

اسماء الرحمن والرحيم

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SULTANIYYA

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WITH TWO ADDITIONAL CHAPTERS

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DEEN

The first foundational reality necessarily reverts the whole affair to Allah, glory be to Him. All matters concerning governance and rule are clearly established by the Hikam of Allah in His Noble Qur'an and in the actions and judgments of His noble Messenger, may Allah bless him and grant him peace, during his lifetime, the Seal of the Messengers. Then, by the miracle of the city which was renamed Madinah al-Munawwara, the illuminated place of the Deen. It is the Sunna of the Messenger, may Allah bless him and grant him peace, among his people that establishes that the Islamic society is not a future dream postponed until the end of time, but rather that we have a model on which to found new and dynamic versions of that spiritual and social welfare society that he and his Companions achieved.

In the Fatiha, the Oft-repeated Ayats, Allah, glory be to Him, commands the muminun to this remembrance.

“Praise be to Allah, the Lord of all the worlds,
the All-Merciful, the Most Merciful,
the King of the Day of Judgment.
You alone we worship.
You alone we ask for help.
Guide us on the Straight Path,
the Path of those You have blessed,
not of those with anger on them,
nor of the misguided.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾
مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

The opening declaration of Al-Fatiha tells us from Him, of His most exalted Names and Attributes. Firstly He is Allah, the named One. Thus it is kufr to translate the name since the subjectivity of a name is untranslatable. If we are to say ‘God’ then we have to say, ‘He is Allah, and to Him belong the most

beautiful Names.’ Having named Himself He tells us that He is the Lord of all the worlds. This means that the whole cosmic event of the creation is under His absolute and immeasurable command and Lordship. Immediately following this we are given the essential attributes that manifest in His dealing with His creation. He is Rahman and He is Rahim, that is to say that the whole creational process is an essentially compassionate event, and that in the myriad specific realisations of it from the movement of the planets down to the whirling of the atoms, and taking in the destinies of all the living creatures, there are to be discerned the manifestations of His mercy.

So He is the named One, Allah, and He is Rabb. This quality which we call rububiya indicates both the presence of the Command – ‘kun fa yakun’ – and its in-time reality. For every living organism, by the Command it has received, is sustained throughout its existence by the ongoing reality of its having been brought into being. Thus, the Command is not only the genetic coding that unfolds into existence the lion, but also the whole lifespan of the lion, its play as a cub, its imitating the parents, its using the inherited characteristics, its hunting, its mating, its trekking, and the pride in which it lives – all this is lion-ness, without which the lion has not been commanded into being. This is also true of all the living organisms, and therefore of us.

Rububiya is a richer term even than encompassing the miracle of the creational Command. Rububiya indicates that inter-linked and inter-connected pattern which runs through all the creation. At the natural level, for example, in the virgin jungle there is a kingdom of creatures that live at ground level under the canopy of the mighty trees. There is a second kingdom of

creatures that live at the middle level in the trunks and on the branches and among the growth which is lit from above defining another state of existence. Thirdly there are the creatures that live at the top of the vernal kingdom, the great birds of prey and the developed mammals that can move to the highest branches. Yet all three domains are themselves interactive and interdependent on each other and the foliage of the jungle itself. This is rububiya. Yet this power also covers the existence of the human creatures. They are linked. They are connected. They have habitat. They have family. They have possession. They live and fight and die. The mass suicide of millions of so-called civilised Europeans in World War One was a totally unified demonstration of mutual destruction which indicated an intense relationship which the protagonists themselves did not even begin to understand. While we must answer for our deeds according to His wisdom and bear full responsibility in the Next World for our actions in this, but at the same time it must never be forgotten that when Allah wants to destroy a city, He does so and the agent of that destruction could be the shaken earth or the apparently uncontrollably driven men.

A close-up image of rububiya can be found in two forest creatures. There is a snail which has a most elegant shell into which it can retire for complete protection due to the sophisticated and extreme curve of the protecting case. There also lives in the forest a bird with a beak with an equally excessive curve. Mathematically, the arc of the beak fits the curve of the snail's shell, permitting the bird to go into the centre of its protecting case and remove it for its food. As the bird is dependent on this particular morsel for its survival, if the snail were to die out so too would the bird. It follows from this that the bird, which is a much more complex creature,

could not have lived through a significant span of time in order to acquire the characteristics of a curved beak in order to survive to eat the snail. It is the inescapable synchronicity of these two creatures that most clearly demonstrates the all-commanding nature of the Rabb.

Allah says in the Qur'an in the Surat Al-Ahzab:

“Men and women who are Muslims,
 men and women who are muminun,
 men and women who are obedient,
 men and women who are truthful,
 men and women who are steadfast,
 men and women who are humble,
 men and women who give sadaqa,
 men and women who fast,
 men and women who guard their private parts,
 men and women who remember Allah much:
 Allah has prepared forgiveness for them
 and an immense reward.”

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
 وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
 وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
 وَالْمُتَصَدِّقَاتِ وَالصَّامِينَ وَالصَّامَاتِ وَالْحَافِظِينَ
 فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
 وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

Allah also says in Surat an-Nur,

“Corrupt women are for corrupt men
and corrupt men are for corrupt women.
Good women are for good men
and good men are for good women.”

الْحَبِيثَاتُ لِلْحَبِيثِينَ وَالْحَبِيثُونَ لِلْحَبِيثَاتِ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ

Thus, the finding of the matching partner among the muminun, Allah’s forgiveness of them, and the great reward – all this is rububiya. All this demonstrates in an evidentiary way that creation is a Divine, compassionate project that works itself out in the finest detail that in every event manifests mercy. He then declares, glory be to Him, that He is the King of the Day of Judgment. The Qur’an, being a Divine revelation, has been given various recitals, none of which alter the Qur’anic message but rather reveal different faces of it, the way a cut diamond has many facets yet all take reflection from one stone. In the Riwayat commonly used in the east, that of Abu Hafs, ‘Malik’ is read with an extended alif, that is ‘Ma-aliki’. This aspect of Qur’anic wisdom indicates that Allah takes into account every detail of the destinies of men. The Ma-alik is like the supervisor of a warehouse, who takes inventory of every single article in it so that it is accounted for. That is one aspect of the Divine authority over the Last Day.

However, let us now look at the Warsh reading which comes from the Qira’a of Nafi’ ibn Abdar-Rahman ibn Nu’aim the

Madinan, who died in Madinah in AH 169, from Abd ar-Rahman ibn Hurmuz al-A'raj (the Lame), and Shiba ibn Nisah al-Qadi (the Judge), and Muslim ibn Jundub al-Hudhali who was their master (mawla), and Yazid ibn Ruman, and Abu Ja'far Yazid ibn al-Qa'qa' al-Qari (the reader), from Abu Huraira and Ibn Abbas, and Abdallah ibn 'Ayyash ibn Abi Rabi'a, from Ubayy ibn Ka'b, from the Prophet, may Allah bless him and grant him peace. It follows from this that while all the readings are both correct and mutually enhancing, nevertheless, what was recited in Madinah on a daily basis by the Rasul, may Allah bless him and grant him peace, among his Companions in the city elevated by their presence to being part of the miracle of Islam, maintains a primacy of authority and meaning. In the Madinan reading the designation of Allah, glory be to Him, is that He is Malik. He is King of the Day of Reckoning. From this we learn two things. Since the Great Event which is the culmination of every life is a day of reckoning and a day in which actions are weighed in the balance, then we must take from that the revealed wisdom that the lived life has to be answered for. It has to be answered for, not to anyone in this world, neither parents nor partners, neither inheritors nor rulers, neither to concept nor programme, but uniquely to the King. It follows from this that despite the uncounted millions of human creatures from the time of Sayyiduna Adam, peace be upon him, until the end by the Divine unfolding of the Divine plan, which at the level of living unfolds over thousands of years on a tiny planet in a still unmeasured universe, yet at the same time its culmination is the intensely personal and isolated meeting of the slave with his Lord. This is the foundational fact on which the Islamic political and civic reality is established.

Allah, having told us that He is the King, then tells us of the

domain of His power. Allah’s rule is over the Day of the Deen. It is also called the Last Day. It is called the Last Day because it indicates the end of the in-time existence of the human creature’s span on earth. It is in that sense a Barzakh where the limiting curve of the time zone implodes before the immeasurable spiritual reality of the beyond-time, or more correctly the non-time, or the timeless. At one point the Messenger, may Allah bless him and grant him peace, in a moment of illumination declared to Abu Bakr as-Siddiq, may Allah be pleased with him, “Ya Abu Bakr! Yawm al-Yawm!” While the other Sahaba did not understand the meaning of this, As-Siddiq immediately entered into a spiritual state because he had understood. The Day of the Deen is the Day of all our days. In other words, on that Day all our days will take on and unfold their true meanings and lights. The Messenger, may Allah bless him and grant him peace, had indicated that he lived each day as if it bore the weight of that final reckoning.

Deen is from a root which is dal–alif–nun, daana, which means to be indebted and also to judge. Significantly, on that day the human species one by one individually are judged. Allah says, glory be to Him, in the Surat an-Nur:

“On that Day Allah will pay them in full
 what is due to them,
 and they will know that Allah is the Clear Truth.”

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ
 وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

So this ayat reveals the overwhelming spiritual truth that the payment of the debt is Allah's payment to us for the wealth of life that He had permitted us. So we spend our lives – and then He pays us back for it. It is in this sense that the true nature of freedom is understood. According to this transaction in the secret of the destinies, we send ourselves to heaven or we send ourselves to hell, but the reckoning is to Allah, the judgment is to Allah, and His Kingship is His carrying-out of the Divine Contract.

It is in the light of this deep understanding of the Deen that we recognise the interdiction on usury which in turn unmasks for us that man cannot decide, cannot govern, and cannot be just. Usury in the Qur'an, when it is mentioned in relation to the human creatures, that is in muhakamat ayats, is uncompromisingly forbidden, and that without any exception. As Imam Malik said, may Allah be pleased with him, "Do not take usury even to a blade of grass." However, the word riba is used once in a mutashabihat ayat where the usury is a Divine act, so of course the act is decisive, governing and just. Allah, glory be to Him, in the Surat al-Baqara says:

"Allah obliterates riba but makes increase (yurbi) of sadaqa!
Allah does not love any ungrateful wrongdoers."

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

In the tafsir of Ibn Juzayy he comments, “Allah makes it, riba, decrease and makes it disappear. Sadaqa – Allah makes it grow in the dunya with baraka, and in the Akhira it multiplies the reward. Everybody who practices riba gathers in himself kufr and wrong action. This proves that the ayat refers to the kuffar.” By this last he indicates that it is the practice of the kuffar.

This Divine Contract, reckoning, judgment, debt, that we have described not only encompasses the whole of the in-time existence of the slave and not only culminates in a post-time apotheosis which is the Day of Reckoning, but all of that finds its source, according to the Divine revelation of the Book, in a before-time spiritual event. From that event the in-time experience takes on its meaning and the reckoning at the end has to be measured in its light.

Allah, glory be to Him, in the Surat al-A‘raf says:

“When your Lord took out all their descendants
from the loins of the children of Adam
and made them testify against themselves
‘Am I not your Lord?’
they said, ‘We testify that indeed You are!’
Lest you say on the Day of Rising,
‘We knew nothing of this.’

Or lest you say,
‘Our forefathers associated others with Allah
before our time,
and we are merely descendants coming after them.
So are You going to destroy us
for what those purveyors of falsehood did?’”

وَإِذَا أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ
 أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا أَيْوَمَ الْقِيَامَةِ
 إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿٧٦﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا
 مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿٧٧﴾

It is these blessed ayats which make plain, or even explain, that some are mumin and some are kafir. All the human creatures answered the “Alastu bi rabbikum?” What then is that strange faculty which the kuffar cannot explain but all admit exists, the conscience, if it is not the resonance of that reply to Allah’s great question surging up into the human breast? It is this that allows us to understand why the people who do not worship Allah are called kafir. They cover up – this is kufr. And what do they cover? The Divine question – alastu bi rabbikum – and that they did answer, “Yes!” It was not that the kuffar were raised in an ambience of kufr by kafir parents but that they had denied their own existence in its primal impulse and then in the lived life.

The inescapable majesty of the Qur’anic revelation places between those who receive its wisdom and respond to it, and indeed obey it, and the kuffar an unbridgeable gulf. Allah openly defines those who do not recognise Him. He, glory be to Him, says of them:

“We created many of the jinn and mankind for Hell.

They have hearts they do not understand with.

They have eyes they do not see with.

They have ears they do not hear with.
Such people are like cattle.
No, they are even further astray!
They are the unaware.”

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا
وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ وَاذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ
كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧﴾

Yet it is in people such as this that the modern kuffar, by that I mean the atheists, the secularists, the christians, the jews, the buddhists and the hindus, have placed their trust. They are the humanists! How could this ignorant, savage horde create a civilisation knowing nothing and believing nothing? Allah, glory be to Him, says in the Surat al-‘Asr:

“Truly man is in loss.”

إِنَّ الْإِنسَانَ لِفِي خُسْرٍ ﴿٢﴾

Men cannot govern men by their rules and their laws. How can the laws not be flawed when the ones who created them are so disastrously inadequate? Constitutions are forged Qur’ans. Being the opposite of the Qur’an, which is Light, which is Discrimination, which contains both fundamental laws alongside the moral and spiritual guidance to sustain these laws, constitutions are darkness itself plunging mankind into

tragedy after tragedy, each worse than the one before. Everything men say from themselves is a lie – they called it the Enlightenment but it brought terror and devastated a whole continent. The religion of self-worship that is humanism turned the wholesome society of southern Africa into what one of its writers, Olive Schreiner, called “Hell!” They tore the gold and the diamonds out of the earth, not only enslaving the African people but even importing more slaves from China in their greed. From the South African War the new religion of mankind plunged into a scarcely credible war of attrition across Europe, which in a compulsive and quite mad suicidal orgy sent millions to their death. Unsatisfied with its outcome they gathered their strength and again fell upon each other in a second war, this time devising more lethal weaponry. In one night, the city of Dresden was destroyed in a fireball which not only wiped out all the treasures of European civilisation in that non-military city, but also half the population. And this from a nation which with two single bombs was to wipe out Hiroshima and Nagasaki and only half a century later be traumatised in a hysteria of mourning because a handful of Arab nihilists destroyed two badly built skyscrapers in the heart of their religious financial district.

The current society does not function and cannot be made to function. There is no path through the modes of action and modes of thinking practiced by the democratic, constitutionalist, usurious society that will lead to a clearing in which a tolerable and just community of any kind can be founded. They are on that side of the abyss. The future of the human species lies on the other side, but it will be in the hands of those who remember that they answered to their Lord, glory be to Him, “We testify that indeed You are!”

So it is that the Deen of Islam separates the muminun from the kuffar, and the Qur'an defines the nature of the rulership of Allah, glory be to Him. He says in Surat Al 'Imram:

“Say, ‘O Allah! Master of the Kingdom!
 You give sovereignty to whoever You will
 You take sovereignty from whoever You will.
 You exalt whoever You will
 You abase whoever You will.
 All good is in Your hands.
 You have power over all things.
 You merge the night into the day.
 You merge the day into the night.
 You bring out the living from the dead.
 You bring out the dead from the living.
 You provide for whoever You will
 without any reckoning.”

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوْتِي الْمَلِكِ
 مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكِ مِنْ تَشَاءُ وَتَعِزُّ مَنْ تَشَاءُ وَتُذِلُّ
 مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ
 اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
 وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

Clarifying under this uncompromising declaration of His absolute power He then makes the great discrimination which must be confronted and understood by the Muslims, remembering that Al-Furqan, the Discrimination, is one of the names of the Qur'an.

Immediately following the ayat declaring the mastery of Allah's kingdom comes the uncompromising separation:

“The muminun should not take kafirun as friends
rather than muminun.
Anyone who does that
has nothing to do with Allah at all –
unless it is because you are afraid of them.
Allah advises you to be afraid of Him.
Allah is the final destination.”

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا
مِنْهُمْ تَقِيَةً وَيُحِذِرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

To banish even the slightest shadow of connection between the Muslims and those of all the other corrupted and unacceptable religions, Allah, glory be to Him, makes clear that recognition and submission to Him is dependent on recognition and submission to the Shari'at of the Messenger, may Allah bless him and grant him peace. Allah, glory be to Him, instructs the Messenger thus:

“Say, ‘Obey Allah and the Messenger.’
Then if they turn away,
Allah does not love the kafirun.”

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٦﴾

Now, due to the enormous invasive influence of the masonic teaching, that irrational masonic teaching which underpins the pretended rationalism of the disastrous humanist project, deviant and modernists groups have adhered to their doctrine that “all religions are equal, or true,” which of course is nonsense. It is not understood today what was once commonly grasped by the Muslim community, how in fact things were, and now are. What Allah clarifies throughout the whole of the Surat al-Baqara is that the earlier peoples were submitted to Allah and thus had an earlier form of the pure Deen and only saw themselves as being a people submitted to Allah. What is indicated is that when people began to deviate from correct behaviour and correct worship, they reinvented themselves, told lies about the Creator and their relationship with Him. Thus one group declared themselves a chosen and separate people with a private covenant with the Almighty, and the other group said that by an allegiance to their prophet and a simple belief that he was part of the godhead, a doctrine they had invented, they were somehow “redeemed” from wrong action. The Qur’an shows to us, therefore, that there were no jews and christians at the beginning of their affair, but these were man-made identities of a political nature. A clarification of this can be seen in modern times when the sikhs, for political reasons, caught between the hindus and the Muslims, invented a new version of religion to locate them more favourably between the parties. Allah clarifies the matter in Surat al-Baqara, saying:

“Or do they say that Ibrahim and Isma‘il and Ishaq
and Ya‘qub and the Tribes were jews or christians?

Say, ‘Do you know better or does Allah?’

Who could do greater wrong than someone who hides

the evidence he has been given by Allah?
Allah is not unaware of what you do.”

أَمْ يَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى
قُلْ - أَنْتُمْ وَأَعْلَمُ أَمْرَ اللَّهِ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً
عِنْدَهُ وَمِنَ اللَّهِ وَمَا اللَّهُ يُغْفِلُ عَمَّا تَعْمَلُونَ ﴿١٤﴾

Since kufr of its nature inspires men to lie, since they have rejected the Truth, Allah gave a defining order, and so one could say a non-negotiable act which makes it impossible for any but hypocrites to say that Islam can tolerate any other religion. The decisive action which Allah, glory be to Him, commanded of His Prophet was the creation of a Qibla that was different from the false sects and tribes who called themselves jews and christians. In these great ayats the separation of Muslims from atheism, secularism and all the corrupted religions of the past is made inescapable and beyond compromise. Firstly, Allah says:

“In this way We have made you a middlemost community,
so that you may act as witnesses against mankind
and the Messenger as a witness against you.”

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ
عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

This marks the Divine rejection of any possibility of Islam's tolerance of their Great Lie. He then goes on to make the discriminating command which marks the foundation of the new and the last religion:

“Turn your face, therefore, towards the Masjid al-Haram.

Wherever you all are, turn your faces towards it.

Those given the Book know it is the truth from their Lord.

Allah is not unaware of what they do.”

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا
الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا يَعْمَلُونَ ﴿١٢٤﴾

So it is that the Qibla of the Makkan Haram is established, and the Qur'an its evidentiary proof. Confirming that Islam is the only universal religion Allah makes it clearer still. He, glory be to Him, says:

“Wherever you come from,

turn your face to the Masjid al-Haram.

This is certainly the truth from your Lord.

Allah is not unaware of what you do.

Wherever you come from,

turn your face to the Masjid al-Haram.

Wherever you are, turn your faces towards it

so that people will have no argument against you –
 except for those among them who do wrong
 and then you should not fear them but rather fear Me –
 and so that I can complete My blessing to you
 so that hopefully you will be guided.”

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
 وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٥٩﴾
 وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
 وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَلِيَلَّا
 يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
 فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَنَّوْا عَلَيَّكُمْ
 وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

In these passages Allah reminds the rejectors that they had been given revelation, and in this sense the prior revelations are all defined as the Book, but at the same time the creation of the new religion means that all the previous books are abrogated.

Abrogation is a vital term and factor in Islamic knowledge. The proof of its actuality and importance cannot be overestimated. Deen is a living thing. A negative proof of this is that, as Allah explains, Ibrahim and Isma'il and Ishaq and Ya'qub and the Tribes were true Muslims but then their followers, through the alteration of the texts and the creation of the respective priesthoods, finished by corrupting the Deen. The rejection by

the jews of their earlier Prophets is the evidence against them, proving that they had corrupted the Deen and could not tolerate its restoration. This spiritual and moral entropy is in the nature of the in-time creatures. For this reason, or this one among other reasons, the principle of abrogation is built into the Qur'an, while the Qur'an itself, although it descended in its completion in the knowledge of Allah, glory be to Him, on the Night of Power, nevertheless has to be revealed stage by stage during the development and the events that take place in the life of the Messenger himself, may Allah bless him and grant him peace. So it is that as the Islamic society is forged under the guidance of the Messenger, may Allah bless him and grant him peace, the status of wine-drinking passes through phases: it is acknowledged, it is disapproved of, and finally it is forbidden. In our technical language we say there is abrogation among the muhakamat ayats. It then always follows that the latest in revelation is that one which is established in the Shari'at. One of the signs of the deviation among the modernists, like the qutbis and the wahhabis, and an evidence of their crossing the abyss to join with the enemies of Islam, is their denial of abrogation. Denial of abrogation is itself a denial of the Qur'an. Allah, glory be to Him, says in the Surat al-Baqara:

“Whenever We abrogate an ayat or cause it to be forgotten,
We bring one better than it or equal to it.
Do you not know that Allah has power over all things?”

مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾

It is in the light of this dynamic nature of the Qur'an that the Muslim community is seen as that human community which pulls back the human species from their entropic urge to self-glorification, that is humanism, and restores them to the Deen al-Fitrah, that is the transaction of nature itself. Because of this function of the Islamic society to constantly renovate itself through the gift of Islam, Allah has indicated our role when He, glory be to Him, said:

“In this way We have made you a middlemost community,
so that you may act as witnesses against mankind
and the Messenger as a witness against you.”

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ
عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

It is the doomed and inescapable role of the kuffar to oppose the Deen of Islam and this has tended always to be preceded by assurances of a recognition of us as having a genuine religion. In earlier times the christians sent armies against the Muslims. In the last hundred and fifty years the christians and atheists with terrible ferocity destroyed Moghul governance in the Indian Subcontinent, the Osmanli Khalifate which governed from Istanbul, and the Sultanates of Nusantara, that is, the land of what is now known as Malaysia, Indonesia, Philippines, Southern Cambodia, Brunei, Southern Vietnam, Southern Thailand and Singapore. Finally in our time the strange racially hybrid group which call themselves jews have turned on the Muslim peoples with primitive and savage ferocity. This should not prove surprising, but what remains surprising is the

mistaken idea that the modernist Muslims imagine that somehow they will be accepted as their friends. In Surat al-Baqara we find:

“Who could do greater wrong than someone
who bars access to the mosques of Allah,
preventing His name from being remembered in them,
and goes about destroying them?”

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ
أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ، وَسَبَّحَ فِي خَرَابِهَا

We find from all this that the kuffar nevertheless realise perfectly well that they cannot succeed and that unbridled human practice is a suicidal project. It is for this reason that their own profoundest philosopher told them that the dominating force at the very heart of their time of triumph was a nihilism which would suck everybody down to destruction. The deluded fantasy that is offered to the masses, as somehow the remedy for this darkness is the following. Man himself, they say, is a self-destructive and ruthless creature seeking his own benefit. As the individual man is rotten, let us adopt at least a mathematical chance for success. If we invest all the humans with the authority of their governance then the numeric end result of those who select the leader will dilute or reduce the fatal tendency to self-destruct. Democracy, fuelled by a numbers-only currency without reference to objects of wealth, will grant us against the odds a possible chance of survival against this selfishness and this insatiable greed. To this end we will technically remove authority both from the individual and

indeed the mass of men and invest it in a machine system of governance which in fact is over and above all the involved humans. In this manner when the humans malfunction, which they will, the machine, that is democratic rule and printed money, can adapt itself until it has restored equilibrium. In this way both revolution and inflation can be psychically delayed, in other words our ultimate end in ruin can be staved off from the present, yet knowing full well that already the whole thing is as Malaparte said, “Kaput!”

It is in the light of our recognition that the whole kafir political discourse, *mutatis mutandis*, is not only illogical but fatally irrational, that everything they say in fact stands for its opposite, that everything they do to put things right plunges us all into greater suffering – it is against this background that we must return to the noble and illuminating constructs that were gifted to us by the Divine Creator and the Seal of the Messengers, may Allah be pleased with him.

There must be no doubt left in the minds of the Muslim elite which might make them think a concordance with the kuffar is possible. The events of the last two hundred years, which is the short span of kafir power, can now clearly be seen as a descending spiral of disasters which has culminated in an end-game of complete nihilism. The American Revolution which claims to be the founding event of modern kufr, that is democracy and constitutionalism, was in fact the systematic genocide of the indigenous nations, still referred to in racist terms as American Indians. The French Revolution, born of regicide and terror, created a horrific wave of murder perpetrated on its own people. Humanism’s enemy is always the human. The Russian Revolution marked a further development

in the structuralism initiated by Napoleon, the murderous author of the modern state. These three revolutions ensconced systems government in the place of the personal government of the kings. Ivan Bunin wrote in 1936 from Odessa:

“How all these revolutions are the same! During the French Revolution an entire abyss of new administrative institutions suddenly appeared. A whole flood of decrees and instructions sprang forth. The number of commissars – why were they called precisely commissars? – and all kinds of other authority in general went on without end; committees, unions, and parties grew like mushrooms; and everyone ‘began devouring everyone else.’ A completely new and special language came into being: ‘bombast mixed up with the coarsest abuse aimed at the vulgar remains of a dying tyranny...”

The so-called ‘sixty glorious years’ of the reign of Queen Victoria did not know a single year in which the English Empire was not at war with Muslims right across the world. The nineteenth century ended with the Boer War which presaged an evolution, or rather devolution from the state systems to the first formulations of a power system independent of elected government. It is there that we saw the emergence of the first of the oligarchy of a new elite comprising bankers and the masters of commodity wealth, in this case, gold and diamonds. The first half of the twentieth century saw what the German historian Ernst Nolte called the European Civil War. The first part of this War saw the utterly crazed and hypnotic carnage of the trenches, which over four years sent millions pointlessly to their death. The second phase of this War, 1939 to 1945, saw the impressively thorough genocide of

a race. So America could boast the genocide of its indigenous nations. Germany could boast the genocide of an indigenous race. Russia could boast the genocide of a class, theirs being the most ghastly and statistically the most stunning achievement. The gravestone of humanism's mightiest attack on the humans was written by Solzhenitsyn, "The Gulag Archipelago". 1945 saw the creation of the ultimate nihilist phase of kufr. It aspired to a world government, a world police and already laid the foundations of a world bank and single currency. The nation state was over and now the world was governed by a totally unelected oligarchy represented by three zones of power, commodities, media, and financial, while the third of these represented the inner circle of power. The first stage had been the struggle to separate once and for all the christian church from the political state. Following the complete destruction of christian Catholic power the next stage was to separate the post-christian protestant power of the political machine. This was achieved in the second half of the century against a background of ongoing massacres of the world's poor. It did not emerge until the twenty-first century that the nation state, with its constitutional base and its democratic system had no longer any reality either de facto or de jure beyond the realm of tourism. Current events show us that all the nations lie subservient to the Oligarchic Triad while Israel remains the ideological and imperialist entity which has survived and continues above and beyond the ruin of the national states. Absurd little Israel, with its multi-racial citizens who insist that they are jews and the descendents of Sayyiduna Ibrahim, may Allah be pleased with him, although their own scientists have admitted this is a fantasy (see "The Myth of the Jewish Race" by Raphael Patai and Jennifer Patai), brought into being by known terrorists, the Stern gang and so on, governed over its

short history by these terrorists, and finally fighting a war against the indigenous people of their land under a terrorist named as such by their own judiciary while they embark on a genocide of the native people. Palestinians, the Arab Navaho!

From the beginning, the Prophets and Messengers have waged war against the kuffar, along with their communities. Allah, glory be to Him, tells us in the Surat Nuh:

“Nuh said, ‘my Lord!
do not leave a single one of the kafirun on earth!’”

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿١٦﴾

In the Surat Yunus Allah, glory be to Him, says:

“Musa said, ‘Our Lord,
You have given Pharaoh and his ruling circle
finery and wealth in the life of the dunya,
Our Lord, so that they may be misguided from Your Way.
Our Lord, obliterate their wealth and harden their hearts
so that they do not have iman
until they see the painful punishment.’”

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن
سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ
عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

The strengthening of our iman will come as we begin to grasp that the apparent power, material power, which the kuffar display at the moment, far from indicating an undefeatable enemy, represents a very frightened and psychologically fragmented community in the throes of mass psychosis. Part of the nihilism under which they live is that they have been forced to fight what they consider is the Islamic presence over and against them, while the militant attacks upon them have been perpetrated not under the flag of Islam but by seriously deviant groups. The people they name as their enemies could not in fact survive a trial before Muslim qadis of the three great Madhhabs, the Maliki, the Hanafi and the Shafi'i. The kuffar have not yet been confronted with the message of Islam, with the Messenger of Islam, may Allah bless him and grant him peace, nor with the knowledge of the true Tawhid before which they must inevitably submit. Allah, glory be to Him, says in Al 'Imran:

“Do not be deceived by the fact that
those who are kafir move freely about the earth.
A brief enjoyment;
then their shelter will be Hell.
What an evil resting-place!”

لَا يَخْرُجُكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾
مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

It is against this historical background which has shown the brief and miserable ascension of the kuffar in their realisation of the further limits of their fantasy of power, which is a one-world state and currency, the subjugation and enslavement of

all the world's poor and the paralysis of the technically educated in a world of media entertainment and gambling, that the new Muslim elite must take upon themselves for the first time since the destruction of the Moghul Dawla, the Nusantara Dawla and the Osmanli Dawla, the task of creating a new Islamic society, utterly modern, utterly tuned to the future, but utterly based on and following the primal model of the Illuminated City, Madinah al-Munawwara.

DAWLA

We have established that the foundations of the Islamic polity are completely unique and stand over and against the negative value system of the kuffar and its hypocrisy and rest firmly on the natural condition of human creatures in harmony with the world, which we call Fitrah. On the foundations of Deen we then are able to build the dynamic motor forces of a living Islamic society. While kufr, that is democratic humanism, survives on a dialectic which pits one part of the citizenship against another until they are destroyed, and race, class and religion will suffice as motives, the just Islamic society bases itself on a brotherhood that practices compassion and generosity one to another and a powerful opposition to the kuffar. Allah, glory be to Him, in Al-Fath says:

“Muhammad is the Messenger of Allah,
and those who are with him
are fierce to the kafirun,
merciful to one another.”

مُحَمَّدٌ رَسُولُ اللَّهِ
وَالَّذِينَ مَعَهُ
أَشِدَّاءُ عَلَى الْكُفَّارِ وَرَحِيمَاءُ بَيْنَهُمْ

The ‘ibada of the five pillars, Shahada, Salat, Zakat, Sawm and Hajj is the binding and unifying force of the Islamic people. The Muslim polity has no political class. It is the opposite of capitalism as it is the opposite of bankism. The term which defines the Muslim polity is one that has not insignificantly been degraded by the qutbi and wahhabi deviants to mean an exact equivalent of the kafir term ‘state’. It would not be wrong to say that the Messenger, may Allah bless him and grant him peace, abolished the state. Though this may shock some people it must be remembered that the historical definition of the state derives from the Romans, and the term automatically implies an adjective, in other words the legal social structure called the state is itself the fiscal state. The kafir model of organised society is based on taxation. This was originally a taxation of wealth and then as the kafir system slithered into decay, taxation was extended to the taxation of earnings. Income tax was the English response to the Napoleonic challenge.

Mommsen, the greatest historian of the Roman republics, made a defining principle in assessing the nature of the state. According to him the health of the state should be uniquely

measured by the validity and authenticity of its currency. The debasing of coins, the clipping of coins in short measure and the dishonouring of bonds represented an indication of the collapse of the state. Measured in this way, under the current bankist hegemony which now only uses numerology in place of physical specie, they have clearly reached the end of the historical period. This permits us to say that the abandoning of decimalism will represent the disconnection from the structuralist state and its murderous policies. The astonishingly swift collapse of the English Empire in a matter of only a few years starting in 1945, can be measured first by the abolition of the sovereign coin, then the system of pounds, shillings and pence, and finally the abolition of the imperial pint, the hundredweight, the stones and the pounds in weight.

The Messenger of Allah, may Allah bless him and grant him peace, would repeat the du'a to his Companions in Madinah: "Oh Allah! Bless Madinah in its Dinar and its Dirham. In its Sa'a and its Mudd."

The Islamic polity is called Dawla. The term appears only once in the Qur'an. As always with the Divine revelation one word can have enormous impact and effect on the Muslim society. For example, the one word of command, "Take!" in relation to the sadaqa of Zakat indicates that it is not given wealth but wealth that is assessed and taken by the Zakat-collectors. This in turn implies the authorising presence of a governing leader. This permits us to say that it is a nucleic word containing the whole structure of the movement of finance among the Muslims. Dawla derives from the root dal–alif–lam and it means to change periodically, to take turns, to alternate and to rotate. It also means to make victorious and to let triumph. It

also means to exchange, to circulate, to take counsel, to pass round. Allah, glory be to Him, says in the Surat al-Hashr:

“Whatever booty from them
 Allah has given to His Messenger –
 and you spurred on neither horse nor camel in its acquisition,
 but Allah gives power to His Messengers over anyone He wills,
 Allah has power over all things –
 whatever booty Allah gives
 to His Messenger from city dwellers
 belongs to Allah and to the Messenger
 and to near relatives and orphans
 and the very poor and travellers,
 so that it does not become something
 which merely revolves between the rich among you.
 Whatever the Messenger gives you you should accept
 and whatever he forbids you you should forgo.
 Have taqwa of Allah – Allah is severe in retribution.”

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ
 فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
 وَلَكِنَّ اللَّهَ يُسَاطِرُ رُسُلَهُ، وَعَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
 قَدِيرٌ ﴿٦﴾ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
 وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ لَا يَكُونُ
 دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۗ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ۗ وَمَا
 نَهَىٰكُمْ عَنْهُ فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

In these two astonishing ayats the whole dynamic of the Islamic financial practice is laid out. From it we derive the following.

Firstly, the necessary activating factor of the movement of wealth is the presence of the Messenger, may Allah bless him and grant him peace. By extension, this implies the Khalif, for he then stands in as a substitute for the Messenger, may Allah bless him and grant him peace, in authority. Notice that the ayat confirms firstly that Allah gives power to His Messengers but then adds, “over anyone He wills.”

Secondly, it establishes the given that the Muslim polity has a constant obligation to Jihad. Despite the tragic use in Palestine, Chechnya, Kashmir, and the list is long, of the term Jihad by Muslims who were in fact fighting for their land, either stolen or under attack from the kuffar, while they have Qur’anic authority to do so, this is not Jihad. Jihad is to fight the kuffar in the Way of Allah, following their rejection of the invitation to enter Islam, with the intention that they should submit and then hopefully accept. The kuffar, in Clausewitz’s classical definition, said that war was politics continued by other means. The Islamic definition, free of such hypocrisy, declares that Jihad is trade carried on by other means, and from it, it takes a wealth, the booty, but at the same time it gives a wealth when by its victory the defeated choose to enter Islam.

Thirdly, the distribution of the ghanam, booty, is clearly the same in principle as the distribution of Zakat. This allows us to say that there is a tripartite activity within the Muslim community. One, there is the selling in markets and the spread of the caravans. Two, there is the welfare distribution of the

annual Zakat. Three, there is the distribution of the ghanam as a last means of moving wealth among the people.

It is embedded in these blessed ayats that we find the term Dawla, and therefore we recognise that the Islamic polity is inescapably bound to these three forces. Allah, glory be to Him, indicates that He does not wish that gained wealth, that is the booty, should merely revolve “between the rich among you”. We can then deduce from this that the Islamic polity, being itself Dawla, short-circuits the impulse of men to create an oligarchy of wealth. From this we recognise that Allah forbids that wealth be static. It follows that the Muslim people must now face up to the utter unacceptability of the banking system, and although state banking dates back to the Renaissance, the use of banks by the citizenry for private wealth is really only a post World War Two phenomenon that took hold in the 1950s as banking power became total. The Islamic Dawla is based on the movement of wealth, the sharing of wealth, and spending it in the Way of Allah. Allah, Mighty and Powerful is He, says in the Surat at-Tawba:

“You who have iman! many of the rabbis and monks
devour people’s property under false pretences
and bar people from access to the Way of Allah.
As for those who hoard up gold and silver
and do not spend it in the Way of Allah,
give them the news of a painful punishment
on the Day it is heated up in the fire of Hell
and their foreheads, sides and backs are branded with it:
‘This is what you hoarded for yourselves,
so taste what you were hoarding!’”

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ
لِيَآكُفُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ
وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾
يَوْمَ يُجْزَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ
فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٢٥﴾

Banking is hoarding. It is illegal to export gold from the USA. Every day the world's gold which they purchase with their worthless paper-money is shipped directly into underground vaults, like the infamous Fort Knox. This is withheld wealth, and it is the world's withheld wealth which has been stolen from them.

Finally, the ayats which enshrine the sacred word Dawla indicate to us another aspect of what constitutes that Dawla. The Islamic society is a welfare society. The concern of the Muslims is clearly defined – relatives, orphans, the very poor, and even the travellers.

And so it is that step by step we begin to see what the true nature of the Islamic Dawla is, one which has been utterly obscured not only in all the kafir academic writings but also shamefully and regrettably by those modernists who clung to

the name of Muslim while betraying its very heart, hopelessly dreaming that they could be accepted by the kuffar.

Only now can we examine those civic patterns on which the Dawla depends for its continued existence. The Jizya and the Dhimmi contracts, the Awqaf, the markets, and the Divinely and prophetically ordained currency, the Islamic Dinar and Dirham of blessed Sunna. Finally, the Fard pillar of Zakat paid with Dinar and Dirham. It is the restoration of this last that will mark the return to the world of the Deen of Islam since the fall of the Khalifate in Istanbul and its authorising power.

The legal proofs against the acceptability and validity of the so-called Islamic reformers, who had intended not only to abolish the Islamic Shari'at but to replace it with kafir bankism, lie in their abandonment of Zakat defined in the noble Hadith which opens Imam Muslim's collection, as one of the five pillars of Islam. Added to this is their shameless abandonment of the law of the Dhimmis. The law of the Dhimmis, as in every aspect of the Shari'at, at first appears as an inhibiting factor and later can be seen as a social benefit for all. For example, the strict laws against fornication and adultery are not puritanical in intention. Remember, it is almost impossible to bring about a sentence against adulterers as the evidentiary demands of the case are almost impossible to execute. The Shari'at of Islam is not like the cannon law of the Romans. It does not function merely to limit and punish. The Shari'at rests on a Muslim populace who are committed to the Sunna of the Messenger, may Allah bless him and grant him peace. The civic disapproval of adultery precedes the need to deal with the exceptional case which might come to the courts. If a wrong action is abhorrent in the social mores of the people that is an autonomous factor

leading to right action. When the kuffar after 1945 prepared themselves to reduce the whole world populace to economic slavery they had to replace liberal economics with another type of freedom. As they withdrew wealth from the masses they put in its place sexual licence. So it was that unbridled sexual behaviour, fornication, adultery, sodomy which before had rested with the exceptional case became popular practice. This is humanism at work. The Messenger of Allah, may Allah bless him and grant him peace, said: "If you tell the son of Adam that eating the faeces of the camel is forbidden he will say, 'It must be good or they would not have forbidden it.'" With all versions of adult sexual activity permitted, men fulfilling their disastrous nature, turned their lustful desires to the practice of the intercourse and murder of children.

In the matter of the Dhimmis it is a necessary law strongly derived from Qur'an, Sunna, the 'Amal of Madinah, and the ongoing historical ijma' of the world Muslim community until its final abolition at the hands of that small group who plotted and destroyed the Islamic command in Istanbul. It is important, therefore, that before examining the matter we remind ourselves that under the Khalifs in Istanbul the jews and the christians had remarkable freedom and remained an active part of society. From the moment that the law of the Dhimmis was dismantled in the Tanzimat period the active attack on the Deen of Islam and all its modalities began with ferocity and did not finish until the Khalif was removed, the religion almost banished, and the Muslims enslaved. After the application of their doctrine of Liberty, Fraternity, Equality the Muslims were oppressed. Under the secular doctrine that all religions are equal, if you go to Istanbul you will find tanks around the great mosques of the city, squads of armed soldiers

outside, and uniformed and plain-clothes police inside. We also know that where once the jews moved freely in Jerusalem, protected by the authorities, now even to attempt to enter al-Aqsa is to risk a very probable death and certain beating.

It is important then to ignore and remove from the picture entirely the kafir lie about the Dhimmi contract and the Jizya. A Dhimmi is someone who has chosen to live in a Muslim society under Muslim law while not being Muslim. Whereas today the Muslims in kafir countries suffer intolerable persecution and imposition on their lives, the contrary is true in the Islamic Dawla. The Dhimmi is by definition a protected person. To be designated a Dhimmi is to be guaranteed safety from any form of persecution or deprivation of religious practice. It is therefore the legitimisation of the Dhimmi's right to live among the Muslims. The amount paid to the Dawla is very small, far less than what is daily paid in sales taxes in the kafir world – a tax, incidentally, which is utterly forbidden in Islam. The Dhimmi contract protects from persecution, exempts from military service, and also exempts from the Zakat which all the Muslims pay. Anyone designated as Dhimmi who will not pay is escorted to the frontier, again under protection, and expelled. It is ironic to reflect that had the German Third Reich been Muslim, there would have been no genocide of the jews. One jewish professor in an academic programme openly declared, "The best time we ever had, and the safest we ever were was under Osmanli rule in Istanbul." Allah, glory be to Him, lays down the foundational principle of this social modality in the Surat at-Tawba:

“Fight those of the people who were given the Book
who do not have iman in Allah and the Last Day

and who do not make haram
 what Allah and His Messenger have made haram
 and do not take as their deen the deen of Truth,
 until they pay the Jizya with their own hands
 in a state of complete abasement.”

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
 وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ
 اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ
 مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى
 يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

It is related from the Khalif ‘Umar, may Allah be pleased with him, that the last words spoken to him by the Messenger of Allah, may Allah bless him and grant him peace, were: “Guarantee the Dhimmi contracts for me!”

Awqaf represent the ongoing practice of sadaqa. The personal act of sadaqa is a giving from one to another. Awqaf could be defined as the motor of sadaqa so that the single act of giving becomes activated in continuity, so that the giving continues even after the death of the giver. To make a waqf is to dedicate a property or an amount of wealth to the benefit of the Muslims seeking the pleasure of Allah, glory be to Him. Wealth for this purpose must be free of obligation. It can be a possession which produces revenue like a house or a shop or an orchard. The one making the waqf freely stipulates the

conditions of it. When the great Sultan Yavuz Selim on his march through Damascus restored the grave of the great Sufi Shaykh al-Akbar Ibn al-'Arabi, he activated the waqf in the Wali's honour. It specified that daily a soup was to be served at his graveside to the poor. The waqf even stipulated the amount of meat in each bowl of soup for each recipient. The guardian of the tomb said to me that since the waqf had been operative since the fifteenth century it had probably fed more people than the communist regime had fed its poor.

The Messenger of Allah, may Allah bless him and grant him peace, made his date orchard in Madinah al-Munawwara into a waqf to assist in the protection of Islam. He made another date orchard in Fedek into a waqf for travellers. 'Umar ibn al-Khattab, may Allah be pleased with him, set up a waqf for mujahidun and to assist slaves in buying their freedom. This has always been the practice of the Muslim community. It is a powerful ijma' and is to be found all over the Muslim world. Al-Aqsa and old Jerusalem were made waqf also by 'Umar ibn al-Khattab and that waqf was revived and extended by the great Sultan Abdulhamid II.

There follows with technical detail an outline of the subject of Awqaf that was given at the Seventh International Fiqh Conference in Pretoria, South Africa in October 2000. It is clear from this important document by one of Islam's leading scholars that the Islamic Dawla is correctly speaking uniquely a social order of wealth and war – wealth for its community and war for its frontiers. There is no political class, neither institutionally nor magically, and by magically is indicated the control of the masses by press and television which remain uniquely the instruments of control wielded by the wealth oligarchy.

Surely as we survey the glorious identity of the Islamic Dawla we sense sudden gusts of the winds of freedom, that sweet wind that the Messenger, may Allah bless him and grant him peace, felt as the breath of the Rahma. We are now looking at the great social reality of the Divinely inspired polity that has been the ongoing Muslim community across the world for hundreds of years and about which in all the books in all the universities of the kafir world scarcely a word of truth can be found. It is also nothing to do with the miserable unscholarly puritanism of the so-called modernists, now so pathetically outdated, and the dismal qutbis and wahhabis.

Immediately after that there follows a text by ‘Umar Ibrahim Vadillo on Tijara. He is the leading Muslim ‘alim on the subject of finance as understood in Islamic law and practice. He, uniquely, has been able to make a correct critique of the western pseudo-science of economics from the Islamic point of view. In this he is different from the wahhabis and qutbis whose licensing of the false doctrines of Islamic banking emerge from their positions as directors of these banks.

WAQF

by

PROF. MEHMET
MAKSUDOGLU

As an Islamic institution, the waqf is a property, an amount of wealth etc. dedicated to the benefit of the created to please the Creator. The dedicated assets are put in possession, ownership of Allah eternally, i.e. the establisher of a waqf no longer has any right of ownership regarding the said wealth or property. The motive for establishing a waqf is solely to obtain the pleasure and consent of the Creator, hoping only for His reward.

The one who establishes a waqf is called waqif. The waqif must have the following qualities:

1. He must be an adult, sane and free.
2. There must not be any compulsion: the waqif must dedicate his/her possession willingly.
3. The motive and intention must be to please the Creator.

As for the dedicated wealth, it must satisfy these conditions:

1. The wealth dedicated must exclusively belong to the waqif at the time it is dedicated.
2. The wealth must not be obtained by loan.
3. The dedicated possession must be of a kind that brings revenue such as house, shop, field, orchard, etc.
4. The possessed trees, buildings etc. that the waqif intends to dedicate must not be under a demolition order.
5. Those who will benefit from the waqf must be clearly stated.

The deed of trust of the waqf is called a waqfiyye. The waqif stipulates his conditions in the waqfiyye. The waqfiyye becomes valid upon entry in the Sijill (Register) of the Qadi (judge).

The waqfiyye contains praise to Allah, prayers and blessings on

Rasulullah, ayats of Qur'an and noble Hadiths encouraging good deeds and as *Sadaqatul Jariyah*. Sometimes poems concerning good deeds are also included in the waqfiyye.

Then the waqfiyye states:

1. The wealth dedicated, with enumerated lists of the items.
2. How it is going to be administered.
3. How the revenue is going to be spent and who the beneficiaries are.
4. Who is going to administer the waqf (the trustees)
How many people are going to work to run the waqf
How much is going to be paid to these people
Items allocated to pay these fees
Kinds of materials that will be used, and so on.
5. Ratification by the *Qadi*, his stamp and his signature.

We know that Rasulullah, may Allah bless him and grant him peace, made his date orchard in Madinah al-Munawwara into a waqf for *Hawadlithud Dahr*, i.e. for the protection of Islam and other cases of urgency. He also made a date orchard in Fedek into a waqf for travellers.

'Umar ibn al-Khattab, may Allah be pleased with him, made a waqf for the mujahidun as well as for slaves to buy their freedom and for guests.

As for the Osmanlis, they made many properties into Awqaf beginning with the second ruler Orhan Gazi (1326-1362). We know for certain that he dedicated the Makaja sub-district with all its revenue for the hanikah, or zawiyya, in 724 H / 1324 CE. Sufis, the poor, and poor travellers would benefit from that

waqf, receiving meals and staying there without any payment. The waqfiyye reads:

“Shujauddin Orhan son of Fakhruddin Osman, made all Makaja sub-district¹ into a waqf khalisan mukhlisan li wajhillah, to please Allah, its boundaries being ...

I have appointed my freed slave Tawashi Sharafuddin Muqbil as mutawalli to feed and lodge travelling Sufis, masakin, strangers, the poor and men of learning. Whatever the revenue of the waqf it is to be spent on these, and those who are not entitled will not get shelter in the zawiyya (hanikah). Let those who read this waqfiyye know that in the future, the one who is the best among the sons of the servants (slaves) will be the mutawalli. I have appointed Sharafuddin Muqbil as mutawalli beginning from today to take care of those who come and go. May he do his best in this service. He will receive one tenth of the revenue for his service. No-one among my children and heirs has any right over this revenue. The best one among the sons of the servants of this zawiyya will be appointed the mutawalli of this waqf in the future, generation after generation.

If anyone disputes these conditions, his objection is not acceptable according to the rules laid down by the Prophet, may Allah bless him and grant him peace. As I stated, I have given this document to the best one of the sons of the servants of this zawiyya so that he shows it when necessary, to prevent any creature from intervening or changing it. Whoever interferes, the curse of Allah, jalla jalaluhu and the curse of Rasulullah, may Allah bless him and grant him peace, will be upon him.

1. On the way between Istanbul and Eskishehir in Anatolia.

Those who read this document should know for certain that it is genuine and has been written in the presence of the witnesses.²

The witnesses:

Choban, son of Osman	Malik, son of Osman
Hamid, son of Osman	Pazarlu, son of Osman
Fatima, daughter of Osman	Mal Khatun daughter of Omar Bey
Malik, daughter of Malik	Efendi, daughter of Akbashlu
Sultan, son of Orhan	Suleyman, son of Orhan
Ibrahim, son of Orhan	...

Those who read this document, let them know that my property of Makaja is a waqf and Allah willing, let them trust.

Mid Rabiul Awwal 724 (March 1324)³

Orhan Gazi converted a big church into a mosque in Iznik (Nicae) when he opened it to Islam in 1331, and he converted a monastery there into a *madrasah*. He built an Imaret near the gate of Yenishehir, appointing Al-Hajj Hasan its shaykh. This Al-Hajj Hasan was one of the disciples of Edebali, father-in-law

2. This is because four of the witnesses are Orhan Bey's brothers, one his sister and three his own children; they and their descendants will have no right whatsoever over the revenue of the waqf for ever.

3. Ismail Hakki Uzuncarsili, "Gazi Orhan Bey Vakfiyesi", Bellekten, vol. V, number 19, July 1941, pp. 280-282, Ankara 1941.

of Osman Gazi. Orhan Gazi served the meals and lit the candles of the imaret in person the first day.⁴

It seems that the Osmanlis were not content to feed only the stomachs of the people when they built an imaret; they took care of the people's well-being spiritually as well. Their appointment of a spiritual master as head of the newly built imaret is enough to prove this. Needless to say there was property dedicated to maintain the imaret.

On the other hand, the Osmanli society during Orhan Gazi's era was so affluent that there was virtually no-one to accept the Zakat.⁵

Orhan Bey's son, the third Osmanli ruler, Murad Hudavendigâr (1362-1389) built an imaret in Yenisehir as well as a zawiyya for a Sufi called Pustin-Push. He built a jami' mosque in Bilejik, and another mosque in the castle of Bursa, in the palace, near the gate. He built an imaret in Bursa and a madrasah on top of it. All of this was as a token of gratitude to Allah who bestowed on the Muslims the victory over the Serbs (rout of the Serbs, 1363).⁶

In Osmanli practice, not only the rulers but sadrazams (grand wazirs), wazirs, beylerbeys, sanjakbeys and many well-off Muslims competed with one another in dedicating waqfs. This is because they knew and believed that as long as people

4. Nesri, *Kitabi Cihan-Numa*, ed. by Faik Resit Unat and Dr Mehmet A. Köymen, published by the Turkish Historical Society, v.I, p.162, Ankara 1949.

5. *Ibid.*, I, 186.

6. *Ibid.*, I, 202.

benefited from their waqfs – it was suggested that every waqf would continue without cessation until the Day of Rising; the waqfiyye contained the threat of the curse of Allah and His Messenger upon those who tried to change or distort the stipulations of the waqf – that their records would continue, thus the recording of their good deeds would endure. Another reason for dedicating property was that the waqif thereby protected his dedicated belongings from being confiscated, since no-one could interfere with the dedicated property. Besides, the waqif guaranteed a good income for his descendants, because he appointed them mutawallis of his waqf, and among the stipulations of the waqfiyye is the fee or salary of the mutawalli. The revenue emanating from dedicated property, shops, houses, orchards, fields, and so on would be spent on maintaining the waqf, on purchasing goods and material, as well as paying the mutawalli and his assistants, helpers and other functionaries, all having been stated and ratified. For example, one tenth of the crops from the Makaja sub-district which was made into a waqf by Orhan Gazi belonged to the mutawalli, and this was not a small amount.

During the Osmanli era, people established waqfs and dedicated properties for every need and case that could be imagined or thought of. The waqfs comprised such a huge range and reached to such an extent that according to some, two thirds of the city of Istanbul was waqf property.

* * * * *

The varieties of Awqaf during the Osmanli era could be categorised as follows:

1. Jami' mosques (in which the jumu'a prayer is performed), other mosques (where only the five prayers are performed), and musallas in the country to perform the 'Eid and jumu'a prayers.
2. Madrasahs, schools, libraries, zawiyyas, dergahs.
3. Fountains, *sebils*, cisterns, ponds, wells, lakes, smoothing of the roads.
4. Caravanserais, hospitals, cemeteries in the vicinity of mosques and outside towns, meadows for weak cattle and sheep to graze.
5. Waqfs for the Haramayn ash-Sharifayn, dedicated to support the poor of the two sacred cities as well as to support stranded pilgrims and to serve water and sherbet (a non alcoholic sweet drink) to the hajjis.
6. Waqfs dedicated for learned men to preach in the mosques, to teach tafsir, hadith, and fiqh in the mosques, to recite Sahih al-Bukhari, Sahih Muslim and the Delailul Khayrat in mosques and at the graves of some important people and awliya, for buying *suras* of Nebe' and Mulk for poor children, and as cash prizes to children who completed the reading of the Qur'an (*khatm*).
7. Waqfs dedicated for reciting the Mawlid in mosques and zawiyyas, for spending to organize visits from some mosques

- to the *Lihya-i Sa'adet* (the beard of the Messenger of Allah, may Allah bless him and grant him peace), for spending on making and maintaining candles in mosques, for plucking the grass that grows on the walls of mosques and zawiyyas.
8. Waqfs dedicated for serving dates, olives, water to the muminun in the mosques on the evenings of Ramadan and other holy days (for *iftar*, i.e. to break the fast).
 9. Waqfs (amounts of money or foodstuffs) dedicated for distribution among the poor at certain times, especially during *Ramadan* and the nights of *Ragaib* and *Berat*, waqfs for providing house utensils and brides' trousseau to poor girls, for arranging the funerals of the poor, for purchasing clothes for poor children and for widows on the Bayrams, waqfs (amounts of money) dedicated for purchasing house utensils such as glasses and earthen pitchers to replace those broken by children and servants, to protect them from reproach.
 10. Waqfs to help the wayfarers, to set slaves free and to pay the *kitab* required to set slaves free.
 11. Waqfs for having the Qur'an and other religious books written, for purchasing them, for repairing and binding them, as well as for maintaining charitable institutions.

For all of these, huge amounts of money, large areas of real estate, farms, and servants were allocated and dedicated.⁷

7. Ömer Nasuhi Bilmen, *Hukuk-u Islamiyye ve Istilahat-i Fikhiyye Kamusu*, c.4 p.302-304 (*Vakıflar*, İstanbul 1984'den naklen).

Let us explain some of the items which may need clarification:

1. Waqfs for jami' mosques and other mosques: their waqfiyyes state how many people, including imams, muezzins, qayyums and so on, would be appointed there, how much would be paid to each of them, how much money would be allocated to maintain and repair the buildings, how much the mutawalli would be paid, etc.

Musalla and *Namazgah* were built outside cities and towns to enable the muminun to gather in great numbers to perform 'Eid prayers. The place would be enclosed and kept clean, a minaret and a minbar would be built, and some servants would be assigned.

One such place deserves special mention. The *musalla* outside the town of Jizrah, near Judi in south-eastern Anatolia bordering Iraq, used to attract huge crowds during the Osmanli era to perform *salat* at the time of *Hidrellez* (the time when Khidr and Ilyas' came together). This place is the mooring and landing place of the Ark of the Prophet Nuh, peace be upon him. The Armenians are searching for it in vain at Agri (Ararat), reminiscent of a joke by Nasreddin Khoja: when this great man lost his keys in a dark room he set out to search for them in another, illuminated room. It was easier but in vain, an illustration of human weakness and psychology.

2. Waqfs for madrasahs: The waqif states in his waqfiyye the amount which should be paid to the *Muderris*, how much pocket-money each student should receive, what sort of vegetables and meat should be cooked at each meal, how many people should work to keep the madrasah clean and for other

services, how much each of them should be paid, and the sources of revenue for all these items of expenditure. Madrasahs used to be called according to the amount paid to the muderris: if a muderris was paid 30 *akchas* per day that madrasah was called *otuz akchali*, or *otuzlu* (having thirty). Thus they were called *kirkh* (having forty), *effill* (having fifty) and so on.

The government did not pay a penny for education until the time of the Tanzimat (1839) which marked the beginning of Europeanization. The well-off Muslims built madrasahs and assigned waqfs (shops, buildings, fields, orchards) for these institutions.

In planning the building of a madrasah it was extremely important to guarantee isolation of the place from the outside world and to prepare conditions in which students could concentrate on their studies without any distraction. Generally, the rooms were built around a closed courtyard, occasionally having in the middle a pond. Each room had a fireplace. The doors of the rooms opened to the courtyard. High and narrow windows faced the street, serving only to allow the light in.

Madrasahs were at different academic levels. The ones at primary level were common even in villages. On the other hand, the madrasahs of Fatih Sultan Mehemmed (1451-1481) and those of Kaanuni Sultan Suleyman (1520-1566) were at university level and even higher, having departments of specialization.

Fatih built four madrasahs at the east of his mosque and four more at the west side of the mosque. These eight madrasahs

were called *sahn-i seman* or *semaniye* madrasahs. They were at university level, each having nine rooms. Behind them there were eight other lower level madrasahs, being called *tetimme*. The latter prepared the pupils for the higher education at *semamiye*.

There was a muderris (professor) at each *sahn-i seman* madrasah, each of whom was paid 50 *akchas* per day. Each madrasah had one mu'iyd (associate professor); every mu'iyd was paid 5 *akchas* a day. In each room one student lived, receiving 2 *akchas* a day. Meals came from the *imaret*. There were servants responsible for cleanliness and other services.

The *madrasahs* called *tetimme* had more than one pupil in each room. They received their meals also from the *imaret*. *Suleymaniyye medresesi* had mathematics, medicine and *darul hadis* sections for specialization. There was a chemist and a clinic also.

Apart from those, there were madrasahs for specialisation elsewhere such as:

The *Darul Qurra* where students memorized the whole Qur'an and specialized in *'ilmil qiraet*.

The *Darul hadis* which gave specialisation in *hadith* methodology and *al Ahadithin Nabawiyya*.

The waqf for the library: It was stated in its waqfiyye how much payment the librarian would receive, how much other people who work there would be paid, and from which sources revenue would come for repairing and maintaining the building and the books.

Waqfs for *zawiyas* and *dergahs*: Generally the rulers and high

officials would build these institutions for well known Sufi orders. The waqfiyye stated clearly what sort of meals would be cooked and served, from which sources the revenue would be received, how much the Spiritual Master would be paid, and so on.

3. Fountains: Those who built and assigned fountains, bringing water sometimes from distant places, stated in their waqfiyyes how these fountains were to be maintained and if need arose repaired, as well as how much the working people would receive.

There were many waqfs for collecting water in cisterns, to build ponds for watering fruits and orchards and to maintain pools for watering facilities. There were waqfs for smoothing roads and repairing them. It is worth mentioning that the Devlet-i 'Aliyye-i Osmaniyye exempted some of its non-Muslim *ra'aya* from taxes in return for their maintaining and repairing certain sections of road in their areas.

Let us mention an example, the Water Waqfiyye of Suleyman the Magnificent:

It is stated in the Water Waqfiyye of Suleyman the Magnificent, who brought drinking water from Kagithane district to Istanbul, dated December 23rd, 1565: "The Sultan who adorned Muslim countries with imarets brought water to Muslim townships, in particular to the blessed al-Quds and protected Istanbul, the Renewer of the tenth century (Mujaddidul Qarnil 'Ashir al-Hiffi), confirmer of the Religion with divine help...". He dedicated the town of Aydos and Five Villages with all revenues to maintain and repair this waterway in accordance with the following ayats and hadith:

“If you tried to number Allah’s blessings
you could never count them.”
(Sura Ibrahim 34, An-Nahl 18)

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ
لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٦﴾

“Establish Salat and pay Zakat.
Any good you send ahead for yourselves,
you will find with Allah.
Certainly Allah sees what you do.”
(Surat al-Baqara 110)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا
لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

and:

“Your share from your world is what you eat and consume,
what you put on and wore out and what you donated and left
untouched.”

“When a son of Adam dies, his record book is closed, except
three: a good descendant who prays for him, knowledge
benefiting people and everlasting charity”

(Hadith Sharif)

Since the water supplied to Istanbul arrived across mountains, valleys and so on, the supply constantly needed maintenance. If revenue from this waqf was not enough for this purpose, it was stated that the necessary amount of money would be transferred from other waqfs of Kaanuni.⁸

Let me mention another waqf as well: Nasuh Chelebi, son of Ahmed, dedicated his orchard to the people of Karaja Focha in western Anatolia where he was commander of the castle. He stipulated that, from the revenue of his waqf, the necessary amount of money would be spent to repair and maintain the chain and bucket of the well which was near the orchard. The well would be cleaned from time to time as well. He undertook the post of mutawalli while alive, and stated that after him his children and grandchildren would be the mutawallis. If his descendants became extinct, the administrators of the waqf would appoint a suitable mutawalli. The revenue of that waqf was 100 akchas.⁹

We know that ice would be consumed at sebils during hot days of summer, i.e. ice would be put in the water given at the sebil. Apart from that, some sebils have waqfs with dedicated bee hives to supply them with honey to mix with the water of that sebil.

4. Caravanserais: the Osmanlis adopted the tradition of the Caravanseraï from the Seljuks, their predecessors. Caravanserais were strong, castle-like buildings, easy to defend, giving shelter to caravans and travellers on horse and camel.

8. *Kanuni Sultan Sıdeymanin Su Vvakfiyesi*, pp. 24-25. Kùltür ve Turizm Bakanlıđı Yayınları: 851, Hazırlayan: İbrahim ATES.

9. Cevat Bakkal, "Tapu Tahrir Defterlerinde Menemen ile İlgili Vakıf Kayıtları" *Vakıflar Dergisi*, XXVI, p. 80. Ankara 1997.

They were built on the most frequented highways at reasonable distances. So, a caravan could depart from one Caravanserai in the morning and reach another at mid-afternoon, or certainly before sunset. The distance between two Caravanserais was 22 to 25 miles. There were separate rooms for guests, each having a fireplace, and there were store-rooms for foodstuffs, a kitchen, a stable for the guests' horses and camels, fodder and straw for the animals, a warehouse for commercial goods, a mosque, a *shadirvan* (a tank attached to the mosque for wudu'), a hamam, a shoemaker who repaired shoes for the travellers and made new shoes for poor travellers without payment, and a farrier. Any traveller, whoever he may be, regardless of his nation, race or creed, would be a guest of the waqif for three days without any payment. Even if he were rich, a traveller would not pay anything. All expenses belonged to the waqf.

Only some small Caravanserais which had no waqf accepted a small payment to cover the expenses. Inns in towns and cities, on the other hand, would charge their guests.

No traveller would be permitted to leave the Caravanserai at night. In the morning, the officials would ask the people about to leave if their belongings and goods were well and sound and that nothing was missing. After being given the reply that nothing was missing, the porters would see them off saying, "Be careful, do not accept anyone whom you do not know for companionship." The travellers would pray for the waqif and set out. But travellers would be admitted in, even if they arrived at midnight, by the porters sleeping at the door, and they would immediately be treated with meal.¹⁰

10. Osman Turan, "Selcuk Kervansaraylari, *Bellekten*, v.X, number 39, pp. 477-494, Ankara 1946.

5. Hospitals: The Osmanlis followed the Seljuks in the hospital tradition as well. The first hospital in the Osmanli era was built by Yildirim Bayezid (1389-1402) in Bursa. It was a medical madrasah at the same time, in other words in today's terms it was a medical faculty and its training hospital. A one metre high wall is all that remains of this *darush shifa*. C. Niebuhr of Denmark who visited Bursa in January 1767 states that mentally ill people were also treated in that hospital (v.III, p. 145, Tab. XII).¹¹

At the hospital that was built in Istanbul by Fatih Sultan Mehmed in 1471 as part of his külliyye there were 1 chief doctor, 1 chief operator and about 200 other doctors, functionaries, servants and so on. The patients were served with the meat of red-legged partridge and pheasant, and in case that was not available with the meat of nightingale and sparrow, according to his waqfiyye. The mentally ill were cured using music.¹² It is known that various musical tunes were used as necessitated by the different mental illnesses.

Fatih's son Bayezid the Second dedicated 90 villages, many shops in Istanbul and Edirne, and some hamams (public baths) as his waqf for his külliyye which he built between 1484 and 1488 at Edirne. There were in the hospital, a component part of the külliyye, 1 chief doctor, 2 doctors, 2 surgeons, 2 eye doctors, 1 chemist, 5 hospital attendants, 1 barber, 1 washer of the dead, 1 secretary, 1 steward, 1 butler, 2 cooks, 1 porter – 21 staff in all. And the hospital was designed for 50 patients. So, there were 21 people serving 50 patients! In the central building the patients lay under silken quilts and the mentally ill listened

11. Arslan Terzioglu, "Islam-Türk Hastahaneler", *Belleten*, XXXIV, number 133, p. 136, Ankara 1970.

12. Loc. cit.

to a chorus of ten musicians 3 days a week as narrated by the famous traveller Evliya Celebi. The feeding of the patients and mentally ill people was done with the utmost care. The chemist at the hospital also gave free medicine to the poor.

The Külliyye of Bayezid the Second, comprising a mosque, a hospital, a madrasah, a kitchen, a cooking place and an imaret was built in a meadow on the banks of the Tunja River at Edirne. The hospital consisted of a central building with 12 small domes and one large dome in the middle, and 6 rooms around a small garden as clinics, etc.

C. Niebuhr visited Edirne in June 1767, and he states that in that hospital mentally ill people received medical treatment (v.III, pp. 163-164).¹³ The hospital was in use until the years preceding the First World War, and it was recently repaired.

Yavuz Sultan Selim's wife, Suleyman the Magnificent mother Hafsa Sultan dedicated a waqf in Manisa which began serving in 1539. In her külliyye there was an imaret, next to it a mosque and near to it a madrasah with ten rooms and one classroom. There was also one hospital, a zawiyya for the Sufis next to the imaret, and a school for children. There were rooms in which to rest called *tabhane*, a kitchen, a dining room, a cellar, a wood-shed, a stable and other buildings in the imaret.

In the hospital there were 1 chief physician, 1 surgeon, 2 eye doctors, 1 specialist for the mentally ill, 2 chemists, 2 chemist's assistants, 4 hospital attendants (2 for the day and 2 for the night), 1 administrator, 1 secretary, 2 cooks and 1 washerman.

13. Ibid., 137-138

All of them served only 20 patients! The paste or sugar called *Manisa Mesiri* or *Mesir Macunu* was prepared using 40 or so kinds of herbs and spices and distributed to patients and to the poor at the beginning of the Spring.¹⁴ Even today this tradition continues. They throw pieces of the paste, which is considered to have healing properties, from the dome of the mosque which is known among the people as Sultan Camii (Mosque of the Sultan).

A. Thevenot relates (*Reysen des Herrn v. Thevenots in Europa, Asia und Africa*, Frankfurt 1693, 11, pp. 28-29) that there was a hospital in Damascus built by Suleyman the Magnificent. According to his description this institution was built for pilgrims from every religion by the opener of Rhodes to Islam, Sultan Suleyman. He states that it is a very beautiful building with four domes. It was probably the zawiyya of Sultan Suleyman in Damascus, built by the famous architect Sinan.¹⁵

117 personnel worked in the külliyye of Hafsa Sultan:

1. One mutawalli. He would receive 50 dirhams (silver coins) a day.
2. One nazir. He would receive 10 dirhams a day.
3. One secretary. He would receive 6 dirhams a day. This was the general secretary of the waqf.
4. Another secretary. He would record the revenues of the waqf and would receive 6 dirhams.
5. Another secretary. His duty was recording the revenues of the waqf at Urla. He would receive 2 dirhams a day.

14. Ibid., 138

15. A. Terzioğlu, 139.

6. Two revenue collectors. Each would be paid 2 dirhams daily.
7. Three revenue collectors from the dedicated villages. Each would be paid 2 dirhams a day.
8. One Imam. He would be paid 5 dirhams a day.
9. One khatib. He would be paid 5 dirhams daily.
10. One muezzin. He would be paid 2 dirhams daily.
11. One muvaqqit. He would be paid 3 dirhams daily.
12. Ten huffaz. They would recite the whole of the Noble Qur'an every week. The mutawalli would pay them 100 dirhams each week as food expenditure; apart from that each one of them would receive 2 dirhams every day. Their chief would receive 3 dirhams a day.
13. One meddah. He had to have a nice voice, his duty being to recite qasidas and na'ts in praise of the Messenger of Allah, may Allah bless him and grant him peace.
14. One mu'arrif. His duty was praying for Hafsa Hatun and for all the mumunin at the prayer times. He would receive 3 dirhams a day.
15. Thirty huffiz. Each one of them would recite one juz (20 pages) of the Noble Qur'an at the mosque after the dhuhur salat. Each one them would receive 2 dirhams (one khatm each day, therefore).
16. Ten musebbih. These would recite tesbihat every day after dhuhur at the mosque, and send its reward to the Ruh of the dedicator. Each of them would receive 1 dirham.
17. Two qayyums to keep the places clean and tidy. Each would receive 2 dirhams a day.
18. One qandilji. His duty was to light the lamps of the mosque and to put them to sleep. (In Osmanli tradition, especially in zawiyas, lamps are not said to be 'extinguished' but rather 'put to sleep'. They are then 'awakened' – *uyarilir*). He would receive 2 dirhams daily.

19. One muderris. He would teach in the madrasah every day except holidays. He would be a man of great knowledge, well versed in 'Ulumul 'Aqliyye and 'Ulumun Naqliyye. He had to be able to answer religious questions and solve problems.
20. There would be 10 intelligent, good-tempered, hard-working students in the madrasah. Each one of them would receive 2 dirhams a day.
21. One porter for the madrasah. He would be paid 1 dirham a day.
22. There would be one shaykh with 10 murids in the zawiyya. The 10 murids would stay in the 10 rooms of the zawiyya. These people would be from Ahl as-Sunna w'al-Jama'at, not from those who followed *hawa* and *bid'at*. They would occupy themselves with prayer. The Shaykh would be paid 10 dirhams and each murid 2 dirhams a day.
23. One qayyum for the zawiyya. He would receive 1 dirham daily.
24. One teacher for the school of the children (*sibyan mektebi*). He would receive 5 dirhams a day.
25. One kalfa for the school. He would receive 3 dirhams a day. Poor and orphaned children would attend this school. Every day 2 dirhams would be put aside for each orphan to buy them clothes on the 'Eid al-Fitr.
26. One noqtaji having 10 dirhams daily. He had to be a very trustworthy man. His duty was to check the attendance of the personnel every day. If anyone was absent his daily payment would be omitted. Attendance was not required on holidays.
27. One civil engineer. He would be paid 3 dirhams a day. He would repair places in disrepair and maintain waterways.
28. Two technicians to look after the waterways of the hamam

- (public bath) and the fountain of Kirkagac village. Each was paid 1 dirham per day.
29. There would be a shaykh for the imaret. He had to be a very nice, genteel, good mannered man. He would prepare the menu of the imaret every day, attend to the serving of meals at their proper times, receive guests cheerfully, treat them according their social position, and see to it that their meals were served without any delay. Barley would be given to the horses of 10 of the guests. After three days he would see them off with a smiling face. He would never be sour-faced to guests. He would check the meats and other ingredients before cooking. When cooked, he would check the taste and see to it that the flavour was good. He would report any shortcomings of the functionaries to the mutawalli, sometimes with an offer of replacing them. He would teach them good manners. Those who worked at the imaret would carry out his orders carefully. He would receive 10 dirhams a day.
 30. One butler with 3 dirhams' payment a day.
 31. Two qayyums for the imaret. These had to be good and very honest Muslims. Their duty was to divide and distribute meals to guests.
 32. Two ferrashs for the imaret. Their duty was to spread out and fold up covers in the Imaret and to help with other activities.
 33. One attendant for lavatory. He would keep the kettles used in the lavatory and the kettles used for wudu separate, clean and tidy. He would be paid 3 dirhams a day.
 34. Two skilful cooks. Each would be paid 5 dirhams daily.
 35. Two assistant cooks. Each would be paid 2 dirhams a day.
 36. One steward, with 4 dirhams a day.
 37. Two bread-makers. Each would be paid 4 dirhams daily.

38. One storehouse officer. He would be paid 2 dirhams a day.
39. One porter. He would be paid 3 dirhams daily.
40. One wheat pounder. His duty was to thoroughly pound the wheat that was mixed with the meals. He would be paid 2 dirhams a day.
41. One person to grind wheat at the mill. He would be paid 4 dirhams a day.

Hafsa Hatun provided in her waqfiyye articles to replace the personnel who did not work well. Some of the functionaries would be replaced by the mutawalli, but replacement of some others such as the *Imam and muezzin* would be possible only by order of the Qadi. Hafsa Hatun stipulated that twice a day, in the morning and after mid-afternoon, meals would be served to the poor, guests in the zawiyya, visiting *Sayyids* (descendants of the Messenger of Allah, may Allah bless him and grant him peace), 'ulema and *suleha*. The *sipahis* (local military horsemen), artisans and those gaining a living would not be guests at the imaret since they enjoyed good living conditions and did not need to be helped.

To fund all these items, Hafsa Sultan dedicated the following as her waqf:

Urla town near Izmir, the revenues of 13 villages, some local taxes, shops in the town of Söbije, the revenue of the public bath at Manisa near the palace of Sultan Süleyman, 3 villages of Manisa, the mill at the town of Körele and the small wood near Manisa.¹⁶

16. Ibrahim Hakki Konyali, "Kanuni Sultan Süleyman'ın Annesi Hafsa Sultan'ın Vakfiyyesi ve Manisa'daki Hayir Eserleri", *Vakıflar Dergisi*, VIII, pp. 47-50, Ankara 1960.

Osman Nuri Ergin, the erudite writer, states that *külliyyes* containing mosque, madrasah, hospital, restaurant, guesthouse, tomb, castle, even minaret, are called imarets. One of the best examples of these imarets is the one built and dedicated by Mihirishah Valide Sultan, spouse of Sultan Mustafa III and mother of Sultan Selim III in the Ayyub Sultan district of Istanbul. This imaret and külliyye was put into service in 1208/1793, and still continues to serve people.¹⁷

When the Messenger of Allah, may Allah bless him and grant him peace, migrated to Madinah al-Munawwara, he was the guest of Abu Ayyub Khalid ibn Zayd al-Ansari, may Allah be pleased with him. Abu Ayyub participated in the campaign of 50 H / 670 CE to Constantinople, where he died a shahid and was buried outside the city walls. Orientalists mention him as ‘an Arab soldier’. To the Turks he is Eyüb (Turkish pronunciation of Ayyub) Sultan. When the Osmanli Sultan Fatih Mehemmed opened Constantinople (Istanbul) to Islam, he asked his spiritual master Akshemseddin, may Allah have mercy on him, to determine the place of burial in 857/1453, which Akshemseddin did by way of *mukishefe*. A tomb and a mosque was built in Abu Ayyub’s name by Fatih, and the district became known as ‘Eyüp’. His tomb was visited by the new Osmanli Sultans and the ceremony of accession (*julus merasimi*) was carried out there, girdling the sword of Islam in the presence of that Companion and mujahid. The Sultan, Grand Wazir or Wazir, whoever went out at the head of Ordu-yu Humayun (the Royal Army) for jihad, first visited Abu Ayyub. Even today, boys visit his tomb before circumcision and newly married couples visit his tomb.

17. Ahmet INAN, “Vakfiyesinin Dilinden Eyüp İmareti”, *Vakif ve Kültür*, v.I, n.1, p.23, Vakıflar Genel Müdürlüğü, Mayıs 1998.

So, this charitable lady built her *imaret* in the vicinity of Eyüp Sultan.

5. Haramayn Waqfs: Revenue from this sort of waqf was dedicated to the poor of the two sacred cities of Makka al-Mukarrama and Madinah al-Munawwara, to those stranded on their way to or from Hajj, and to treat the hajjis with water and *sherbet* (non alcoholic sweet drink). It is understood that this sort of waqf was quite common during the Osmanli Era. Let us mention two of them:

* Besieged by crowding enemy armies at Kanitza in 1601, Tiryaki Hasan Pasha enhanced the morale of his soldiers by declaring: “Kanije and all its surrounding lands are a waqf for Madinah al-Munawwara, so Allah will not permit this place to fall into kafir hands.” Kanitza being in central Europe, this means that the Osmanlis even set up waqfs there, and in fact everywhere that they reigned.

* Because of the fact that Fatih destroyed the Eastern Roman (Byzantine) Empire, he has never been pardoned by the orientalisists nor made the subject of scholarly study. But being much greater than his age intellectually (he knew half a dozen languages, was a fairly good poet and very well educated) orientalisists sometimes attempt to lay claim to him by pretending his mother was a christian called Mara, Stella or the likes. In fact his mother belonged to the house of Jandaroglu Beglik of Kastamonu in Anatolia, and her name was Halime Huma Hatun. She was the daughter of Ibrahim Bey. When she was married to Fatih’s father Murad the Second in 1424, she used a *hamam* on her way to her spouse. That *hamam* is called *gelin hamami* (the Bride’s Hamam) and it is in the village called

Chayirjik near Devrekani town, in the region of the city of Kastamonu. Every year in May the people there commemorate this event with festivities.

The revenue of that hamam was dedicated as a *Haramayn* waqf. People used it for centuries, and the money they paid went to the assigned places.

* * * * *

In short, as Ibrahim Hakki states, “The Muslim Turks dedicated waqfs for all sorts of human needs; it would take a long time to mention all of them and would fill an enormous number of books.”

They dedicated waqfs for widows, for poor girls to purchase brides’ trousseau, for travellers, for arranging the funerals of the poor and destitute without relations, for the slaves, for feeding birds in winter when they could not find anything under the snow, for providing nurses to look after the children of working women, for looking after poor and orphaned children, for their education as well, for providing replacements for pitchers broken by children and servants, and for covering mucus on roads with ashes. Men were paid by the *kül vakfi* (waqf of ash) to patrol streets, roads, lanes in the cities and towns, according to their assignments. When they saw anyone spitting saliva or phlegm, without saying anything to him they would simply cover it with ash taken with a wooden spoon from a saddle-bag carried on the shoulder.

Waqifs would build nice looking places for birds on the walls of their mosques and other buildings. A certain Mürseli Aga

dedicated a waqf in Ödemish, western Anatolia, to storks that remained behind the flock because of illness, etc. He dedicated the revenue of his waqf to feed the birds on liver and lung (in Turkish: *jiger*) and tripe. Another waqif dedicated the revenue of his waqf to the birds that came into the towns and cities in winter looking for something to eat. Many people had small basins made on their tombs to provide water for birds.¹⁸

To complete this topic let us mention *sadaka tashlari* (stones/pillars for the poor). A *sadaka tasi* was a one and half metre high stone or pillar with a smooth or concave surface on top. For sadaqa, people would put some money on top of it along with other charitable people. Then, after 'Isha when everyone went home, those who needed money would go and take it, saving their honour, without coming together, not knowing one another. Some of the *sadaka tasi* had a lid or cover so that people could not see whether a person was putting money in or taking it out.

18. Mustafa Özdamar, "Kitablar Kutubhaneler ve Vakıflar", Vakıflar, p.49, İstanbul Vakıflar Basmudurlugu, İstanbul 1984.

TIJARA

The Islamic Trade Bloc

by

‘UMAR IBRAHIM VADILLO

Leader of the Murabitun

Definitions

The wealth of our Muslim nation is our industrious people.

In addition, the Ummah is at the centre of the world, “the middle kingdom”, and it owns the world’s most valuable mineral resources, on which the present and future political strategies of the world political powers continue to pivot.

Yet, for over a hundred years an insidious hand has been placed upon this nation in an attempt to cripple its crucial existence. The tools to cripple Dar al-Islam were first economic and then military. These tools are still in use today.

An attempt to “Islamise” capitalism was introduced through a reformist group starting in Egypt, based on a puritanical and modernist reading of the Islamic Law. Our task is to return to the Islamic Model, based on the first community in Madinah al-Munawwara as an alternative to capitalism.

That original model is **Islamic Trade**. The full implementation of Islamic Trade means the establishment of an **Islamic Trade Bloc**, based on our model of trade and our currency: **the Islamic Dinar and Dirham**.

An Islamic Trade Bloc is therefore not just Muslims trading with each other using the present capitalist way of trade. An Islamic Trade Bloc will consist of everybody, Muslims or non-Muslims, trading in the way in which Islamic Law defines trade – Islamic Trade.

The establishment of Islamic Trade is a huge task that will eventually replace capitalism as a practice and economics as its ideology. This establishment will need careful planning in which the key infrastructure of Islamic Trade will be introduced gradually. The minimum infrastructure that will allow all aspects of Islamic Trade to be developed is,

the Core Mechanism of the Islamic Trade Bloc.

The return of the Islamic Dinar needs Islamic Trade

The return of the Islamic Gold Dinar (IGD) poses a new understanding of wealth and prosperity that differs from conventional economics. This new understanding is set to form the completely new paradigm that is Islamic Trade. Islamic Trade represents the wider frame in which the Islamic Dinar can operate as intended by Islamic Law. Only through Islamic Trade can we understand the importance of the IGD and what the best way to develop it is. Furthermore, the full implementation of Islamic Trade proposes a completely new alternative to capitalism.

The return to Islamic Trade is essentially a defence of trade. Why do we need to defend trade? Who/what is attacking trade? Trade has been abolished under the present legal and monopolistic order. To avoid misunderstanding we must clarify that what the World Trade Organisation (WTO) calls trade, is not trade in a pure or Islamic sense, but is in reality monopoly distribution.

For trade to exist we need open markets – Islamic markets – and more obviously the return of the caravans. The evidence of the return of trade will be the return of the caravans. We will elaborate further on this aspect.

The “Islamisation” of capitalism

Over the last fifty years a group of Muslims under the banner of “reform” has been engaged in what they call the “islamisation of knowledge”, the heart of which has been the “islamisation” of economics.

Knowledge of Allah is unveiling from illusions of other-than-Allah. Hence knowledge is either Islamic or it is not knowledge at all. Knowledge cannot therefore be Islamised. Under the banner, the “islamisation of knowledge”, some scholars, taking knowledge for Western human sciences, started to “Islamise” sociology, psychology, politics, and most importantly economics.

Islamic economics produced Islamic banks, Islamic stock exchanges, Islamic insurance, Islamic mortgages, and why not, Islamic credit cards.

Their methodology was simple. First, a rejection of the madhhab system, seen as medieval scholarship. Second, the transformation of the Shari‘at from its existential jurisprudence base into a normative set of abstract moral principles and values, that could be accessed at random. For example, the principles of equality and justice, seen as Islamic values, if

assigned to any institution or financial procedure can serve to Islamise them.

The method resembles the famous statement of Father Ballerini, a leading Catholic, on the eve of the christianisation of banks in the mid 19th century, who declared: “The crime of usury depends on the intention of the lender.” Thus a 5% loan with good intention was declared faultless. Our modernist/reformist scholars have used the same “subjective moralising” methodology. The proof is in black and white in the existing Islamic economics literature.

The problem with this moralising methodology is not just the mistaken tactics. The problem is that the islamisation of capitalism moved the focus away from our Islamic model. Thus, while this reformist ethos remains alive, the idea of the Islamic Dinar and Islamic Trade will remain concealed.

Islamisation has reached a point of evident absurdity, a nihilistic conclusion, that is to say, “their” Islamic values have been diluted into a hollow pragmatism. The ironic result of islamisation is a full assimilation to capitalism, a kind of “reverse secularism”. How can Islamising result in the same institutions, tools and procedures as capitalism but with different words? This farce must end, because not only is it a nonsensical exercise but it prevents the real Islamic model from ever returning.

We do not want to islamise capitalism, we intend to create an alternative to it.

The End of Economics

Economics is not neutral, it is an ideology based on presumptions quite opposite to Allah's injunction:

“Allah has permitted trade and has forbidden usury”.

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

Economics reveals a different injunction: “Economics has forbidden trade and has permitted usury”.

The aim and methodology of economics are not acceptable. We do not need to make them acceptable either, because we have a superior way of thinking emanating from the Sunna of the Messenger (may Allah bless him and grant him peace). We need to overcome this pseudo-science and create our own understanding outside their parameters. This is not Islamising economics, but ending economics.

The danger of mishandling the IGD

We do not fear that the IGD will fail, but we fear people mishandling the Islamic Dinar and then blaming the Islamic currency for their own inadequacies.

What would constitute mishandling? Mishandling is what the Islamic Development Bank (IDB) did with the “Islamic Dinar”. IDB Islamised the special drawing rights (SDR is the currency

created by the IMF to prevent gold from becoming a global alternative to the US dollar) and called it Islamic Dinar, now their unit of accounting. The formula of one Islamic Dinar equals one SDR finished 1400 years of Islamic Currency history.

Mishandling means that the IGD will turn into a marginal reserve of the banking system. Mishandling means that the Dinar is used to give a human face, perhaps an Islamic face to capitalism. Mishandling the IGD is failing to understand that this is an opportunity to create an alternative to capitalism (being a haram system), and instead reduce the affair to a marginal and unsuccessful gold standard experiment. This will not work. We want to emphasise this point about “gold standard” because it is often presented as the solution to the present problems. We will explain later why this is not a solution.

The establishment of IGD relates to and is consistent with trade institutions, but not financial institutions. If the IGD was put in the hands of financial institutions it would become, quite predictably, a marginal reserve and would therefore not fulfil its key role of wealth creation and establishment of the Sunna.

The architecture of the Islamic Trade and IGD are mutually protecting and enhancing.

Strategic development, not size, is the issue

Rapid growth of the use of the IGD could be another danger. In as much as we all want this project to succeed, it is important to understand that the IGD cannot exist in isolation. An

Islamic monetary development must be accompanied by the creation of an Islamic Trade infrastructure in which it can thrive and which will support it. This is to say that we need simultaneously to establish the architecture of Islamic Trade. Coordination and planning is fundamental. More importantly a proper understanding of what the IGD is, and what it can do and cannot do for the economy, is essential.

Therefore the IGD cannot be seen in isolation but must be seen to belong to the larger framework of Islamic Trade. It is natural to assume that the reestablishment of the Dinar and Dirham will be associated with the development of all those trade institutions with which they co-existed and thrived in the past.

Why the return to the gold standard is not feasible

The return to the gold standard has a natural logical appeal: first there were gold coins, then paper that represented in part gold (the gold standard), and now there is only pure paper not backed by any specie of any kind. It is therefore appealing to imagine that since we came from the gold standard to the present situation we should return to the gold standard and then go back to gold.

Regarding the validity of the gold, its greatest strength is the fact that it is and it has been the best international money in history. The difficulty comes when gold is seen as interfering with the needs of management of the economy by governments at a national level. Then the gold standard is seen by monetarists

as being unfeasible or not practical. The problem is – and we will agree with them on this point – that you cannot slim a fat man by simply tightening his belt. The solution would kill him. Monetarists have blamed the “shortage of gold” as being the cause of all the economic crises in the past. Their argument is that it does not allow for monetary expansion at the time of crisis. Since we are always in a state of crisis, or preventing a crisis, they see gold as a restriction in their primary concern of “dealing with the crisis”.

Financial Markets need an occasional fix. It has always happened that way in the past. Earning money in the financial markets is wonderful: I sell you shares for 180, you sell them back to me for 210, I sell them back to you for 240, you sell them back to me for 270, etc. Both of us make money, but we have not added one *iota* of wealth or services to our community. Nevertheless, the GNP will reflect a growth due to the increase in value of the stock. This is the speculative money economy that has driven most economies upwards. This speculative economy is more than 100 times bigger than the “formal” real economy. The problem is that when the stock reaches a point where there is no buyer, then the crisis comes. Why should there be a crisis? Why should the prices not simply fall, as with any other commercial item? Because the entire banking system is entangled in a chain of loans and collaterals that even reach certain levels of the productive economy. In short, governments cannot afford the disarray, and they have to intervene in the only way they know, by pumping more money into the economy, bailing out the crisis with more paper.

How many times we have seen this scenario? The banking system has come out stronger and stronger after every crisis.

Why? Because our politicians, in general, have been trained to think that the solution, always the same, consists of giving more money to the ailing market, relaxing the mode, one way or another, in which banks issue their credit.

In fact, we can say that we have been brought to our present type of economy driven by crisis, rather than by political consensus. The present monetary system, or lack of one – as stated by the Nobel Prize economist Robert Mundell – came out of the bankruptcy of the US at the time of President Nixon in the early seventies, when he broke the last remaining elements of the old gold standard. Earlier, wars and revolutions paved the way to the first national paper currencies. Then it was crisis that widened the gap between physical specie and paper. Further crisis simply meant the gap grew wider, until finally, the leading capitalist nations resorted to this new arrangement of floating currencies, to the delight of speculators, who gave rise to an industry of one and a half trillion dollars daily, taking full advantage of the chaos.

We would agree with monetarists that “to prevent the crisis” or “to manage the crisis” gold does not offer solutions. If that were the whole issue there would be nothing more to say, and the argument for gold would be finished – which is what monetarists want. But there is more to say about gold. First, the nature of the crisis is not addressed when we merely try to solve its symptoms. And second, we understand that there are certain sectors of the economy, different from the dominant speculative money economy, that could benefit from the use of the IGD as currency. Those sectors are essentially what is now known as the “real economy”. While gold does not help the speculative money economy, gold can help to activate the real economy which is often seen as a marginal sector in the overall present economy,

even though it is the lifeblood of the economy and its contribution to employment is overwhelmingly more important than the financial sector. Our argument is that gold does not relate to financial institutions and problems, but it relates to and will enhance the real economy and trading.

The debate between monetarists and gold standard economists is well known. The last time the debate erupted was in the late sixties and early seventies, after the French President De Gaulle announced his desire to see a European currency order based on gold to counteract the “excessive” power of the dollar. The arguments of every side are quite routine. The gold standard supporters say: justice, universality, no inflation, limit the power of banks, etc; the monetarists say: pragmatism in dealing with an economy in permanent crisis, gold is a restriction, it is expensive, it is not necessary for the primary tasks with which governments are more immediately confronted. This debate has been heard, and quite consistently for the last fifty years the monetarists have won it. At the end of the day, no government is going to sacrifice their immediate imperative necessities, and the prospect of loss of industry and jobs, in favour of an intangible – as they see it – ‘future best world’.

Our point is that the unbalance feature that banking has in the economy (usury itself) is amplified with a real non-flexible currency, unless banking is proportionally contracted. We are saying that we are so used to, we are so dependent on banking that the gold standard will not solve the problems. It will bring only restrictions to our overstretched, inflated, unsustainable economy. What we need, is to be able to create wealth without resorting to banking, without needing the banks. This is the turning point. The argument is that the question of money

cannot be seen in isolation, because it is not, in fact, the core of the problem. The core problem is usury to which paper money is intensely attached. To take benefits from a just currency we have to be able to create an economy without usury, and this is the real challenge.

In the beginning of introducing the IGD, we should allow for the co-existence of the two systems: banks will operate normally with their paper money while the IGD is gradually introduced through trading institutions. Yet, it must be understood that the ultimate purpose of introducing the IGD must be the elimination of usury, through a new re-understanding of the role of pure/open/Islamic trading. If we understand our goal, however ambitious, then we will be able to articulate positive policies in conservative terms.

The key to the successful introduction of the IGD is the creation of a new economy, a wealth that will be newly generated through the expansion of trade.

The case for the IGD

The introduction of the IGD must be associated with the development of Islamic Trade. The IGD will be associated with trade institutions which can thrive with it and not left in the hands of banking or financial institutions which will marginalise it. Islamic Trade will generate a new economy, a new wealth from the expansion of trade itself both in quantity and quality. Therefore the introduction of the IGD will not be competing with the existing wealth of the economy, but we will

be creating a new one. The IGD will be offered to the people as a choice not as a legal compulsion from the State Law. The IGD and the IGD-based payment systems, such as e-dinar, should develop in accordance with a general policy of promoting Islamic Trading (thus avoiding usury), such as is being done by the World Islamic Trading Initiative, and gaining gradually its place in the market as a practical service to the people rather than being imposed on them through the Law.

The Real Economy

The real economy is the economy without usury. The real economy is the economy of the people who produce and trade honestly with an effort, contributing wealth to their society. The real economy represents wealth generated by real people trading and producing real merchandise and services, sold in real market-places using (one day) real money.

The real economy has, in relation to the accounting methods of today, a formal and an informal reality. The informal real economy is the part of the economy where transactions are based on street trading, smallholder farmer production, and the labour of women to sustain households. The dynamism of informal economies sustains significant percentages of national populations, especially in developing countries. Nevertheless, their contribution is 'invisible' insofar as it is not counted in GNP or GDP growth. The formal real economy in which goods and services are produced and traded (and registered as part of the GNP), constitutes the visible part of the real economy. Usually 'the real economy' is defined as the 'visible' part of the real economy, which is the one that 'counts'.

The Speculative Economy

The other part of the GNP is the powerful “money” or speculative economy, which arises from trading money in rapidly expanding pooled funds (e.g. pension and mutual funds). The volume of flows in the speculative money economy is about a hundred times greater than the volume of flows in the visible “real” economy.

The difference between the real and the speculative economy has also been defined in terms of productiveness as “productive” and “non-productive” economy respectively. This definition is a reflection of the fact that the speculative economy, which makes money out of money, such as the money created by speculative bubbles, is not a true productive force, and therefore it does not add real wealth.

The growing size and power differentials between these economies fuels social injustice and environmental destruction. According to the United Nations Development Program:

- The gap in per capita income (in terms of GNP) between the countries with the richest fifth of the world’s people and those with the poorest fifth widened from 30 to 1 in 1960, to 60 to 1 in 1990, to 74 to 1 in 1995;
- the fifth of the world’s people living in the highest income countries had 86 percent of world GDP, whereas the bottom fifth received only 1 percent; and
- half of the world’s population lives on less than \$2 a day.

Through the use of computers, managers of the money economy rove the world and prey on national economies. In

the series of crises in Asia, Russia and Brazil, we saw tidal waves of capital outflows devastate enterprises and livelihoods throughout entire nations.

With the rise of the speculative money economy, or “casino capitalism”, governments are weakened and marginalised. Through deregulation, governments transfer power to the so-called “market”. Some governments become more accountable to external investors and creditors than to their own citizens. Financier George Soros arrogantly observed how, these days, Presidents and Prime Ministers now court financiers and industrialists, not the other way around. Unelected financiers and industrialists are orchestrating the globalisation process.

The Effects of the Growth of the Speculative Economy

The clearest effect of the extraordinary growth of this speculation is the effect on poverty. This is the World Bank’s Report on Development Effectiveness:

The World Bank’s Annual Review of Development Effectiveness 1999 (p.17) finds increases in world poverty, inequality and instability. Some specific findings follow:

- In 40 percent of the countries, per capita income either failed to grow or shrank;
- In 25 percent, the share of the population in absolute poverty increased;
- In 23 percent, life expectancy declined;
- In 54 percent, the people experienced stagnating per capita income, rising poverty, declining life expectancy, or a combination of these events;
- In 85 percent, per capita income grew 1% a year or less in the 1990s; and
- In 59 percent, gross savings as a percentage of GDP were low (less than 10 percent) or declining.

In 1990, the World Bank adopted the “overarching objective” of poverty reduction. In 1999, the IMF declared that poverty reduction would, henceforth, be the objective of its programmes as well. However, hard evidence illustrates that their policies confuse the success of the lending programmes with the reality on the ground.

Far from advancing growth and development of the world economy, so-called “globalisation” has in reality showed itself to be a form of unbridled predator capitalism, which has opened wide the divergence between financial titles and real economy on the one hand, and rich and poor on the other, in an intolerable manner, both on the national and the international plane.

THE IDEA OF ISLAMIC TRADE

What is Islamic Trade?

Islamic Trade is trade conducted under Islamic Law. The most important prerequisite for the existence of trade is the existence of the Islamic Market. A key characteristic of Islamic Trade is its openness to everyone. It restores a natural right to the individual, which is, the right to trade: everyone has access to trade for free in a fitting venue, such as the traditional Open/Islamic Markets. This right has rapidly disappeared with the malls, supermarkets and hypermarkets, and has become the privilege of few. For example, the five largest supermarkets in Britain control two thirds of all retailing.

Trade cannot exist in a regime in which supermarkets control retailing. You cannot trade as an individual in a supermarket, you can only trade if there is a market-place available. This is why trading needs markets and why trading becomes monopolistic distribution if there are supermarkets instead of market-places.

Islamic Trade is opened to all: Muslims and non-Muslims. Allah has presented trade in parallel to usury by saying: Allah has permitted trade and forbidden usury. This is like saying usury is the illness and trade is health. To restore health is not enough while suppressing the illness, we need to promote

health (good eating, exercise), a healthy body. To promote trade is the effective way of eliminating our dependence in usury. Promoting Islamic Trade will be a positive way to present Islam to millions of victims of capitalism. Islamic Trade will be a way of calling millions of non-Muslims to Islam.

Another aspect of Islamic Trade: the Guilds

Islamic Trade is a complete recipe to stimulate and encourage independent entrepreneurship. An Islamic society is not a society of employees. We know through the literature that Muslims lived and worked organised in guilds. Belonging to a guild was the norm in Muslim societies. Businesses were created in collaboration with other members of a trade with the support and infrastructure of a guild organisation. The conditions to create an independent business were all favourable. The relationship employer/employee was replaced by master/apprentice. There was not a class of employees in the days of the guilds. Guilds were eliminated and a new set of privileges and monopolies were put in place. Today free competition and free access to the market do not exist for all. Islamic Trade guarantees equal rights for all. Islamic Trade will decisively contribute to the re-establishment of the guilds, challenging the system of the modern corporation based on one owner and 14,000 employees. It will encourage new models of **open production processes (guilds)**, where production is open to thousands of free small owners who are associated. This is also part of the wider framework of the Islamic Trade Initiative.

Concerning this matter, it is important to point out that especially since the beginning of the 1990s, quite a few corporations have partially understood the benefits of dividing their production processes into smaller units. Instead of one pyramidal structure with one source of decision, they saw the benefit of many autonomous units working in collaboration while competing among each other. Thus, Toyota now claims that there is not one Toyota but two thousand Toyotas. Asea Brown Boveri, the Swedish-Swiss engineering giant, has subdivided itself into 1,300 independent companies and 5,000 autonomous profit centres. Their prosperous success is forcing others to adapt to the same principle. The policies of decentralisation, though they seem a step in the right direction, are limited because they have all been designed by corporate staff. Corporate staff could not suggest the ultimate step which would be to eliminate the corporation altogether, or in other words to give total independence to the autonomous workshops. That could only happen if the small workshop could have an access to the customer identical to that of Toyota itself. To make that step we need **open distribution networks** and **free market-places** for all. These are all part of Islamic Trade.

Islamic Trade can transform money, transform production and distribution, create a new formulation of contractual law and, perhaps the most important, open trading to all in society. Islamic Trade consists of new procedures, mechanisms and institutions based on justice. But Islamic Trade is not a moral proposition, it is existential reality. It does not judge your inner convictions but only your outward behaviour and the effects of your behaviour.

The Foundations of Islamic Trade consist of five main elements:

- The Open Market-place
 - a market-place open to all
- The Open Production Process
 - a production accessible to all
- The Open Distribution Network
 - a distribution accessible to all
- The Free Medium of Exchange
 - a medium of exchange freely chosen by all
- The Islamic Business Contracts
 - the contracts that guarantee Islamic Trade

What is the Islamic Market?

Soon after his arrival in Madinah al-Munawwara, the Prophet of Islam, salallahu alayhi wa sallam, created two institutions, a mosque and a market. He made clear by his statements and explicit injunctions that the market-place was to be a space freely accessible to everybody, with no divisions (such as shops) and where no taxes, levies or rents could be charged.

The Market is like a Mosque: ...

The Messenger of Allah, salallahu alayhi wa sallam, said: “Markets should follow the same Sunna as the mosques: whoever gets his place first has a right to it until he gets up and goes back to his house or finishes his selling. (suq al-muslimin ka-musalla l-muslimin, man sabaqa ila shay’in fa-huwa lahu

yawmahu hatta yada‘ahu.)”.

(Al-Hindi, Kanz al-Ummal, V, 488, no. 2688)

It is a sadaqa, with no private ownership ...

Ibrahim ibn al-Mundhir al Hizami relates from Abdallah ibn Ja’far, that Muhammad ibn Abdallah ibn Hasan said, “The Messenger of Allah, salallahu alayhi wa sallam, gave the Muslims their markets as a charitable gift (tasaddaqa ‘ala l-muslimina bi-aswaqihim).”

(Ibn Shabba, K. Tarikh al-Madinah al-Munawwara, 304)

With no rent charged ...

Ibn Zabala relates that Khalid ibn Ilyas al’Adawi said, “The letter of ‘Umar ibn ‘Abd al’Aziz was read out to us in Madinah, saying that the market was a sadaqa and that no rent (kira’) should be charged on anyone for it.”

(As-Samhudi, Wafa al-Wafa, 749)

With no taxes levied on it ...

Ibrahim ibn al-Mundhir relates from Ishaq ibn Ja’far ibn Muhammad, from Abdallah ibn Ja’far ibn al-Miswar, from Shurayh ibn Abdallah ibn Abi Namir, that Ata’ ibn Yasar said, “When the Messenger of Allah, salallahu alayhi wa sallam, wanted to set up a market in Madinah, he went to the market of Bani Qaynuqa’ and then came to the market of Madinah, stamped his foot on the ground and said, ‘This is your market. Do not let it be lessened (la yudayyaq), and do not let any tax (kharaj) be levied on it.’”

(Ibn Shabba, K. Tarikh al-Madinah al-Munawwara, 304)

Where no reservations or claims can be made ...

Ibn Zabala relates from Hatim ibn Isma'il that Habib said that 'Umar ibn al-Khattab [once] passed by the Gate of Ma'mar in the market and [saw that] a jar had been placed by the gate and he ordered that it be taken away. ... 'Umar forbade him to put any stones on the place or lay claim to it [in any way] (an yuhajjir 'alayha aw yahuzaha).

(As-Samhudi, Wafa al-Wafa, 749)

And where no shops can be constructed.

Ibn Shabba relates from Salih ibn Kaysan ...that ...the Messenger of Allah, salallahu alayhi wa sallam, ...said: 'This is your market. Do not build anything with stone (la tatahajjaru) [on it], and do not let any tax (kharaj) be levied on it.'"

(As-Samhudi, Wafa al-Wafa, 747-8)

Abu r-Rijal relates from Isra'il, from Ziyad ibn Fayyad, from one of the shaykhs of Madinah that 'Umar ibn al Khattab, radiya'llahu 'anhu, saw a shop (dukkan) which someone had newly put up in the market and he destroyed it.

(Ibn Shabba, K. Tarikh al-Madinah al-Munawwara, 750)

Without the Market-Place there is no Trade

The first thing is that we need to distinguish between trade and monopolistic distribution. Supermarkets do not allow trade to happen, no one can go there to trade. The products that arrive at the supermarket have already been bought by the

supermarket. The goods come from a warehouse that distributes them to the network of supermarkets throughout the nation. The goods arrive at the warehouse from producers or other warehouses, from where the goods were originally bought. This is not trade, this is monopolistic distribution.

The clearest evidence that trade has disappeared is that there are no caravans any more. Caravans are the institution of trade. There cannot be caravans if there is nowhere to go to sell. If there are no markets there will be no caravans. Therefore if there are no markets there is no trade.

To recreate trade we need to recreate Islamic or Open Markets.

Islamic Trade generates “New Wealth”

Trade is in itself a source of wealth.

Rasulullah, salallahu alayhi wa sallam, said: “9/10 of the provision comes from trade”. That is like saying that 9/10 of the generation of wealth comes from trade. If this is so important to us, it is obvious that its defence is proportionally important. Considering that trade is no longer possible without market-places, we can conclude that we have eliminated 9/10 of our provision. To re-establish trade must be considered a priority of every responsible government, and this primarily means the establishment of networks of Islamic Markets.

We are unfortunately living at a time in which people do not regard trade as something important. The result of this is that

economists have concluded that traders should be eliminated from the economy in favour of distributors: supermarkets are encouraged while old markets are closed down.

Another result of this philosophy is that real traders are thrown into the streets with no infrastructure to support them (street markets), while bankers (usurers) sit in palaces. The reverse of this is the Islamic way. ‘Umar ibn al-Khattab, radiallahu ‘anhu, considered the traders that came to Madinah his guests. Consequently, all Islamic cultures have treated traders with great esteem. They built for them palaces in which to trade. See for example, the markets of Istanbul, Samarkand or Isfahan. In the past our traders were in palaces while the usurers were in the streets chased by the police. Today the reverse is the norm.

Traders are a source of wealth for us and adequate infrastructure should be given to them. This is what the Islamic market provides for them.

The important thing is that the Islamic Dinar associated to Islamic Trade can generate new wealth with those people in society whom economists reject. The Islamic Dinar can generate a new wealth with the rejects of the present economy, that is, the real economy.

The fate of the Islamic Dinar and the Real Economy are bound together through Islamic Trade.

The Islamic Trade Bloc

The implementation of Islamic Trade has its maximum political reality in the establishment of an Islamic Trade Bloc. The establishment of the Islamic Trade Bloc will have three conditions:

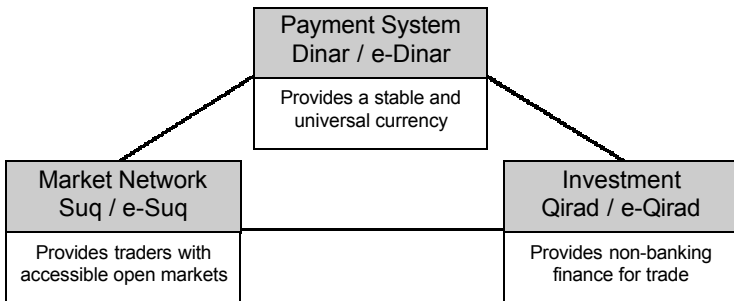
- 1.It must be based on the use of the IGD as currency rather than the creation of yet another paper currency.
- 2.It must be introduced gradually and should be offered as a choice to the Muslim community
- 3.It must be accompanied by the establishment of a trading infrastructure based on Islamic Markets.

The Core Mechanism of an Islamic Trade Bloc

Definition

The minimum mechanism that can guarantee a sustainable and continuous growth of the use of the Islamic Dinar as currency consisting of three elements, i.e. the Payment System, the Market Network and Investment (qirad).

All three elements enhance trade and synergise one another.



AS-SULTAN

With the issue of Sultaniyya we reach the most essential, the vital matter without which the Islamic restoration cannot take place. At this historical moment there is no Islamic command. It follows from this that there is no extant Islam on the face of the planet. Of course, there are Muslims, probably two billion by now, but an Islamic Dawla cannot exist without the commanding authority which establishes the essential matters. What are the essential matters? Al-Qurtubi defines them in his great tafsir as being the authorisation of the two 'Eids and the Jumu'a prayers. The confirming of the two 'Eids according to their conditions. The guarantee that the Dinar and the Dirham are sound in their purity and weight. That the weights and measures in civic practice are correct. The appointment of Zakat collectors. And its

collection and distribution according to its known conditions. The readiness to embark on Jihad, and on its success to collect and distribute the ghanam. To this may be added the protection of the Dhimmis and the imposition of the Jizya.

In order to understand how we can work towards the accomplishment of this threshold moment which will utter in the first hope for the whole human species – a hope that was extinguished a century ago with the expulsion and imprisonment of Sultan Abdulhamid II Khan, the last Khalif, if not from an historical point of view certainly from an Islamic one – it must be understood what the difference is between kafir rule and Islamic rule. This issue has never been presented, and is certainly not immediately discernable, to modern men with a pedagogic background itself designed by Islam's deadly enemies.

To underline the extremity of this false and distorted viewpoint to which disastrously we are all heirs one particular instance may be examined. It is a very significant instance precisely because it does relate to that very great Wali of Allah and Islamic leader, the aforementioned Sultan Abdulhamid II Khan. During his lifetime the European powers daily attacked him portraying a fantasy figure entirely of their own invention. On the one hand, he was the Red Sultan whose hands were covered in the blood of his victims. On the other hand he was presented as a psychically unbalanced figure hiding in secret corridors and terrified of imminent assassination due to the tyranny of his rule. When the almost certainly Dönmeh upstart Mustafa Kemal seized power at the head of the now admittedly masonic and jewish kabal who had worked so long to dethrone the Sultan, he began an immediate attack on all the Khalifs of the Osmanli, simply executing and later imprisoning those who

tried to defend them. He commissioned hagiographic biographies of himself inside Anatolia and he was duly praised by the Western leaders, although the study by H. C. Armstrong, "Grey Wolf", portrayed him as a slowly disintegrating personality, a sodomised alcoholic, who ended his days a semi-conscious wreck huddled in the palace of the Osmanli Sultans he had deposed. To take just one image to indicate the difference between the Sultan and the rebel dictator – one of the last acts of Sultan Abdulhamid was to commission a new dictionary of the Osmanli language, that great historical language that had grown and evolved over six hundred years, and the result was "Qamusi Turki". The usurper Kemal, in what is almost a unique act as a deliberate choice, committed linguicide. He ended the Osmanli language, its grammar and its script. My copy of Qamusi Turki has one thousand five hundred and seventy four pages. The kemalist dictionary has just over two hundred pages. The Turkish writer Orhan Okay examined Turkish translations of four philosophical French texts: the Pénsees of Pascal, the Méditations of Lamartine, the Réflexions of La Rochefoucauld, and the Idées of Alain. He noted that the 'Thoughts', the 'Meditations', the 'Reflections', and the 'Ideas' are all reduced in kemalist Turkish to 'Düşünceler', that is Thoughts. In Osmanli they could each have been distinguished as Düşünceler, Murakabat, Tefekkürat, and Fikirler. The dictator Kemal more gravely tried to eliminate Islam. He could not make his great people kuffar. He abolished the Dawla but he could not abolish the Iman of the people. They were not even his people, which is why in true kafir style he lied and called himself Atatürk. It is significant that the famous biography of Lord Kinross so popular among kemalists was in fact mocked by its own author in his drunken evenings at the Travellers' Club when he regaled the table with lurid

stories that only confirmed the Armstrong version of the degenerate dictator.

One of Turkey's greatest writers in the last century was the now finally appreciated and honoured Necip Fazil. His book "Ulu Hakan", his biography of Sultan Abdulhamid, landed him in a kemalist prison to be tortured for almost a decade. The important thing about the book is not simply his tremendous rehabilitation of its subject, but that the book from end to end is filled with official documentation proving incontrovertibly the greatness of the Sultan. Today the attacks still continue at a so-called academic level. A dismal and ragged effort by one Selim Deringil published in 1998 is still slandering Sultan Abdulhamid, and also slanders Necip Fazil's book for good measure, yet when you look at his bibliography you find that he takes his information from a book published in New York in 1958 called "The Sultan" by one Joan Haslip. He quotes the book within the text of his study, yet this work can only be designated as trash. It was written to sell as a film script. It contains imaginary dialogues of meetings to which no-one was privy. She vividly describes psychological states of the Sultan, yet how could she know? The offence of the Deringil book and others like it is not its wearisome continuance of the kemalist version of affairs, but rather the current Turkish academics' servile incapability even to whisper a criticism of the loathsome figure of the despicable traitor, Mr Mustafa Kemal. Children taken by force to pay homage at his marble grave in Ankara have reported hearing cries of pain come from beneath the stone. Perhaps these children are his true biographers.

This perspective that is required now must take into account the extraordinarily distorted world-view that modern education

has imposed on us. It is not just the case recorded above, which by itself might even be excused as a necessary part of the so-called evolutionary development from a great Osmanli Islamic Dawla to a poverty-stricken, ruined nation state. The real issue lies at a deeper stratum of the rock. Look at this outline of a set of events which if put together make a coherent and illuminating pattern.

1. Sultan Mahmud II, under enormous pressure from the new financial elite pouring into Istanbul, ordered the division of Osmanli education into two separate systems, a Muslim educational system and a secular and scientific system alongside it.
2. During the reign of the next two Sultans, Abdalmejid I and Abdulaziz (1839 to 1876), a series of sustained alterations of the Osmanli Dawla were set in motion. It was called Tanzimat-i Hayraye, or the Auspicious Reorderings.
3. There emerged, through this, a new ruling class of bureaucrats called Memurs. Remember that up until the Tanzimat the great Islamic Dawla consisted of local Amirates, resulting in a series of linked autonomies, so that devoid of central authority, the Khalif's base in Topkapi ran with about three hundred men at its heart. By the end of the Tanzimat there was a bureaucracy of thirty thousand.
4. February 23rd 1839. All the Islamically ordained pattern of taxation in the Shari'at was abolished including the Jizya.

5. 1840: paper-money was issued for the first time among the Muslims. It was called kaime-i mutebere.
6. In 1856 the infamous Ottoman Bank, the Osmanli Bankasi along with other banks was set up by the notorious jewish financiers now well known to history.
7. 1867: a law was passed allowing foreigners to own real estate in the Dawla.
8. In 1869 the Nizamiye court system was set up introducing so-called secular justice.
9. On June 4th 1876 Sultan Abdulaziz was assassinated, his murderers pillaging the very room in which he was killed.

So it is that if we Muslims today look at that order of events, taking into account all that has been outlined here, we cannot fail to recognise that the kuffar destroy their enemies with a language of reform, modernisation and rationality. It is also clear that everything they claim to do to the benefit of mankind leads to its opposite. The kafir system is a state machine. The identity of that machine is terror. It was inevitable that in the end-game of the kafir system it would have to annex that word and declare all its enemies to be the harbingers of it. However uninformed, however desperate, and indeed however wrong the perpetrators of terror are, it is now clear that the terrorist is a despairing nihilistic individual. Tragically, to those of us who look clearly at the world we live in, terrorism is the foundational doctrine of the current world state hegemony supervised not by the servant class of the politicians but by an

aloof and remote elite, supremely indifferent to the genocidal destiny of those masses of people who must be removed or, if there are lucky survivors, be placed in reservations.

The greatest democracy on earth, the United States of America, was founded on the necessary prior genocide of the great indigenous nations of Navaho, Sioux, and so on. That remnant which annoyingly survived was herded into desert reservations. The so-called state of Turkey is a reservation. The so-called state of Egypt is a reservation. If anyone is left in Palestine, Kashmir and Chechnya, they too will be in reservations. Both the democratic state whose ideology is terror and the defiant and crazed individual opponent, the terrorist, form one reality, or should we say one terrible illusion. Islam shines with its sublime luminosity in the next valley. Mustafa Kemal, when he took the gold the Indian Muslims had sent to work towards the restoration of Khalifate and handed it to the Galata Jewish bankers, declared with that unseeing stupidity that was his mark, "I gave them gold, and look! They gave me a bank!" Here we could name Mustafa Kemal the archetypal modern man. His psyche, mysteriously drugged by the fulfilment of his savage desires, seems to think he has gained the upper hand by getting paper in exchange for gold. The kemalist Turkish lira has been devaluing ever since and is now virtually worthless.

Yet again we repeat, the kafir system is a state machine and since it obeys its own mechanical logic, nothing can prevent it making the object of its execution its own citizens.

Napoleon said, "The only institution ever devised by men for mastering the Money-Power in the State, is Monarchy." As has been demonstrated throughout this work, received ideas, all of

which are the products of the systematised kafir education, can only mislead us into arriving at a position which submits to the dialectics that they have offered us. Their rejection is no longer seen in the frame of meaningful discourse, to which they pretend, but frankly is taken as an overt opposition to the kafir hegemony and such an opposition already defines you as a criminal calling for active terrorism. Applied rational analysis has become renamed as active political incitement.

Kingship has two dimensions. Kingship is personal rule. That rule embodies the hereditary principle. It should be remembered that inheritance following our Shari'at, is not primogeniture. That practice is christian and is genetically disastrous. The Divinely ordained Islamic method of "nearest relative" allows a running along the genetic coding with variety since it permits the taking of a wider selection of genetic identities rather than constantly from one ever-weakening strain. It is significant that in the socialist abolition of the House of Lords in Britain the argument ran that people should not govern simply "by accident of birth".

There are two aspects to this deception. Birth is not an accidental act but a genetically determined act. Heredity is a historically known and tested method throughout the whole of recorded history from The Iliad in the West to the ancient Annals of the East. Bernard Shaw pointed out that the English were prepared to spend a fortune in order to achieve a "thoroughbred" racehorse that would win races but were content to let the human mongrels rule in Parliament.

The other aspect, which in a way is the unique theme of this book, is that personal rule stands in the way of the

Money-Power. For this reason, when in the oligarchic elite we find these two dimensions being brought together, we must recognise the taking of power. The political class is virtually powerless, at best it is granted a degree of delay or urgency. The policy remains dictated by those who control the wealth. Governance, as the great historian Mommsen used as his foundational principle in analysing the Roman Republic, is the possession and control of wealth. So, in our time, the British House of Lords' demise is irrelevant and merely marks the decline of the old power elite, but at the same time it removes the spotlight from the new one. The great banking houses almost without exception today are jewish families who have been inheriting since the inception of modern banking two hundred years ago, although they themselves like sometimes to claim a heredity in continuity from the Middle Ages. Significantly one such even traced a phantom genealogy to King David! This means that the financial oligarchy systematically recognise the hereditary principle and at the same time aspire to overt and public rulership, now with their vast wealth no longer content to remain behind the scenes. In that sense, an earlier Rothschild's observation, "I do not care who governs, as long as I have control of the money supply," is itself outdated. The apparently demented idea of making a state out of Palestine for the jews, far from being an idealistic project to gather the persecuted Diaspora, proved to be nothing less than the fevered dream and ambition of the great jewish banking families to see a judaic monarchy restoring the Davidian dream. This is not a tired, fascistic fantasy but simply the overt thesis of the bankers, for it is not zionism as such in the hands of rabbis, but rather a defiance of the rabbis, who themselves have been duped. What the bankers want is a world capital, a hallucinating amalgam of Las Vegas and Berlin, or perhaps in

their confused minds simply an ancient Babylon, of which at last they are masters.

It is important to remove from the picture any illusion that Constitutional Monarchy is somehow an acceptable model which will assuage the aspirations of the two groups which in the dialectic are defined as modern and reactionary. This in the kafir dialectic is revisionism, but with the unmasking of the hypocrisy and pseudo-objectivity of the kuffar it is clear that the current version of political history is itself a revision of what really happened. To the people at the time it was very clear what was taking place.

PERSONAL RULE

To clarify this matter it would be significant to cast a glance on the abolition of monarchic governance by personal rule, and the restoration of oligarchic rule with a puppet monarchy, as it took place in Britain. The significance of this transition in Britain is important for us, since this was the kafir state which then took upon itself a long war of attrition against Islam.

At the beginning of the reign of the English King Henry VIII the christian church owned thirty percent of the demesne land in the villages and took thirty percent of the dues paid by the smaller to the greater owners. Up until 1535 all this was in the hands of the Catholic political system of cardinals, bishops, monks and nuns. When Henry VIII seized the monasteries the

financial power of the Catholic church was smashed. Had Henry VIII kept that wealth in royal hands he would have secured a harmonious future for country and king. But he did not keep the lands he had seized. Unfortunately, the large landowners who already owned almost a third of the agricultural value of England were too strong and they insisted on being given lands either freely or for a pittance. Parliament at that time was their preserve. It was never a people's parliament. After this the landowners possessed half of England. All the great country houses in England date from this period or after. England was in effect in the control of these great families, the Howards, the Cavendishes, the Russels and the Cecils, and about fifty new families that arose. So it was that by 1625 when the Stuart Charles I ascended the throne, a new economic reality had taken over the old English tradition. A powerful oligarchy of large owners overshadowed in the historian Belloc's words, "an impoverished and dwindled monarchy." Belloc explains:

"The diminished and impoverished Crown could no longer stand. It fought against the new wealth in the struggle of the civil wars; it was utterly defeated; and when a final settlement was arrived at in 1660 you have all the realities of power in the hands of a small powerful class of wealthy men, the king still surrounded by the forms and traditions of his old power, but in practice a salaried puppet. And in that social world which underlies all political appearances, the great dominating note was that a few wealthy families had got hold of the bulk of the means of production in England, while the same families exercised all local administrative power and were

moreover the judges, the higher education, the church, and the generals. They quite overshadowed what was left of central government in this country.”

In this perspective the Caroline period, that is Charles I and Charles II with the interregnum of the landowners' dictator Cromwell, represents the last attempt by the Stuart monarchy to uphold the principle of personal rule over and against the Money-Power of the great landowners. What happened after the death of Charles II in 1685 and the invitation of the House of Orange to take the throne of England, significantly named the Great Revolution, was nothing of the sort. The Hanoverian rule that followed was a rule of puppets with crowns on their heads. Even secondary powers from then on until today have been removed from them, from the important authority to grant hereditary titles to the calling and ordering of Parliament to gather. This rise of the English aristocracy actually signalled the birth and evolution of capitalism in England, so that the Cromwellian interlude represents only a phase in capitalist evolution when the army temporarily dominated in order to accomplish the transition of power from monarch to oligarchy.

Every schoolbook in Britain, that is in those few schools that even bother to teach history at all, projects a version of events characterising Charles I as an arrogant ruler living under the delusion received from his father of a doctrine called the Divine Right of Kings. It was supposedly against this outdated christian fantasy that the people rose up, led not by one of them as the myth has it, but by one of the new millionaires, Oliver Cromwell. The regicide that followed is therefore considered to mark an end to a mediaeval doctrine of kingship replacing it with the famous so-called “Mother of Parliaments”. The fact

that the Greeks and the Basques had parliaments in antiquity in this dialectic is quietly ignored.

In 1992 the historian Kevin Sharpe's book, "The Personal Rule of Charles I", was published. This massive thousand-page study was undoubtedly the greatest masterpiece in English history writing since Carlyle's "French Revolution". With massive documentation, with clear and fair judgments, fully taking into account the far from admirable character of the king himself, Sharpe destroyed forever the political doctrine that insisted that the step from governing king to ruling Parliament was evolutionary and therefore better. For eleven years Charles I, having dissolved Parliament, governed Britain under direct personal rule. Indeed, from our point of view as Muslims, his defeat owed as much to the disastrous doctrinal battles of the Reformation as it did to the certainly inescapable forces of the emerging capitalist oligarchy.

The story of the eleven year period of Charles' rule is the record of a king whose policies contained what Sharpe defined as: "the fiscal and reforming aspects (which) were connected, in measures intended to restore to the Crown lost rites and jurisdictions as well as lost benefits and revenue." The King moved against the spoliation of the forests by the landowners. It was an ecological scheme both to assure timber for the King's navy and also to assure replanting. The destruction of the woods threatened the supply of dye used by the clothing industry. Sharpe explains, "...the forest had sheltered many, who, living on the margins of poverty, depended on their environment, its legitimate waste and common land, for an existence. Gentry enclosure threatened that existence, as did the entrepreneurial exploitation of forest lands for

manufacturers.” He adds, “The riots in the forests arose from popular resistance to aristocratic encroachments on a way of life that the forest laws did more to preserve than destroy... In reconfirming those laws, in reordering the chaos of the forest, in preserving timber and reducing waste, and in doing something to protect customary rites, as well as those of the Crown, the forest eyres (i.e. the habitats of forest dwellers) belong within the programme of reformation that characterised the personal rule.” The King ruled with a consultative body, the Privy Council. Sharpe notes: “In 1636 the Venetian ambassador wrote that ‘the King does nothing and decides nothing except after the most mature and weighty consultation.’” The Privy Council still exists, reduced to a hollow shell and a meaningless ritual. A. J. P. Taylor notes the following: “At 10.30 p.m. on 4 August 1914, King George V held a privy council at Buckingham Palace which was attended only by one minister (Lord Beauchamps, first commissioner of works) and two court officials. This council sanctioned the proclamation of a state of war with Germany from 11.00 p.m. That was all.” The Privy Council now are obliged to stand while the monarch receives the Parliamentary briefings, neither party having any authority to interfere in the governmental process.

Sharpe observes what he calls a guild mentality in the Caroline governance, regulating standards in processes of manufacture and the avoidance of fraud and the correctness of weights and measures. He finds what he calls “a perception of a world still held in harmony by fair prices and wages, clearly delineated streets and guild regulation, a world in which the economic preoccupations with profit, interest and competition were to be subordinated for the order of the common weal.” The Caroline defence of the guilds, which are an Islamic practice, staved off

the creeping and enveloping power of capitalism. It was the end of the guilds which led to the creation of what later was called the proletariat. The mark of the workers is not merely that they do not own the means of production, but that they are in themselves slaves. An employed wage-earner has lost his freedom. So ruthless was the growing force of the Money-Power that having achieved the enslavement of the regular wage, by the time of the Napoleonic Wars they were able to introduce an Income Tax without even a murmur from the populace, a populace which had rioted under monarchic rule at the rise of a halfpenny on a pint of beer. In what was to be perhaps the penultimate act of degradation, World War Two was able to impose a sales tax on almost every object, cynically named Value Added Tax. That this last is an utterly disgraceful and utterly ruthless theft does not even create a resonance in the new slaves, glued as they are to the lottery hoping against hope, that in the final tax, the tax of fools, they may become one of the millionaires.

Under the rule of the oligarchic bankers the removal of economic freedom is absolute. Not only the access to wealth but its expenditure and its movement is monitored in extreme absolutist terms, in what, in itself, constitutes a global totalitarian police operation. This could not have been achieved without replacing that depravation with a new and all-engrossing freedom. The solution was provided by the gradual introduction of the granting of an equally absolute and unlimited permission to indulge in sexual freedom. England's greatest writer in the 1920s and 30s, Wyndham Lewis, foresaw exactly what was happening, and warned people that the untying of the bonds first of matrimony and then of intercourse, from adultery to fornication to homosexual acts,

represented not a release from puritan mores and some kind of evolutionary modernism, but rather heralded the surrender of economic power and the freedom of trade practice.

All this allows us to come to an important conclusion. Everything that happened to the world in the last hundred years which was put down to something called Imperialism was in fact that voracious set of crimes which had nothing to do with the emperors and kings but was the unique domain of bankism. The bankers, having removed the kings, then pushing their puppets ahead of them, began their conquest of the world.

Edward VIII, while in exile in Paris after the abdication, was asked one night why he had not stayed on as king. He replied, "To be king of nothing? I could have done nothing. They would have let me do nothing."

GENETIC INHERITANCE

The highest Sultaniyya in Islam is Khalifate. Because this is not an autocracy it also has never been anything like the kafir's centralised state. Alongside Khalifate, therefore, comes a series of rulerships, at a local level, by Amirs and governors. Islam is Deen al-Fitrah, that is to say it is completely in harmony and is part of nature itself. For this reason, before the specific ayat which designates the position of the Khalif, from a Qur'anic point of view we should note also the following ayat in the Surat al-Furqan where Allah, glory be to Him, says:

“It is He who made night and day succeed each other for those who want to pay heed or to give thanks.”

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خَلْفَةً لِمَن آرَادَ
أَن يَذَّكَّرَ أَوْ آرَادَ شُكُورًا ﴿١٧﴾

Here Allah uses the Arabic root kha—lam—fa to indicate the most utterly natural movement which we experience as human beings. The day succeeding the night is a succession which has the permanence at least of all lived human life. In relation to governance specifically, Allah, glory be to Him, says in Sâd:

“Dawud! We have made you a Khalif on the earth,
so judge between people with truth
and do not follow your own desires,
letting them misguide you from the Way of Allah.
Those who are misguided from the Way of Allah
will receive a harsh punishment
because they forgot the Day of Reckoning.”

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

Khalifate in Islam received its defining dimension from the Khalif Abu Bakr as-Siddiq, may Allah be pleased with him. On being addressed as the Khalif of Allah he corrected the speaker and said, “I am the Khalif of the Messenger.” After the Khulafa

Rashidun, the first four Khalifs, khalifal power passed to the son of Abu Sufyan of the Banu Umayya. Under the recidivist view of Islam that has stemmed from the wahhabis and the qutbis, both the Umayyads and the Abbasids are condemned in what is a remarkably socialistic evaluation. The reality is that the Umayyads gave a Khalifate whose effects established Islam in Europe and the Abbasids gave a Khalifate which established its greatness in central Asia. The powerful ongoing presence of Islam is unthinkable without the scholarly contribution of Bokhara and Tirmidh in the East and Seville and Granada in the West. From the Umayyad presence stems the remarkable cultural and historical triumph of Sharifi inheritance in an Alawite kingdom, Morocco. It is because of this powerful background that the kingdom survives to this day with an inherited ruler. While a great Muslim state, it is not yet again an Islamic state as it was before the French invasion. King Hasan II, after meeting with a delegation of the Murabitun from Granada, publicly announced during his last Ramadan that he would re-institute the Fard of Zakat, this after having been presented with the newly minted Islamic Dinar and Dirham from Granada. His son's completion of his father's high intention would certainly change the history of our time.

In the matter of genetic inheritance again we look to how it was viewed by the first community. When 'Umar ibn al-Khattab set up his first Diwan as Khalif he recalled the actions of the Messenger of Allah, may Allah bless him and grant him peace, when he picked his people, and he observed: "He began with the Banu Hashim and the Banu 'Abd al-Muttalib." 'Umar then listed the Quraysh tribes, clan by clan, and after them the Ansar, saying, "Begin with the family of Sa'd ibn Mu'adh from the Aws, and after that, those nearest to him." This is related from

Az-Zuhri. All this is because leadership and the capacity to lead is genetically inherited. Property is goods, lands and houses, kingdom. They can be inherited or they can be judicially transferred.

There are two dimensions to the proof of leadership. One is genetic and one is in the testing. In the ancient art of bull-fighting, which was not a sport but a highly ritual and intense military training to guarantee courage in the face of death among the warriors of the Murabitun in Muslim Spain, in order to get brave bulls that would attack, a breeding programme quickly developed. Alongside the enormously documented procedencia which gave rise to the renowned breeds of today there also arose the practice of the Test, or Tienta. If the cow was brave, the calf could be reared as a Toro Bravo.

It is again not widely known in the present time of ignorance that at Topkapi, over hundreds of years, the girls who were selected for the Harem of the Sultan, and from which he chose his wives, were not themselves from the social elite of the capital. The pathetic haemophilic crew that were the unfortunate progeny of Queen Victoria's extended family, a horde of intermarried cousins, is the very opposite of what happened at the heart of the Osmanli Dawla. Sultans married young women on occasion who had been taken as prisoner in the Jihad. This was neither a primitive nor a simple matter. The selection and screening of those women who were deemed of a quality to live in Topkapi was enormously complicated. Not only the mothers of the Sultans but other women of the court supervised a screening on a character level, an intellectual level and a cultural level, such as is unequalled by that practiced today by the great kafir Corporations. On the one hand the

avoidance of inbreeding found itself balanced on the other hand by the highest possible selection of new genetic material. It is tiresome that this may offend the kafir educated person, but a negative attitude is absurd. They reject arranged marriages by loving parents but think nothing of computer and internet dating. They reject the sophisticated genetic arrangements that sustained the Osmanli Dawla for six hundred years, yet they approve unblinkingly of sperm banks, surrogate wombs and indeed same-sex parental couples.

In the functioning Islamic Dawla a patterned genetic set of permissions and taboos are laid out. Where that pattern is adhered to a superior type of human being is produced. In the kafir society, of which the USA is the most advanced model, you have a mongrel community. If a genetic coding is too enclosed, as for example among the Lacondonas Indians, with an over-constricted genetic set, degeneracy and albinism set in. While at the other extreme with the destruction of the family unit and the delayed nomadism, for Americans in the majority make a geographical move more than once in their lives, undifferentiated breeding takes place. Added to this, with the destructive effects of usury on the society, the upbringing of children is devoid of both moral and compassionate elements. Knowing who your grandparents are is a structural dimension of the self, and living with them through childhood is an even more important quality. The extreme corporation capitalism which for the moment functions globally is dependent on the universal abolition of the family, and this in turn guarantees the ongoing enslavement of the human creature as a commodity consuming automaton. Thus the ideology of the current usury, democracy and humanism, is in reality slavery and the end of the known human species in its wholeness.

TASAWWUF

All that has gone before permits us two formulations and a third must follow. The first formulation confirms the validity and the possibility of a practiced science of heredity. That heredity, avoiding the false genetic economy of primogeniture, the practice of the christians without a Shari'at, but in line with the Islamic laws of inheritance, can be a method of inherited rulership. Allah Himself, may He be exalted, has taken as one of His Names, the King. It follows from this that it is not only one of the Names but is one of the Attributes. It is therefore permitted to us to borrow it as we borrow the known Attributes of life and expression. Inheritance covers a logical series from property, place and kingdom. It has also been noticed in this analysis that bankism represents expropriation and bankruptcy

is its intended programme if it is to succeed as a bank. Bankism works by the magical manipulation of the motor of usury and its constant dynamic of inflation and devaluation. It is a number-based system pretending to science yet its market fluctuations are unpredictable in what can be discerned as an ongoing deception. Behind the usury machine of paper and electronic so-called money there is of course the unelected and highly secretive oligarchy of stunning wealth. It is personal rule, kingship and for us crucially Khalifate, which, being an opposite to all this, alone can rescue the enslaved masses.

The second formulation is that a sound currency, that is in the Zakat-collectable Islamic Gold Dinar and Silver Dirham and in the just practice of weights and measures, forges a true morality. The more fragmented and anarchic the society the more immoral it is. In Europe alone today the kuffar have brought about a population of wandering prostitutes that have swarmed in from Russia and the eastern countries. One hundred years ago Bernard Shaw shocked the Victorians when he informed them that prostitutes did not perform because they were naturally lascivious but because they were unnaturally penniless.

Imam Malik, may Allah be pleased with him, says in Al-Muwatta, "Malik related to me that Yahya ibn Sa'id heard Sa'id ibn Al-Musayyah say, "When you come to a land where they give full measure and full weight, stay there. When you come to a land where they shorten the measure and weight, then do not stay there very long." I found in the annotated copy of 'Umar Ibrahim Vadillo, who has been the first Muslim 'alim properly to submit modern finance, its institutions and instruments, to a correct Islamic examination, that he had written against this statement of Imam Malik's, "Inflation!"

Belloc, the historian, dates, as has been shown above, the end of ruling monarchy in England from the death of Charles II, the last British monarch who struggled to maintain personal rule. What followed in 1688 which is presented as a victory for the people's Parliament was no such thing. In 1688 Constitutional Monarchy took its place and continued ever since. That monarchy was to be in the hands of the Money Oligarchy from then on. Belloc notes:

“The most important event in modern English history! In 1692 a group of rich men proposed to lend the government £1,200,000 upon terms which, including commissions and perquisites, came to between 8 and 9 per cent. This was the beginning of what later came to be called the National Debt, for its special character was not merely the lending of the money to the government, a transaction as old as history, but the novel proposal that the interest should be strictly guaranteed on the security of the national taxes, while immediately afterwards a privileged institution was called into existence, a central bank, which should have the handling of the loan and the interest, and the right to issue notes of credit on the security of the Government.

This last point was the essential. Anyone can issue a note of credit (which is merely a promise to pay) and can use it in lieu of money if he can persuade other people to accept it. But the special character of this new institution, the Bank of England (the charter of which dates from July 27, 1694), lay in this: that when it made out a paper promise to pay, all the resources of England were to be put at its disposal to enable it to keep that

promise – in other words, its credit was not private but public. It could not fail so long as the Government could tax Englishmen in order to pay its debts. This was in effect to give the Bank of England the right of creating money. It could not coin the metals gold and silver; the Government reserved its right to do that; but it could print on a bit of paper, “I, the Bank of England, promise to pay the bearer five pounds,” and the bearer knew that there would be no default so long as a Government responsible for the Bank charter existed and could force people to pay taxes. All the fiscal resources of the nation were a guarantee for the payment. [...]

But the Bank of England was not a department of Government, as it should have been. It was an independent corporation, privileged and guaranteed by Government but pursuing a policy of its own; and from that day onward in greater and greater degree the Bank of England has had the last say in any Government policy involving expense, and particularly in the matter of foreign wars and coercion of dependencies. [...]

Even now it was intended to repay the indebtedness sooner or later, and plans were made for its extinction by lotteries and by life-pensions; but under the new scheme, with the power of manufacturing extra money and of obtaining extra credit, the temptation to public expenditure was irresistible, especially when it was coupled with the temptation to foreign war; therefore the debt increased very much more rapidly than the efforts to extinguish it.

The first advance had been, as we have seen, just over a million. In four years the National Debt was twenty millions, and in twenty years it was already over fifty millions. It became a permanent institution. In this fashion Governments were enabled, for their immediate purposes, to saddle posterity with the duty of financing their wars, while, what was worse, wealthy men found an opportunity for levying a permanent tax upon the community.”

It follows of course that the evolution of the Money Power oligarchy gradually as it pursued its policies of greed and expansion, reached a point where the gentry-based oligarchs, the landed aristocracy of Britain with their completely symbolic Constitutional Monarchs, could be swept away. The selling of the great country houses, and indeed the decline of their positions of influence inside the financial community, continued until the time came to be done with them altogether, of which the abolition of fox hunting is a powerful political symbol, utterly devoid of concern for the poor fox. It only remained then to move to the abolition of the Constitutional Monarchy. This permits us to see that the forced abdication of Edward VIII was nothing to do with a flawed character or a twice-divorced consort. He had in fact been trained so well the only thing he could have done was rule Britain as an active commanding king. His departure revealed for a moment of history that the oligarchy wanted to continue with semi-idiots on the throne, which they got.

The third formulation is the inevitable one that follows from the Deen of Islam of its nature being a Divine matter, neither a political programme nor a personal one. Unless life is lived not

only as a progressive path of action and learning but of spiritual illumination it cannot be understood as the Sirat al-Mustaqim.

The Messenger of Allah, may Allah bless him and grant him peace, set Abu Bakr as-Siddiq over other men uniquely because of something that Allah had put into his heart. Various hadith in the Sahih collection find the Messenger of Allah reminding his Companions that they do not have superiority by genealogy but by the degree they possess of taqwa.

Allah, glory be to Him, says in Al-Ahzab:

“Muhammad is not the father of any of your men,
but the Messenger of Allah and the Seal of the Prophets.
Allah has knowledge over all things.”

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
وَلَكِن رَّسُولَ اللَّهِ وَخَاتِمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٣﴾

From this the Sufis derive a vital principle. While the transactions of the Shari'at are based on heredity, both ownership and rulership, nevertheless in the realm of spiritual knowledge there is no inheritance because its gifts are received without association, directly from the King, glory be to Him. The obligatory dimension of preparedness to receive the gifts of Allah in knowledge has an adab which demands a cutting-off. It is for this reason that Imam Junayd, may Allah be pleased with him, defined Tawhid, in this experiential sense, as demanding isolation, and exile from the homeland. This profound matter implies both a physical journey which

separates the seeker from his attachments and his dunya, and the experience of khalwa which involves a cutting-off from the sensory attributes and a loss even of the experiencing subject. Shaykh Abu Madyan al-Ghawth in one of his blessed qasidas, declares: “The pleasure of life is only in the company of the Fuqara – they are the Sultans, the Masters and the Princes.” Here he deliberately enthrones them with the titles of leadership because they have gained rulership over the kingdom of the self, subdued it and submitted it entirely to Allah, glory be to Him. From this we recognise the domain of khilafa both in the Mulk and in the Malakut. It is because Khalifate is the highest spiritual station, that of ma‘rifa, that man is seen as being brought into existence under a Divine contract. In Allah revealing the gnostic glory that the human creature holds in himself He places the whole project of lived existence under orders commanding him to a ruhani journey and an illuminated meaning. Allah, glory be to Him, says in Al-Baqara:

“When your Lord said to the angels,
 ‘I am putting a khalif on the earth,’
 they said, ‘Why put on it one who will cause corruption on it
 and shed blood
 when we glorify You with praise
 and proclaim Your purity?’
 He said, ‘I know what you do not know.’

He taught Adam the names of all things.
 Then He arrayed them before the angels and said,
 ‘Tell me the names of these if you are telling the truth.’

They said, ‘Glory be to You! We have no knowledge
 except what You have taught us.

You are the All-Knowing, the All-Wise.'

He said, 'Adam, tell them their names.'

When he had told them their names,

He said, 'Did I not tell you that I know
the Unseen of the heavens and the earth,
and I know what you make known
and what you hide?'"

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭ قَالُوْۤا اَتَجْعَلُ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٥﴾ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِىْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٦﴾ قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّاۤ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿٣٧﴾ قَالَ يٰۤاٰدَمُ اَنْبِئْهُمْ بِاَسْمَآئِهِمْۭ فَمَمَّاۤ اَنْبَاَهُمْ بِاَسْمَآئِهِمْۭ قَالَ اَلَمْ اَقُلْ لَّكُمْ وَاِنِّىْۤ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿٣٨﴾

So it is that in these sublime ayats Allah connects naming not only to the myriad things, but to Himself. In this spiritual coronation Allah invests Sayyiduna Adam and his sons with sovereignty over the world and at the same time with knowledge of His Names and Attributes, and with 'Ilm al-Laduni, direct knowledge from Him.

In Surat Sâd Allah, glory be to Him, indicates how this khilafa devolves in the lived, social experience of men in society which necessitates a unique leadership whose very purpose is to uphold the fulfilment of this prior Adamic contract which can only be fulfilled by obedience to what Allah has laid down, in other words the obligations to Salat and Zakat. Allah, glory be to Him, says:

“Dawud! We have made you a Khalif on the earth,
 so judge between people with truth
 and do not follow your own desires,
 letting them misguide you from the Way of Allah.
 Those who are misguided from the Way of Allah
 will receive a harsh punishment
 because they forgot the Day of Reckoning.”

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
 الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ
 عَذَابٌ شَدِيدٌ يَوْمَ الْحِسَابِ ﴿٢٦﴾

In the same Sura Allah, glory be to Him, describes what happened to Sulayman, who was both Prophet and King. He, glory be to Him, said:

“We gave Dawud Sulayman.
 What an excellent slave!
 He truly turned to his Lord.
 When swift horses, champing at the bit,
 were displayed before him in the afternoon,

he said, 'I have put the love of good things
above the remembrance of my Lord
until the sun disappeared behind its veil.

Return them to me!'

And he set about slashing
through their shanks and necks.

We tested Sulayman and placed
a lifeless body on his throne.

Then he made tawba.

He said, 'My Lord, forgive me and give me a kingdom
the like of which will never be granted to anyone after me.

Truly You are the Ever-Giving.'"

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٣٥﴾
 إِذْ عَرَّضَ عَلَيْهِ بِالْعَشِيِّ الصَّفْنَآتُ الْجِيَادُ ﴿٣٦﴾ فَقَالَ إِنِّي
 أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٧﴾ رَدُّوهَا
 عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٨﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا
 عَلَيَّ كُرْسِيَهُ جَسَدًا أَتَمًّا أَنَابُ ﴿٣٩﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا
 لَّا يَبْغِيَنَّ لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٤٠﴾

Through these ayats we are shown the two dimensions of rulership. Since Sulayman was both Prophet and King he was elevated in both the Worlds. The wilayat of Prophets is supreme and above that of the 'awliya themselves. When Sulayman, may Allah be pleased with him, placed the dhikr of Allah over his rich dunya he attained the dual Khilafa. Without his remembrance of Allah he was nothing more than a lifeless body on his throne.

Since the purification of the nafs with the Prophets, may Allah be pleased with all of them, is based on a special condition that is granted to them which is part of their nabawiyat, Allah corrects them and teaches them directly. Spiritual guidance among the people is based on teaching. In Surat al-Anbiya' Allah, glory be to Him, says:

“Ask the People of the Reminder if you do not know.”

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

There is no doubt that through the miracle of the Qur'an and the Sunna of the Messenger, may Allah bless him and grant him peace, the Muslim community has been given the highest discrimination and guidance towards proper action. It is through these sources of knowledge that we are made aware that the nafs is an enemy and one which does not have an intrinsic reality. Once it is recognised that the nafs cannot fight the nafs since paying attention to it will lead to its aggrandisement, a tactic has to be adopted. That tactic is what we call Tasawwuf. Our most noble and Sharifi Master, of the Shadhiliyya-Darqawiyya Tariqa, explains in the introduction to his Diwan:

“Know, my lords, that it is obligatory on every murid who seeks the presence of Allah to take the living Shaykh. The proof of this obligation is His word, may He be exalted: ‘O you who have iman, fear Allah, and be with the truthful ones.’ Being with them necessitates accompanying them in body, not just in spirit. He has said, may He be exalted: ‘Follow the path of whoever

turns away from self to Me.’ In this ayat, He, may He be exalted, orders the walad (beginner/lit. youth) to follow the spiritual father, not the father of form, because the spiritual father teaches the inner meaning and the father of the body teaches you sensory meaning. What a difference there is between the one whose himma is for the meaning and the one whose himma is for the sensory! He said, may Allah bless him and grant him peace: ‘A man follows the Deen of his friend, so let each of you look to whom he takes as a companion.’ There has always been agreement in this community of Muhammad that the first thing required of a murid once he has become aware of his state of distraction is that he should rely on a Shaykh of good counsel and guidance who knows the defects of the self, its motives, and the remedies for its ailments, and who has done with the putting right of his own self and its desires. He will give the murid insight into the faults of his self and draw him out beyond the perimeter of his senses. Whoever has no Shaykh to direct him will most certainly be directed by shaytan to the path of destruction.”

This is why in the historical reality of Islam we find that every single Osmanli Khalif had a Shaykh. While their names are known, naturally, except in exceptional circumstances their actions and relationship to the Khalifs remain hidden. We know for example that the Shaykh of the great Sultan Mehmet on the entry into Constantinople treated him with great harshness, humiliating him. Clearly this was his education of the Khalif and the protection he saw necessary to avoid exaltation, when the victory belonged to Allah. Sultan

Abdulhamid II Khan took a shaykh from the Darqawi Tariqa to the great consternation of his enemies who feared their spiritual contract. The treachery and historical dishonour of his enemies confirm the wisdom of the Khalif's Sufic allegiance.

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The final conclusion of this great matter is that where there is a terrain governed by Amirs who have Sultaniyya in the matters of the Fara'id which we have outlined, it then becomes incumbent on them to unite together, to beware of the dissenting voice and nifaq in order to arrive at the Great Moment. What is the Great Moment? It is when that college of leadership in sublime emulation of that group of men who elected the Khalif following the loss of 'Umar ibn al-Khattab, Amir al-Muminin, meet together and from among themselves place in the hands of one of their number the great task. He should be recognisable by his borrowing of the Attribute of Allah, glory be to Him, and one of the Names of the Messenger of Allah, may Allah bless him and grant him peace — Al-Muqaddimu. The one who has gone ahead in this matter will be the noblest and the bravest. On him or on that one that Allah has already decided in His power as the Master of the destinies and the Ordainer of the events will fall the pure and unblemished robe of Khalifate which the great Sultan Abdulhamid II Khan removed with honour and Divine inspiration so that it should be ready, unstained by corruption and disaster, to be taken out again and used. Khalifate was not abolished for it is not conceivable that a strong kafir, let alone a degenerate one as was the case, could abolish an honour

which Allah, the Lord of the Universe, had decreed, appointed and determined to mark the leadership of the great Muslim community.

It is this man when Allah's time decrees it, a time from which there is no escape, who will then declare the task of the Muslims and will release as his banner the last word of Khalifal authority which appears in Al-A'raf:

“SAY: ‘MANKIND!
I AM MESSENGER OF ALLAH TO YOU ALL.’”

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Then he will understand in the secret of this noble ayat that he stands in for the Messenger of Allah to accomplish the fulfilment of this Divine Message which will liberate Mankind.