

# The Task ahead

— Revival from the turmoil



*By*  
Salman Tahir



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## Author's Note

The following publication is a result of work done under the theological forum, Luxtor. Founded in 2014, Luxtor is a non profit forum, working for the revival of Muslim nation. We work in several different ways, such as written documents, books, publications, public lectures and seminars. Our main aim is to help people understand the reasoning behind the laws of islam and how they are designed to create a better community. So that we can provide a way to the world which will lead to a productive and fruitful community. Furthermore, we try to keep a close eye on the baleful conspiracies being devised against the Muslims, and devolving philosophical aid to counter them.

Warm Regards,  
Salman Tahir,  
Founder,  
Luxtor

## Preface

Over the passage of time, like every other nation in the realm of time, the muslim nation has also faced periods of eminent peaks of success as well as long and dark ages of decline. As defined by many historical analysts, this is known as the lifeline, and visually similar to a lifeline, the rise and decline is the sign of lively nation. With every decline, we learn our weaknesses, we take heed from our mistakes, and work on them. Thus, nature rewards the nation with a rise, and the cycle goes on. The situation, however, has got worse at this particular phase. The Holy Prophet ﷺ started preaching the message of islam up and out in the streets of Makkah from the very moment the following ayah was reveled:

فَاصْدِعْ بِمَا تُؤْمِنُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

"So, O Prophet, proclaim publicly what you are being bidden, and never mind those who practice shirk." (Surah Al-Hijr 15:94)

The Holy Prophet ﷺ continued his preaching of the message of the truth, despite the uncountable hardships he ﷺ faced. Furthermore, alongside the Prophet ﷺ himself preaching, Allah ﷺ also commanded :

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلُهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided" (Surah An-Nahal 16:125)

This Ayah, alongside with many other Ayat, for instance, (2:186) (3:104) (13:36)(14:44) (23:73) (41:33) ( 40:10) (70:17) indicate a command to all muslims to go out and openly preach the religion of truth. And thus, since these commands have been reveled, many muslims are out there preaching islam. The most authentic source of laws of islam, the Quran, itself, however does not give any instructions on how exactly is this preaching supposed to be done. We take the practical actions of the Holy Prophet ﷺ and the sahaba as direct instructions of how to preach.

However, there are numerous exceptions to be considered, not every thing practiced by the Holy Prophet ﷺ and/or the sahaba is supposed to be imitated. But this argument can be dealt with because the ahadith testify that if there was any exception to exist, the Holy Prophet ﷺ would have specified it himself, but he didn't, rather he saw the sahaba preach the very same way, and enjoined them. Another undeniable evidence in favour of using the very methodology used by the Holy Prophet ﷺ and/or the sahaba, is the fact that our ancestors have been using it since centuries. To counter the argument, which concludes in labelling our ancestors wrong, we do have the proof of history that shows us that islam was preached in the very same way, and thus muslims have tasted the peek of success as the fruits of that. Or was it so?

For most of us we have either never dwelled upon it, or our ponder concludes with the verdict as mentioned above. We are tend to accept things as right, not because they have been logically or scientifically proven right to us, rather because, they just are supposed to be right. The sole aim of the following publication, however is to closely examine these circumstances, and conclude the right, as it is the right, and not because it is supposed to be the right.

# Analyzing our Problem

The era we live in has transformed the world into a highly vulnerable place to live in. Over the past few centuries the citizens of this world have suffered great difficulties such as wars of massive destruction, the obvious post-war crisis, and a lot more. However, this is not something entirely new. Every civilization which reached the peek of its time, was later doomed to perish and those who make it out alive have always had a very tough time rebuilding themselves. The fall of several empires, such as the British Empire, the Ottoman Empire and the Mughal Empire, over the course of history does testify this fact. This time however, the situation is more critical. About a century ago, the global village that this world has been transformed into, was altogether annihilated, rather than individual empires. The renovation of the entire world was rather more upsetting.

The world looked up to science as the beacon of hope to rebuild the world. Alas, As the scale of man's approach of what he could accomplish with a press of a button increased, so did the scale of the trouble he caused increased. The advent of science might have created for us the most intelligent civilization of all time, or at least has been successful in creating such a delusion.

The delusion of thinking, rather confidently believing that one knows the difference between the right and wrong has led to countless casualties. This delusion, further is greatly influenced by the parameters we let our society create as these are the parameters the society will operate within, this all than leads to circumstances like manipulating the masses into acknowledging the right as wrong, and the wrong as right, the immoral as moral, and the moral as immoral, the truth as a lie and the lie as a truth. The long struggle of achieving what is right, is completely

based on the fact that one is completely sure that he is right. Thus, we have drifted afar from our real mission. One of the main reason of how did it happen, is because our generations were shown another mission of life, which they liked better, as it was easier, and it did fit in the changing circumstances of the world. The mission that islam provides, was rather more difficult and “traditional” thus not fitting into the changing world. This exactly is where our root problem lies.

Islam is the religion of complete guidance and enlightenment, revealed to mankind to teach them the right way to live. The word islam is derived from the word “peace”, and altogether means peace through submission to Allah ﷺ 's will. Even though the rules laid out by islam may seem completely in favour of spiritual nourishment, but a proper analysis of the laws of islam will lead to a conclusion that these laws indeed do nourish the spiritual aspect of man, but in the long run these rules are laid out to help “govern”. Weather it be a group of migrants surviving to keep their religion alive or weather it be governing the entire Arabian peninsula, or even the world.

Islam is indeed a religion that was revealed to reign for eternity, nor did the Holy Prophet ﷺ prove this by himself demonstrating it, as he became the king of the Arabian peninsula, but so did the legacy that he left behind conquered the world only in a matter of time. However, Islam does not preach materialism or the lust of power. The only reason islam lays out the concept of prevalence over the world, is to ensure peace and justice in the world. Thus, the fact that despite being the king of the Arabian peninsula, the Holy Prophet ﷺ lived an extremely simple life.

The reason that it is important to mention the fact that islam is a religion designed to prevail, is that the superpowers of this world, lay out the rules that the world accepts without any single objection. And so does the world believe the words and actions of superpowers to be their guidelines and lead. This is perhaps how the “cultural crisis” came. The world nodded agreement in every statement of the western superpowers, as they were a prominent name in the world of science. Mainly due to the confusion and chaos the world needed a lead, and as mentioned above, science was looked up as the beacon of hope. So whoever excelled in science, was then brought up and stood at the rostrum, free to teach to the world what they think is right, free to preach the delusions they live in. The advent of science came at cost of loosing our own identity, as we started seeing the role models from the Occident. And since they were a complete guide now, we also started adopting their cultural and social morals, believing them to be true and the path of success, thus our own identity eroded away as we applauded in glee, thinking that science has “united” the world. What is even worse is that the teacher, preaching us, had forgotten his own lesson and was influenced by even worse wight, who had successfully transformed the culture of the West into a philosophy designed to annihilate nations. This also gave an escape to our thinkers’ “moment of realization” that, if any, were to stop and think that have we adopted the culture of the West, this statement would lack evidence and support, as even though we were copying the West, that west itself was not following their own culture. Rather it was under the influence of even worse singularities. This lead to even stronger proofs in favour of the argument that the world of science and modernity has united the world as one identity rather than it being either side winning, or either side surrendering.

The root of this problem however, does not lie in either the West, nor the evil controlling the West. Rather, by analyzing this situation we can conclude that it is in fact we, ourselves who have brought these circumstances upon us. Our problem can sum up as follow :

- When the modern evolution came about, most of the world gradually abandoned their cultures and religions as it did not fit into this evolved world, and thus in a way, all the nations gave up their identity.
- Eventually, these nations adopted the culture of the successful worldly superpowers, and this ultimate surrender produced the delusion that this renovation has united the world, rather it had only helped the evil win, as this unanimous enemy has been controlling the world of science and the western superpowers.

It must also be brought into consideration, that as mentioned above, islam is a religion is designed to reign for eternity, however islam itself bespeaks that the other revealed religions were designed to be true for a specific time period. Thus, giving the perfect testimony of the process mentioned above. Other religions, created around the culture of a specific nation or time, were bond to perish as that specific culture was to end. This is why islam emphasis on the fact that islam is a religion that is supposed to be updated, and built around the cultures present in the time period of every phase. Unfortunately for us, we have bond islam to a culture and thus we are not ready to accept to recreate the laws and regulations of islam, befitting the time period today. This might also mean that we were not worshipping islam in the first place, rather we were worshipping our culture. The Holy Prophet ﷺ, in his last sermon, said:

“All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah ﷺ , that I have conveyed your message to your people”.

This quote of the Holy Prophet ﷺ not only serves as a direct attestation of the fact that islam is a religion that is supposed to be built around again and again in every other period of time, but it also indicates that the “last ones” will understand his ﷺ message better than those which listen directly to him, this meaning that when we re-create islam with modern knowledge of science and technology, we are more to understand it because as mentioned above, islam is a religion whose every command has a worldly benefit too, helping in create a better word, and not only a better hereafter.

The second consideration to make here, is evaluating the “criteria of success” which answers several important questions, such as if success is in the hands of Allah ﷺ , then how come the west or the non muslims be successful? The answer, as agreed by several prominent scholars of islam, is that Allah ﷺ has set some rules for how the world will work, or what the man of science knows as “laws of nature”. Whoever follows them, shall be at the peak of no matter what time and culture. Allah ﷺ says in the holy Quran:

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَفْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah ﷺ ]. (Surah Ar-Rahman 55:33)

This ayah interestingly enough, has several different perspectives to look from. “Authority” from Allah ﷺ, means permission from Allah ﷺ, and is often also translated to “permission”. Now one might ask how can one get permission from Allah ﷺ? Maybe it is some supernatural phenomena that only the great Sufi men experience? Alas, it has nothing to do with it. As indicated above, it means to study and apply that knowledge to workaround the laws of nature set by Allah ﷺ.

Another translation of the same ayah goes as follow:

“O genera of Jinn and mankind, If you are able to penetrate beyond the realms of the heavens and the earth, then penetrate. You cannot penetrate without power.”

The reference to power here, refers to the immense power required for any object to leave the atmosphere of any gravitational field or let alone earth in this case, also known as “escape velocity”. The point here, however is that the first nation to send a craft or a man in space was a non-muslim nation, and they have expanded since then, sending a man to moon, countless crafts to space, and today these men of science are planning about interplanetary travel, yet they are all non-muslims. Yet, it took the centuries to ponder upon this idea, even though great work has been done in the field of astronomy in the golden era of the peak of Muslims, that is, in the Andalusia muslim rule time period, yet, little or not at all of this direct commandment of Allah ﷺ has brought about muslims to pay heed to something remotely close to interplanetary travel. Indeed a million muslims today, are working in the field of astrophysics, yet literally none, has been lead there on the basis of the fact, that Allah ﷺ emphasis on to man to look around in search of knowledge, directly in His ﷺ book.

This serves as a proof that islam is a practical religion that emphasizes the study of science, as well as spiritual nourishment, while we see the two as poles apart. Allah ﷺ makes it very clear with evident facts that whosoever follows the laws of nature created by Him ﷺ in the perfect manner is bound to succeed. This is why islam emphasizes in the fact that islam must prevail over the world, as a system that accepts modern Knowledge and science. (details in the followed section)

Syed Abul A'la Maududi, an Islamic philosopher of great value writes, in his book "Tafhim-ul-quran" (Translated: Towards Understanding the Qur'an) translates the same verse as follow:

"O company of jinn and men! If you have the power to escape across the bounds of the earth and the heavens, then escape! You shall not escape, for it requires great power."

Followed further by the following commentary:

"The earth and the heavens": the Universe or the Kingdom of God. The verse means to impress this: 'It is not in your power to escape Allah ﷺ's grasp. When the time for the accountability of which you are being foretold comes, you will be seized and brought before God in any case wherever you may be. To go out of God's reach you will have to flee from the Universe of God for which you do not have the required power. If you feel that you have the power, then you may use that power if you so will."

Contrasted side by side, provided all three translations of the ayah, one must understand essential connection between the difference of perspective derived. The word "سلطان" is translated as power or authority, some scholars associate it with the power of Allah ﷺ ,

however some see it more relevant to the escape velocity. But it is very obvious that the description of the power as in terms of literal velocity, would not have floated up until the modern science would have discovered that phenomena. The reason it is important to bring up the contrast is to highlight the behavior one must adopt while recreating or renovating culture and/or religion around knowledge. As Sir Dr Allama Muhammed Iqbal puts it in his book “The Reconstruction of Religious Thought in Islam” :

“The task before the modern Muslim is, therefore, immense. He has to rethink the whole system of Islam without completely breaking with the past. Perhaps the first Muslim who felt the urge of a new spirit in him was Shah Waliullah of Delhi. The man, however, who fully realized the importance and immensity of the task, and whose deep insight into the inner meaning of the history of Muslim thought and life, combined with a broad vision engendered by his wide experience of men and manners, would have made him a living link between the past and the future, was Jamāl al-Dīn al-Afghānī. If his indefatigable but divided energy could have devoted itself entirely to Islam as a system of human belief and conduct, the world of Islam, intellectually speaking, would have been on a much more solid ground today. The only course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge, even though we may be led to differ from those who have gone before us.”

The “respectful but independent attitude” as described by Dr Iqbal is the elaborative form of the self-initiation that has been discussed by Dr Iqbal numerous time, better known as the “Khudi of Iqbal”. And indeed this was the attitude that our ancestors adopted, thus they tasted the fruits of success.

The other significant aspect brought along these circumstances, is what might be naturally brought up with the practice of “change in acceptance of facts” and thus it would lead to questions against the bases of Islamic beliefs. This transition might show a pattern that would suggest that Muslims would be moving towards practicality of science and logic, from the initial concept of “blind belief.” If such a concept is let into the society it would lead to annihilation. Even though, through the passage of time, more and more concepts of Islam, be it verses of the Holy Quran or Ahadith, they would be proved through the help of science. Still! That would not nullify the fact that Islam does revolve around the spiritual part of it. These might serve as add-ons to help either the non-Muslim men of science open their eyes to the religion of truth, and/or to encourage Muslims to discover and work hard in the fields of science. This concept can be testified by the fact that several concepts of Islam are told to be left alone as it is, and not to be even tried to be understood at all, such as the “*ḥurūf muqatṭa’at*”, literally translated to “Broken letters”. Known as the “mysterious letters” of the Holy Quran, are combinations of several different letters of the Arabic language, whose real meaning or significance is unknown. Neither has it been told, nor is it recommended to try to dig deep into this. Indeed, this is neither related to practice nor faith, but rather it exists just as a testimony to the fact, that there are things that man knows not of, given several reasonings, whether it be beyonds man’s capability to understand, or as a proof that indeed the roots of Islam are spiritualism, and the proofs like tellings of scientific facts prior to their discovery, are just an add-on to boast Muslims to discover the universe, to firm their Iman, and so that they can stand tall while the world of science testifies the Holy Quran. The Holy Quran, often uses phrases like : “*وَمِمَّا لَا يَعْلَمُونَ*” Literally translated to “of what you know not” when

referring to things that human beings have no idea about. Sometimes, such phrases are used in the Holy Quran with things related to science or history, and that the man of the specific time period knows nothing about that, however in the future he discovers it. However, sometimes they are also used to refer things which man might never know, for example, it is impossible for man, with all the advancements of science at its peek, yet it is impossible for him to ever discover things such as the dimensions of heaven and hell, the angels, and indeed never is it possible for him to discover Allah ﷺ Himself, based on his science.

Allah ﷺ says in the Holy Quran:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Who believe in the unseen, establish prayer, and spend out of what We have provided for them (Surah Al-Baqrah 2:3)

Thus, this is why Allah ﷺ emphasis the base of religion, “Belief” first, and reasoning and logic later on. The base of the religion of islam itself, however would still be the belief, and so shall the sole aim will always be to derive human beings, to one conclusion, the belief in Allah ﷺ, which later on off course, derives more conclusion like the belief in prophets, angels and the day of judgment. Mainly, the belief in the “unseen” and thus, as mentioned previously, the rest testimonies of scientific and logical facts, will serve as an add-on to firm this belief. Here, It must be kept in mind that, it might not be possible for man to agree with all the prophecies or indication on the Holy Quran or the ahadith, scientifically or even logically, yet it is important to mention that the base of islam is always to be belief, weather later on the reasoning is discovered or not. Yet they are both interlinked closely, if someone truly believes, he must fulfill all the commandments, and thus, seeing all

the emphasis given to science in the Holy Quran, a true believer cannot turn away. It must be kept in mind, that both, the science and belief, are essential, either one of them solely would be dangerous, to believe and not be excited by the numerous indications by the Almighty to discover the world of science and knowledge, is as annihilating as to research in the fields of science and knowledge, yet not believe.

The Holy Quran says :

أَوْلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَنَّقْنَا هُمَا ۝ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ ۝  
حَيٌّ ۝ أَفَلَا يُؤْمِنُونَ

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe? (Surah Al-Anbiya 21:30)

The following verse above indicates the “big bang theory” followed by the discovery of man’s idea of creation of every being from water. This all science has been telling us about was discovered just a few decades ago, Allah ﷺ speaks of it a thousand years ago, thus it was our duty to ponder over it, alas the mushrikun or the one setting up the telescopes and telling us what the Quran tries to excite us about. The Quran continues:

فَلَيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

So let man observe from what he was created.

خُلِقَ مِنْ مَاءٍ دَافِقٍ

“He was created from a fluid, ejected,”

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالْتَّرَائِبِ

Emerging from between the backbone and the ribs. (Surah At-Tariq 86:6)

Speaking of the creation of man from sperm, that science has just found out decades ago. The Quran testifies even more

سُبْحَانَ الَّذِي خَلَقَ الْأَرْوَاحَ كُلَّهَا مِمَّا تُبْثِثُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know. (Surah Ya-Sin 36:36)

This verse expresses Allah ﷺ 's indication towards man to ponder over science even more explicitly. As man discovered the working of a reproduction system, thus requiring a mate for every living thing to continue its life cycle, the Quran already testifies a thousand years ago, however, years later man learnt quantum physics, and proposed the idea of anti-matter, an opposite to every atom in existence, the Quran already testified a thousand years ago, clearly putting in “from that which they do not know”. The tafsir goes on to add even more detailed beauty:

“This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause of man's own birth. Procreation among the animals also is due to the combination between

the male and the female. About vegetation also man knows that the law of sex is working in it. Even among the lifeless substances when different things combine with one another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the close affinity between the positive and the negative electric charges. This law of the pairs which is the basis of the existence of the entire universe, contains in itself such complexities and finesses of wisdom and workmanship, and there exist such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair's being a perfect match for each other and coming into being of new things with their combination itself is an explicit argument of the Creator's being One and only One."

Note that this also brings about an important point that as our knowledge increase, not only will our understanding of universe change altering our culture and religious understanding, but will also alter the science known to man.

Keeping in mind the fact that Allah ﷺ hides the science of today beautifully in his Book, at the same time one must also consider that solely study without belief, or basing the belief upon the reasoning would be considered entirely wrong, because as noted above the understanding of science will alter even faster, thus for anything as significant as religion which has to set up civilizations and cultures, reversing the process would be very dangerous.

## Who is the enemy ?

Islam does not preach hatred or loathing against any individual, race, nation, religion or culture, however from the facts mentioned above, a general sense of enmity could be created, and thus solidify from verses of the holy Quran such as:

وَاقْتُلُوهُمْ حَيْثُ شَقَقْنُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۝ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۝ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

“And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.”

First and foremost, it must be kept in mind that the verse above indicates the criteria of fighting against the disbelievers only to be “But if they fight you”, Secondly, it is essential to understand the meaning of this verse by providing the tafsir:

“That is, "Fight with those people who hinder you from the way of Allah; who have become your enemies because you are trying to reform the way of life in accordance with the Guidance of Allah; who are preventing you from the work of reform by force and persecution." Before this, when the Muslims were yet weak and scattered, they were commanded to propagate Islam and bear all tyrannies with fortitude. But when they had established a tiny state at Madinah they were by far the first time, allowed to go to war against those who were opposing this reformative movement with force. The battle of Badr took place after this and a series of battles started with it.”

The tafsir, makes it explicit that muslims are commanded to not start an act of war or fight, unless and until the initiative is done by the other, and thus is it confirmed by the verse preceding it:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِلِينَ

“Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors”

Here, not only the criteria is clear, rather even a precaution is giving, to not transgress. The tafsir, to which addresses as follow:

“The Muslims were warned that the aim of their war should not be self-interest nor material gain nor retaliation. They should not, therefore, go to war against those who were neither opposing them nor hindering them from their work. Besides this, the Holy Prophet gave detailed instructions for keeping the war humane. He asked the Muslims to refrain from barbaric methods in warfare and from doing any kind of harm or injury to children, women, old people and the wounded. He also prohibited the dishonouring of the dead bodies of the slain, the wanton destruction of harvests, trees, animals, etc., and all other forms of cruelty, barbarism and vandalism. The Muslims were allowed to use farce only where it was absolutely indispensable and to the extent it was absolutely necessary.”

By far, this has been clarified through the verses of the Holy Quran and their tafsir that there is no preaching of hatred against any other group of people in islam. The only act of war permissible are responsive, or strategic in terms of religious reign, which in itself would occur only if there is an opposing force, thus making it also a responsive act. Another explicit point in terms of islam's peace maintaining strategy is

how the real duty of muslims is to spread islam throughout the world. One might question that as stated in the tafsir above, muslims are allowed to fight against those who are “hindering them from their work” and so if the work of muslims is to spread islam throughout the world, is it permissible to fight against them? It must be kept in mind that muslims are instructed to spread the message of truth by the pen, and not by the sword, however, a strategic hinderance in their path, to which the enemy leaves no other option but to opt war, is permissible, as thus it would be considered as a responsive act, initiated by the enemy. The holy Quran says:

لَا إِكْرَاهَ فِي الدِّينِ ۝ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيִّ ۝ فَمَن يَكْفُرُ بِالْطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۝ وَاللَّهُ سَمِيعٌ عَلَيْهِ

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing”

This however, lays out another issue, that islam allows defensive, or responsive attack. Which is to mean that the root of this chaos might be an attack from the other side, to which the muslims have responded. This would mean that it is unavoidable for religions to be at war, always. This is not the case however, it is necessary to understand that no religion in its original, divine form, teaches one to hate the other, weather it be an individual, race, culture, or religion. Thus, we move towards the root of problem by identifying the troublemaker, given that an interference of a third-party is mandatory. Thus, the entire effort of digging up facts and evaluating them is indeed to find the cause of such an immense period of decline for the muslim nation, half way

there, we are met with significant queries which provoke us to find the real enemy.

Here however it is time to look back through the perspective of the world first, and then look if it meets ends with islam. And thus today we do find a very alarming situation not only for the muslims rather for the entire world, and thus as we proceed we must keep in mind that this enemy to the muslims is an unanimous enemy to the entire world. This also connects with the above mentioned concepts, while we sit in our living rooms, watch the manipulated T.V shows, go to a manipulated education system, and live a manipulated life, there are people controlling you and manipulating you for their needs, and surely their need is the need of Satan. These people might be referred to as the Illuminati, Templars de Solomon, Cult worshippers, members of the satanic church, freemasons, masons, 33rd degree masons, satanic worshippers, demon worshippers, members of the occult church. It doesn't really matter what they are called, nor do we have to dig up who they are and what they are doing.

However, the reason of mentioning the secret societies here is to create a general acceptance of their existence first. No matter how much we dwell in the fact that it is up to us to keep up the islamic morale and that there is little of interference of these societies. The truth however is that they have indeed effected the entire muslim nation greatly, rather they have drifted us far away from the real direction and we are at that point that no matter how much we move further, it would be of little or no use at all, rather we would be driving ourselves into annihilation by our own hands. In other words no matter what we do to improve ourselves, and the condition of the muslim nation, by no mean is it possible for us to succeed because we would be working in the wrong direction in the first place, therefore here we need to stop and ponder for a moment on

important issues, and try to evaluate important questions such as how do we define success? Which is the right direction? What does islam actually command us to do? And what is that we actually want to improve? What will we have to sacrifice and what will we have to compromise? Who are we working against? Or most importantly who is the enemy? Until and unless we steer ourselves towards the right direction. This is indeed a perfect demonstration of the contrast of the previously mentioned difference between the “supposed” right and the real right. The point here is, that by understanding the concept of evil, through the perspective of evil itself, we will be able to better assess ourselves on how good we are doing against them.

The devil, or as mentioned the Quran and some other holy Scriptures, the Satan or “Iblees” is nothing more than a “Jinni” and thus, for us to believe in the fact of him “miraculously” misleading billions of people, since billions of years is nothing more than superstitious and impractical. And islam does not support anything impractical. Neither man, nor Jinn can cross each others’ Dimension without a bridge, the illuminati, the people who “call upon” the Jinn are then used by the jinn to lead the world astray, and therefore they are bridge. These people however are still humans and thus they operate their plan of dispersing evil, entirely in humane and logical ways. That is, manipulating the superpowers in the world, to create “trends” and “fashions” that standardize the evil all across the human race. Allah ﷺ testifies by saying in the holy Quran:

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْإِنْسَنِ ۝ وَقَالَ أُولَئِكُهُمْ مِّنَ الْإِنْسَنِ رَبِّنَا  
اسْتَمْتَعَ بِعَضُّنَا بِعَضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۝ قَالَ النَّارُ مَثُواكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ  
اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

And [mention, O Muhammad], the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term, which you appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah ﷺ wills. Indeed, your Lord is Wise and Knowing." (Surah Al-An'am ; The Cattle, 6 - 128 )

This verse explains clearly how some Jinn mislead humans through their allies in mankind, or through the "bridge". And since it is the initial mission of Iblees to astray mankind (and jinn\*) But apart from the clear translation the tafsir says:

On the Day when He will encircle and muster them all together, addressing the jinn,<sup>94</sup> He will say, "O race of jinn, you have exploited fully the human race." And their associates from among the human race will answer, "Our Lord, we both have exploited each other fully,<sup>95</sup> and now we have reached the end of our term which You had fixed for us." Then Allah ﷺ will say, "Well! now the Fire is your abode wherein you shall abide for ever." Only those, whom Allah ﷺ will deliver, shall escape from it. No doubt your Lord is All Wise, All-Knowing.<sup>96</sup> Behold, in this way We will make (in the Hereafter) the wrongdoers the comrades of one another because of what they earned (in the world with mutual co-operation).<sup>97</sup>"

94: Here by the "jinn" are meant the "Satans of jinn."

95: That is, "Every one of us made an unfair use of the other and cheated him for selfish ends."

96: As Allah ﷺ is All-Wise and All-Knowing, both punishment and forgiveness will be based on wisdom and knowledge and, therefore, will be reasonable and just. He will forgive only that wrongdoer, whom He knows not to be personally responsible for his crime and liable to punishment.

97: That is, just as they were accomplices in their sins and crimes in the world, so they shall also share the punishment in the Hereafter.

The Quran further says in Surah AnNas ; The mankind, 114 :

I seek refuge with the Lord of mankind, the King of mankind, the real God of mankind, from the evil of the whisperer, who returns over and over again, who whispers (evil) into the hearts of men, whether he be from among the jinn or mankind.

This Surah indeed is asking Allah ﷺ 's refuge, but the put together, the last and the second last verses can help us give a better meaning to context above. The tarsier says so:

The word waswas in waswas-il-khannas means the one who whispers over and over again, and waswasa means to whisper into someone's heart an evil suggestion over and over again in such a way or ways that the one who is being inspired may not feel that the whisperer is whispering an evil suggestion into his heart. Waswasah by itself suggests repetition just as zalzalah contains the meaning of repetitive movement. Since man is not tempted by just one attempt but effort has to be made over and over again to seduce and tempt him, such all attempt is called waswasah and the tempter waswas. As for the word khannas, it is derived from khunus, which means to hide after appearing and to retreat after coming into view. Since khannas is the

intensive form, it would imply the one who behaves thus very frequently. Now, obviously the whisperer has to approach man for whispering again and again, and besides, when he is also described as khannas, the combination of the two words by 'itself gives the meaning that after whispering once he retreats and then again returns over and over again to repeat the act of whispering. In other words, when once he fails in his attempt to whisper evil, he withdraws, then he again returns to make the second and the third and the next attempt over and over again.

"After understanding the meaning of waswas-il-khannas, let us consider what is meant by seeking refuge from its evil. Its one meaning is that the seeker after refuge himself seeks God's refuge from its evil, i.e. from the evil lest it should whisper some evil suggestion into his own heart. The second meaning is that the caller to Truth seeks God's refuge from the evil of the one who whispers evil suggestions into the hearts of the people against himself. It is not in his own power to approach all the people in whose hearts evil suggestions are being whispered against himself individually and remove the misunderstandings of every person. It is also not right and proper for him that he should give up his mission of inviting others to Allah ﷺ and should devote all his tune and energy to removing the misunderstanding created by the whisperer and to answering their accusations. It is also below his dignity that he should stoop to the level of his opponents. Therefore, Allah ﷺ has instructed the caller to Truth to seek only His refuge from the evil of the wicked people, and then to attend single-mindedly to his work of invitation and mission. For it is not for him to deal with them but for Allah ﷺ, who is Sustainer of men, King of men, God of men."

Here, one should also understand that an evil suggestion is the starting , point of evil act. When it affects a careless or heedless person,

it creates in him a desire for evil. Then, further whisperings change the evil desire into an evil intention and evil purpose. When the evil suggestion grows in intensity, the intention becomes a resolution, which then culminates in the evil act. Therefore, the meaning of seeking God's refuge from the evil of the whisperer is that Allah ﷺ should nip the evil in the bud."

If seen from another aspect, the order of the evil of the whisperers seems to be this: first. They incite one to open disbelief, polytheism, or rebellion against Allah ﷺ and His Messenger, and enmity of the righteous (godly) people. If they fail in this and a person does enter Allah ﷺ's religion, they misguide him to some innovation. If they fail in this too, they tempt him to sin. If they do not succeed even in this, they inspire the man with the suggestion that there is no harm in indulging in minor sins, so that if he starts committing these freely, he is overburdened with sin. If one escapes from this too, in the last resort they try that one should keep the true religion confined to oneself, and should do nothing to make it prevail, but if a person defeats all these plans, the whole party of the devils from among men and jinn makes a common front against him incites and stirs up the people and makes them shower him with invective and accusation and slander, and defames him as widely as it can. Then, Satan comes to the believer and excites him to anger, saying: "It is cowardly of you to have borne all this insult: arise and clash with your opponents." This is the last and final device with Satan by which he tries to thwart the struggle of the caller to Truth and entangle him in difficulties and obstructions. If he succeeds in escaping from this too, Satan becomes powerless before him. About this same thing it has been said in the Qur'an: "If Satan ever excites you to anger, seek refuge with Allah ﷺ ." (Al-A`raf: 200, Ha Mim As-Sajdah: 36)

Say: Lord, I seek refuge with You from the promptings of satans." (Al-Mu'minun: 97)

The fact is that if ever an evil suggestion from Satan so much as touches those, who are God-fearing people, they immediately get alerted and clearly see the right course they should adopt." (Al-A'raf: 201)

And on this very basis about the people who escape from this last attack of Satan Allah ﷺ says: "None can attain to this rank except those who are men of great good fortune. (Ha Mim As-Sajdah: 35)

In this connection, another thing also should be kept in mind, and it is this: Evil suggestion is not whispered into the heart of man only from outside by the satans from among men and jinn, but also by the self of man from within. His own wrong theories misguide his intellect, his own unlawful motives and desires lead his power of discrimination, will and power of judgment astray, and it is not only the satans from outside but within men, his satan of the self also beguiles him. This same thing has been expressed in the Qur'an, thus: "and We know the evil suggestions arising from his self." (Qaf : 16). On this very basis, the Holy Prophet ﷺ in his well-known Sermon said: "We seek Allah ﷺ 's refuge from the evils of our self.

According to some scholars, these words mean that the whisperer whispers evil into the hearts of two kinds of people: the jinn and the men. If this meaning is admitted, the word *nas* would apply to both jinn and men. They say that this can be so, for when the word *rijali* (men) in the Qur'an has been used for the jinn, as in Al-Jinn: 6, and when *nafar* can be used for the group of jinn, as in Al-Ahqaf: 29, men and jinn both can be included metaphorically in the word *nas* also. But this view is

wrong because the words nas, ins and ihsan are even lexically contrary in meaning to the word jinn. The actual meaning of jinn is hidden creation and jinn is called jinn because he is hidden from man's eye. On the contrary, the words nas and ins are spoken for insan (man) only on the basis that he is manifest and visible and perceptible. In Surah Al-Qasas: 29, the word anasa has been used in the meaning of ra a, i.e. "the Prophet ﷺ Moses saw a fire in the direction of Tur. " In Surah An-Nisa': 6, the word anastum has been used in the meaning of ahsastum or ra aytum (i.e. if you perceive or see that the orphans have become capable). Therefore, nas cannot apply to jinn lexically, and the correct meaning of the verse is: "from the evil of the whisperer who whispers evil into the hearts of men, whether he be from among the jinn or from the men themselves." In other words, whispering of evil is done by devils from among jinn as well as by devils from among men and the prayer in this Surah has been taught to seek refuge from the evil of both. This meaning is supported by the Qur'an as well as by the Hadith. The Qur'an says: "And so it has always been that We set against every Prophet ﷺ enemies from among devils of men and devils of jinn, who have been inspiring one another with charming things to delude the minds. (Al-An'am :112)

And in the Hadith, Imam Ahmad, Nasa'i, and Ibn Hibban have related on the authority of Hadrat Abu Dharr a tradition, saying: "I sat before the Holy Prophet ﷺ, who was in the Mosque. He said: Abu Dharr, have you performed the Prayer? I replied in the negative. He said: Arise and perform the Prayer. So, I performed the Prayer. The Holy Prophet ﷺ said: O Abu Dharr, seek Allah ﷺ 's refuge from the devils of men and the devils of jinn. I asked. are there devils among men also? O Messenger of Allah ﷺ ! He replied: Yes.

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## Verdict

For us, to stand up against the evil, we must break the bond of superstitiousness and stand up against them at their level, by creating a more effective superpower, by creating a better system, a system that will prevail over all other systems, and fortunately for us, we have already been provided with one.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَ عَلَى الْدِينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“It is Allah ﷺ Who sent His Messenger with guidance and a true religion that will prevail over all other religions, even though the pagans may dislike it.”

[Tafsir] : “He is Allah ﷺ Who has sent His Messenger with Guidance and the Right way so that He may make it prevail over all other ways,\* even though the Mushrikun be much averse to it”

\*The Arabic word ad-din has been translated into 'ways'. It is used for the 'way of life' or the 'system of life" which is followed in obedience to the supreme authority.

Thus, not only will islam reign over all other religions, but it will be the ultimatum over all other lifestyles. The reason it is important to mention this is the fact that today several lifestyles are recognized as either cultures or trends such as the American lifestyle is seen as a trend, and thus it is “trendy” to follow it. Unfortunately, these are just names, and in the end all other ways of life, cultures and trends are either based upon religion (for e.g the European culture is highly influenced by the Christianity)

The conclusion thus, is that islam should not be viewed as anything cultural, anything that preaches one to live under the effect of placebo, anything impractical, anything resulting into creating an unproductive society. This, unproductive society with roots of its religion firmly in "faith" only, will be annihilated against a well thought system of evil, heed can be taken from the "great" civilization that reached the peak of their "spiritualness" such as the one of India, or china, but were turned into ashes as soon as the superpowers invaded those lands, therefore, it is essential to re-think islam as a guide to mankind, with wisdom behind every rule of its, many rules of islam that we were told to blindly follow, were because the civilization of that time was not capable to understand the wisdom behind it, today however, this is our key duty to figure out the wisdom, the essence of islam and its principles, and then to teach that to our people, rather than mesmerizing verses that they do not understand at all.

However, there is a very thin line of limit here, a very thine line that will separate the phenomena of "cultural islam" and the "culture of islam" even though, islam is definitely not a culture, but cultures are supposed to be built around islam, this is the thin line, to understand when it is the right time to recreate a nation's culture around islam, but once this process is done, and a particular culture completely satisfies the boundaries set by islam then, one must respect and obey the culture with full zeal and zest. Furthermore, queries of significant value might rise, such as how one should know that it is the right time to recreate a culture? Therefore, it is necessary to understand the reasoning of recreating the culture around islam. In no manner does it has to be in accordance with the acceptance of the Mushrikun. If so, then we will keep changing islam with respect to the taste of the Mushrikun, and eventually there will be nothing left of it, yet they will stand against us.

This is the thin line that must be kept in mind, that the culture has to be updated with respect to the modern knowledge and not under the influence of any other sovereignty of the time.

A fitting example here which will perfectly demonstrate the necessity to dwell upon culture, could be of what happened in the subcontinent. The muslims had been living amongst the Hindu community for so long that they had adopted several customs from them, and even worse most of these adoptions were considered a part of our religion and custom. In such circumstances, respecting the culture and sticking to it will certainly end up in annihilation. Thus, in that time great theologists like Haji Shariatullah and Shah Waliullah Dehlawi called upon a revolution.

However, due to the chaos and bringing about of nations through that chaos, people all over the world have faced periods of crucial calamities, whether it be financial or even barely having a country to live in. The resettlement of people then, was more like a refugee event, and thus as much as a refugee loves his shelter, we all love our country no doubt. But despite our love for our country, we must put forward our religion first. The love and respect for ones country and culture is a natural sensation passed down from generation to generation, and thus we are not ready to alter it. This can be better put in view by considering the following commonly referred to Hadith:

“Love of your country (patriotism) is a part of your faith”

Unfortunately, no such Hadith exists, it is a fabricated Hadith but since it seems all right, we have been quoting it all this time. This is also a perfect demonstration for the difference between the “supposed” right and the real right.

Georg Wilhelm Friedrich Hegel, a German philosopher, from his work : “Lectures on the Philosophy of History” uses a very powerful phrase in german language “der Geist seiner Zeit” literally translated to “the spirit of his time” eventually defined by one word, the “zeitgeist”. The zeitgeist is the dominant set of ideals and beliefs that motivate the actions of the members of a society in a particular period in time. This results, in very sensitive and significant results, Put into the simplest words, it can mean that the “right” of today, might be the “wrong” of tomorrow. Or the “wrong” of today, might be the “right” of tomorrow. This concept emphasis on how our actions, beliefs and mindsets are influenced by our “knowledge base”. This is to mean, that we perceive things, based on our knowledge base. Or in other words, we “force-explain” things, based on our knowledge base, that our explanations, are always relative, relative to our knowledge, and thus our knowledge changes as our time changes, consequently, our explanations, change based on the change in our knowledge. Our explanations, may change over time, even though if we are explaining the same phenomena. This might be the philosophical way of telling how truth is never absolute, only relative.

This raises a very important question, what about religion? Because religion has to stay the same, we always have to take our guidelines from the same book, revealed a thousand years ago. Here, the verdict is, that our explanations, of “how and why?” Must change as our time periods changes, however, each new set of knowledge base will update the relation to the sam truth, and not change the facts. For instance, the reason, why one must not drink water while standing, might change as we discover more and more scientific reasons for it, however the fact that one shouldn't do so, will remain the same. So, we should accept the modern world knowledge with wide arms, and excel in them, for they would themselves lead to an even firmer religion of truth,

## The Task Ahead

For a muslim today, the right measure of “prevalence” should be kept in mind, though the medium must be updated to the present world. The Common misunderstanding for muslims now a days, who get inspired by the message of Allah ﷺ to spread out islam to all as the ultimate deen, is the fact that they implement the literal commandments, however they have to be viewed with respect to the society today, this is why islam as a whole is more connected and viewed as an “spiritual” understanding not an intellectual only, because the intellect through out the passage of time will contradict and thus it is important to know, that the right thing to be done is indeed what islam says, however, with respect to the world of that time. Logically, If a set of commandments has to stay and be obeyed for eternity, but the basic set of views, understandings, concepts and off course the science and knowledge are going to change every few decades, then it would be quiet literally impossible to do so. Hence, it is also very logical to view the commandments of islam through the lens of today.

Thus, the task ahead even today is, defeating the non-believers, and declaring “jihad” against them in an open battlefield, but, in the field of today. Today, wars are not won by weapons of mass destruction, but are won by the weapons of intellect. If we need to rise up to their level, we need to outrun them in their own field, in the field of science and education. As for today this is the measure that lays out the verdicts of the world. However, the most important thing Is that once an individual dives into the field of science, he must not forget his religion, he must not become one with the Mushrikun. He must not adopt their cultural and lifestyle. He must preserve his identity and not become the cause of erosion of islamic lifestyle from the lives of his generations. But this is

what we see all around from the muslims in the West, the amount of people that settle in the West, for the sake of a “better life” while risking the freedom of practice of their religion, if this many people hoard up in the East, while importing the valuable from the West, than they won't be a hoard. Rather they would be a powerful muslim nation, with a valuable prestige, whether it be in terms of a good economy, a centre of education or even a famous tourism attraction. And we have seen this happen in Al-anduals ; The muslim Spain, Peak of the success of muslims. This, then again, connects to our initial goal of peace and justice in the world, that the best way to attain it, is to conquer the fields that matter. But the reason we don't see this happening, is that this individual never ever went in the field of science and education for the sake of islam in the first place. Rather, he was inspired by the western ideals to come up in the field of science. This is expected when our own ideals are not taught to people. Which identifies another major problem of ours, we never recognized ourselves and our people in the field of science or the battles of the world, and we created a mindset that revolves around the idea that islam is something that ends as soon as one steps out of the Masjid.

Thus, to re-establish the nation, we need to teach our history to our children from the beginning, from day one, so that they grow up with ideals like Slahudin ayubi, Jabir Bin Hayan, and Al-Khuwazmi, rather than ideals of today, dipped in the fame of the world, hallucinating themselves as well as leading our generations into the delusion of “success”.



# About the Author

Salman Tahir, is a 16 year, prodigy philosopher and writer. Apart from his conventional studies, which is A-levels with IT as a major. Alongside, he dedicates a portion of his time to philosophy and literature. He is the founder of a non profit forum, called "Luxtor" which deals with the philosophical and theological aspect of life and present them further with the help of mediums such as books and lectures. On the other hand, He spends some time working on literature, writing novels, poems, short stories etc. And thus, his blog, Readers Caffeine was created for the purpose of logging of all his fictional writings.



# About the Movement

Founded in 2014, Luxtor is a non profit forum, working for the revival of Muslim nation. We work in several different ways, such as written documents, books, publications or public lectures and seminars. Our main aim is to help people understand the reasoning behind the laws of islam and how they are designed to create a better and community. So that we can provide a way to the world which will lead to a productive and fruitful community. Furthermore, we try to keep a close eye on the baleful conspiracies being devised to counter the Muslim community, and we work on devolving philosophical aid as the cure to the problems of Muslim nation.



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