To form such a fierce military nation, Allāh has established the greatest honour and the highest reward for those who sacrifice their lives in armed struggle to achieve this vast and noble goal. **Even if they have committed thousands of sins, their accounts will not be taken; no questions will be asked.** At the moment their souls leave their bodies, they will be admitted to the highest Paradise.

That is the reward. Allāh honoured them to such an extent that even in death we are not permitted to say they are dead. From this single act of Allāh, it becomes clear what the greatest and most important aspect of this *deen* is. As I have said before and say again, if the declared prize of an organisation is to win a gold medal in hockey at the world Olympics, what reasoning would justify calling that organisation anything other than a hockey organisation?

A glance at the life of Allah's Messenger (pbuh) clearly reveals that his greatest effort was to shape his nation, the *Ummah*, into a fearless, formidable warrior people devoted to sacrificing their wealth and lives. Starting with just three hundred and thirteen

warriors in his first battle, the number of fighters grew steadily until, in his final expedition to Tabuk, his army numbered thirty thousand. Considering the population of Arabia at that time, this was a vast number. In proportion, forming such a force in present-day Bangladesh would mean an army of six million warriors.

Between the first and last battles, Allah's Messenger (pbuh) personally led seventeen battles and fought with his own hand in nine, sustaining severe wounds. **Yet he knew this was not enough, for he understood that the great mandate given to him by Allāh to establish this *deen* (way of life) across the entire world could not be fulfilled in a single lifetime.** Therefore, the nation upon whom this responsibility would fall in his absence—that is, his *Ummah*—had to be prepared for this struggle as well.

Hence, in his biography, we see that after personally leading the earlier battles, he began to appoint others as commanders when sending out expeditions. The aim was to create new leadership and generals who would be capable of continuing this armed struggle after Allah's Messenger (pbuh) departed from this world. After a lifetime of relentless effort and dedication to create an invincible, fierce warrior nation, Allah's Messenger (pbuh)'s desire was to test whether the nation he had shaped was truly suitable to follow his Sunnah (practice) after his departure from the world. Did this nation possess the boldness—the fearlessness of all worldly powers except Allāh—the patience to endure hardship and sacrifice wealth, property, family, and above all, the thirst for martyrdom, all in adherence to Allah's Messenger (pbuh)'s Sunnah?

In short, he wanted to see if his lifelong endeavour had succeeded or not. Thus, he called for the Tabuk expedition. This campaign was unlike the others in several ways, as will be shown. But before that, I must clarify that Tabuk was not a defensive expedition. When the purpose of the Tabuk expedition became clear to me, I

recalled that, like other battles of this *Ummah*, the Tabuk expedition has been described in history as defensive. It is said that merchants brought news that the Romans were gathering to attack the Muslims. Those who recorded this in history did not mention the names of these merchants or the caravans they belonged to. **Allah's Messenger (pbuh) was no naive man who, upon hearing such a vague report, would set out with a huge army, ignoring the intense heat and harvest season.**

It must be remembered that the Tabuk expedition was the greatest military campaign of the Messenger of Allah (pbuh)'s life. He called on everyone to join and to contribute according to their means to the preparation of this expedition. Was all this based on the words of a few merchants whose names, tribes, or origins were not even mentioned? Be that as it may, to verify the true facts, I consulted the earliest authentic biography of the Messenger, Muhammad ibn Ishaq's *Sirat Rasul Allah*. It is a large volume detailing almost every aspect of his life and is the primary source upon which subsequent biographies of the Messenger (pbuh) have been based. Just as I had thought—Ibn Ishaq's *Sirat Rasul Allah* contains no mention whatsoever of the Roman invasion preparations, nor is there a single word about merchants. Ibn Ishaq wrote, "The Messenger of Allah (pbuh) remained in Medina from Dhu al-Hijjah to Rajab, and then ordered preparations for the expedition against the Byzantines (Romans)" [*Sirat Rasul Allah* – Muhammad ibn Ishaq, translated by A. Guillaume, p. 602]. This means that after abandoning the Jihad to establish the *Deen al-Islam* across the entire world through armed struggle—that is, after forsaking the true Sunnah of the Messenger of Allah (pbuh) and being expelled from the genuine Muhammadan *Ummah*—a spineless, cowardly attempt began to label Jihad as defensive. As a result, the false pretext of merchants' reports was added much later and became part of this fabricated history.

These scholars, who offer explanations to the West under compulsion, could not provide any defensive justification for the campaign in Syria led by Usama (ra) which the Messenger of Allah (pbuh) himself prepared before his passing, nor for the expedition sent by Abu Bakr (ra) after the Messenger of Allah (pbuh)'s death. They could not, because they could not invent any reason.

The aspects in which the Tabuk expedition differed from other campaigns were as follows:

(a) At no time during preparations or when giving orders for any expedition did the Messenger of Allah (pbuh) reveal the destination or against whom the expedition was aimed. Instead, he displayed such mannerisms and allusions that those who heard them would form the exact opposite impression of the real destination. He did this to deceive the enemy's intelligence. Misleading the enemy and causing them to form incorrect assumptions is a necessary strategy in every war. **However, for the first time, he publicly declared the objective and destination of the Tabuk expedition, and that was against Byzantium—that is, the Eastern Roman Empire.**

At that time, there were two superpowers in the world, global powers. One was this Roman power, and the other was the Persian imperial power. Just as until recently there were two global superpowers—the United States and the Soviet Union—so it was then. Between the Roman and Persian powers, rivalry over world domination was constant, and from time to time armed conflict erupted. Sometimes the Roman power prevailed; other times, the Persians. But no other power could even consider fighting or engaging in conflict with either of these two.

By declaring war against one of these superpowers of the world, the Messenger of Allah (pbuh) wished to see what reaction his nation would have. **His extremely poor, small nation, whose**

entire population was even less than that of a small province of the vast Eastern Roman Empire—would they be afraid or not? Until then, they had fought only among Arabs within Arabia, but now he declared war against those who were not Arabs, but Romans—whom the Arabs had always feared. Evidence that the Arabs were aware of this fear at that time is shown by the fact that the weak-hearted and the hypocrites tried to flee from the expedition, and even those who had resolved to go were threatened with fear. See how the hypocrites, including Wadiyah ibn Sabet, tried to frighten the believers by saying, "Do you think that fighting the Byzantines is like fighting Arabs? By Allah, we see that very soon they will bind you with ropes" [*Sirat Rasul Allah* (pbuh) – Muhammad ibn Ishaq, translated by A. Guillaume, p. 606].

The Messenger of Allah (pbuh) knew that very soon his nation would have to engage in armed struggle not only against these Romans but also against the other global power, Persia, and later against other nations of the world when the responsibility given to him by Allah upon his death would be imposed on his *Ummah*. **To test whether his nation was mentally prepared and had acquired that courage, he for the first time publicly declared the purpose of his expedition.**

(b) When the Messenger of Allah (pbuh) ordered the expedition to Tabuk, the heat was much more intense than in previous years. My personal view is that this heat was sent by Allah in consultation and planning as a test for the *Ummah*. The heat and drought were so severe that people became restless and desperate for even a little shade. The purpose of the Messenger of Allah (pbuh) was to test whether the nation would neglect their duty in such unbearable heat.

(c) The Messenger of Allah (pbuh) chose the timing of the expedition when all the date palms in Madinah had ripened, and

the harvest would begin in a few days. It must be remembered that the main crop of Madinah, unlike rice or wheat in other countries, is dates. After much hard work and care in cultivating the crop, he called for the expedition just at the time of harvest. **The purpose was to test whether this nation was ready to give their lives for the sake of Allah, even if it meant leaving their ripe crops behind.**

(d) The destination this time was very far. Until then, this nation had fought only within Arabia and had not ventured outside. Now the Messenger of Allah (pbuh) called them to go beyond the Arabian borders. The purpose was to give the nation their first taste of leaving their homeland for the future task for which he was preparing them—namely, to establish the religion of Allah through armed struggle across the world. History bears witness to the success of this teaching. Almost the entire nation took up arms and left Arabia, and about eighty per cent did not return home, following their leader (pbuh) in practising the true Sunnah. Regarding those weak-hearted people who, out of fear of the distance, did not join the Tabuk expedition, Allah says in the Qur'an, "Had it been a near expedition and the journey shorter, they would have followed you (O Prophet), but the distance appeared too great for them" [Qur'an – Surah At-Tawbah 9:42].

(e) The Messenger of Allah (pbuh) called on everyone to contribute to the expedition according to their capacity. **This act, like declaring the destination of the expedition, was done publicly for the first time.** Previously, no expedition had been called for in such a way that everyone would provide help according to their ability. The purpose was to test how prepared his nation was to sacrifice all their worldly possessions in *Jihad* on the path of Allah.

(f) Another distinctive feature compared to other expeditions was that this time the Messenger of Allah (pbuh) called the entire nation

to join. The purpose was to test whether the military nation he was striving to create had achieved success. He knew that in the future his warrior nation would have to leave their homeland armed, to spread the religion of Allah throughout the world, establish justice and peace among humankind, and triumph over the challenge of Iblis. There would be no exemption from this responsibility, as proven by the fact that three true believers, who, out of negligence because of the extreme heat, wandered back and forth and did not join the Tabuk expedition, were punished with fifty days of solitary confinement—banished from the Muslim community as a severe penalty. Among these three was Hilal ibn Umayyah (ra.), an elderly man so frail that he could not manage without someone to serve him. For this reason, his wife had to seek special permission from the Messenger of Allah (pbuh) for his care.

If elderly men like Hilal (ra.) received punishment for not engaging in armed struggle, then who else, claiming to be a member of this nation's *Ummah*, can hope for Paradise without taking part in armed struggle? **To test whether the effort of life had been successful, the Messenger of Allah (pbuh) called upon the entire nation.** The proof of this is that after returning from the expedition, he sat down to take account of who had not participated. Concerning those who did not take part, Allah said: "When you (O Prophet) return, they swear by Allah with a false oath, saying that they did no wrong. So leave them alone; indeed, they are impure, and their abode is Hell. Their excuse is but that they swear to you so that you may be satisfied. But if you accept their excuse, then indeed, Allah does not accept the excuse of the *fasik* (disobedient) people" [Qur'an – Surah At-Tawbah 9:95-96]. According to Allah's command, the Messenger of Allah (pbuh) pardoned those who did not go on the Tabuk expedition and gave various excuses; he said nothing to them, for Allah had already declared that they were impure and their place was Hell. However, the three who did not go through negligence but, after the

Messenger of Allah's (pbuh) return to Madinah, realised the enormity of their sin, admitted their fault frankly without excuse or justification. Allah then expelled them from the Muslim community. Although after a long and severe punishment, Allah forgave them for their sincerity.

It should be remembered that the Messenger of Allah (pbuh) called for the Tabuk expedition in the ninth year of Hijrah, that is, towards the end of his active life. **When he sought to test what the result of his tireless lifelong efforts had been, what was revealed?** It was seen that (a) the main purpose of the Messenger of Allah's (pbuh) industrious life had been to create an invincible and formidable warrior nation. Because in testing whether he had been successful in his final years, he did not examine whether the nation he created had become particularly pious, or exemplary in virtue, or learned scholars, or commentators of the Qur'an, or *muftis* (jurisconsults), or *mubaligh* (preachers), or *muhaddith* (hadith scholars), or *muttaqi* (the God-conscious). He did not test any of these qualities. Instead, he tested whether the nation had become fearless and courageous enough to face a global power; whether the oppressive heat and the long journey could unsettle them; whether they could willingly forsake the fruits of hard labour on the path of Allah; whether they were prepared to sacrifice their worldly possessions in armed struggle for the sake of Allah; and above all, whether they were eager to attain *shahadah* (martyrdom) in the cause of Allah through armed struggle. The test of Tabuk showed that the efforts of the Messenger of Allah's (pbuh) life had succeeded. Because only about eighty weak-hearted and hypocritical individuals from the entire nation did not join the expedition, excluding the three who were true believers. In other words, merely 0.26 percent of the people did not participate in the expedition. To put it another way, one hundred percent of the nation responded to the call of the Messenger of Allah, fully aware of the enemy's global power and their own weakness, and yet they

gave their worldly possessions to prepare for the expedition, abandoned ripe crops, and set off across the desert under unbearable heat, willing to sacrifice their lives. **No other leader in the history of humankind has ever been born who, in just twenty-three years—indeed, effectively within ten years—was able to transform a neglected, disregarded, extremely poor, and isolated population in such a way.**

Those who today consider themselves the *Ummah* of Muhammad and are busy earning various forms of *sawab* (reward), kindly compare yourselves with that *Ummah*, that nation, which the Messenger of Allah (pbuh) shaped and sent on the Tabuk expedition. **Then see whether we today are the same nation, the same Ummah.** You will find that not only are we not the same, but we are two entirely opposite nations. The Messenger of Allah (pbuh) created a self-sacrificing, formidable warrior nation, proven by Tabuk; if anything is the exact opposite, it is us today. Our intense busyness in the work of earning *sawab* and what true *sawab* actually is becomes clear from one incident involving the Messenger of Allah (pbuh). He who created that warrior nation shows us the difference between what *sawab* means to him and what it means to us in this hadith. The Messenger of Allah (pbuh) once came to lead the funeral prayer of a man. When the body was placed down, ʿUmar ibn Khattab (ra) said, "O Messenger of Allah! Do not lead the prayer for this man; he was a wicked person." The Messenger of Allah (pbuh) then looked at the gathered crowd and asked, "Has anyone among you seen this man do any work for Islam?" A man replied, "Yes, Messenger of Allah! He stood guard for half the night on an expedition." Upon hearing this, the Messenger of Allah (pbuh) led the funeral prayer for the man, buried him, and then sprinkled soil on the grave. He then addressed the deceased, saying, "Your companions think you are a companion of the Fire (*Jahannami*). I bear witness that you are a resident of Paradise. O ʿUmar! Surely you will not be questioned

about people's deeds, but you will be questioned about your inner character." [Hadith – from Ibn ʿA'idh (ra): Bayhaqi, Mishkat.]

What is important to note here is the word *fājir* that ʿUmar used regarding the deceased man; its literal meaning is one whose behaviour and actions are wicked, sinful, in short, a wrongdoer. Since none objected to ʿUmar's (ra) opinion, and when the Messenger of Allah (pbuh) asked whether anyone had ever seen this man perform any work for Islam, no one could mention anything other than that one night when he stood guard during a military camp, it is therefore undeniable that the deceased was an extremely wicked, sinful person. **Yet, for that single deed, the Messenger of Allah (pbuh) not only led his funeral prayer but also publicly declared before everyone that this sinful wrongdoer was a resident of Paradise.** By the standards of sin and *sawab* that we keep today, the action of the Messenger of Allah (pbuh) is certainly the opposite. Indeed, the opposite. We have often said before that the Islam of the Messenger of Allah (pbuh) and his companions (ra) and the Islam we practice today are two diametrically opposed religions. This is because their ʿaqīdah (creed) is opposite. One is outward-looking, conflict-oriented; the other is inward-looking, avoidance of conflict. Despite being a sinful, ill-charactered person, that one deed of the deceased showed that he believed in the warrior nation created by the Last Prophet (pbuh), participated in it, and even if the task was as small as standing guard, he performed it. He took part in the true, genuine work of this religion. Therefore, there is no need to calculate how much *sawab* he earned, nor how many sins he committed; Allah will grant him Paradise. Despite this act of the Messenger of Allah (pbuh), those who do not regard *jihad* and *qitāl* (armed struggle) as the highest duty after faith, and who strive only to earn *sawab* without performing according to that, let them continue to do so. On the Day of Judgment, they will see where they belong—Paradise or *Jahannam* (Hellfire). The duty and responsibility Allah

entrusted to the Messenger of Allah (pbuh) and his *Ummah*—that is, to abolish all worldly systems and establish the final religion—required a character, and the Messenger of Allah (pbuh) certainly strove to form a people and nation of that character. And history testifies that he succeeded as no other human nation ever could.

What sort of character did he create? A pious ascetic? A fakir-dervish? A poet or literary figure? A jurist or commentator? We find the answer in the matter of his daughter's marriage. His (pbuh) beloved and dearly loved daughter, Fāṭimah (ra), was married to his companion ʿAlī (ra). It can be said without doubt that the character the Messenger of Allah (pbuh) wished to create in his *Ummah* was fully developed in ʿAlī (ra); otherwise, the Messenger of Allah (pbuh) would not have entrusted the Queen of Paradise to his hand. Now let us see what that character was. After the marriage was agreed, the Messenger of Allah (pbuh) asked ʿAlī (ra) what possessions he had, as the wedding would entail expenses. ʿAlī (ra) replied he had no money or wealth; all he possessed was a horse, a sword, and an iron shield. Note that the material wealth of a man consisted of a horse, a sword, and armour—all tools of war—and nothing else. In other words, ʿAlī's (ra) greatest and probably only goal in life was war, *jihad*; whatever else, the equipment of war must remain, even if he went hungry, the weapons would remain. This mindset and creed was not exclusive to ʿAlī (ra); it was the same for every true member of the *Ummah* of Muhammad. Long after ʿAlī's (ra) marriage, when the true *Ummah* of Muhammad, fulfilling the duties entrusted to them by Allah and His Messenger (pbuh), reached faraway Egypt, one of them, ʿUbaydah (ra), told the Christian ruler, "We, the *Ummah* of Muhammad, live only to fight *jihad*. In this world, we desire nothing except food and clothing to live. The Hereafter is for us." **This is the true *mūmin*, Muslim, and the correct concept of the *Ummah* of Muhammad.**

Then observe what the Noble Messenger of Allah (pbuh) did. He said to ʿAlī (ra), "When there is nothing else, pawn the armour and bring some money." This was done, and the marriage expenses were covered by pawning the armour. Among the horse, sword, and armour, the order was to pawn the armour. Why? Warfare is impossible without a sword; a horse is very necessary, otherwise a cavalryman must become an infantryman. **But battle is possible without armour, though it increases the risk.** In other words, the war must never cease under any circumstances. Even if ʿAlī's (ra) own wife's life was at greater risk, that was not a concern.

The world-renowned historian and professor at Princeton University, Mr Philip Hitti, in his book *The Arabs*, listed one of the primary reasons for the astonishing military victories of the Muslim nation, the *Ummah* of Muḥammad (pbuh), as the utter fearlessness of death. In English, he used the phrase Utter contempt of death. Literally, it means extreme disdain towards death. Hitti mentioned this utter contempt for death twice in his book [*The Arabs* — P.K. Hitti, Gateway Edition, Chicago, pp. 35, 58]. **He also wrote that this fearlessness and extreme disdain for death was born from their faith, that is, Islām.**

I have repeatedly stated that the Islām which the Messenger of Allah (pbuh) left for humanity and the Islām that currently prevails are two completely different, opposing religions. This point is now being proven here. The Islām of the Messenger of Allah (pbuh) created in his *Ummah* the utmost contempt for death and an intense thirst for *shahādah* (martyrdom). Whereas the Islām of today's ulama and mashayikh creates in this nation a fear of death, vile cowardice, and a character that flees from all struggle and conflict. I now present Allah's and His Messenger's (pbuh) attitude towards the Muslims of this contemporary Islām, which is the exact opposite of the Islām taught by the Messenger of Allah (pbuh).

First, what does Allah say? He states that when a *sūra* (chapter of the Qur'ān) mentions warfare, the condition of those who have a disease in their hearts is such that they appear to swoon and fall down dead [Qur'ān — Sūrah Muḥammad 47:20]. All the *mufassirūn* (exegetes) have interpreted "those with a disease in their hearts" as the *munāfiqūn* (hypocrites). Simply put, to be a Muslim, one must be willing to fight; those who become half-dead with fear are hypocrites. Allah has cursed these people repeatedly in the Qur'ān, not just once but many times. **When the call to battle is given to today's Muslim nation, their state resembles what the Qur'ān describes, and this is due to their fear of death.**

Now, what does the Noble Messenger of Allah (pbuh) say? When speaking about the future of his *Ummah*, he said they would be defeated, humiliated, and dishonoured by their enemies and become slaves. The companions asked, "Why?" The Messenger of Allah (pbuh) replied that it would be because they become afraid of death [Hadith — from Ṣawban (ra), Abu Dāwūd, Mishkāt]. **In other words, his Islām produced mad and fearsome warriors who sought *shahādah* (martyrdom), while the Islām of today produces cowards terrified of death.** Two diametrically opposed religions.

Contents

The Anger of the Messenger of Allah (pbuh)

When we study the life and hadith (sayings and actions) of Allah's greatest creation, the crown jewel of humanity, Muhammad bin Abdullah (pbuh), we find that at times he became angry. Biographers and *muhaddithun* (scholars of hadith) have described that when he was pleased or brought glad tidings to his companions, his face would radiate with light and brilliance. **They have often compared his luminous appearance in such moments to the full moon.** Among the *ashab* (companions) who witnessed this, many have said that the radiance of the full moon seemed dim in comparison.

However, when he became angry for any reason, his blessed face would turn red. One might ask: anger is an enemy of the soul, one of the six inner vices such as greed and envy—is it possible that the Messenger of Allah (pbuh) failed to conquer his desires (*nafs*) (Allah forbid)? While even *awliya* (saints), dervishes, and pious men have been known to overcome their inner vices, could it be that Muhammad (pbuh), the leader of all Messengers of Allah, did not? That is impossible.

The truth is, he never became angry for personal reasons. When the *mushrikin* (polytheists) of Makkah subjected him to cruel torture and humiliation, when they placed the innards of a camel on his sacred head and laughed mockingly as he struggled to breathe, he did not become angry. **Like the steadfast Himalayas, he bore the burden of his divine responsibility with unwavering resolve.**

If one were to think that he refrained from expressing anger then because of his helpless state at the time, that would be a mistake. For later, when he returned to Makkah as a victorious conqueror, those same *mushrik* Quraysh stood before him—helpless and

guilty. At a mere gesture from him, each of their heads could have been cast into the sands of the desert.

Had he not triumphed over his inner vices, he would have taken revenge that day. But history testifies that he forgave every single oppressor. Not only on that day, but never in his life did he avenge any personal abuse or insult. **So why then did that great man ever become red with anger? There is a reason—and it is an entirely justifiable one.**

Allah sent His Rasul (pbuh) with the *din* (complete way of life), that is, the system by which mankind can live in peace on this earth without injustice, oppression, tyranny, or bloodshed—and that is Islam. This set of rules, laws, and systems is the Qur'an, which serves as the constitution of this system, while the explanation of this constitution is the Hadith.

Now, the question arises: is everything accomplished merely by providing a constitution? If people do not accept that constitution, if they do not lead their entire lives—political, economic, judicial, and penal—in accordance with that system of life, then certainly both the constitution and the system become meaningless.

If a country's leader—be he a monarch, president, or prime minister—or even its legislative body (Parliament), formulates a splendid constitution and legal code, but for whatever reason fails to have it accepted, implemented, and enforced, then of what value or significance is that constitution or legal code? None whatsoever. Even if that constitution and legal code are perfect, they still hold no worth.

Therefore, Allah did not stop at merely giving mankind a system of life; **He assigned the very person through whom He sent this system with the responsibility of abolishing and eliminating all**

other systems and enforcing and implementing this constitution and system.

The mere provision of a system of life, of *din*, is not sufficient; its establishment is even more crucial. **To emphasise this point, along with instructing His Rasul (pbuh) to carry out this mission, Allah Himself bore witness to it** [Qur'an – Surah Al-Fath: 28].

So, it becomes evident that two matters arise here: first, the constitution (the Qur'an and Hadith); second, the establishment of this constitution and legal code on earth.

It is a matter of simple logic that such a vast and monumental task cannot be accomplished within a single lifetime. Therefore, after the departure of Allah's Rasul (pbuh) from this world, this immense responsibility was entrusted to the nation he had formed. This has already been stated previously, as has the fact that the method and process for fulfilling this task was fixed and chosen by Allah to be military in nature.

Had He opted for reasoned argument as the means to achieve this goal, then the highest reward in this *din* would have been reserved for debaters. If the greatness of this *din* were to be established through descriptive praise, then it would have been granted to scholars. If it were through speeches, then orators would have been the ones to receive it. If it were through altruism, charity, and social service, then it would have gone to philanthropists and social workers. If it were through winning hearts via spiritual power and performing miracles, then the Sufis and dervishes would have been its recipients.

But Allah did not reserve that highest reward and honour for any of these. **That reward and honour, for which the greatest**

human and leader of all Messengers of Allah said, "If I were not tasked with prophethood, I would have engaged in jihad and embraced martyrdom," was not designated for them.

There are at least two reasons why Allah did not choose any of the aforementioned processes but instead selected the military process. One is that through those methods, it would be impossible to bring all of humanity under this *din* even in thousands of years.

Proof of this lies in the fact that, through the military process, nearly half the world came under the governance of Allah's law within just 60 to 70 years. Yet after abandoning that process, in the past thirteen and a half centuries, a significant portion of the world still remains outside its domain. Even the limited progress made during these thirteen and a half centuries has come through the military expeditions of small, organised groups of warriors.

The second reason is that Allah's objective is to seize state power through the military process and thereby implement and enforce His laws. The aim is not to compel individuals, but to grant them complete freedom. Because in order to stop injustice and oppression—whether social, economic, legal, penal, or of any kind—and bring true peace to human life, it is impossible without possessing the power to punish and reward, that is, state power.

Breaking down all the divisive barriers of geography, language, race, and the like, Allah sent His greatest Rasul (pbuh) to the world, entrusting him with the immense responsibility of uniting all humanity under one constitution. To carry out such a colossal mission, He also created a nation worthy of it. **It must be remembered that he did not merely create a military force; he formed a fearless, indomitable, and invincible nation.**

However, the creation of such a nation alone is not sufficient for this vast undertaking, because Iblis and his followers have been tirelessly and persistently working to sabotage this mission. The Messenger of Allah (pbuh) was always apprehensive and alert regarding this. Whenever he saw someone engaged in any action that could harm that great objective, he would become angry. **This anger and wrath were not for personal reasons but due to the obstruction of the enormous responsibility entrusted to him by Allah.**

Some clarification is necessary here. When undertaking any task collectively, there are certain prerequisites for success.

(a) A clear understanding of what must be achieved, the objective—this is *Aqidah* (creed), and mutual agreement regarding this understanding and goal—meaning that there is no disagreement among members about the objective. **Without this consensus, no matter how strong the organisation is, success will not follow.**

(b) Unity as solid as steel. This needs no explanation. Whether it is an organisation, a nation, or a state—if unity is absent, not only will the objective remain unattainable, but its very existence will be endangered.

(c) Discipline. Without order, regulation, and obedience, no goal can be achieved. If the organisation does not leap into action in unison at the leader's command, and instead questions the validity of the leader's decisions, then success will not be achieved.

(d) Excessiveness regarding the commands and prohibitions of the organisation. As stated earlier, there are two parts: one is the *Din* (the way of life) itself, and the other is establishing that *Din* on earth. If one becomes preoccupied with what is in the *Din*, or delves

into subtle distinctions within its system, or tries to over-implement its rules, then inevitably the nation will become engrossed and obsessed with those aspects. As a result, the struggle to establish *Din* on earth will be hindered or abandoned, rendering *Din* meaningless.

In this context of hard truth, if we examine the Messenger of Allah's (pbuh) anger, we find that whenever he witnessed anyone violating the principles mentioned above, he would become enraged. **In contrast, regarding the matters we place immense importance on today due to distorted and inverted *Aqidah*, he did not show the slightest anger.** Let us now go through examples one by one.

(a) The Nation's Objective, *Aqidah* (creed).

On one occasion, a companion (ra) was passing through a beautiful, secluded valley where a stream of sweet water flowed. He was so pleased with the place that he said, "I feel like leaving human settlement and living in a cave in this mountain." When this was mentioned to the Messenger of Allah (pbuh), he said, "No, you must not do that. Because the position of those who are engaged in the path of Allah (*jihad*) is far superior to seventy years of worship performed at home. **Do you not wish that Allah forgives you and admits you to Paradise? Struggle armed in the path of Allah. Even the time it takes to milk a camel twice—whoever engages in armed struggle for even that long—Paradise is guaranteed for him.**" [Hadith—From Abu Huraira (ra), Tirmidhi.]

On another occasion, the Messenger of Allah (pbuh) was heading to battle with his forces. On the way, they passed a mountain cave, green with vegetation and water. A companion (ra) developed the desire to isolate himself there from society (for worship). He sought permission from the Messenger of Allah (pbuh). The Messenger of

Allah (pbuh) replied, “Surely I have not been sent with the religion of the Jews or Christians. I have been sent with the *Din Hanifa*, Hanafiyyah (upright religion). **By the One in whose hand is the life of Muhammad (pbuh), a morning or evening march in the path of Allah is better than the whole world and everything in it. And the position (rank) of anyone among you in this army is higher than sixty years of prayer.**” [Hadith—From Abu Umamah (ra), Ahmad, Mishkat.]

Both narrators’ accounts and the language make it clear that the Messenger of Allah (pbuh) did not support abandoning *jihad* for worship—rather, he emphatically rejected it. **Though these two ahadith do not explicitly mention his face turning red, the rejection is unmistakable, and the phrase “By the One in whose hand is Muhammad’s life” signifies intense emphasis, anger, and urgency.** Why would the Messenger of Allah (pbuh) so forcefully object to the idea of staying in a place where one could remember Allah in complete peace and focus? And why would he prohibit it in such strong terms? Because this is an extremely serious matter. The guidance that Allah and His Messenger (pbuh) have laid down for the nation is the complete opposite of that. To go against the direction shown by them means disgrace, defeat, and destruction in this world and unbearable punishment in the Hereafter—this requires no further elaboration.

That guidance is the armed struggle to establish Islam on earth. For this reason, the Messenger of Allah (pbuh) made it clear that even a single day’s journey on that path—the path of armed struggle—is better than the entire world and all it contains. And for whoever engages in *jihad* for even the time it takes to milk a camel twice, all sins are forgiven, and Paradise is assured. **How can one compare seventy years of worship with the four hours it takes to milk twice?**

(b) National Unity

No matter how strong a nation or an organisation may be, regardless of the immense power of its weapons or wealth, if there is no unity among them, they will never emerge victorious. Even the weakest of enemies can defeat them. That is why Allah has repeatedly emphasised in the Qur'an the importance of preserving this unity. His Rasul (pbuh) remained constantly alert and concerned to ensure this unity was not broken. Whenever he observed anyone doing something that might endanger this unity, he became angry.

One day at noon, Abdullah ibn Amr (ra) went to the house of Rasulullah (pbuh) and saw that his blessed face was red with anger. The reason was that he had seen two Ashab disagreeing over the meaning of a verse from the Qur'an. He (pbuh) said: Any form of disagreement over the meaning of a verse from the Qur'an is *kufr* (disbelief). Certainly, the previous nations (ummah) were destroyed because they disagreed over the meanings of the verses in the scriptures revealed to them. He then added: Speak only on those parts of the Qur'an that are clear and upon which there is consensus; leave the interpretation of those that are difficult to understand to Allah (do not dispute them) [Hadith – from Abdullah ibn Amr (ra): Muslim, Mishkat].

Why did the Messenger of Allah (pbuh) become red with anger? **Because he had clearly stated that disagreements over the meaning of verses destroy national unity.** As a result, the nation is defeated by the enemy in the very struggle for which it was created, and fails to establish this *deen* (religion) on earth. Yet history shows that the very act which Rasulullah (pbuh) termed *kufr* has been enthusiastically carried out as a virtuous deed. Consequently, various *mazhabs* (sects) and *firqah* (divisions) have

emerged, destroying national unity. As a result, the nation has not only been defeated by its enemies but has become their slaves.

(c) Discipline

It is common knowledge that no disorganised nation or organisation can succeed in any endeavour—let alone in the great mission of establishing Allah's law over all of mankind. To instil this discipline, obedience, and adherence to rules into the character of this nation, Allah and His Rasul (pbuh) instituted the practice of *salah* (prayer). *Salah* resembles military drills and parades. The first step in learning to work together in unity and discipline is standing in line, ensuring that this line is perfectly straight.

This point has been previously discussed. It was also mentioned how strongly the Messenger of Allah (pbuh) emphasised forming straight rows in prayer. Whenever he spoke about straightening the rows, he repeated the instruction several times for emphasis—saying, "Straighten it, be straight." Ignoring all other hadiths, even in Mishkat alone, we find nine different hadiths in which he urged perfection in straightening prayer lines. **To further emphasise this, he said, "By the One in whose hand is my life…"** [Hadith – from Anas (ra): Abu Dawud, Mishkat].

The importance placed on straightening the rows in *salah* shows how crucial it is to learn discipline and order—responding without hesitation to the Imam's command (*takbir*). To instil this discipline, order, and obedience, the Messenger of Allah (pbuh) instructed that even if a slave with mutilated ears becomes your leader, you must unquestioningly obey his commands and prohibitions [Hadith – from Irbad ibn Sariyah (ra): Ahmad, Abu Dawud, Ibn Majah, Tirmidhi].

(d) Excessiveness in religion. Just as Allah has forbidden excessiveness in religion in His Qur'an (recitation), His Messenger (pbuh) likewise prohibited it. **Furthermore, whenever he observed any excess in religious matters among his Sahabah (companions), he would become angry.** One day, the Messenger of Allah (pbuh) was informed that some Arabs refrained from kissing their wives while fasting and would continue to fast even when travelling during the month of Ramadan (fasting). Upon hearing this, the face of the Messenger of Allah (pbuh) turned red with anger. He went to the mosque, ascended the minbar (pulpit), and after praising Allah, said: "What is the matter with those people who refrain from actions that I myself carry out? By Allah, I know Allah better than they do and fear Him more than they do." [Hadith – from Aisha (ra): Bukhari, Muslim, Mishkat.]

One day, a man came and complained to the Messenger of Allah (pbuh) that a certain person prolonged the prayer so much that he could not join the *jama'ah* (congregation). **Hearing this, the Messenger of Allah (pbuh) became so angry that the narrator, Abu Mas'ud (ra), said: "We never saw him so angry before."** [Hadith – from Abu Mas'ud (ra): Bukhari.]

Whenever asked about an essential matter, the Messenger of Allah (pbuh) would respond at once. However, if someone insisted on asking in greater detail, he would become angry. He knew well that it was precisely this behaviour—issuing unnecessary *fatwa* (legal opinions)—that had brought destruction upon the nations of the earlier prophets (pbuh) by creating divisions among themselves. Yet despite his intense anger and strong prohibitions, it had no effect. His own nation, much like the nations of the previous prophets (pbuh), became excessively zealous in religion, turned into ultra-Muslims, sparked disputes over countless legal matters, weakened themselves, lost their strength, were defeated by their enemies, and became their slaves.

One day, a man asked the Messenger of Allah (pbuh) for a *maslah* (ruling) regarding what should be done with an item found lying on the road. The Messenger of Allah (pbuh) gave him a clear answer. Then the man asked, "What if someone finds a lost camel—what is the ruling in that case?" At once, that self-restrained, noble human being became so angry that his blessed face turned crimson with rage. [Hadith – from Zayd ibn Khalid al-Juhani (ra): Bukhari.]

On another occasion, a Sahabi (companion) asked the Messenger of Allah (pbuh) a question about a certain matter, and he gave a proper answer. The companion then wanted to know a little more. Again, the Messenger of Allah (pbuh) explained it to him. But when the companion asked further for a more detailed explanation, the Messenger of Allah (pbuh) burst out in anger, his blessed face flushed red with fury. He said, "Listen! The followers of the prophets before me used to do the same—asking excessive questions, then analysing and debating the answers. As a result, they developed differences among themselves and were ultimately destroyed. **Do only what I have instructed you to do. Do not go beyond that. Otherwise, you too will be destroyed, just as they were.**" [Hadith]

We have seen the kinds of matters that would provoke the anger of the Messenger of Allah (pbuh). Now let us consider the kinds of matters over which he would not become angry or enraged.

(a) *Zina* (adultery). One day, a young man approached the Messenger of Allah (pbuh) and said, "I wish to embrace Islam, but I will not be able to refrain from *zina* (adultery)." The narrator of the hadith reports that the noble Messenger of Allah (pbuh), rather than reacting with anger, lovingly called the young man to sit near him and asked, "Would you like it if someone committed *zina* with your mother, sister, or daughter?" The young man, his eyes red

with emotion, replied, “If anyone tried to do such a thing, I would cut him into pieces.” The Messenger of Allah (pbuh) said, “Then why do you forget that the woman you wish to commit *zina* with is also someone’s mother, sister, or daughter?” [Hadith – Bukhari.]

(b) Several incidents are mentioned in authentic hadith in which individuals, unable to restrain themselves, committed *zina*. Later, not only did they feel remorse, but they also sought purification by willingly accepting the punishment prescribed by Allah. They came to the Messenger of Allah (pbuh), confessed their act of *zina*, and asked to receive the due punishment. **It is noteworthy how the Messenger of Allah (pbuh) responded to such cases. He did not display the slightest anger; rather, he attempted to avoid the matter altogether.** His attitude seemed to suggest: “You have already committed the offence—why now come and reveal it? Had you remained silent, no one would have known what you had done. So let the matter remain hidden.”

When someone who was determined to receive punishment could not be dissuaded, the Messenger of Allah (pbuh) would question him in the manner of a legal advocate, hoping to find a flaw in the confession so that he might either refrain from imposing the punishment or reduce its severity. For example, a man once came to the Messenger of Allah (pbuh) in the mosque (Masjid al-Nabawi) and said, “O Messenger of Allah! I have committed *zina*.” The Messenger of Allah (pbuh) gave no reply and turned away. The man came around to face him again and repeated the same words. Again, the Messenger of Allah (pbuh) turned away without replying. This happened four times. **Only after the man had publicly confessed *zina* four times did the Messenger of Allah (pbuh) order the prescribed punishment.** [Hadith – from Abu Huraira (ra): Bukhari, Muslim, Mishkat.]

The Messenger of Allah (pbuh) would not issue a punishment unless the individual publicly confessed to *zina* four times in the presence of others. Often, after the first admission, he would send the person away, advising him to repent and seek forgiveness from Allah. Even after four confessions, he would continue questioning the individual in an effort to find inconsistencies in the account [Hadith – from Yazid ibn Nu'aym (ra) and Abu Huraira (ra)].

Only when someone came to the Messenger of Allah (pbuh) and publicly declared, in the presence of others, that he had committed *zina*, would the Messenger of Allah (pbuh) understand that the individual's intention was deeply sincere.

He wished for the punishment of his offence—the penalty of amputation—to be carried out in this world, so that he might be purified and enter the Hereafter, where no further punishment would be imposed for that offence. Yet, despite this understanding, he sought to evade his punishment. When the Messenger of Allah (pbuh) observed that the man was so determined to achieve purification in this life that he publicly confessed his crime four times, only then did he order the punishment in accordance with Allah's *shariah*, that is, the Penal Code.

A man was subjected to the prescribed punishment for drinking alcohol by the Messenger of Allah (pbuh). Some time later, the same man was brought once again before the Messenger of Allah's (pbuh) noble presence for the identical offence, namely, consuming alcohol. Once more, the Messenger of Allah (pbuh) decreed the punishment in accordance with the *shariah*. **However, the hadith narrator—none other than Umar (ra)—made no mention of the Messenger of Allah (pbuh) expressing any anger or swearing an oath.** One of those present exclaimed, "May Allah's curse be upon him; how many times is this same offence to be brought before us?" Upon hearing this, the Messenger of Allah

(pbuh) responded, “Do not curse him; by Allah, I swear that Allah and His Messenger love him.” [Hadith – from Umar ibn Khattab (ra), Bukhari.]

It should be noted that the Messenger of Allah (pbuh) did not swear oaths out of frustration with the man’s repeated drunkenness; rather, he swore in the man’s support. On another occasion, a man was drunk and rolling about in the street. People seized him and set out to take him to the Messenger of Allah’s (pbuh) presence. As they passed by the house of Ibn Abbas (ra), the man suddenly broke free, rushed inside, and clung to Ibn Abbas (ra). Unable to free him, the people reported the incident to the Messenger of Allah (pbuh). Hearing this, the Messenger of Allah (pbuh) smiled and said, “So that is what he did?” The Messenger of Allah (pbuh) did not mention any punishment.

(c) Prayer. One day, some Companions complained to the Messenger of Allah (pbuh) that the entire population of a certain tribe failed to perform the *Fajr* prayer on time. Upon hearing this, the Messenger of Allah (pbuh) said, “Is that so?” Subsequently, the members of that tribe were gathered. In response to the Messenger of Allah’s (pbuh) inquiry, they admitted that they did not perform the *Fajr* prayer at its prescribed time but rather slept late and prayed much later upon waking. They explained that they were all engaged in agricultural work and, as working in the intense heat of the day was impossible, they laboured by night and, exhausted, fell asleep late, which made it difficult to pray *Fajr* on time. Upon hearing this, the Messenger of Allah (pbuh) permitted them to continue praying in the manner they had been observing [Hadith].

Although an entire tribe failed to pray on time, the hadith does not record the Messenger of Allah (pbuh) showing any anger. On one occasion, it was reported to the Noble Messenger of Allah (pbuh) that a certain man was stealing. **He neither became angry nor**

upset, nor did he even instruct that the man be brought before him. Instead, he simply asked, "Does the man pray?" He was informed that, yes, he did pray. Upon hearing this, the Noble Messenger of Allah (pbuh) said, "Prayer will one day prevent theft" [Hadith].

One day, the Messenger of Allah (pbuh) was sitting with his Companions in Masjid an-Nabawi when a rural Arab, who was also seated among them, suddenly stood up and began to urinate inside the mosque. The Companions all shouted, "Stop, stop!" (naturally). However, the Messenger of Allah (pbuh) instructed them not to prevent him and to allow him to continue. Following his command, the Companions ceased their objections and the man finished urinating. Afterwards, the Noble Messenger of Allah (pbuh) called the man aside and explained that this place was dedicated to the worship of Allah, a place for the remembrance of Allah and the recitation of the Qur'ān. Therefore, no one should urinate or defecate there. He then ordered water to be brought, and the mosque was thoroughly washed clean [Hadith – from Abu Hurayrah (ra) and Anas (ra), Bukhari and Muslim].

From the phrasing and narration of the hadith, it is clear that in such an incident the Messenger of Allah (pbuh) showed no anger, nor was he at all upset; he allowed the man to finish urinating and then calmly explained the matter to him.

Dear readers, I earnestly urge you to read once again, with full attention, the present chapter, "The Anger of the Messenger of Allah (pbuh)." When I repeatedly state that the *dīn* (religion) which Allah sent to humanity through Muhammad (pbuh) and the *dīn* we currently practise as Islam are two entirely contradictory and opposing *dīn*, you will find this to be true by carefully examining the hadith I have cited, one by one, and reflecting upon them. You will observe that in every incident, the Messenger of Allah (pbuh)

remained completely unshaken, whereas one might consider how today's religious leaders would respond in similar circumstances—they might even resort to killing someone for urinating in a mosque. Conversely, examine closely those hadith in which the supreme and most exalted human being, the Messenger of Allah (pbuh), displayed anger, his face reddened with rage, and swore oaths. **You will discover that those actions were not only undertaken with great zeal but were regarded as deeds of immense virtue and tremendous reward.** Paradoxically, the very acts declared *kufr* (disbelief) by the Noble Messenger of Allah (pbuh) are today hailed by "*dīn al-Islām*" as the marks of a devout Muslim.

If you observe attentively, you will notice another crucial point: the Messenger of Allah (pbuh) did not express anger even in the face of grave personal sins. However, the issues we today often dismiss as insignificant—such as national unity, the focus on *ʿaqīdah* (creed), discipline, a sense of responsibility, and, in brief, those matters which might obstruct the establishment and governance of Allah's constitution and law on earth—he reacted with unmistakable anger to every single one of them. The reason is this: if human life is governed and administered according to Allah's constitution in the Qur'ān and the hadith of the Messenger (pbuh), if judgements are rendered in courts according to Allah's laws, and punishments are enforced according to Allah's penal code, then crimes will almost entirely disappear from society by themselves. The evidence for this lies in the first 60 to 70 years of Islamic history. Conversely, regardless of how many virtuous and pious deeds are performed individually, if these critical matters are neglected, then all forms of crime will continue to rise; corruption, injustice, oppression, civil strife, war, bloodshed, and chaos will escalate, and Iblīs (Satan) will succeed and prevail. **The proof of this is the world we live in today.**

In short, the *ʿaqīdah* concerning Islam held by the Messenger of Allah (pbuh) and his Companions stands in direct opposition to the *ʿaqīdah* we hold today. That is why the Companions of the Messenger of Allah (pbuh) brought half the world under submission, whereas today we face rejection from all nations, and in the Hereafter, Hellfire awaits us.

Reasons Behind the Failure of the Struggle

Through the whisperings (*waswasa*) of Iblīs and his cohorts, humanity rejects the *dīn al-qā'imah* (the enduring religion) that Allah sent to mankind through the Messengers of Allah (pbuh). Instead, people create various religions and systems of life of their own, organising their state and collective existence accordingly. **To abolish all such systems, establish Allah's sovereignty on earth—that is, tawheed (monotheism)—and to bring justice to every sphere of life by ensuring the equitable distribution of wealth and peace (*islām*), Allah sent His final Messenger (pbuh) to this world.** This truth has been clearly demonstrated through the Qur'ān and Hadith. It has also been explained that such a vast mission cannot be fulfilled within the lifespan of a single individual. Therefore, Allah's Messenger (pbuh) established a nation, an *ummāh*, to carry on and complete this monumental task after his departure.

Allah ordained that this mission be achieved through struggle, armed struggle (*qitāl*), and combat against those (*kuffār*, opponents of tawheed) until all injustice and wrongdoing are eradicated and the *dīn* (way of life) belongs wholly to Allah. [Surah al-Anfal 39] Accordingly, throughout his prophetic life, the Messenger (pbuh) created such a nation that it is more fitting to describe it not simply as a nation but as a military force. By Allah's command, he personally trained his nation for battle, turning each individual into a fearless, formidable warrior. To ensure leadership would not falter after his passing, he led the initial battles himself and then appointed promising warriors as commanders for various campaigns, thereby creating hundreds of military leaders who later vanquished the world's most celebrated generals in a decisive and humiliating fashion.

In this manner, he transformed an obscure, uneducated, illiterate, and desperately poor people into an undefeated warrior nation. He entrusted this newly forged warrior nation with the responsibility given by Allah and then departed to his Creator. History bears witness that the nation he founded—*Ummat Muhammadī*—fully embraced the responsibility entrusted to them. **They abandoned their homes, businesses, lands, wives, and children; in short, they forsook the world and took up arms to emerge from Arabia.** The creed of this *ummāh* was that this very mission constituted the *sunnah*—the tradition—that Allah's Messenger (pbuh) declared: "Whoever abandons his *sunnah* is not of him, meaning he is not part of his *ummāh*."

Within 60 to 70 years, after abolishing all other religions across half the world and establishing this final *dīn*, the creed of this nation unfortunately changed and became distorted. The goal and purpose set before them by Allah and His Messenger (pbuh) disappeared, replaced by different aims and objectives that took their place. When the true purpose of something is distorted or altered, it loses all value. As the creed became corrupted and the purpose deviated, this nation ceased to exist as the *Ummate Muhammadī*. **The subsequent course of events is history. That history shows that by abandoning the duty to follow the leader's (pbuh) *sunnah*, the unity of this nation shattered into fragments, its foremost characteristic—an invincible warrior spirit—came to an end, and those enemies whom they had once defeated in battle despite being outnumbered and outgunned overcame them in turn.** They became their slaves and served them like animals for more than two centuries.

The reasons for this calamity have been documented before; whether they have been fully understood is uncertain. Nevertheless, over the past few decades, this nation has been striving once more to reclaim its rightful place in the world,

working to restore this way of life to its true position. This struggle continues in various parts of the world. The effort and resistance began several decades ago, and many precious lives have been sacrificed in this cause.

Leaving aside minor and moderate efforts, the main movements that can be named include the Ikhwān al-Muslimīn in Central Asia, Jamā'at-e Islāmī in the Indian subcontinent, Dar al-Islām in Southeast Asia, the Islamic Salvation Front and Jam'a in Algeria, Jihād and Islamic groups in Egypt, An-Nahda in Tunisia, and others. **All of these have failed to establish Islam in their respective regions.** Although these movements have not disappeared and so do not admit failure, the reality is that they are now unsuccessful. Nonetheless, there is no doubt regarding the sincerity, honesty, and dedication of their leadership and members, nor about the sacrifices they have made. Many of their leaders have been executed, and numerous lives have been given in sacrifice.

The reason for their failure is that a significant gap remains between their creed and the creed of the true nation of the Messenger of Allah (pbuh), the authentic *Ummate Muhammadī*. Because of this difference in creed, there are also many disparities in the *tarīqah*—the method or process—followed.

One of the fundamental beliefs of Allah's Messenger (pbuh) and His *ummāh* was that through armed struggle, the opponents must be defeated and this way of life firmly established across the entire world. History leaves no doubt on this point: during his brief lifetime, the Messenger (pbuh) engaged in seventy-eight battles, and for sixty to seventy years following his passing, the nation he founded waged continuous warfare, securing victories so remarkable that even non-Muslim historians have described them as unique and astonishing in the annals of human history. **Those who today endeavour to re-establish Islam do not hold this**

conviction. Since the beliefs differ, naturally the methods differ as well. At present, they attempt to establish Islam through speeches, meetings, and marches—yet such efforts will never succeed. And even if they did, it would not be the Islam delivered by the Great Messenger of Allah (pbuh). It would be an Islam into which all people of the world might enter, yet in which Iblīs would remain victorious, not Allah. Were it truly possible to establish Islam through meetings and marches, the Great Messenger of Allah (pbuh) and his companions would never have had to make such supreme sacrifices or lead a profound revolution. He would not have declared, "The gates of Paradise are under the shade of swords" [Hadith — from Abu Musa (ra), recorded in Bukhari, Muslim, Mishkat].

Among current movements, the belief of the Ikhwān al-Muslimīn leader, the martyr Sayyid Qutb, was somewhat accurate in this regard. His conviction was that Islam's jihad is proactive, initiated independently, not merely defensive, and that no compromise is acceptable with anyone regarding the establishment of Islam or the methodology employed. As a result of this belief, he and many of his fellow warriors attained the highest reward in this religion—the supreme honour of *shahādah*—and entered the best of Paradises without judgment. However, subsequently his followers abandoned his belief, compromised with *shirk* (polytheism), altered their methods, began participating in meetings, marches, and democratic elections, and today no revolution is achievable through them.

Another organised movement is Jamā'at-e Islāmī. Owing to a somewhat accurate belief, the initial successes gained by Ikhwān al-Muslimīn are not even matched by Jamā'at-e Islāmī. Their doctrine holds that jihad in Islam is defensive—that is, the belief of those who are defeated, overwhelmed by inferiority, and who justify their faith before those who follow other ways of life.

Within this belief system, revolution by the faithful is impossible. This Jamā‘at believes in democracy, though they insist that their democracy is not Western but Islamic democracy. **They fail to comprehend that Islam admits no adulteration; once adulterated, it ceases to be Islam.** The process by which their so-called Islamic democracy seeks to establish Islam—namely, meetings, marches, slogans, speeches, and elections through non-Islamic methods—is in fact the same process of seizing governmental power in the West, not a revolution. The sole path to establishing Islam is the path of the Great Messenger of Allah (pbuh); on that path, there are no meetings, marches, or slogans, for he did not engage in any of these.

The Islamic Salvation Front in Algeria also attempted to establish an Islamic state through speeches, meetings, and marches, and their movement was far more successful than Jamā‘at-e Islāmī—winning elections with overwhelming majorities through Western methods, something Jamā‘at has never achieved anywhere. **But did they succeed in establishing an Islamic state? They did not.** Others will not succeed either. By invoking ‘wisdom’ and compromising with non-Islamic authorities (*taghut*) and their systems, Islam can never be established.

The argument for working with *hekmat* (prudence) also arose during the life of the Messenger of Allah (pbuh). When the polytheist leaders of Makkah offered to make him king of Arabia on the condition that he would refrain from speaking against their idols, he could have considered *hekmat* and concluded that becoming king would make it far easier to achieve his aims. The kingship of that era was not like that of today; the rulers then were absolute sovereigns, and their commands were law. They held complete dominion over human lives. Even if a ruler ordered the execution of a thousand people, it would be carried out without question. **The Great Messenger of Allah (pbuh) could have**

reasoned that by temporarily refraining from condemning the idols, seizing royal power, and gradually transforming society towards tawheed (monotheism), he would be practising great *hekmat*; this would cause far less hardship, save many lives, and still accomplish his mission. Yet, he neither entertained this thought nor acted upon it. Instead, he chose the path of unwavering struggle and revolution, and thus he (pbuh) initiated the greatest revolution in human history.

When studying the life of the Messenger of the World (pbuh) and the history of the nation he created, one truth stands out as clear as daylight: he (pbuh) transformed the entire nation he founded into a military force. Every individual within this nation did not merely become a warrior; they became fierce and formidable warriors, both collectively and individually. Except for a small number who were literate, the rest were illiterate. History records that even that small group of literate individuals became invincible, fearsome warriors. Among the nation created by the Messenger of the World (pbuh), there was no place for fakirs, dervishes, *faqīh* (Islamic jurists), or *mufassir* (Qur'anic exegetes). Those afflicted by distorted beliefs today attempt to label two or three individuals within this nation as *faqīh* or *mufassir*, yet history shows that even they fought as great warriors on every battlefield. The only person identified in attempts to emphasise *tasawwuf* (Sufism) was Wāʾis Karānī (ra), who was martyred in battle with sword in hand. Among the entire nation, there was not a single person whose body did not bear the marks of multiple weapon wounds.

If we examine the discipline established by the Messenger of the World (pbuh) within this nation, we find it to be military discipline. He taught that not only the national leader but every local leader appointed in any area must have all their orders, commands, and prohibitions carried out without question. He taught that even if the appointed leader was a mutilated black slave, their orders must be

obeyed. This teaching led distinguished first-tier Companions such as Abū Yar (ra) to abandon the Sunnah of the Messenger of Allah (pbuh), even though there was no necessity for him to do so, as he owned no property like ʿUthmān (ra) in Mina. **Here, observe from the Messenger of the World (pbuh) himself—who conveyed the religion of Islam—how he prioritised between Sunnah and discipline, and what his measure of priority was!** To ensure this sense of discipline was equally effective at every level of the nation, the Messenger (pbuh) commanded that "even if only two people travel somewhere, one must be appointed leader, and the other must obey his command." If this is not military discipline, then what is? I have previously shown that *ṣalāh* (prayer) is the mould for character formation. While this mould serves many purposes, its foremost is military discipline. Even if two people perform *ṣalāh*, one must be chosen as *imām* (leader), and the other must follow his instructions for *rukuʿ* (bowing) and *sujūd* (prostration); if his instructions are disobeyed in the slightest, the prayer is invalid.

Just as this final religion cannot be divided into religious and secular spheres, likewise within this nation, the *ummah*, there exists no separation between military and civilian roles. Every individual within this nation must be a fearless warrior; anyone who is not so lacks the foremost defining characteristic of this nation. A nation created for armed struggle to bring the entire world under the banner of this faith cannot naturally include anyone who is not a warrior. If someone in any modern country sought to join that country's military on the condition that they would not engage in combat, would they be accepted into the forces? Or if a member of any modern military refused to undergo training or become a warrior, would they be retained or dismissed? The same principle applies within this nation. **The Messenger of the World (pbuh) himself said, "Whoever among this nation has never participated in, nor desired to participate in, jihad (struggle in**

the path of Allah) during their lifetime dies as a branch of the hypocrites, despite any other acts of worship they may have performed" [Hadith—Abu Hurayrah (ra), Muslim, Mishkat]. It must be remembered that hypocrites are more detestable than disbelief (*kufr*) and polytheism (*shirk*), and they shall be cast into the lowest and most terrifying of the seven levels of Hell [Qur'ān—Sura An-Nisa 145].

Freeing the mind and perception from the distorted and contradictory beliefs of contemporary Islam, and viewing the Islam introduced by the Messenger (pbuh) with an open heart and mind, reveals a religion that is fundamentally a military organisation. The supreme purpose of this organisation is to overcome all opposing forces through armed struggle and to establish the final and complete version of Islam—politically (as a single state), socially, and economically—throughout the entire world. This is the primary objective of the organisation, which is why the greatest reward and honour from Allah are reserved for those warriors who dedicate their lives and wealth to this cause. The Messenger of the World (pbuh) did not seek to win people over to Islam merely by praising its virtues and greatness. Had that been his approach, he would have sent preachers to various parts of Arabia. History does not record this; rather, it shows that he sent armed forces, both large and small. He instructed them to approach non-Muslim tribes and invite them to accept Allah's religion and join this *ummah*. If they refused, he ordered them to demand that these tribes surrender their governance to the Muslims, while allowing individuals to remain in their faith if they so chose. But if neither proposal was accepted, they were to be attacked, defeated, and their rule entrusted to the Muslims. **The Messenger (pbuh) never dispatched unarmed preaching parties to engage in debate with non-Muslims over the virtues of Islam in order to persuade them.** He and Allah knew that Islam could not be established worldwide—and not even within Arabia—by this method alone, so their policy never

followed it. Anyone who denies this is denying the very history of this nation.

Therefore, the current attempt to rehabilitate Islam through propaganda, debate, meetings, rallies, and elections is doomed to fail. This is because it is neither the path demonstrated by Allah's Messenger (pbuh) nor His method. I have previously written that, through the democratic processes of the West—holding meetings, rallies, and chanting slogans—it might, at best, be possible to seize government power temporarily. But this would be fleeting; if the general public cannot be deceived into support, the opposing party will resort to deception and remove that so-called "Islamic" government once its term expires. However, we now see that even gaining power for the first time through this process is no longer possible—not even with the support of the majority of the population; Algeria and Turkey serve as examples.

If a party committed to any other ideology conducts such propaganda, meetings, and rallies, and secures the support of the majority of the country's population, that party can win the election, seize power, and form a government. No one will physically obstruct them, as democracy currently reigns worldwide. An example is the Communist government in West Bengal. Despite their communist beliefs, they were permitted to assume power because communism is not Islam. Yet in Algeria, when the Salvation party, which upheld Islamic ideology, won an overwhelming popular vote, they were denied power and barred from forming a government. They were declared illegal, and under military rule they now endure unspeakable oppression, including arrests and killings. Yet those who vehemently oppose military rule and shed tears for democracy flood the world with their grief while remaining silent on this injustice.

Conversely, for the offence of not handing power to Burma's democrats, the champions of democracy—from the United States and this country—are vociferously condemning the regime. Pakistan has not developed a nuclear bomb, or at least there is no evidence that it currently possesses one; nevertheless, based on mere suspicion, Western powers have halted all forms of assistance. Meanwhile, India has openly detonated nuclear bombs yet continues to receive full support. Furthermore, the United States and Western powers have persisted in supplying uranium and heavy water, essential for nuclear weapons production. When a portion of Nigeria began an armed struggle for independence, Western powers provided full support to those separatists; however, when Kashmiris struggle for independence, the entire world supports India—including so-called Muslim Arab nations.

After the collapse of the Soviet Union, all the states that declared independence received full support from the West, but when Bosnia did the same, an arms embargo was imposed. As a result, nearly unarmed, Bosnia has been forced to fight with weapons salvaged from museums dating back to the First World War and is now on the verge of annihilation. The list, the catalogue of such cases, is endless.

At the root of all this lies a single reason—namely, that they are Muslims. For the sake of their interests, they will ally with Christians and Jews, as they do now—aligning Jewish Hindus, Buddhists with Christians, or Hindus together. Yet, under no circumstances will any other nation truly ally with Muslims. The sole friend and guardian of this nation is Allah. However, having abandoned the responsibility entrusted to them by Him and the Sunnah of His Messenger (pbuh), and having adopted the lifestyle of the West, they have effectively become *mushrik* (polytheists) and *kafir* (disbelievers), thereby forfeiting the guardianship of this nation long ago. The Almighty Allah cannot be the guardian of a

nation enslaved to others. The past two hundred years of subjugation clearly demonstrate that He does not recognize such guardianship.

Therefore, when all the nations of the world oppose this nation, and its one and only Lord and Guardian has forsaken it, its current downfall becomes inevitable—and indeed, it is already underway.

The Creator of this nation, the Universal Messenger of Allah (pbuh), foresaw this outcome. **Thus, He prophesied: "A time will soon come when other nations will summon you (the Muslim nation) against one another, just as people call one another to a meal."** Someone asked, "Will we then be few in number?" He (pbuh) replied, "No, you will be numerous, but like floating debris upon a river, and Allah will remove fear of you from the hearts of your enemies and place weakness in your hearts." Someone asked, "O Messenger of Allah, what will cause this weakness?" He (pbuh) answered, "Love of the world and aversion to death." [Hadith – Sawban (ra), recorded by Abu Dawud, Mishkat].

Reading this hadith, one gets the impression that the Messenger of Allah (pbuh) is witnessing the history of the past few centuries unfold before him. Leading Western historians, analyzing the reasons behind this nation's remarkable military victories, have concluded that the cause was an utter contempt for death. This profound disregard for death undoubtedly reflects an extreme detachment from this worldly life and a compelling attraction to *shahadah* (martyrdom).

The era described by the Universal Messenger of Allah (pbuh)—the centuries of slavery and the present day—reveals a character precisely opposite: attachment to the world and fear of death, let alone a desire for *shahadah*. Despite this stark contrast, today's so-called "Muslim" nation continues to perform religious duties and

practice *taqwa* (God-consciousness) to the utmost, turning a blind eye and deaf ear. Yet, they remain unaware that they are moving in the exact opposite direction of *hidayah* (guidance) and *Sirat al-Mustaqim* (the straight path).

At present, none of the movements or organizations striving to re-establish Islam in various "Muslim" countries—that is, geographical states—give due importance to the military organization that Allah and His Messenger have embedded in the very essence of this religion. Due to distortion of *aqidah* (creed) and a sense of inferiority, all of these have, more or less, adopted Western methods, adulterating Islam. The consequence of this adulteration is the emergence of Islamic socialism and Islamic democracy. Had Germany, Japan, and Italy won the last world war, Islamic fascism would have been born. But adulterated Islam, even when presented in the name of Islam, can never establish true Islam.

The Universal Messenger of Allah's (pbuh) *ummah* fully understood the necessity and importance of *jihad* and *qitāl* (armed struggle) and clearly recognised their priority within this religion. This was because they had learned the '*aqidah* of *Deen al-Islam* not from anyone else, but directly from Allah's Messenger (pbuh). They understood the immense responsibility resting upon their shoulders, and so they sacrificed everything to embark on the armed campaign to establish *Deen al-Qayyim* on earth. Then, after sixty or seventy years, when this nation forgot the '*aqidah* taught by the Messenger of Allah (pbuh), they abandoned armed struggle and, as a nation, took up issuing *fatwas*, polishing their souls, practising *jihad al-akbar* (the greater jihad), and observing *Sunnah* (the leader's beard, eating, drinking, and bodily functions).

Allah said: "If you do not go forth in (military) expeditions, He will punish you with a painful punishment and will replace you with

another people" [Qur'an – Surah At-Tawbah 9:39]. Allah never breaks His promise, and He did not do so here. **The painful punishment for abandoning the greatest work and highest responsibility of this Deen is recorded in history.** Beyond defeat in battle, humiliation, lining up to be shot, being buried alive, burning to death, this nation's women were captured wholesale, raped and then killed, sold in the brothels of Europe and Africa, and power was wrested away from nearly the entire nation and handed over to various Christian peoples of Europe, turning this nation into their slaves. Allah fulfilled His promise word for word.

The punishment for abandoning the responsibility to establish Allah's Deen and way of life through armed struggle demonstrates two things. First, that Allah did not aid this nation in battle against the disbelievers, because if Allah had helped, defeat would have been impossible. As He had done before, when this nation was weaker in every respect than the disbelievers, they triumphed in every battle. Second, when Allah took power from this nation and handed it to the Christians, making them their slaves, it proved that, in Allah's sight, this nation was no longer *mu'min* (believers), nor Muslims, nor the *Ummah Muhammadiyyah* (the nation of Muhammad). For if they had been, such a fate would not have been possible. Allah's promises of aid and victory for the *mu'min* are found everywhere in the Qur'an.

From the current state of polytheism and disbelief, I have tried to explain why the institutions that are once again attempting to establish Allah's Deen are unable to succeed, though I do not know whether I have succeeded or not. Priority, importance, and part of *'aqidah*—until *'aqidah* is correct, this priority cannot be correct. Of all the efforts currently underway in the world, none possess the true *'aqidah* of this Deen or the proper priority alongside it. The place of *jihad* in this Deen is nowhere given. **To illustrate this point, I present a brief sketch: —**

1.	In Islam, the true place of armed struggle is immediately after *iman* (faith), which is the highest duty.	To my knowledge, there is no organisation at this level.
2.	At this level, armed struggle is recognised not as defensive but offensive, yet it has not been operationalised.	Organisations at this level include the *Ikhwan al-Muslimeen* of West Asia, *Darul Islam* of Southeast Asia, and others.
3.	At this level, armed struggle is recognised solely as defensive.	Organisations at this level include the Islamic Salvation Movement of West Africa, *Jamaat-e-Islami* of Central Asia, and various others striving to establish Islamic governance through Western political processes.
4.	At this level, armed struggle has practically no place in *'aqidah*. They follow an orientation directly opposed to the vision of this *Deen*.	Organisations at this level include *Tabligh Jamaat*, various Sufi *tariqas*, *Qadianis*, and others.

Because the *'aqidah* of organisations at the second and third levels is flawed, they have forsaken the path of the Islamic revolution and instead embraced Western political processes—namely meetings, rallies, slogans, and elections—thereby compromising with the systems of *kufr* (disbelief) and *shirk* (polytheism). To justify their actions, they offer arguments of wisdom and strategy. **However, this is not wisdom but shirk, for accepting and submitting to the very system one seeks to dismantle is not wisdom; it is shirk.** The Messenger of Allah (pbuh) was asked, "What is the greatest deed (action)?" He replied, "Belief in Allah and His Messenger

(tawhid)." When asked, "What follows next?" he said, "*Jihad* (struggle) in the way of Allah" [Hadith – from Abu Huraira (ra), recorded by Bukhari and Muslim]. In other words, *jihad* immediately succeeds *iman* (faith) in priority. To omit this *jihad* or to neglect the importance Allah and His Messenger (pbuh) have assigned to it, regardless of any wisdom claimed, is wholly fruitless and will remain so. Those precious lives sacrificed on this misguided path will hold their leaders accountable on the Day of Resurrection for leading them astray.

Due to the corruption of *'aqidah*, the population identified as Muslims has abandoned the *Sirat al-Mustaqim* (the Straight Path) shown by Allah and His Messenger (pbuh)—that is, the true path of *tawhid* and *jihad*—and instead proceeds, with excessive *taqwa*, in the opposite direction. Similarly, because of this distorted *'aqidah*, those organisations striving to establish Islam at the state level are also failing. As previously noted, several organisations have forsaken the Sunnah of the Messenger (pbuh)—namely, the revolutionary path—and attempt to establish Islam by adopting Western political methods such as meetings, rallies, slogans, and elections, thereby accepting the system of *ghayrullah* (other than Allah). **It has also been asserted that they will not succeed even in a thousand years.** This has already been confirmed by events in Algeria. Other organisations, rejecting these methods or having failed in them, have resorted to terrorism. They plant bombs in various places, attack tourists' vehicles with explosives, engage in guerrilla warfare with state armed forces, and confront anti-Islamic activities in their attempts to establish Islam. This too will fail. None of these approaches align with the Sunnah of the Messenger (pbuh). During his thirteen years in Makkah, neither he nor his companions protested injustice, nor did they engage in conflict with the *kafir* (disbelievers) and *mushrik* (polytheists) regarding their way of life. He did not forbid them from drinking alcohol, gambling, or other sinful acts. Rather, he and his companions

continuously exhorted them to abandon *shirk* and to recognise the One Allah as Lord—the sovereign of all aspects of life. He knew that if they responded to this call, Allah's law would be established. There was no need to remove injustice piece by piece; all injustice and oppression would be swept away by the tide of *tawhid*. Makkah did not respond to his call and did not accept *tawhid*—Madinah did. Had Makkah accepted *tawhid*, the same outcome would have occurred as in Madinah. The establishment of *tawhid* means the establishment of Allah's law and the Islamic state. **This was the paramount objective of Allah and His Messenger (pbuh), for without state power Islam is meaningless; without state power Allah's laws cannot be enforced; and if Allah's laws, economy, and penal code are not enforced, what remains is meaningless—just as Islam today is confined within the four walls of individual lives and thereby rendered meaningless.**

The foremost duty of all organisations striving to establish Allah's law on earth is first to correct their *'aqidah*. Alongside rectifying *'aqidah*, they must realign their priorities—granting *jihad* and *qital* (armed struggle) the significance Allah and His Messenger (pbuh) have assigned to them. Without this, all efforts are inevitably doomed to fail.

True Islam was lost thirteen hundred years ago. Today, all peoples, whether self-identified as Muslim or non-Muslim, are deeply influenced by Western political, socio-economic, legal, and philosophical systems. The overwhelming dominance of Jewish-Christian civilisation has enveloped the entire world to such an extent that, regardless of individuals' personal beliefs, collectively all peoples blindly emulate this civilisation. Except for a handful of organisations within the Muslim *ummah*, no other nation rejects the collective life system of Jewish-Christian civilisation—that is, the political, economic, legal, and related frameworks—and endeavours to establish its own independent system. Among the

Muslim *ummah*, some organisations are attempting this; beyond these, many smaller groups exist. Yet, whether large or small, none is entirely free from the influence of the Jewish-Christian civilisation's worldview.

After the Second World War, when communism, that is, socialism, emerged as a major power, all efforts to establish Islam sought to highlight its similarities with socialism as well. In those efforts, specific verses of the Qur'ān were emphasised, in which Allāh declares Himself the Owner of everything in the heavens and the earth. The rationale was this: since Allāh is the Owner of all things, Islam, like socialism and communism, denies private ownership. Among the many companions of the Messenger of Allah (pbuh), Abū Zar (ra) was chosen as the sole exemplar because some of his personal views aligned, to a degree, with socialist philosophy. **When Islam was portrayed as so closely aligned with socialism, the concept of Islamic socialism was born.** Organisations promoting Islamic socialism arose in nearly three Muslim-majority countries, and some, including Pakistan's Zulfikar Ali Bhutto's Islamic Socialist (PPP) party, even formed governments for a short period.

Subsequently, with the failure of communism and socialism, these ideologies waned, and capitalist democracy gained strength. Presently, efforts are underway to prove that Islam is democratic, branding it Islamic democracy. As before, selective verses from the Qur'ān are taken out of context. **To justify compromise with the Jewish-Christian system—that is, compromise with shirk (polytheism) and kufr (disbelief)—the Messenger of Allah's (pbuh) treaty with the Jews and polytheists of Madinah is cited.** It is asserted that, if necessary, the Messenger of Allah (pbuh) also compromised with the Jews and polytheists of Madinah. This is termed wisdom.

By accepting the sovereignty of democracy, which belongs not to Allāh but to the majority, they engage in politics through meetings, rallies, slogans, and elections, striving to legitimise their actions. They have become so blinded by this pursuit that they fail to perceive any meaningful difference between compromise and treaties. Due to the distortion of *ʿaqīdah* (creed), they do not comprehend the true nature and priority of Islam; thus, the Messenger of Allah's (pbuh) treaty with the Jews and polytheists is equated with their own compromises with *shirk* and *kufr*.

Compromise involves mutual concession—accepting some demands of the opposing party and persuading them to accept some of one's own demands. However, in the Madinah treaty, the Messenger of Allah (pbuh) did not accept even the smallest aspect of the opposing side's system—that is, the Jews and polytheists—nor did he impose any part of Islam's way of life or religion upon them. He was not compromising; he was merely entering into a security treaty to protect Madinah.

Quoting the entire treaty here would make this work excessively long. Therefore, only the principal conditions are presented.

(a) If Madinah is attacked by enemies, the Jews and polytheists shall unite with the Muslims to fight against them.

(b) In the war, the Jews and polytheists will bear their own expenses, and the Muslims will bear theirs, for the duration of the conflict.

(c) The Jews and their allied tribes shall not engage in warfare against anyone without the permission of the Messenger of Allah (pbuh).

(d) Any dispute or conflict arising among the tribes under this treaty shall be referred to the judgment of the Messenger of Allah (pbuh).

These constitute the principal conditions (*Saliet*) of the treaty between the Messenger of Allah (pbuh) and the Jews and polytheists of Madinah, known as the Charter of Madinah. **A mere glance at these fundamental terms leaves no doubt that, without yielding any concessions, the Messenger of Allah (pbuh) bound the Jews and polytheists by a treaty which effectively made him the de facto leader of Madinah's Jews and polytheists.**

By securing their agreement to bear their own war expenses, to fight alongside the Muslims under the Messenger of Allah's (pbuh) leadership, to refrain from waging war without his consent, and to submit all their disputes to his judgment, he forged a treaty that was unquestionably a political, diplomatic, and military triumph. Not only was Madinah's defence assured, but he also effectively became the leader of all—Muslims and non-Muslims alike.

Those who, under the guise of 'wisdom', abandon the path of Islamic revolution and jihad to adopt Western political methods—participating in meetings, rallies, slogans, and elections under popular sovereignty—yet receive no reciprocal sacrifice or concession from the opposing side, find it exceedingly difficult to understand how their compromises with *shirk* (polytheism) and *kufr* (disbelief) could be equated with this monumental victory of the Universal Messenger of Allah (pbuh), thereby diminishing its significance.

Contents

The Responsibility of the Jannati Firka (The Paradise Sect)

The Most Gracious, the Most Merciful—Allah, the Supreme Benevolent, has granted humanity a complete way of life through His final Messenger, Muhammad (pbuh). This divine system has been made exceedingly simple and clear. This has been stated many times before. **What He asks is simply this: to believe in and accept Him alone as the Law-Giver, and to establish—especially in collective, national life—the way of life, the dīn (religion and complete system of life) that was revealed through Muhammad (pbuh).** That is all He requires. In return, He promises forgiveness for all other personal sins and the reward of Jannah (Paradise).

This is what He calls Ṣirāṭ al-Mustaqīm (the Straight Path)—the very same demand He has made from Adam (pbuh) to Muhammad (pbuh). For this reason, He has named it Dīn al-Qayyimah (the everlasting, eternal way of life). The direct meaning of this is that the dīn (way of life) is qayyim—eternal, enduring, and unchanging.

This sole demand of Allah has also been conveyed to this subcontinent through His earlier Messengers of Allah (pbuh). For He has never neglected to provide any group of people on earth with a path to peace and salvation [Qur'ān, Sūrah Fāṭir: 24]. Error or omission is impossible for Him.

In this subcontinent, when people of various faiths are asked which religion they follow, they often respond: Sanātan Dharma (eternal religion). Allah reveals in the Qur'ān what this Sanātan Dharma truly is. He states that sincere worship of Him, with a heart free of deceit and with focused devotion (*ḥanīf*), along with the establishment of ṣalāh (prayer) and the giving of zakāh (obligatory

charity), constitute Dīn al-Qayyimah—the eternal and everlasting way of life. **He further affirms, "I have commanded nothing beyond this" [Qur'ān, Sūrah al-Bayyinah: 5].**

Elsewhere, in referring again to Dīn al-Qayyimah, Allah uses the word *ḥanīf*—which denotes single-minded devotion. He says, "Set your faces with unwavering intention towards the dīn; that is Dīn al-Qayyimah" [Qur'ān, Sūrah al-Rūm: 30]. And again, He says, "Set your faces with unwavering intention towards Dīn al-Qayyimah" [Qur'ān, Sūrah al-Rūm: 43].

It becomes evident that, in referring to Dīn al-Qayyimah, Allah repeatedly uses two specific words: "face" and *ḥanīf*. The word *ḥanīf* means to act with steadfast focus, without allowing one's mind to be diverted by anything else.

When taken together, the message is clear: do not allow your thoughts to be scattered; turn your face and heart with undivided focus towards Dīn al-Qayyimah. And Dīn al-Qayyimah consists of:

(a) belief in the one and only Allah and the dīn granted by Him (*tawḥīd*)

(b) establishing ṣalāh (prayer)

(c) giving zakāh (obligatory charity)

How concise, how easy, how clear this is. And this simple, straightforward, and concise way is none other than the Ṣirāṭ al-Mustaqīm.

Allah commands us to fix our hearts and faces with unwavering devotion towards this clear and simple dīn so that the nation does not fall into excess, so that divisions and fatwā-mongering do not

splinter the community into fragments, so that it is not driven to ruin, and so that its unity remains intact and unshaken.

Dīn al-Qayyimah and Ṣirāṭ al-Mustaqīm consist of just three elements: *tawḥīd* (belief in the oneness of Allah), ṣalāh (prayer), and zakāh (obligatory charity). I have demonstrated this through references from both the Qur'ān and ḥadīth. **How simple it is.** Yet I am uncertain whether I have succeeded in conveying this simple truth. When the human mind becomes entangled in the subtlest, tiniest, and most intricate of matters—as has happened with our so-called 'religious' leaders—it loses the ability to perceive the vast and self-evident truths. Just as an ant is incapable of perceiving a mountain or a vast hill in its entirety, perhaps that is why the All-Knowing—Allah—has spoken of this straightforward matter of Dīn al-Qayyimah and Ṣirāṭ al-Mustaqīm in the following manner: "This is Dīn al-Qayyimah, yet most people do not understand it" [Qur'ān, Sūrah al-Rūm: 30].

While the Qur'ān presents Dīn al-Qayyimah as comprising three components, in the ḥadīth, the Messenger of Allah (pbuh) simplified it even further, reducing it to a single element—*tawḥīd*. **The tawḥīd that Allah demands from us is the one that encompasses every aspect of life—especially the collective and national spheres.** I have previously elaborated on this point. But does this mean the Messenger of Allah (pbuh) overstepped the boundaries of the Qur'ān by narrowing Dīn al-Qayyimah from three components to just one? Impossible! For no Messenger of Allah has the authority to do so. Moreover, the noble Messenger of Allah (pbuh) was the living Qur'ān. This indicates that he made such a declaration only with the express permission and authority of Allah, the Most Gracious, the Most Merciful. He said: "Indeed, the right of Allah over His servant is that he does not commit shirk (association of partners with Allah), and the right of the servant

over Allah is that He will not punish the one who does not commit shirk" [from Muʿādh (ra) — Bukhārī, Muslim, Mishkāt].

This clear and straightforward path of Ṣirāṭ al-Mustaqīm, this Dīn al-Qayyimah, has been diverted elsewhere. **As a result, the nation today is no longer simply Muslim—it has become excessively Muslim.** This nation is no longer satisfied, as the Messenger of Allah (pbuh) intended, with being merely Muslim—it has transformed into something excessively Muslim. This extremism, this transgression of limits, has occurred despite repeated warnings from Allah and His Messenger (pbuh), under the mistaken belief that such actions are highly virtuous. This destructive tendency is not a recent phenomenon—it existed even during the time of the Messenger of Allah (pbuh) himself.

During the month of Ramaḍān, it is permitted within this system of life to kiss one's wife and to abstain from fasting while on a journey—this is precisely why the Messenger of Allah (pbuh) himself did so. Even while observing the Ramaḍān fast, he would kiss our mothers, the Ummul Muʾminīn (Mothers of the Believers), and would refrain from fasting when embarking on a journey. Yet despite this, there emerged individuals who sought to surpass even the Messenger of Allah (pbuh) in *taqwā* (piety). They refrained from kissing their wives during Ramaḍān and insisted on fasting while travelling. Upon hearing of this, the noble Messenger of Allah (pbuh) became angry, went to the mosque, ascended the pulpit, and proclaimed: "What is the matter with those who refrain from doing what I myself do? By Allah! I know Allah better than they do, and I fear Him more than they do" [ḥadīth from ʿĀʾishah (ra) — Bukhārī, Muslim, Mishkāt].

The difference between those overzealous Muslims of the Messenger's (pbuh) time and today's overzealous Muslims is that the former merely attempted to be excessively Muslim in matters

such as kissing their wives and fasting during travel. However, they were firm believers in *tawḥīd* (the oneness of Allah), meaning they were true *muʾminīn* (believers), formidable warriors, and, when reproached by the Messenger of Allah (pbuh), they undoubtedly abandoned their excesses, repented, and returned within the limits set by him. That is, they resumed kissing their wives while fasting and refrained from fasting during journeys.

By contrast, today's overzealous Muslims are not warriors, and their excesses extend far beyond those two matters. They pursue exaggerated religiosity in countless trivial details while being steeped in pure *shirk* (associating partners with Allah). **There is no one to rebuke them or guide them back to the correct path.** There is no one to explain to them that without embracing *tawḥīd*—that is, establishing Allah's divinely revealed way of life, Dīn, in both national and personal affairs—even if one avoids minor acts or commits major sins such as theft and adultery, one may still be saved from the fire of Hell and granted entry into Paradise. Without that *tawḥīd*, becoming excessively Muslim through endless petty and unnecessary acts serves no purpose. It only results in the sin of excessiveness and the violation of the limits prescribed by Allah's Messenger (pbuh).

Who will tell them that without *tawḥīd*—and personal *tawḥīd* alone is not acceptable to Allah—they have no firm ground beneath their feet? In such a state, depriving themselves of food for a month and disrupting their sleep in the depths of night brings no benefit. This has no value whatsoever, as stated in the ḥadīth of the noble Messenger of Allah (pbuh) himself. Recall once more the ḥadīth of the Messenger of Allah (pbuh), in which he drew a straight line and then several lines to its right and to its left. He said that Satan will continue to call people to those other paths. Then he recited this verse from the Qur'ān: "Indeed, this is My (Allah's) straight path, so follow it, and do not follow other paths, for they will scatter you

away from His path. Thus does He (Allah) command you, that you may be conscious of Him" [Qur'ān – Sūrah al-Anʿām: 154; ḥadīth from ʿAbdullāh ibn Masʿūd (ra) — Aḥmad, Nasāʾī, Mishkāt].

By disregarding the direct commands of Allah and His Messenger (pbuh) and abandoning the Ṣirāṭ al-Mustaqīm (Straight Path), **this nation has now become excessively Muslim and fragmented into hundreds of sects.**

Today, the group globally recognized as "Muslims" is divided into numerous sects. Each of these sects, or firqahs, and madhhabs (schools of thought), believes that it alone upholds true Islam, while all others are misguided—just as the followers of other religions are convinced that theirs is the only true faith and that adherents of all other religions are bound for Hell. In reality, just as previous religious communities deviated from the path shown by their respective **Messengers of Allah (pbuh)**, this community, though known by the name "Muslim," has also strayed from the path established by its **Messenger of Allah (pbuh)**. The degree of deviation seen in earlier religious communities, which warranted the arrival of new Messengers of Allah from Allah, occurred long ago among the Muslims. However, no new Messenger of Allah has been sent to this nation, because nubuwwah (prophethood) has come to a close. Unlike the followers of other religions, Muslims still possess the uncorrupted Qur'an and the ḥadīth of the Messenger of Allah (pbuh), and through them, it remains possible to return to the true Islam—the path laid out by the final Messenger (pbuh).

Among the divisions within the final Islam, the second largest is the Shi'a madhhab. The scholars of this madhhab are by no means inferior to their Sunni counterparts in terms of depth and intricacy in analyzing the Qur'ān and ḥadīth. Due to this scholarly rigor, the Shi'a madhhab has fragmented into numerous firqahs, just as the

Sunni tradition has. As a result, both the Shi'a and Sunni traditions have drifted far from the true purpose of Islam. It is neither my intention nor within my capacity to measure which has deviated more. I only know that, according to the Messenger of Allah (pbuh), all firqahs and madhhabs, including both Shi'a and Sunni, except for one, will be cast into the Fire—in other words, they do not belong to the Islam of the Messenger of Allah (pbuh). I have previously identified which firqah is the sole exception.

Just as the Sunnis abandoned the true sunnah of the Universal Messenger of Allah (pbuh) and, through the impermissible "hair-splitting" analysis of Allah and His Messenger, fragmented the ummah, putting down the sword and retreating into tasbih (rosary), cloisters, and spiritual chambers—thus turning the dynamic, outward force of the ummah into a stagnant, inward one—so too have the Shi'a fractured their madhhab through excessive analysis. They have forsaken the struggle to establish the Messenger of Allah's sunnah, that is, the dīn (complete way of life), in the world, and have instead made mourning over a tragic historical event the central pillar of religious practice. But mourning cannot be the core activity of a living nation—it is the hallmark of a dead one.

This nation, which claims to be the ummah of Muhammad (pbuh) but is, in truth, steeped in shirk (polytheism) and kufr (disbelief)—what hope remains for it now? Its only hope lies in that one firqah among the seventy-three that is destined for Paradise. But where are the people of this firqah? They are hard to find—not gathered in any one place, but scattered across this vast ummah, and they are very few in number. Yet, since the Messenger of Allah (pbuh) declared their existence, they must certainly be present.

Today, an immense and weighty responsibility rests on their shoulders. The majority of this nation of 130 million sincerely believes in Allah, His Messenger, and Islam—not just nominally,

but with strong conviction. Yet, due to profound misconceptions about the true objective of Islam, the method of achieving that objective, the purpose behind the final Messenger's (pbuh) mission, what Allah expects from humanity, and to what extent—because of all these distortions in their 'aqīdah (creed)—they remain submerged in shirk and kufr, despite their firm belief. The fuqahā' (Islamic jurists) have stated that even with strong faith, a person can become a mushrik (polytheist) or kāfir (disbeliever) due to errors in creed.

As a result, **no mercy from Allah currently descends upon this nation**—a nation once honored by Allah as "the best of peoples raised for mankind" [Qur'an – Sūrah Āl-e-ʿImrān 3:110]. Today, it has become the worst in every aspect. The task of guiding this lost nation back to the Islam of the Universal Messenger of Allah (pbuh) now lies with that one Paradise-bound firqah.

Their task will be extremely challenging. They will face the same forms of resistance that every Messenger of Allah encountered. Opposition will emerge from every direction: from those indoctrinated by Western-style education; from those who seethe with rage at the mention of Allah, His Messenger, or Islam; from the followers of other religions; but most of all, from those who currently claim to represent the final Islam—those for whom religion has become a profession and a means of livelihood.

It must be remembered that the Messenger of Allah (pbuh) encountered his fiercest resistance from the religious elites of the time—the Quraysh, custodians of the Kaaba—not from the ordinary people or the polytheists of distant Madinah. In fact, the people of Madinah supported him and granted him refuge. Also remember that 'Īsā (pbuh) faced his strongest opposition from the scholars, the devout, and the religious leaders of his own

community—the rabbis and Sadducees, the supposed caretakers of faith.

Whenever someone calls toward the true dīn, the Islam established by the Universal Messenger of Allah (pbuh), opposition arises with full force—primarily for two reasons: First, it wounds the pride of religious scholars. “What! After years of study in madrasahs and deep engagement with the Qur’ān and ḥadīth, we still failed to grasp the essence of Islam, and now these people claim they understand it?” Second, it threatens their vested interests—the very sources of their income. Their comfortable livelihoods—reciting milād (religious eulogies), conducting funeral rites, participating in wāʿẓ, mahfil, ijtema (religious sermons and gatherings), post-funeral rituals, and essentially operating as clergy (as seen in other religions), along with propagating a corrupted and imbalanced form of tasawwuf (mysticism) through pīr-murīd (spiritual master-disciple) networks—will be endangered.

For these two primary reasons, they will one day resist even the Mahdī (pbuh) with all their might.

It is as difficult—if not nearly impossible—to convert a Christian, Hindu, or Buddhist through logic and reasoning, as it is to turn a Shia into a Sunni, a Sunni into a Shia, or to persuade someone to change their sect. **So, what is the solution for the unity of this ummah (nation)?** There is indeed a way. The jannati firqa (heaven-bound group) must take the lead and step into the field. Then the seventy-two sects must be told—Brothers! Regardless of the many differences you may hold regarding masla-masael (ritualistic matters), you all believe in one Allah, one Messenger, and one Qur’an. Let us unite on this common ground alone. Any remaining differences may remain in your personal practice—there is no objection—but do not let them become causes of division.

When the Messenger of Allah (pbuh) has repeatedly said that whoever accepts Allah as the only Ilah (sovereign in both personal and national life) will never be touched by the fire of Jahannam (Hell), and will surely enter Jannah (Paradise), then how foolish, how senseless it is to be destroyed by unnecessary and trivial disagreements. The very nation whom Allah has commanded to abandon all forms of discord and become as united as a solid structure, holding firmly to the rope of Allah—that is, His divine system of life—and not to fall into disunity [Qur'an – Sūrah Āl-e-ʿImrān 103], is now fragmented by petty ritualistic debates, flagrantly defying Allah's clear and direct command.

This nation has become entangled in the intricate web of masla-masael (ritualistic matters), rendering itself paralyzed and powerless. If urged to free itself from these shackles, this unfortunate nation neither listens nor accepts. **For today, the length of the beard and moustache has become more important to them than the true Sunnah (way) of the Great Messenger of Allah (pbuh), more important even than jihad (struggle) to establish this dīn (way of life) on earth.**

Therefore, they must be told—grow your beard and moustache however you wish, sleep on whichever side you prefer, wear your trousers above the ankles as much as you like—but do not turn these into sources of contention. **Unite solely on the wahdaniyyah (absolute oneness) of Allah and the nubuwwah (prophethood) of Muhammad (pbuh), and do not raise any other issue.**

This nation, though firm in īmān (faith) in Allah and His Messenger (pbuh), has become practically immersed in shirk (associating others with Allah) and kufr (disbelief) due to distortions in aqīdah (creed). They must be reminded to set aside discussions about beard, moustache, trousers, and nafl ibadah (optional worship), for even disagreement over the meaning and purpose of a single verse

of the Qur'an constitutes kufr. This was declared by the Messenger of Allah (pbuh) himself—and he said it in anger [ḥadīth from ʿAbdullāh ibn ʿUmar (ra) – Muslim, Mishkāt].

The cause of his anger was that such disagreements lead to division, and ultimately, to the destruction of a nation. And not just a nation—discord and division are enough to destroy any institution, organization, party, or even a family.

During the time of the Great Messenger of Allah (pbuh), there were no Shia, no Sunni, no madhhab (school of jurisprudence), and no firqa (sect)—this is an established historical fact. Introducing into Islam anything that did not exist during his (pbuh) time constitutes bid'ah (innovation), and this definition of bid'ah is unanimously agreed upon. **Therefore, all madhhabs and firqahs are bid'ah—sins equivalent to shirk (associating others with Allah)—unforgivable crimes for which Allah has pledged not to grant pardon.** Consequently, one of the foremost duties of the jannati firqa (heaven-bound group) will be to declare to the people: due to distortions in your 'aqīdah (creed), you are no longer upon tawheed (absolute monotheism). Living under man-made laws and failing to protest or resist them has plunged you into shirk—so what relevance do madhhab or firqa hold for you?

In the same manner, the various unbalanced and corrupted Sufi orders prevalent today also fall under the definition of bid'ah. This is because, during the time of the Messenger of the Worlds (pbuh), no tariqa (spiritual path) existed—this too is an undisputed historical reality. Just as there was only one community during his time, the Ummah of Muhammad, there was likewise only one tariqa: the Tariqah Muhammadiyyah (way of Muhammad). That tariqa was revolutionary, militant, self-sacrificing, outward-looking, and dynamic. In contrast, the various tariqas that exist today are the exact opposite—introverted and passive. The Tariqah

Muhammadiyyah bore weapons in their hands, and their field of action was the open world. Today's tariqas clutch tasbih (prayer beads), and their field of action is confined within the four walls of khanqahs and private chambers.

The followers of the Tariqah Muhammadiyyah devoted their lives to jihad (struggle), and for the highest reward and noblest honour of that path—shahadah (martyrdom) and the love of Allah—they would abandon their homelands and spend years waging war in distant lands. Today's tariqas, far from sacrificing their lives, go to great lengths to avoid even the slightest confrontation or potential danger. **In short, that tariqa and the tariqas of today are completely opposed—one faces east, the other west; one turns north, the other south.**

Therefore, if someone from among the seventy-two firqas were to ask a member of the jannati firqa—Are you Shia or Sunni, or Ahl-e-Sunnah wal Jama'ah, or Ahl-e-Hadith, Hanafi or Shafi'i, or Maliki, or Hanbali, or something else?—then the reply should be: Brother! I am none of these. I am merely striving with all my heart and soul to be a mu'min (true believer) and a member of the Ummah of Muhammad. Only when someone has entered a building can they be asked which room they are in. But if we are not even within the structure of Islam itself, then the question of which room we occupy becomes irrelevant!

One of the foremost responsibilities of the jannati firqa (heaven-bound group) will be to question this population, known as Muslims, whether it was those who remained constantly in the company of the Messenger of Allah (pbuh), who accompanied him in every struggle, and who learned directly from him the true essence of Islam—who thus acquired the correct understanding of Islam—or whether it is the Islam now taught to this nation by today's maulana, maulavi, and pir-mashayekh that is correct. **Even**

the proponents and followers of today's distorted Islam—which stands in direct opposition to the Islam taught by the Messenger of Allah (pbuh)—cannot deny that in this dīn (religion), the greatest reward and the highest honour have been reserved for the shuhadā (martyrs).

Those who have transformed the simple and straightforward path given by Allah—ṣirāṭ al-mustaqīm (the straight path), dīn al-qayyim (the upright religion)—into a convoluted and incomprehensible religion, dividing it into seventy-two firqas (sects) and thereby depleting its power, and those who have snatched the sword from the hands of the ummah (community)—the very community to whom the Messenger of the Worlds (pbuh) once handed the sword and sent forth from their homes to spread across the earth—these individuals have replaced the sword with prayer beads, dragged the ummah backwards into spiritual retreats and private chambers, paralysing its momentum and rendering it stagnant and inert.

The cumulative outcome of their actions is that the defining trait of this ummah—invincible, fearless warriors—has vanished, and in its place has emerged the dominant trait of cowardly retreat. **The militant spirit that the Great Messenger of Allah (pbuh) had instilled in this ummah to stand firmly against all injustice and tyranny has degenerated into a cautious evasion of all wrongdoing, a passive acceptance of oppression, and a despicable display of cowardice.** The primary duty of the jannati firqa will be to revive within this ummah its long-lost warrior character of jihad (struggle).

To achieve this, the jannati firqa must deeply grasp one fundamental truth—not merely comprehend it intellectually, but internalise it with their hearts. They must realise the profound importance that jihad (struggle) and qitāl (armed combat) hold

within this dīn. In any organisation—be it a nation, community, family, society, or otherwise—the identity of those for whom the highest reward and honour are designated unmistakably reveals the organisation's core purpose, does it not?

In the final form of Islam, in the Ummah of Muhammad, the highest reward and greatest honour have been designated for the shuhadā (martyrs)—a matter on which there is no disagreement. Who are the shuhadā? Undoubtedly, they are the warriors who give their lives in armed struggle, who abolish the prevailing systems of life (dīn) in this world, who establish this final Islam, who triumph on behalf of Allah and His Messenger (pbuh) in the face of Iblīs's challenge, and who eradicate injustice, oppression, disorder (fasād), war, and bloodshed (safk al-dimā) from among humankind to establish justice, fairness, and peace (Islam).

In essence, the defining character of this dīn is one of confrontation—struggle and clash against injustice and tyranny. **Any dīn or organisation in which such conflict is absent—not merely absent, but not even regarded as the primary goal—cannot be the dīn of the Messenger of Allah (pbuh).** The followers of such a dīn, or such an organisation, do not belong to the Ummah of Muhammad, even if they pray through the night or fast the entire year. This is because the fundamental trait of the final Islam is absent in them. According to the Messenger of Allah (pbuh), their fasting is nothing but hunger, and their tahajjud (late-night prayer) is merely a disruption of sleep.

It has been previously stated that Allah has reserved His greatest reward and honour for those outward-facing, conflict-driven, combatant warriors. Even when they sacrifice their lives in battle, we are not permitted to say that they have died. Instead, we must affirm that they are alive—alive just as we are. No one else in this ummah (community) has been bestowed with this honour. Neither

ʿālim (scholar), faqīh (jurist), mufassir (exegete), nor faqīr-darvīsh (ascetic mystic) has received this distinction. Furthermore, Allah has endowed the shuhadā (martyrs) with qualities that surpass even those of the nabi-rasūl (prophets), who are the most noble of humankind. The Messenger of the Worlds (pbuh) said: "Allah has granted five blessings to the shuhadā that He has not given even to the anbiyā (prophets):

(1) The souls of all anbiyā—including mine—will be taken by Malak al-Mawt (the Angel of Death), but the souls of the shuhadā are taken directly by Allah Himself.
(2) After death, all anbiyā—including me—will be given a ritual bath, but the shuhadā will not be bathed.
(3) All anbiyā—including me—will be shrouded, but the shuhadā will not be shrouded.
(4) All anbiyā—including me—will be declared dead, but the shuhadā will not be declared dead—they are alive.
(5) The anbiyā will intercede for their respective ummah, and I too will intercede for mine. But the shuhadā will intercede on behalf of all ummah on the Day of Judgement." [Before and After Death – Maulana Abdul Matin – Sharsina Alia Library, p. 91.]

Could it be made any clearer that if in this dīn (religion), the highest reward and honour are reserved for warriors—those who engage in confrontation and combat—and if that honour surpasses even that of the prophets in these five respects, then what ought to be the character of every individual in this dīn? **Undoubtedly, it must be the character of an indomitable and formidable warrior—a character inclined toward conflict.** This is precisely what we find in the history of this nation. It was true during the time of the Messenger of Allah (pbuh) and remained so for sixty to seventy years after his passing. Consider the intensity of that conflict, the unstoppable momentum of that struggle—so overwhelming that

within a few years, two world powers were shattered before it, and half the globe bowed in submission.

Allah has reserved the highest reward and honour for these self-sacrificing warriors so that every person of this ummah may become a fearsome fighter against shirk (associating partners with Allah) and kufr (disbelief), against injustice and oppression. **This is because the Creator of mankind knows well that mere exhortation will not transform them into peaceful, just, and righteous beings.** Rather, it is through struggle—armed struggle—that rebellious people must be brought under the rule of Allah's law, and then governed by the system of punishment and reward decreed by Allah. Otherwise, Iblīs will triumph in the challenge he posed to Allah.

This nation, this ummah, was created for this very purpose. Therefore, if it lacks this struggle-oriented, conflict-driven character, its existence becomes meaningless. Not only will its ṣalāh (prayer), ṣawm (fasting), and all forms of ibādah (worship) be in vain—but even the two acts of ibādah that are impossible without genuine, sincere, and complete īmān (faith)—namely ṣawm and regular tahajjud (late-night prayer)—will be reduced merely to abstaining from food and suffering disrupted sleep.

The Messenger of Allah (pbuh) described that it is the duty of the people of Paradise to make this nation understand that what is seen externally is not essential; the true matter lies in character and belief (ʿaqīdah). A person of noble character and a murderous criminal of vile character appear nearly identical on the outside. Both have hands, feet, a head, and a face. **Indeed, the outward appearance of that wicked killer may even be more attractive than that of the virtuous person.** It is solely due to the inner character that one is destined for Paradise and the other for Hell;

likewise, in this world's judgment, one is honoured, while the other is deserving of prison or execution.

Currently, we hold fast to the religion (dīn) we consider Islam, which outwardly resembles the religion sent through Allah's Messenger (pbuh). Externally visible acts include such things as zakāt, ṣalāh (prayer), ṣawm (fasting), ḥajj, the beard, the cap, clothing, and various activities. **However, the true inner character is completely opposite to that of the Messenger of Allah's (pbuh) Islam.** That character is like a lion's, this like a fox's; that one is a fearless, martyr-crazed, valiant warrior, and this one a timid hare fearing death. Because of the character's opposition, the outward resemblance holds no value.

How necessary and important it is for the inner character of the Ummah of Muhammad (pbuh) to be outward-facing, explosive, and conflict-oriented is demonstrated by countless hadiths; here, I present only two. Once, the Noble Messenger of Allah (pbuh) said, "If the responsibility of Prophethood were not upon me, I would have sought martyrdom in the battlefield of jihad." At another time, he said, "By the One in Whose Hand is my life (Allah), how eagerly I long to be martyred, then be brought back to life, then be martyred again, then be brought back to life, then be martyred once more, then be brought back to life, then be martyred again." [Hadith – Bukhari, Muslim, Mishkat.]

The question arises: the leader of all the Messengers of Allah, Allah's greatest creation, the only human among all mankind who will be granted the Maqām al-Maḥmūd—in short, the one who stands immediately after Allah—what was his reward in the battlefield, in giving his life during conflict, that he longed for it not once, not twice, but four times with such fervent desire? **Because, as the Messenger of Allah, he knew how pleased Allah is, and how much He loves those who make the ultimate**

sacrifice in the war against Iblīs on Allah's behalf, ensuring Allah's victory. Therefore, even though he was the World's Messenger and the greatest of all Messengers, he was not content; he longed four times over to give his life on the battlefield. But he could not, for upon him rested the immense and great responsibility of Prophethood: to create a nation that would fight armed struggles and make Allah victorious over Iblīs, establishing peace and justice on earth.

Given that the greatest Messenger longed with such intensity to give his life in jihad, the claimants of his Ummah, who have sacrificed their lives for this jihad, enthusiastically grasp at various trivial and unnecessary matters, performing 'religious duties.' **The very Messenger of Allah (pbuh) who said that a true believer in tawheed (the Oneness of Allah) could not be expelled from Paradise even by major sins like adultery and theft, and that the fire of Hell would not touch him, who declared tawheed the key to Paradise's gates, the claimants of his Ummah reject and annul Allah's laws and punishments from their national life, adopting and applying the laws and punishments of Christians and Jews.** In other words, worshipping two gods and two masters, becoming polytheists (mushrik), yet performing ṣalāh, ṣawm, ḥajj, and various voluntary acts of worship (naf'l ibādah) with arrogance and pride, imagining that a red carpet is laid out for them at the gates of Paradise.

If they still fail to understand the difference between purpose and the process of achieving the purpose, if they abandon the goal and consider the process as the goal itself, becoming busy with it, failing to discern the priority between what is essential and what is less so, then they should await a calamity more vile than the present misery of this nation, a more extreme humiliation, and a more terrible punishment—both in this world and the dreadful torment in the Hereafter. **Their current ṣalāh, ṣawm, ḥajj, zakāt, and**

meticulous voluntary worship will neither raise them above the lowest ranks of nations in this world, nor will it save them from Allah's severe punishment in the Hereafter.

One of the foremost duties of the people of Paradise will be to call upon the fragmented forty-two sects of this nation and say—no matter how divided you are into sects and madhhabs (schools of thought), you all believe in one Allah, one Messenger, and one Qur'an, do you not? **Therefore, in this time of national hardship, when unity is so vital, come together solely on this basis and stand united against injustice.** If you cannot eliminate the disunity among the madhhab sects, then confine it to the personal sphere for the sake of unity; do not bring it into the public domain. Remain Shia in personal, family, and even social matters; follow your madhhab as you wish and mourn as you please, but on a national level, stand united with the entire Muslim nation in the oneness of Allah, tawheed (monotheism), and the finality of the Prophethood of Muhammad (pbuh), standing together on the same platform. Remain Sunni in personal, family, and social affairs, but nationally stand alongside the Shia. Likewise, all the destructive and unfortunate divisions among the Hanafi, Shafi'i, Hanbali, Maliki, and other sects should be restricted to personal and family matters, while nationally, as believers in one Allah and one Messenger, stand together as one nation on a single platform and commence the struggle of jihad in the way of Allah. If this nation, which professes belief in one Allah, one Messenger, and one Qur'an, does not respond to this call, then the people of Paradise have no further role to play. They will remain clear before Allah and His Messenger (pbuh). Yet, the call must be made continuously. Just as the Messengers (pbuh) have always called humanity, despite facing severe opposition, insult, persecution, and even assassination, their call could never be silenced. Hundreds of tortures and thousands of oppositions could not deter them. In the same way, the call must be made. The people of Paradise have no

reason to despair. Why is this sect called the people of Paradise? Because they are the true followers of the Sunnah of the Messenger of Allah (pbuh), are they not? Then consider how much persecution, opposition, insult, and oppression he (pbuh) endured—his Sunnah and example stand right before them. **So what is there to fear? The people of Paradise fear no one but Allah.**

The people of Paradise must always remember why and how they are the people of Paradise. With this in mind, I wish to impress upon them the hadith of the Universal Messenger of Allah (pbuh), in which he clearly identified which of the forty-two sects are the people of Paradise. He stated that it is only the sect upon which he and his companions stand—and will continue to stand. The remaining forty-two sects are nāri—that is, cast into the fire, destined for Hell. A crucial implication of this is that the ideal of the Ummah of Muhammad (pbuh) is none other than the Universal Messenger of Allah Muhammad (pbuh) himself and his true followers, the sahābah (companions) (ra).

What the Universal Messenger of Allah (pbuh) and his companions stood for has been previously demonstrated, though it hardly needs repeating, for it is an undisputed historical fact that each of them devoted their lives on earth to establishing the religion of Islam through armed struggle, warfare, and resistance against injustice and oppression. History also records that, apart from a very small number of the sahābah (ra) who met the Messenger of Allah (pbuh), nearly all were buried outside their homeland of Arabia. **This signifies that they embraced renunciation for the sake of Islam, engaging in the struggle to establish Allah's religion on earth, to end all injustice, wrongdoing, and cruelty, and to bring about peace and Islam worldwide; they left their homeland and never returned.**

This is the Islam that the Universal Messenger of Allah Muhammad (pbuh) taught his sahābah (ra), and upon which he (pbuh) and his companions stand. Only those who adhere to that Islam are, and will be, the people of Paradise. The Islam taught to people today is the complete opposite of that Islam. The Islam of the Messenger of Allah (pbuh) and his sahābah (ra) sought the total destruction and overthrow of all life systems created by those besides Allah, establishing Allah's system of life across the world, allowing no compromise with anything opposed to Allah.

Yet today, the so-called 'religious' leaders teach an Islam that fully accepts the systems of those besides Allah, bows before every injustice, and cowardly flees from all oppression, hiding in holes to save their own lives. **The similarity between the Islam of the Messenger of Allah (pbuh) and his sahābah (ra) and the Islam taught today is merely superficial—in outward practices such as prayer, fasting, pilgrimage, and almsgiving—and no greater than the resemblance between a powerful rifle and a wooden rifle carried in a procession.** The greatest revolutionary of humankind, the Universal Messenger of Allah Muhammad (pbuh), was not sent by Allah to earth to fashion wooden rifles.

I am uncertain whether I have successfully conveyed the true ʿaqīdah (concept) of Islam. If the ʿaqīdah is flawed, then despite having firm and complete faith in Allah, the Messenger, and the Qur'an, a person can become a mushrik (polytheist) and kāfir (disbeliever). Not merely a possibility—this is precisely what the present so-called 'Muslim' community has become. If I have succeeded even partially, then at least some have clearly understood that the true Islam—the Islam brought to the world by the Noble Messenger of Allah Muhammad (pbuh)—is fundamentally characterised by confrontation with those besides Allah, not simply extrovert but utterly explosive. Its early history stands as incontrovertible proof of this, requiring no further

argument or debate. **Any other ʿaqīdah or ideology is its fierce adversary and mortal enemy.** Even the countless external enemies cannot harm this religion as profoundly as the ʿaqīdah or ideology that is diametrically opposed to this explosive nature can and does.

Regarding the future of the Ummah, Allah granted the Noble Messenger of Allah (pbuh) knowledge through which he made many prophecies about his nation; these have reached us as hadīth. **In this context, I present a very important hadīth.** The Universal Messenger of Allah (pbuh) said: "Among my Ummah, many different ideologies will arise, and many sects will be created. Among them will be a sect who speak excellent words but whose deeds will be detestable. They will recite the Qur'an, but it will not pass beyond their throats," (meaning the true purpose and essence of the Qur'an will not enter their hearts). "They will be the most despicable creatures created. Happy is the one who kills them and happy is the one who is killed by them." They (the people of that sect) will call people towards Allah's Book (the Qur'an), but they will not implement any of it themselves. Those who fight against them will be dearer to Allah than those themselves (that is, they will be exceedingly beloved to Allah). The Companions asked: "O Messenger of Allah! How will we recognise them?" He [the Noble Messenger of Allah (pbuh)] replied: "They will gather in groups and sit in circles." [Hadīth reported by Abu Saʿīd al-Khudrī (ra) and Anas bin Mālik (ra) — Abu Dāwūd, Mishkāt.]

This hadīth demands careful and thorough understanding today, especially for those who aspire to be counted among the Ummah of Muhammad (pbuh) before Allah and His Messenger (pbuh), or at the very least to be recognised as true Muslims. **The foremost point is that those referred to by the Messenger of Allah (pbuh) in this hadīth are neither munāfiq (hypocrites), nor mushrik (polytheists), nor kāfir (disbelievers), as none of these terms are**

used by him. Rather, he describes them as a sect—one among many within his Ummah. Were this sect knowingly and deliberately misleading people through erroneous interpretation of the Qur'an and inviting others to follow it, then they could rightly be labelled as munāfiq, mushrik, or kāfir, and the Noble Messenger of Allah (pbuh) would have declared them as such. But he refrained from doing so. This indicates that this sect sincerely and genuinely believes in the Qur'an; yet, owing to a distortion in their ʿaqīdah (faith), they fail to comprehend the true meaning and essence of the Qur'an (they may recite the Qur'an, but it does not pass beyond their throats into their hearts). Consequently, they will not act upon it—that is, they will not implement the relentless jihād and kitāl (armed struggle) that the Universal Messenger of Allah (pbuh) and his Companions (ra) devoted their entire lives to.

They are neither kāfir, nor mushrik, nor munāfiq. Yet, the Messenger (pbuh) commands fighting against a portion of his own Ummah. **Why does he express such indignation? It is because, by Allah's command, the guidance he provided to his Ummah was extroverted in nature, whereas this sect, gathering in circles, teaches precisely the opposite—turning the Ummah inward.** The Noble Messenger of Allah (pbuh), after a lifetime of extraordinary toil, enduring severe persecution and hardship, forged an unconquerable, formidable warrior nation. This sect, by preaching that "there is no longer any kitāl or armed jihād today," will reduce his (pbuh) Ummah to a cowardly, fleeing people. In essence, they will obliterate all the achievements of his (pbuh) prophetic life and render them utterly meaningless.

I leave it to the readers to discern the signs by which the Noble Messenger of Allah (pbuh) identified this sect for his Companions and conveyed through this hadīth. **Who is it that summons people from mosque to mosque and sits in circles? Who teaches people to flee from all manner of crime, conflict, and clashes,**

retreating into hiding? Who abandons the battlefield to the enemies of Allah—ghayrullah—and instructs mere personal imitation of a few minor, less essential habits of the Messenger of Allah (pbuh), habits wholly unrelated to the primary, revolutionary mission of his prophetic life? Who forsakes armed jihād (kitāl), speaking solely of the jihād al-akbar, the struggle against the self, when the Messenger of Allah (pbuh) and his Companions spent their entire lives fighting with weapons, becoming an invincible force both collectively and individually? Who roams mosque to mosque, burdening the nation with idleness and submission, thus diverting it from the universal, triumphant purpose and goal that the Universal Messenger of Allah (pbuh) established before the nation—a goal for which millions of lives were sacrificed—and who subverts the nation's ʿaqīdah in the opposite direction?

I recently encountered a striking example that clearly demonstrates how this vile ferqah (sect), by teaching the exact opposite of the Messenger of Allah's (pbuh) teachings, is driving people toward an unprecedented level of inward-looking disbelief. **Just a few miles from our village, members of this group were gathered in a mosque in a nearby village, preaching their version of 'Islam'.** At that very moment, a fire broke out in a house barely a hundred yards from the mosque. Neighbours and villagers rushed to extinguish the flames. Yet, those seated in the mosque showed no concern, remaining engrossed in discussions about Allah's Messenger and "Islam," convinced that their ʿaqīdah (faith) entitled them to perform highly rewarding deeds. Having abandoned such rewarding deeds, could they possibly be expected to engage in such worldly acts as putting out a fire in someone's home? Karl Marx described religion as opium—yet even Marx could not have imagined that this opium could lead people to such an inhuman state. Though the ordinary villagers were unaware of Marx's ideology, that day they delivered a sharp rebuke to the mosque's extremely pious 'Islam' preachers.

The jannatī ferqah (heavenly sect) must remember that the religion known today worldwide as Islam is not only completely detached from the foundational way of life established by the Universal Messenger of Allah Muhammad (pbuh), **but its ʿaqīdah (faith) is entirely contrary.** Therefore, whereas the Universal Messenger's (pbuh) Islam forged a people and nation of a particular character, this sect is producing a people and nation of the exact opposite nature. For this reason, the various state-level efforts currently underway around the world to establish Allah's law will achieve no success—and never will.

One more critically important matter that the jannatī ferqah (heavenly sect) must always remember is this: one name of this religion is Dīn al-Fitrah (the religion of natural disposition). The word fitrah means natural or innate. Allah has created this vast, immense universe and has bound it by countless laws and regulations from which no one can escape. Some of these laws are external and visible—that is, perceivable by the eye—while many others remain invisible. For example, if you put your hand in fire, it will burn; this is visible. Gravitation constantly holds everything on earth—that is invisible. For mankind, Allah has also given a way of life, a religion, which He has placed under these countless laws and made entirely consistent with them. In other words, whether this religion is accepted or rejected, the outcome will conform to those natural, innate laws. We are Muslims, and they are non-Muslims, yet this natural law does not change because of that.

For instance, Allah commands, "Unite and confront the enemy." He mandates unity because the natural law He established is that unity is stronger than division, and this applies universally, at all times and under all circumstances. If one group of Muslims engages in conflict with another group of non-Muslims, whatever the nature of the conflict, and if the Muslims are disunited while

the non-Muslims are united, then despite being Muslims, they will be defeated according to that natural law. Allah has established countless such laws, and He has revealed them to us in the Qur'ān. These laws apply irrespective of whether one is Muslim or non-Muslim; they do not discriminate, nor do they consider such distinctions. The Ummah of Muhammad (pbuh) became united like iron. Consequently, in every instance, their enemies were defeated. Naturally, there were other reasons as well, and these too were governed by natural, innate laws.

For example, in single combat, the enemies' renowned warriors were defeated. In single combat, the question of unity does not arise; it is a matter of personal strength—who is the superior warrior. The Ummah of Muhammad (pbuh) comprehended the meaning of Dīn al-Fitrah, **and thus understood that faith alone was insufficient to defeat the famous enemy warriors in single combat.** Therefore, alongside the unity, discipline, and obedience taught in ṣalāh (prayer), they also dedicated themselves to training in weapon handling, single combat techniques, and the like. It appears that their leisure time was almost entirely devoted to this training because, without it, those who once could scarcely imagine confronting the warriors of Persia and Rome could never have managed to defeat them so decisively in nearly every single combat, causing terror to spread among the enemy ranks. Even the enemies' famed warriors were gripped with fear deep in their hearts when facing the Ummah of Muhammad (pbuh) in single combat.

The history of the Ummah of the last Prophet of Allah (pbuh), when examined closely up to the present day, can be categorised into four main phases.

First Phase – Dynamic:

This phase commenced with Rasulullah (pbuh) and lasted for approximately 60 to 70 years. During this period, the Ummah consisted of true mu'min (believers), Muslim, and the authentic Ummah of Muhammad. Their ʿaqīdah (creed) was sound; thus, they possessed a clear understanding of their purpose, the means of achieving it, the importance of the divinely ordained way of life, and its proper priority. Owing to this clarity, in a remarkably short period, this small nation succeeded in defeating the two global superpowers of that era and establishing Allah's prescribed system of life across half the known world.

Second Phase – Static:

In this phase, the Ummah lost sight of its purpose, abandoned *jihad* (struggle) and *qital* (armed combat) as a collective duty, and began ruling with splendour like other worldly monarchs and emperors. The responsibility of propagating the ideal was left to small groups or individuals. As a nation, the Ummah deviated from being the true Ummah of Muhammad and became merely Muslim. It was during this static period that numerous *fuqaha* (jurists), *mufassirun* (Qur'anic exegetes), *muhaddithun* (Hadith scholars), and unbalanced Sufis emerged. This phase endured for several centuries, until the Ummah suffered military defeat at the hands of the European Christian powers and was reduced to their despised subjugation.

Third Phase – Fall & Slavery:

In this phase, the nation became enslaved. With Allah's laws exiled from their collective life, they effectively became *mushrik* (associators)—at least in practice—*mushrik* and *kafir* (disbelievers). This phase continued until around forty years ago.

Fourth Phase – Currently Ongoing:

Roughly forty years ago, due to various reasons, the European powers formally released this Ummah from political and administrative bondage. However, economically, a significant portion of the Ummah still subsists on the mercy of its former masters. More significantly, despite this apparent liberation, the Ummah continues to uphold the political, economic, penal, educational systems, and legal structures inherited from the period of slavery in the third phase. Consequently, this nation remains, in essence, *mushrik* and *kafir*.

Today, it is Iblīs (Satan) who holds dominion over the world. The injustice, oppression, unrest, and bloodshed that the *malaikah* (angels) cited as reasons against the creation of Adam have indeed come to pervade the earth. The nation that Allah created through Muhammad (pbuh) to defeat Iblīs and establish peace and justice on earth is now fighting on behalf of Iblīs. **Does this then mean that Allah will lose His challenge against Iblīs? Certainly not.** Allah's commander (pbuh) has already informed us about this. He stated that after *nubuwwah* (prophethood), there would follow *khilafah* (caliphate) based on the ideals of *nubuwwah*. This would be succeeded by a tyrannical monarchy, then by a splendid and powerful monarchy, and finally, *khilafah* would return once more in the spirit of *nubuwwah* [Hadith—from Hudhayfah (ra), Nu'man bin Bashir, Ahmad, Mishkat].

Historians do not need to be told that each and every one of the Messenger of Allah's (pbuh) prophecies—save the final one—has already come true, word for word. The last remains unfulfilled, but without doubt, it too shall come to pass. Once again, *khilafah* will be established throughout the world, grounded in the ideals of *nubuwwah*. This signifies that the Ummah of Muhammad (pbuh) will rediscover its true purpose and responsibility. It will

recommence and complete the mission it once began but left unfinished due to distortions in ʿaqīdah (creed). It will bring all of humanity under the divine system of life bestowed by Allah, establishing peace and justice on earth—that is, Islam—and thereby usher in the joy and serenity of *jannah* (paradise).

The Messenger of Allah (pbuh) also said: "My ummah is like rain; it is difficult to determine whether the beginning is better or the end" [Hadith—from Anas (ra), Tirmidhi, Mishkat]. In another narration, Ja'far (ra) reports that one day the Messenger of Allah (pbuh) said: "Glad tidings! Glad tidings! The likeness of my ummah is that of rain; it cannot be said whether the beginning is better or the end. (Then he added) How can this ummah be destroyed when I am at its beginning, the Mahdi in the middle, and 'Īsā (Jesus) at the end? But all those in between have gone astray and deviated; they are not of me, nor am I of them" [Hadith—from Ja'far (ra), Razin, Mishkat].

These two *ahadith* (sayings of the Messenger of Allah) are complementary. The comparison is identical—"rain." Anas (ra) conveyed the first part and no more, perhaps because he could not recall the rest, or perhaps he was uncertain of the exact words of the Messenger of Allah (pbuh) and so refrained from continuing. Ja'far (ra), on the other hand, remembered the latter part and related it in full. **It is clear that the Messenger of Allah (pbuh) foretold that in the final era, his ummah would once again rise to greatness, akin to the nation he had personally moulded.** So closely would they resemble each other that even he (pbuh) would find it difficult to judge which was superior.

Now consider what else the Messenger of Allah (pbuh) is saying. He declares that those who come in the period between the first and the last are not of him, and he is not of them. Who are these people? They are the ones who fall between the beginning and the end—

that is, us. **If he (pbuh) disowns them, and they are not his, can they truly be considered the Ummah of Muhammad? Certainly not.** As I have mentioned before, despite their strong belief in Allah, His Messenger, and the Qur'an, this vast, modern-day 'Muslim' nation has, due to flawed and corrupted ʿaqīdah (concept), effectively become *mushrik* (associators of partners with Allah), standing in direct contradiction to the path shown by the noble Messenger of Allah (pbuh). I need not elaborate on how enraged this statement has made the religious class of this nation. But these are not my words—they are the words of the Messenger of Allah (pbuh).

Fourteen hundred years ago, when *nubuwwah* (prophethood) was bestowed upon the Final Messenger of Allah (pbuh), from that moment until the last day of the earth and the final human being, the sole guide for humanity has been Muhammad (pbuh). Just prior to the revelation of the first verse of the Qur'an, the Messengers and guides for mankind were 'Īsā (pbuh) and other Messengers (pbuh) of that era. (It cannot be definitively stated that there were no other Messengers elsewhere in the world during the time of 'Īsā (pbuh), as he was sent exclusively to the Children of Israel.)

From the moment *nubuwwah* was conferred upon the Messenger of the Universe, Muhammad (pbuh), until the end of time, he alone is the intercessor for all of humanity. There is no other path to salvation apart from him. No other Messenger will come to intercede for us, nor will they possess the right to do so. On the Day of Judgement, they will be concerned with their own Ummah.

There is but one man whose *shafa'ah* (intercession) and advocacy will be essential—without which no one will be able to pass the reckoning of deeds. **And if that one man were to say, "They are not mine, and I am not theirs," would there be any place left for us other than Jahannam (Hell)?**

In another hadith, we find that Abu ‘Ubaydah (ra) once asked the Messenger of the Universe (pbuh), “O Messenger of Allah! We, who embraced Islam and struggled through the most difficult *jihad* (struggle) alongside you—could there be anyone better than us?” In response, the Noble Messenger (pbuh) said, “Yes, there will be. After me (in the future), people will come who will believe in me despite never having seen me.” [Hadith—from Abu ‘Ubaydah (ra), Ahmad, Mishkat.]

Reflect on this hadith closely. The one asking the question is no ordinary person, but the distinguished companion Abu ‘Ubaydah (ra), who embraced Islam in the earliest days of *nubuwwah* and participated in every direct and armed struggle alongside the Messenger of the Universe (pbuh). During the Battle of Uhud, when the Messenger of Allah (pbuh) was wounded, he rushed to protect him; when an iron ring from the helmet pierced the Messenger of Allah’s (pbuh) blessed head, he bit it out with his own teeth, breaking several of his own in the process. The Messenger of Allah (pbuh) honoured him with the title *al-Amin* (the Trustworthy)—a title that had once belonged to the Messenger of Allah (pbuh) himself.

Later, as commander of the Muslim army dispatched to Syria, he brought Antioch, Homs, Aleppo, Damascus, and other regions under the domain of this *dīn* (religion). Most notably, he was one of the *‘Asharatul Mubashsharah*—the ten companions to whom the Messenger of Allah (pbuh) gave the glad tidings of Paradise.

Also observe the central point in Abu ‘Ubaydah’s (ra) question: “We who engaged in the most difficult struggle (*jihad*) alongside you.” This question itself reveals the deed that the *sahābah* (companions) considered to be the greatest when performed alongside the Messenger of Allah (pbuh).

Abu ‘Ubaydah (ra), one of the most esteemed companions, did not say, “We, who performed *ṣalāh* (prayer) with you, observed *sawm* (fasting), performed *hajj*, engaged in *dhikr* (remembrance of Allah), used *miswak* (tooth-stick), performed *istinja* (ritual cleansing), wore *jubba* (outer garment), kept a beard, and trimmed our moustaches.” This is because they understood what the true mission was—for they had learned Islam directly from the Messenger of Allah (pbuh). As a result, their ʿaqīdah (creed) was sound, and because it was sound, their sense of priority was also rightly aligned. They were fully aware that even if they had carried out all other deeds perfectly, neglecting that armed struggle would have rendered their (ra) lives entirely futile.

In response to Abu ‘Ubaydah’s question, however, the Final Messenger of Allah (pbuh) said, “Yes, there will be Muslims in the future who will be better than you—who will believe in me just as you do, even though they have never seen me.” The question is: we Muslims of today—do we not firmly believe in the Messenger of Allah (pbuh) as the Messenger of Allah, even though we have never seen him? Of course we do—without a shadow of doubt. Then does that make us better Muslims than the Messenger’s companions? Better than Abu ‘Ubaydah ibn al-Jarrah (ra), the *al-Ameen* (the Trustworthy), one of the *Asharatul Mubashsharah* (ten who were given glad tidings of Paradise)? Certainly not. Because our resemblance to Abu ‘Ubaydah (ra) extends only as far as our belief in the Messenger of Allah (pbuh)—and no further.

Those who will appear in the future will be better Muslims than Abu ‘Ubaydah (ra) and the other *ashab* (companions)—according to the hadith of the Messenger of Allah—because their ʿaqīdah will be sound, and they will engage in *jihad*, armed struggle, just as the companions did, for the establishment of *dīn* (religion) upon the earth. The only difference will be that they will not have alongside them the towering presence of the Messenger of the Universe

(pbuh), nor his sacred companionship, nor his deeply inspirational leadership. **And it is precisely because of that single difference that they will be better Muslims than the companions—better members of the Ummah of Muhammad.**

Moreover, from numerous prophecies of the Messenger of Allah (pbuh), it becomes clear that his Ummah will once again reclaim its ʿaqīdah, will once more rediscover its forgotten purpose and objective, and will again grasp with clarity the distinction between that objective and the means of achieving it—between the goal and the training. **And once more, just like the companions of the Messenger of Allah (pbuh), they will plunge into armed struggle with unbreakable unity, bring the entire world under the final divinely-revealed system of life bestowed by Allah, establish justice on earth, ensure fair distribution of wealth, end all wars, conflicts, and bloodshed, and establish peace—Islam.** And amid the downpour granted by the Messenger of the Universe (pbuh), we will remain lying in the depths of Hell.

There is no doubt that this misguided Ummah (Muslim community) of today will one day regain its true ʿaqīdah (creed) and reverse its current course to follow the guidance prescribed by Allah and the Messenger of the Universe (pbuh), for the Messenger of the Universe (pbuh) himself foretold this. He stated that there will not remain a single house or tent on earth into which this Islam will not enter [Hadith—Ahmad, Mishkat, from al-Miqdād (ra)]. In other words, one day all of humanity will embrace this final system of life. This is bound to happen—because if it does not, then the greatest Messenger of Allah (pbuh) would have failed to fulfil the responsibility entrusted to him by Allah. And that is impossible. Allah bestowed upon him the title *Rahmatullil ʻAalameen* (a mercy to all mankind), and that title would be rendered meaningless if this prophecy did not materialise—which is inconceivable. Therefore, a day must inevitably come when all of humanity accepts the final

divine code of life revealed through him (pbuh), applies it to every aspect of their lives, and as a result, all *fasaad* (injustice and wrongdoing) and *safkud-dimaa* (killing, bloodshed, war) will be eradicated from human existence, ushering in a state of complete peace (Islam). This will be achieved through the *jihad* (armed struggle) of the *Firqatun-Najiyah* (the saved group), through their continuous efforts and *shahādah* (martyrdom). We do not know when that day will arrive. But one thing is certain beyond doubt: it will come. The true Ummah of Muhammad will bring triumph to Allah in response to the challenge of Iblis by sacrificing their lives and wealth through armed struggle, practising the true *sunnah* of the Messenger of the Universe (pbuh)—not merely by imitating a few of his personal and secure *sunnahs*.

There is a point to be noted here. According to the hadith of the Messenger of the Universe (pbuh), does the establishment of this *Deenul-Haqq* (true religion) across the entire world imply that no people of other religions will remain except Muslims? No, absolutely not. In shaa Allah, when this divine system of life is established globally, followers of all religions—Christians, Jews, Hindus, Buddhists, and others—will still exist. However, they will practise their faiths privately. The governance of humanity—its state affairs, economy, criminal justice system, politics, and all other domains—will be conducted in accordance with the final version of the divine constitution given to mankind: the Qur'an and the hadith. A precedence for this has already been set by the Ummah of Muhammad. Even though they established state rule based on the Qur'an and hadith across half the known world, they never interfered in the private religious lives of individuals. As a result, thousands of Christians, Jews, fire-worshippers, and others were able to observe their religious practices freely under their rule. Not only that, the responsibility for ensuring the security of those places of worship rested with that Ummah of Muhammad, and they fulfilled that responsibility faithfully. This historical record

undeniably proves that in this *Deen*, matters of state governance, politics, socio-economics, law, and so forth are not only essential—they are paramount, whereas the individual aspect carries comparatively little weight. Just as it proves that collective Tawheed (belief in the oneness of Allah) wipes away individual sins such as adultery and theft, just as *shahādah* cleanses all personal sins of an entire lifetime.

La‘nah (Divine Curse)

In the Qur’an, the Almighty Allah has pronounced *la’nat* (curse) upon various nations, communities, tribes, and even individuals for their deeds. **His la’nat signifies a severe and decisive punishment.** Allah, who is the most forgiving and the most merciful, who has repeatedly promised forgiveness to those who seek it—when He issues a curse, it is a clear indication that the individual, tribe, or nation has strayed so far from the path of forgiveness that they have surpassed even the bounds of mercy of *Al-Ghafoorur Raheem* (the Most Forgiving, the Most Merciful).

In the Qur’an, we find that Allah issues His curse in several ways, primarily in three forms. First: He pronounces the curse Himself. Second: He delivers it through the words of others. Third: He issues it collectively—together with His *mala’ikah* (angels) and humankind.

Examples: Allah personally curses those who, when commanded to fight, become paralysed with fear and nearly lifeless [Qur’an, Surah Muhammad 23, 24]; the *kuffar* (disbelievers) [Surah Al-Ahzab 64]; the *munafiqeen* (hypocrites) [Surah Al-Ahzab 60, 61]; the *zalimoon* (wrongdoers) [Surah Hud 18]; and others.

He curses through the words of others the disbelievers among Bani Israel: once through Dawud (pbuh) and again through Isa (pbuh) [Surah Al-Ma’idah 81].

Allah, together with His *mala’ikah* (angels) and humankind, issues a collective curse on two occasions. First, upon those *kuffar* (disbelievers) who reject the *Deen* (way of life) of Allah until their death and die in a state of disbelief. Concerning them, Allah declares—they will dwell in Hell eternally. Their punishment will

neither be reduced nor will they be granted any respite [Qur'an, Surah Al-Baqarah 161, 162].

Secondly, upon those who, after having once accepted the truth, return to *kufr* (disbelief) [Qur'an, Surah Al-Ma'idah 86, 89].

The curse issued by Allah alone, the curse uttered by others, and the combined curse of Allah, His *mala'ikah* (angels), and mankind—among these three types of curses, **there is no doubt that the combined curse is the most dreadful.** The outcomes of the two instances in which He cursed the Children of Israel, that is, the Jewish people, through the mouths of others clearly illustrate just how terrifying a collective curse can be.

The first curse upon the Jewish nation was delivered through the mouth of Dawud (pbuh). As a result, the king of Babylon (Nebuchadnezzar) attacked and defeated the Jews. Babylonian soldiers stormed their homes and slaughtered them; the remaining people were taken captive, and the entire nation was enslaved and transported to Babylon. The Temple of David was destroyed. This punishment from Allah took place in 586 BCE. After many years of living as slaves in Babylon, Allah's mercy was stirred. He returned them to Syria and bestowed His compassion upon them. The Jews once again flourished in wealth and numbers, and they rebuilt the Temple of David.

However, when they once again deviated from the right path, Allah sent His messenger Isa (pbuh). Isa (pbuh) sought to restrain the Children of Israel from excess and transgression in religious matters, but his efforts were in vain. Then, through his mouth, Allah pronounced a second curse upon them. As a consequence of this second curse, in 70 CE, the Roman general Titus attacked the Jews, carried out mass slaughter, seized their women, plundered their wealth, and utterly destroyed the capital city of Jerusalem

along with the Temple of David. He subsequently eradicated the entire Jewish population from Syria. Uprooted from the land they had inhabited for millennia, the Jews sought refuge in various countries across Europe.

From 70 CE until the Second World War—nearly two thousand years—what was the history of this Jewish nation? Their history was one of disgrace resulting from the curse of Allah: wherever in Europe they sought refuge or settled, the local populations viewed them with scorn and hatred—just as we abhor swine, so were they despised. But this hatred did not stop at mere contempt. From time to time, European Christians would form mobs and attack Jewish communities, slaughtering the men, abducting the women, looting their possessions, and setting their homes ablaze. This occurred so frequently in every European country that a new term was coined in the European languages to describe it: *Pogrom*, meaning "Organised Killing and Plunder of a Community of People."

After two thousand years of such *Pogroms* inflicted upon the accursed Jews, the final *Pogrom* was carried out by Allah through Hitler. He used Hitler to subject the Jews of Europe to extreme persecution, resulting in the killing of six million—i.e., sixty lakh—Jews. This figure, of course, has been reported by the Jews themselves and may be exaggerated, yet it is a historical fact that millions of Jews perished at Hitler's hands.

As a result of the curse delivered through the mouth of Dawud (pbuh), Allah caused Nebuchadnezzar to destroy the Temple of David, capture the entire Jewish nation, and carry them off to Babylon, where they lived in slavery for hundreds of years until Allah lifted the curse. Similarly, following the curse delivered through the mouth of Isa (pbuh), Allah had the Roman general Titus destroy the newly rebuilt Temple of David and the entire city of Jerusalem, and caused the Jewish people to be entirely uprooted

from their homeland. Thereafter, He had the Europeans subject them to two thousand years of disgrace, hatred, and *Pogroms*. **It now appears that Allah has lifted the curse from them, for since the end of the Second World War, no further Pogroms have occurred, and today they have become a powerful and respected nation.**

Now let us turn our attention to the nation presently known as the Muslims. **There is no denying that their condition today precisely reflects that of a nation cursed by Allah.** Just as the Jews were uprooted from Syria, so too was this nation expelled from Spain. Just as the Jews were despised, disgraced, and persecuted throughout Europe, this nation—known as Muslims—is likewise hated, humiliated, oppressed, and insulted across the globe. The distinction lies in the scope of their punishment: while the Jews' suffering was confined to Europe, the suffering of this nation is worldwide. And there is a reason for this. The Jewish people were a small nation, and the messenger Allah sent among them had a limited mission—restricted solely to the Jews. Therefore, when they became cursed—*malʿūn* (accursed)—their punishment was likewise restricted to Europe. In contrast, the nation identified as Muslims was founded by the Prophet of the World (pbuh), who was sent for the entirety of humanity, for the whole world. Consequently, both the punishment and the reward for his nation are global, without any limitation.

In every European country where the Jews had settled, the local populations launched *pogroms* against them. In much the same way, wherever this Muslim nation is found, it is persecuted, humiliated, and disgraced by the people of that land. Wherever Christians have access to Muslims, Christians are used against them (Bosnia-Herzegovina, Sudan, the Philippines, Ethiopia); Jews are used (West Asia, Palestine); Buddhists are used (China, Myanmar, Thailand, Cambodia, Vietnam); and Hindus are used

(throughout India and Kashmir). In other words, **this nation called Muslims is being crushed worldwide by followers of four out of the five major religions.**

And what kind of crushing is this? They are being gunned down, hacked to death with blades, crushed beneath tanks and killed. Their homes are being torched. Their women are being abducted and raped, then murdered after the assault, and sold into brothels in Europe and elsewhere. What the Christian Serbs did in Bosnia is unparalleled in human history. The Christian Serbs raped seventy thousand Muslim women, made them pregnant, and held them captive for up to seven months to prevent them from aborting the children conceived by the Serbs. Even the *malʿūn* (accursed) Jews were not punished by Allah in such a manner.

And still not satisfied with punishing them through the great nations of the world, Allah—so as to bring their disgrace to its zenith—has had this nation bearing the name Muslim shot with bullets, pierced with arrows, and hacked to death by a hill tribe in India's Assam—idol worshippers of trees and stones. Their homes are being set on fire, and they are being forcibly driven from their land. **If this is not the consequence of Allah's *laʿnah* (curse), then what is?**

Why this *laʿnah* (curse)?

Allah has declared that if you are mu'min (true believers), He will grant you dominance and authority over the earth. And indeed, He did bestow such power upon a small nation in the past. But look at the current state of the Muslim ummah: far from holding any form of worldly sovereignty, it is now humiliated, oppressed, disgraced, and subjugated by almost every other nation on earth. In short, it has become the most degraded of all peoples. Every visible sign of Allah's *laʿnah* (curse) is now apparent on the

body of this nation. Yet, this same nation claims to be mu'min. If we are truly mu'min—believers in Allah and His Messenger—then, by that logic, Allah's promises must have failed (naʿūdhubillāh, we seek refuge with Allah). Why, then, is this *laʿnah* upon us?

The answer lies in the Qur'an. Allah has clearly stated that those who first believe in Him and His Messenger but then return to kufr (disbelief) will be afflicted with the combined *laʿnah* (curse) of Allah, His *malāʾikah* (angels), and all of humanity [Qur'an – Sūrah Āl ʿImrān: 86–89].

In this book, I have explained that *tawḥīd* (the oneness and sovereignty of Allah) means acknowledging and believing in Allah's absolute authority over every sphere of life—personal, familial, social, political, legal, penal, and economic—especially in collective affairs. It also entails striving and engaging in *jihād* (struggle) to establish Allah's *dīn* (religion) across the world.

As evidence, Allah says:

"The mu'min are only those who believe in Allah and His Messenger (that is, who accept no law or authority apart from Allah's in all aspects of life), then do not waver in their faith, and who strive with their lives and wealth in the path of Allah" [Qur'an – Sūrah Ḥujurāt: 15].

In other words, Allah sets two conditions to define a mu'min:

1. Full acceptance of Allah's sovereignty in all aspects of life—that is, *tawḥīd*.
2. A committed effort to establish that *tawḥīd* globally.

If either of these two is missing, then the individual or group cannot be considered mu'min—not even if they pray *tahajjud* (late night prayers) every night or fast throughout the year.

This nation, which claims to be Muslim, abandoned the *jihād* to establish *tawḥīd* many centuries ago. Consequently, Allah—true to His promise [Qur'an – Sūrah at-Tawbah: 38–39]—has reduced this nation to a condition of servitude under Christian powers. By rejecting *tawḥīd* in their collective lives and accepting the authority of Christians and Jews over public affairs, while restricting Allah's sovereignty to their private lives alone, they have effectively returned to *shirk* (associating partners with Allah) and kufr. And for this, Allah has cursed this nation.

This is why the punishment inflicted upon this Muslim nation is even more severe than what befell the accursed (*malʿūn*) Jewish nation. Allah cursed the Jews with His own words and through the words of others. **But our curse is even heavier—it has come collectively from countless *malāʾikah* (angels) and from all of humanity.**

I am aware how deeply offended the present so-called Muslim nation—so engrossed in misguided piety yet utterly lacking true guidance—would feel upon hearing that Allah has pronounced them cursed by His *malāʾikah* (angels) and all mankind. Should they reject this, I challenge them to explain why we are enduring a punishment even more severe than that inflicted upon the accursed Jews. It is a truth that Allah, in His boundless mercy, has inspired and guided me through revelation and *ilhām* (divine inspiration). Were I to withhold this out of fear of people, I would be unable to stand before Allah with complete (*mukammal*) faith.

Despite the harsh punishment of Allah's curse, this nation persists in performing prayer, fasting, pilgrimage, *zakāt*, and countless

other voluntary acts of worship and devotion as though ignorant—without repenting or returning to *tawbah* (repentance), *tawḥīd* (monotheism), the straight path (*ṣirāt al-mustaqīm*), the eternal religion (*dīn al-qayyīm*), and *jihād* (struggle). Yet they harbour the belief that a red carpet has been rolled out before the gates of Paradise for them. One of the curses' penalties is the loss of reason; thus, despite all their righteous deeds, they fail to comprehend why such a severe punishment persists.

A metaphor comes to mind to illustrate this. Imagine a man who expends great effort and wealth to procure a rare flower plant from across the globe, plants it in his garden, and tends it with the utmost care. He eagerly counts the days, awaiting the blooming of this extraordinary flower. After much patience and nurturing, the flower finally blossoms, drawing many visitors to admire its splendour. The next morning, however, the man awakens to find that his cow has eaten the flower. Overcome with anger and sorrow, he ties the cow with a rope and begins to beat it with a stick. In his fury, he breaks the cow's head and legs, and its skin tears, causing it to bleed. But would the cow understand why it suffers such a harsh punishment? It would not.

Similarly, the current Muslim nation fails to grasp the cause of its severe chastisement.

Contents

My Words

My words have now come to an end. Writing is not my profession. I know I have not been able to organise and present everything clearly, yet I have written with complete honesty. In places, my tone may have become harsh. I have made no special effort to soften it. **This is because this nation, which Allah has called the best of nations, has today become the worst of nations.** Although faith—that is, belief in Allah and His Messenger (pbuh)—remains more or less intact, the *ʿaqīdah* (concept) has become distorted; in other words, people have become blind to the purpose of the final Islam and the process and training necessary to achieve that purpose. To awaken them from this slumber, there is no way but a strong blow—so I have administered one. I do not know how many will awaken from this sleep, how many will have their blindness removed. Guidance, the showing of the way, is certainly not in my hands; Allah has said it is His alone. Whom He guides, whom He removes blindness from, and whom He does not, I do not know. I only know this: the life system and the religion (*dīn*) that Allah's final and last Messenger Muhammad (pbuh), son of Abdullah, brought from Allah as a gift to humankind is not the Islam of today, and the vast nation He created is not the same as the great nation claiming today to be the Ummah of Muhammad (pbuh). There is a saying in culture—"the fruit reveals the tree." The fruit is the true identity of the tree; no amount of reasoning or argument can change that fact. Therefore, to believe that the small nation of four or five hundred thousand people and their work is the same as the great nation which, for centuries, was enslaved by enemies, and which, even after partial liberation from slavery, continues willingly in bondage and worship of *ghayrullāh* (others besides Allah), is as foolish and futile as attempting to prove by argument that a sweet mango tree and a bitter *makāl* fruit tree are one and the same.

From the moment I gained the ability to reason, a question has persistently troubled my mind. At that time, we were slaves to a Western Christian power. Not only us, but almost the entire Muslim world was enslaved to one Western power or another. This vast nation was being carved up into fragments by the small states of Europe, each state greedily consuming its own piece. I frequently heard—especially from *wāzī* (preachers) and *mawlānā-maulavī* (Islamic scholars)—that this religion and this nation alone were accepted by Allah, while all others were destined for Hell. We, particularly they, were said to be Allah's most beloved, with Paradise specially prepared and arranged by Allah for us. Yet I felt a sense of unease—if this were true, if we alone were the travellers on the true path, then why this cruel slavery? When I questioned them, they explained that Allah had permitted others—namely our Christian masters—to enjoy this worldly life so that He would consign them to Hell in the Hereafter, while keeping us in poverty, ignorance, and slavery so that we might receive happiness in the Hereafter. Quoting the Qur'ān and *ḥadīth* (sayings of the Messenger of Allah), they taught that this world is a dreadful place. If one can live without engaging in worldly affairs, merely performing *ṣalāh* (prayer), *ṣawm* (fasting), and the like with closed eyes and ears, then one will be granted a place in the highest Paradise (*Jannatul Firdaws*) in the Hereafter. That was my understanding at the time. **However, when I later studied history, I discovered that after the Messenger of Allah Muhammad (pbuh), the nation He created held precisely the position on Earth that today is occupied by our European masters.** In other words, economically, militarily, politically, materially, in wealth, education, science, the exploration of new fields of knowledge, research into new branches of science, and bold expeditions to unknown lands—what they were then, the Western world has become today. Thus, the explanation given by the *mawlānā* and *maulavī* effectively means that Allah gave the early Muslims of Islam this world but condemned them to Hell in the Hereafter,

while granting Paradise in the Hereafter to the Europeans of that time and to us now.

The Almighty Creator of this vast universe must surely have heard the heartfelt question of one very insignificant, sinful creation—myself. Gradually, little by little, answers to the questions in my mind began to unfold throughout my life. Here a little, there a little—from the pages of books, from small incidents, through my own reflections, and even without deliberate thought, answers would suddenly emerge within me of their own accord. Like peeling an onion, layer by layer, every covering has been stripped away. At this mature stage of life, I have been given the answer to my 'why'. Today I understand where the fault lies, where the deception of the false auspice was, and how the nation that was destined to be the best on earth has become the worst on earth. Today I know that the monotheism, **Tawheed** (the oneness of God), upon which the entire system of life on earth and the dīn (religion) was revealed, exists neither in any nation of the world nor among this so-called 'Muslim' nation. Just as all other religions and peoples are submerged in polytheism (*shirk*) and atheism, this nation is equally engulfed. Like the followers of other faiths, the people of this religion fail to realise how they are no longer truly Muslims. Due to the distortion of ʿaqīdah (concept), for them **Tawheed** is confined merely to the avoidance of worshipping idols made of clay or stone. By the grace of the Most Merciful Allah, it is as clear to me as daylight today that the final version of Islam revealed through Allah's last Messenger (pbuh) and the present so-called "Islamic religion" are two entirely different and opposing things.

I asked the Lord to help me understand **"for what crime, for what fault did the nation of His greatest Messenger become enslaved to polytheists and disbelievers, reduced to poverty, ignorance, poor education, and almost to the level of animals."** By the grace

of the Most Merciful, I came to understand, and I fell into great peril. A terrible responsibility fell upon my shoulders. I learned that **the Messenger of Allah (pbuh) said: whoever, after gaining knowledge, does not convey it to others, on the Day of Resurrection fire will be kindled in their belly.** I also learned that he (pbuh) said: on the Day of Judgement a muzzle of fire will be placed over his mouth. This means that this responsibility must be removed from my shoulders at all costs. I considered two paths before me. The first: to publicly proclaim the truth that has been made clear to me. The second: to write and inform people. As soon as I thought of the first, another saying of the Seal of the Messengers of Allah (pbuh) came to mind. It states that when the *dīn* (religion) becomes corrupted, whoever revives the true *dīn* among people will have a status one step below the doors of the Messengers of Allah. The essence of this hadith is deeply alarming. Every Messenger of Allah, when they tried to correct the distortions in the *dīn* passed down by their predecessors and guide people from misguidance to the right path, faced humiliation, mockery, opposition, and all kinds of persecution. And at the forefront of this humiliation and persecution were always the priests and clergy of the corrupted religion. The Messengers of Allah had no choice but to endure this humiliation and persecution, for that was their mission. But if an ordinary person tries to do the same without being a Messenger of Allah, he too will meet the same fate as every Messenger of Allah. Therefore, **the Messenger of Allah (pbuh) said that even such an ordinary person's status will be just one step below that of the Messengers of Allah.** The last Messenger of Allah (pbuh) also said that the *Mahdī* (pbuh) who will come in the *dīn* of Islam will be vehemently opposed by the current rulers of this so-called Islam. Nevertheless, I am a very ordinary and greatly sinful person who neither has the right to walk the path of the Messengers of Allah nor the character to do so. Naturally, I had to choose the second path, the result of which is this book. Even choosing this path came with hesitation, for I am

not a writer, nor can I express myself well, and perhaps I cannot make others understand. But there is no third path. There is one more reason for taking up this work.

Through the Messengers of Allah (pbuh), **Allah has shown humanity the way for ages—to live on earth peacefully, without injustice, oppression, or bloodshed.** For several centuries, people have followed this, sometimes in its pure form, sometimes in a distorted form. I have explained this previously. This ended a few centuries ago, and I have also explained why it ended. In any case, the direct consequence of this was the creation of a 'civilisation' that sees only one aspect of human life—that of the body, material things—and it is on this basis alone that this 'civilisation' and all its political, economic, and social systems have been constructed. What is referred to as the Judeo-Christian civilisation—that is, the present Western materialistic and unbalanced 'civilisation'. A very small segment of this civil society attends somewhat to the spiritual aspect of human beings, engaging in various charitable activities, yet it wields no significant influence over the broader life of society. This materialistic 'civilisation' has been accompanied by mechanical and systematic advancement. Since this civilisation has divided humanity into different groups based on geography, language, skin colour, and so forth, and these divided factions adhere to this unbalanced materialistic worldview, the majority of scientific progress and its practical applications (technological advancement) are utilised primarily to safeguard individual worldly interests and to gain advantage at the expense of others. Conversely, the Creator has declared humanity to be a single nation and has never permitted any division. As His system provides a balanced arrangement for all the needs of both body and soul, the inevitable outcome of their union is peace and progress.

By rejecting the divine law given by the Creator and basing itself on atheism, Western 'civilisation' has brought humanity to a point

where **the entire human race now stands on the verge of nuclear self-destruction.** This destruction will not be theirs alone; those of us who, in our abominable arrogance, confine the life system granted by Allah to the individual level, mirroring it collectively, shall also face the same fate. Although time is short, if the West still abandons its self-fashioned life system and embraces the final divine ordinance, the final Islam, it may yet be spared this dreadful self-annihilation. Should they refuse, however, this vast nation—which, in its boundless ignorance, creed, and blindness, considers itself Muslim and part of the Ummah of Muhammad (pbuh), and basks in complacent self-satisfaction—must be awakened and told: **"Awaken and behold your state; see how you have come to worship the West and the false gods, excluding Allah, in your collective existence.** The Hereafter has long since passed you by; in the eyes of Allah's Messenger (pbuh), as a nation, you effectively became polytheists and disbelievers centuries ago. Now, along with them, you face this worldly self-destruction." There remains time yet to repent, to renounce *shirk* (polytheism) and *kufr* (disbelief), and to become truly Muslim and part of the Ummah of Muhammad (pbuh)—not to mention achieving that at a later time. This writing also aims to fulfil that responsibility, not merely as Muslims, but as human beings.

My intention in writing this book is not to make a profit; indeed, this goes without saying. A price has been set purely on principle—InshAllah, with the hope of future reprints. This book carries no copyright. Anyone may reprint and publish it, subject only to two conditions: (a) the reprint must be an exact replica of this book, free from even the slightest error, and must not contain any mistake that alters the meaning or intent of the content; (b) if anyone wishes to express any point more clearly, or to add stronger arguments, evidence, or information in support of the book's claims—in short, if they intend to improve or enhance the book—they must clearly specify which lines they wish to amend or modify and obtain

permission from the publisher. Even if a translation is undertaken, it must be submitted to the publisher for approval and permission granted.

I am fully aware that **the message of this book will provoke strong opposition.** Should it not, I shall conclude that I have failed to speak the truth and that the final Islam has not been presented to humanity in its true and proper light. This opposition will arise from the so-called 'educated' current leadership and their agents who adhere to the Judaeo-Christian civilisation, from the corrupted religious leaders and clergy who regard religion merely as a source of income, from those who have forsaken the sword that the Noble Messenger of Allah (pbuh) entrusted to his ummah—a sword meant for the struggle to establish Allah's religion on earth by eliminating injustice, oppression, cruelty, and bloodshed—and instead have entered the khanqah (spiritual retreat) clutching *tasbih* (prayer beads), from the 'educated' taught under the destructive, fatwa-driven doctrines imposed by European Christians who, after occupying the Muslim world, established madrasas under the pretense of Islamic education; in brief, opposition will come from every quarter.

As I have already stated—I am not a professional writer—so I have not been able to organise my thoughts as clearly as I wished. Some points come too late, others too early; where something ought to have been said, it is absent, and where it should not appear, it does. The same points are repeated several times—this is known as repetition. I have made no attempt to amend this because even the flawless and glorious book of Allah, the *Qur'an*, contains such repetitions; Allah Himself has repeated certain matters multiple times. If such imperfection exists even in the *Qur'an*, then what am I? Despite these faults, those with a sincere heart who seek the truth and wish to understand, InshAllah, will grasp what I intended to convey. Among them, those with financial means—those whom

Allah has blessed with greater provision—are urged to reprint this book in as many copies as possible.

Today's so-called 'Muslim' nation is willing to perform numerous voluntary acts of worship but is unwilling to spend even two pennies in the cause of Allah. Yet Allah has declared, "Indeed, Allah has purchased from the believers their lives and their wealth [in exchange] for Paradise" [*Qur'an*—Surah At-Tawbah 111]. We profess faith but hesitate to sacrifice our lives and wealth on Allah's path. **Whatever I have written in this book with my limited pen is not my personal opinion; I convey only what Allah and His Messenger (pbuh) have declared**, providing references to where they have said it. Only on one or two points have I offered my own views, and I do not compel anyone to accept them. If anyone disagrees with me on those matters, I have no objection.

Final Words

Allah sent the final version of Deen al-Islam (the religion of Islam) to all humanity through His last Messenger, the Universal Messenger of Allah Muhammad (pbuh). **By following this Deen, a destitute, illiterate nation of five hundred thousand defeated two of the world's superpowers militarily at that time and established Deen al-Haqq (the true religion) over half the world.** The essence of that Islam is presented in this book. I do not know who will accept this *Aqeedah* (creed) and be rightly guided, and who will not. Guidance is not my responsibility; it was never the responsibility of the Messengers of Allah. The power of guidance lies solely with Allah. Our duty is only to make the effort.

In that endeavour, an organisation has been established in our village to establish true Islam. It has been named Hezbut Tawhid. The word Hezb means party or group, and Tawheed means the oneness of Allah—in other words, the party of the monotheists of Allah. Although this organisation was founded in March 1994, many signs have already appeared indicating that *Ar-Rahmanur-Raheem* (The Most Merciful, the Most Compassionate), Allah's benevolent gaze, rests upon it. Whenever a problem arises or a question is posed, He provides timely solutions, drawn directly from His *Qur'an* and the authentic *Hadith* of His beloved Messenger. It seems as though Allah Himself is miraculously guiding this organisation's path.

I shall not elaborate further on the boundless mercy of Allah, as the book has already become quite lengthy. I will mention only one grace—charity.

Every organisation has a programme. It must have one, for the programme is the method and process by which the organisation achieves its objectives and goals. Over the past few centuries, various organisations have emerged in the Muslim world to revive this Deen. Each of these organisations has its own programme, crafted through the leaders' reflections, discussions, and research. They have guided their organisations accordingly towards their intended aims. Thus, Hezbut Tawhid also needed a programme. For the first year after its inception, the organisation had no programme. Then, the Most Merciful Allah bestowed upon this Hezb the same fivefold programme that He had given to His last Messenger (pbuh) to establish Deen al-Haqq on earth—a programme which the Messenger (pbuh) fully implemented during his lifetime and bequeathed to his Ummah. After sixty or seventy years, the Ummah abandoned it. This great programme has now been miraculously gifted anew to Hezbut Tawhid by Allah.

Today, the programmes of all other organisations in the world are man-made, but the programme of Hezbut Tawhid is crafted by Allah, the Creator of this vast universe. We lack the capacity to fully express gratitude for this immense grace of Allah.

Setting aside the programme ordained by Allah, the Deen will not be established through countless meetings, processions, slogans, or elections; nor will it be established by wandering from mosque to mosque with a bedroll and staff on your head. Such activities have been going on for the past half-century. Allah's Deen has not been established anywhere, nor will it be.

One day, after the Asr prayer, the Messenger of Allah (pbuh) suddenly looked towards the east and smiled with joy. The Companions asked why he smiled in that way. In response, the

Universal Messenger of Allah (pbuh) said: In the future, after Islam has been corrupted, the true Islam will be revived from a green land to the east of Hind (India).

Dear readers, kindly pray to *Allah Ar-Rahmanur-Raheem* (The Most Merciful, the Most Compassionate) that this land may indeed be Bangladesh, and that the organisation through which the true Deen al-Islam will be revived is Hezbut Tawhid. Ameen.

For those whose hearts resonate with the Tawheed of Allah upon reading this book, and whose souls earnestly seek guidance, the contact address is:

Hezbut Tawhid, Village: Karatia, District: Tangail