

It is Time for the Islamic Khilafah to Resolve the Civilizational Conflict with the West, Ending the Affliction upon Humankind (2)

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(Translated)

Modernist secular Western thinking began as a reaction to the oppression of the Church, clergymen, tsars and monarchs, a reaction of so-called humanism and humanitarian thinking against theological thinking. This humanism marginalized every religious matter attributed to God, placing Man as the center of the universe. It was upon the flimsy claim that his “mighty” intellect can solve all discernable problems related to his happiness, thereby manufacturing his own worldly paradise. It was a claim that human intellect, through experience, analysis and deduction, can drive out and enlighten all discernable darkness, such that every ignorant will become sane. They termed this stage, of the early Eighteenth Century, as the era of “Enlightenment” and “Renaissance.” One of the philosophers of that period, in his essay “What is Enlightenment?” Immanuel Kant, says about the concept of enlightenment, “Enlightenment is man’s emergence from his self-imposed nonage. Nonage is the inability to use one’s own understanding without another’s guidance. This nonage is self-imposed if its cause lies not in lack of understanding but in indecision and lack of courage to use one’s own mind without another’s guidance. Dare to know! (Sapere aude). “Have the courage to use your own understanding,” is therefore the motto of the enlightenment.” The concept of enlightenment in the Western thinking is linked to the birth of such thinking, stating that what is found inside the world is sufficient to explain it. It asserts that human intellect alone is capable of arriving at the knowledge that enlightens everything. It maintains that this knowledge is what gives man the centrality of the universe. It claims that human knowledge is responsible for change in the world and controlling it. According to the Italian philosopher, Giovanni Pico della Mirandola, a proponent of enlightenment and humanism, “To [man] it is granted to have whatever he chooses, to be whatever he wills.” He held that the tool of knowledge is the material experience that is responsible to provide a man with knowledge of material laws, thereby controlling and using those laws for his interest so that his happiness and individuality increase.

However, this illusion is like any other illusion that would disappear with the presence of facts of reality. It was evidently apparent to the Western thinkers that modern secular man is more brutal and filthy than the religious man. The cursed priest is replaced by the accursed Shaytan. Engagement and enquiry are replaced by brutal, racist, murderous predatory behavior and tyranny. It is embodied as colonialist beasts who wiped out indigenous Native Americans of America, enslaved and humiliated the Black Africans, looting, pillaging and murdering. There is hardly a land to be found that is free from exploitation, other than those lands of the modern secular West itself. By the end of the Eighteenth Century and the beginning of the Nineteenth Century, the Enlightenment era ended with pitch-black darkness. The philosophy of the West became incapable and lost. It was unable to evade tragedy for humanity or resolve its predicament and crisis in purpose. It failed to address appropriately the greatest questions of humanity about the objectives, values, ideals, happiness, destiny, meaning, standards and moral standards. It became apparent to Western thinkers that human reality is not that simple, defying reductionist, materialistic explanations. The defect in materialistic explanation based on empirical experience has become clear. It also became clear to them that empirical sciences, whose knowledge is confined to material essence, is

incapable and deficient with regards to goals, values, ideals, standards of good and evil (khair and shar), prettiness and ugliness (hasan and qabeeh), happiness, destiny and purpose...

The West has come to know that laboratory experiments do not produce creeds, values, ideals, morals and legislation. Accordingly, the illusion resulting from oversimplification through secular reductionism disappeared. With it the dream of complete domination and control over the universe through human reason also evaporated. Along with that evaporates the false belief that materialistic progression is the way to secure happiness. Indeed, Western philosophy is incapable before the impossibility of universal comprehension. The concept of relativism, denial of absolute truth, colored Western philosophical thinking, leading to a proliferation of philosophical theories to explain away the inability of universal comprehension. The situation ended up in with a complete loss in intellectual purity. With the absence of any creedal and moral certainty, all things became relative and equated. Nihilism, the denial of purpose, value, standards, objective and meaning, became the philosophy of life, affirming absolute doubt. The Nineteenth Century Western philosophers and thinkers became perturbed at the disappearance of the illusion of the philosophy of so-called enlightenment and human centralism.

The dissection of man began by reducing him into purely materialistic elements, reducing him to a beast through Darwin's theory in his 1859 book, *On the Origin of Species*, asserting that humans are like any other animals. Accordingly, the meaning of human life and ideals deserved no more appreciation than the existence of worms or bacteria. Materialistic survival was maintained as the only standard for evolutionary success. Modern Darwinism became the philosophy of the German philosopher, Friedrich Wilhelm Nietzsche, whose philosophical outlook is centered around "der Wille zur Macht" ("will to power"). He asserted that power is the first and last standard and measure. Survival is for the strongest, as are determination, domination and control are for the strongest. Strength is the natural materialistic way for the decisive resolution of conflict. There is no room for conceptions of values, ideals, morals, sanctified and reviled, halal and haram, khair and shar, hasan and qabeeh. There is no meaning and purpose. This is what Nietzsche expressed philosophically in his call to remove the darkness of God that would always suffocate modern secular thought. According to Nietzsche, consciousness must be liberated from absolute cognitive constructs in order to be liberated from metaphysics. There is no value for absolute justice or absolute goodness. There is no value for moral values. The "will to power" is the alternative to absolute values. There is no goal of values or absolutes, whether by religious or materialistic standards or through the teleological interpretation of the universe. Thus, the Western thinking terminated into nothingness and nihilism.

With the beginning of the Twentieth Century, in a deep rooted colonialist conflict, unprecedented brutality was unleashed upon humanity by the Western civilization, wherein it turned the world into a human slaughterhouse in the two World Wars. The losses of the First World War were between 16 and 20 million fatalities, whilst the losses of the Second World War were between 62 and 78 million fatalities. This exposed the horrific failure of the human intellect. It exposed the disorientation and intellectual bankruptcy of the Western thinking. It generated the mother of disasters, such that human tragedies embodied its civilization. Its philosophy about life broke down. Its course was dominated by philosophizing its losses and disorientation. Thus, the Western thought produced today's so called postmodernism.

Jürgen Habermas, the German critic of postmodernism, saw the prefix "post" as a representation of the desire within the advocates of postmodernism to move away from a particular past. He asserted that at the same time resorting to "post" represents their inability

to characterize the present. In "the Philosophical Discourse of Modernity," he claims that Nietzsche, Heidegger, Jacques Derrida and Foucault commit a performative contradiction in their critiques of modernism by employing concepts and methods that only modern reason can provide. He criticizes Nietzsche's Dionysianism as a compensatory gesture toward the loss of unity in Western culture that, in pre-modern times, was provided by religion. This is a pure transition from nihilism to absurdity and sophistry, which is what expressed by the opinions and ideas of Foucault, Derrida and other philosophers. Derrida expressed it by citing the evidence for intellect of Man as being the act of defecation. In fact, his book "L'écriture et la différence" ("Writing and Difference") is intellectual filth that presents intellectual absurdity that has no goal or objective or reference. Though modernism is itself nihilistic and absurd, postmodernism is even more nihilistic and deeply absurd. The Western thinking ended up with a final conclusion and analysis that is purely dark, without a ray of light. The sayings of Michel Foucault about the death of man sums up the Western thinking philosophically, claiming that all persons who always want to speak about man, his possession and freedom could not afford to face the philosophical laughter.

Western literary works expressed with complete honesty and sincerity about the civilizational catastrophe of the West, as well as the feelings of loss and despaired within the hearts of the modern, secular Western men. The poem "The Waste Land," by TS Eliot published in the year 1922, truthfully expressed the disgust, disdain and shame of the Western world and its civilization burdened with tragedies, fears, panic and sterile desire proclaiming, "What are the roots that clutch, what branches grow Out of this stony rubbish?" It is lamenting the decline of all the old certainties that had previously held Western society together, resulting in its fragmentation.

Then the German speaking, Bohemian novelist, Franz Kafka, wrote "Die Verwandlung" "The Metamorphosis," in which he reveals the nightmare of Western life, its misery and hardships where suicide becomes the salvation. Kafka wrote in "Letters to Milena," "I've spent my whole life resisting the desire to end life'. Life as a whole is a war, said Franz Kafka, "a war with yourself, a war with your circumstances, a war with the fools who created these conditions ...". In an accurate explanation of Kafka's literary works, Roger Garaudy described how Kafka created a dark world with materials of the real world by rearranging them.

Amongst the truest of expressions about the tragedy of Western civilization is the expression of Mexican poet, Octavio Paz, who won the 1990 Nobel Prize in Literature, described the current global scene by describing a destructive era, with a prevailing absurdity and an unfillable void, with a lack of meaning. This fact is illustrated by Roger Garaudy, who was the author of *Literature of the Graveyard: Jean Paul Sartre, Francois Mauriac, Andre Malraux, Arthur Koestler*. He observed that modernism asserts that science and technology are the only standards for progress. He observed that individualism detaches people from humanity.

Thus the West defiled the world with its intellectual filth for a quite long period of time. The human catastrophe became inflated to a complete nightmare, by the refusal of the Western thinking to confront the catastrophic intellectual and moral consequences, resulting from its materialistic secular view. The materialistic civilization of the West merely observes the tragic reality that it created. However, it is incapable of changing the reality in a way that revives it. Western thinking does not possess the values, ideals and morals to confront the catastrophic reality it has created. It only confronts with calculators, computers and tracts of exploited lands laid barren, that herald death and not life, causing devastation through its materialistic drive, rather than constructive urbanization.

This materialistic idol that rides upon decay and decomposition must now confront the great Islam, the Deen revealed of the Lord of all humanity. It found itself exposed as a civilization in front of the superior thought of the Deen of Truth. The knowledge tools of this Deen is decisive purely coming from the All-Knowing Creator who created the universe, man and life. This Deen does not lack argument or evidence to affirm its answers, perceptions, standards and rulings. Thus, the superior knowledge of this Deen is the greatest manifest challenge to Western thinking.

Superior Knowledge of the Great Deen of Islam:

Islam has a specific model of life that is civilized and highly distinct from all others and its intellectual fabric is unique whose foundation is the revelation, knowledge from The All-Knowing, All-Aware. Allah (swt) says: ﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ **“For He is Knower of every creation,”** [TMQ Surah Ya Sin 36:79]. ﴿وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾ **“For He is the All-Wise Creator,”** [TMQ Surah Ya Sin 36:81] ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ **“Does He who created not know, while He is the Subtle, the Acquainted?”** [TMQ Surah Al-Mulk 67:14]

Its intellectual foundation is its intellectual basis upon which every sub-thought about life, behavior and systems of life are built. This intellectual basis is decisively certain of the existence of Allah. It is decisively certain that the Noble Quran is the Word of Allah (swt). It is decisively certain that Muhammed (saw) is the Messenger of Allah (saw). All the beliefs and rulings of Islam stem from this decisive certainty.

This intellectual basis of great Islam is the Islamic Aqeedah which is compatible to the innate nature (fitra) i.e. it conforms to the human needs and incapability, the inherent human feeling of inability and shortcomings. Limitations are the feelings of the need for a Creator who manages the affairs. It is this natural phenomenon in humans, due to his spiritual instinct of reverence.

Islamic Aqeedah is the intellectual Aqeedah that depends on rational thinking to affirm its answers to the greatest questions related to existence, in terms of explanation, objective and destiny i.e. the greatest quest of mankind. The Islamic Aqeedah is built on the basis of thinking. Its answers are decisive and certain that is convincing to human intellect.

This solid intellectual foundation constitutes an intellectual basis upon which concepts and life systems are built. This intellectual basis leads those who believe it into the specific, defined and unique viewpoint, specific and distinct way of life, making them judge concepts, facts and events from a definitive and certain perspective, that has no suspicion or doubt. This intellectual basis is certain and decisive, determinately.

The reality of Islamic Aqeedah is from the decisive belief that Allah (swt) is the One Who created the universe, man and Life. He (swt) is the One Who manages the affairs of the universe. Life is limited and the destiny of a man is paradise or hellfire. Provision is in the Hands of Allah (swt) alone. Termination of lifespan is in the Hands of Allah (swt) Alone. Quran is from Allah (swt) sent to humankind as a guidance to establish a contented human life which, brought by Sayyidina Muhammed (saw) through Revelation from Allah (swt) and that the creation of world is a test for humankind. Allah (swt) says: ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ﴾ **“[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -”** [TMQ Surah Al-Mulk 67:2]. Man will then enter into either paradise or hellfire. Paradise is the established place that has a beginning, but no ending. ﴿وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ﴾ **“And indeed,**

the home of the Hereafter - that is the [eternal] life, if only they knew.” [TMQ Surah Al-Ankabut 29:64]. This Paradise is what the soul desires as it will delight the eyes, which no human mind can comprehend. It is prepared for the righteous. ﴿وَالْعَقَبَةُ لِلْمُتَّقِينَ﴾ **“And the [best] outcome is for the righteous.”** [TMQ Surah Al-Qasas 28:83]. The hellfire is the punishment that has maces of Iron, whose food is Zaqqum and drink is scalding water that would wound the intestines. And the punishment in the hellfire will not end. ﴿كَلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا﴾ **“Every time their skins are roasted through We will replace them with other skins so they may taste the punishment.”** [TMQ Surah An-Nisa’a 4:56]. The punishment will not cease or be reduced from them. Death will not be destined for them. ﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ﴾ **“And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one?”** [TMQ Surah Fatir 35:36]. This whole horror is from the Mighty, the Sublime, the Subduer, and the Compeller in order for them to taste the punishment. ﴿لِيذُوقُوا الْعَذَابَ﴾ **“So that they may taste the Punishment”** [TMQ Surah An-Nisa’a 4:56]. If this is the description of tasting the hellfire, think of the nature of punishment therein! ﴿قُلْ الْإِنْسَانُ مَا أَكْفَرَهُ﴾ **“Cursed is man; how disbelieving is he.”** [TMQ Surah Abasa 80:17]

This is the Aqeedah of Islam with compelling answers and mighty effect upon the actions of humankind. Its decisive certainty brings belief that made Abdullah bin Masood, a man whose legs were shaken by winds, being a man with great legs in front of Allah that are more firm than Mount Uhud. This belief is the source and secret of ascending to that divine honor entitling the prostration of angels.

This great Islam made firm standards for humans regarding their actions that neither change nor become subjected to reality or the whims of manmade laws. So a Muslim man knows the ugliness (qabeeh) of actions from the prettiness (Hasan). Thus he refrains from Qabeeh actions and performs Hasan actions. This standard is from Allah (swt) the All-Knower and All-Aware who legislated guidance to His creations. ﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ **“And Allah knows and you do not know.”** [TMQ Surah An-Nur 24:19]. This standard is always fixed whose validity is certain. Thus Hasan will not become qabeeh and qabeeh will not transform into Hasan. Matters are comprehended according to their reality so the man proceeds steadily in the path of guidance from Allah (swt). ﴿أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ﴾ **“Then is one who walks fallen on his face better guided or one who walks erect on a straight path?”** [TMQ Surah Al-Mulk 67:22]

As for the happiness in Islam, it is the attainment of the pleasure of Allah and realising His abode of blessings and everlasting paradise that is prepared for righteous. It is an abode whose width is equal to that of heavens and earth. It is the ultimate goal and desire for everyone who believes in the Aqeedah of Islam. Thus happiness in Islam stems from Iman whose basis is decisive and certain. This Iman necessitates definitely into permanent tranquility. The happiness in Islam is real and stems from certainty. It is not illusory or hope in a delusory mirage.

Islam has honored man in strength, intellect, works and purpose. ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ﴾ **“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”** [TMQ Surah Al-Isra’a 17:70]. Allah (swt) has perfected His blessings

upon man by his great Islam. It treats mankind with a complete treatment that makes him an unparalleled, distinct personality amongst humans. His thoughts are treated with the Islamic Aqeedah which was made for him to be the decisive intellectual basis, according to which he thinks. It is so that he would refrain from corruption, being safe from lapses in thinking, whilst remaining in the sound and correct thought of comprehension. Actions of a man emanating from his organic needs and instincts are treated rightfully with Shariah legal rulings which emanates from the Islamic Aqeedah. It is such that his instincts are organized and not suppressed. They are coordinated and not released. The Shariah legal rulings provides him the harmonious satisfaction of all his hungers/needs, which lead to peace and stability. Thus Islamic system is the only system that organises human life with perfect harmony and coordination with the whole system of the universe as it is from the creator of the universe, man and life. ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ، وَخَلَقَ كُلَّ شَيْءٍ فَقْدَرَهُ تَقْدِيرًا، وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾ **“Indeed, all things We created with predestination.”** [TMQ Surah al-Qamar 54:49] ﴿وَخَلَقَ كُلَّ شَيْءٍ فَقْدَرَهُ تَقْدِيرًا﴾ **“And He has created each thing and determined it with [precise] determination.”** [TMQ Surah Al-Furqan 25:2] ﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾ **“And everything with Him is by due measure.”** [TMQ Surah Ar-Ra’ad 13:8]

The basis of this system is the Noble Quran and Blessed Sunnah and they give rise to the Islamic Shariah. Rational decisive proof has affirmed that both the Noble Quran and the Blessed Sunnah are the Revelation from Allah (swt). So, Shariah is the Revelation from Allah (swt). These are not man-made theories of legislation that are defective, incapable and corrupt, such that when applied to the events and realities, their defects and corruption would come to light. Instead, the Islamic Shariah is the Revelation from Allah (swt), the All-Knowing, the All-Aware and its Shariah rulings are the actual, required treatment.

Amongst the perfection of the Deen and the completion of its Shariah in its intellectual challenge against the human system, is that it transcends over time and space. Thus its general meanings are applied and implemented on changing reality for which practical solutions, the Shariah rulings, related to that reality are derived from the Shariah. Thus the Islamic Shariah comprises of comprehensive Shariah texts that is applicable to all the realities of mankind. The nature of Shariah texts is general and comprehensive such that it is possible to make generalization over reality and events. The Shariah texts, whether it is from Quran or Sunnah, are the most eloquent texts, where generalization is absolutely possible. They are the most fertile ground to affirm the general principles, which would be the pinnacle of giving legislation.

In addition, to the expansiveness of Shariah and its encompassing of all relations between all people, whether the relation is between individuals, or between the state and the citizens, or between the nations and peoples, it is the most correct and comprehensive legislative text ever. This is the ultimate challenge. Its comprehensiveness comes from its scope of generalization that includes all relationships. This is what is expressed by the sentences, expressions and styles of its texts and its shaping in terms of its inclusiveness for literal meanings (mantooq), inferred meanings (mafhoom), evidencing (dalalah), divine reasoning (illah) and analogy (Qiyas). This makes deduction of legislations easy, continuous and comprehensive for every action of man making Shariah to be complete and general. Its unique and distinct ability includes all the realities and events both in past and future, by the formation of the texts in broader context. That makes the texts the most fertile for affirming the general principles and general meanings, to encompass both the whole and parts.

Islam’s biggest challenge to the Western thinking is that it treats humans as human beings. Islam focuses on the needs and instincts of man by considering him as an indivisible

human being, clarifying the rulings for human actions and not as a treatment for specific individuals. Accordingly, this treats the problems of all the peoples, nations regardless of their different races and environments, transcending the limits of time and place. ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ﴾ **"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your Deen."** [TMQ Surah Al-Maida 5:3] This Deen could never have been so great, superior and intellectual challenge in terms of belief and systems of life, except that it is from Allah (swt), the All-Knowing, the All-Aware, who is superior and none can transcend him. ﴿ذَلِكَ الدِّينُ الْقَوِيمُ﴾ **"That is the correct Deen, but most of the people do not know"** [TMQ Surah Ar-Rum 30:30]. ﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ **"Falsehood cannot approach it from before it or from behind it; [it is] a Revelation from a [Lord who is] Wise and Praiseworthy"** [TMQ Surah Fussilat 41:42]

Resolving the Civilizational Conflict:

The unsurmountable challenge is mounted by Islam in terms of knowledge and thought and it is superior to all else. The Islamic civilization prevailed and then it perished, but now it is in the process of reviving in terms of knowledge and thinking. Islam is a Deen that will be dominant and cannot be dominated. In front of this mighty giant, the reality of the Western dwarf has been exposed. The Western thinking's intellectual inability and its destructive intellectual tragedy have been revealed. The West has been exposed, without having a cover or any cosmetics. Its face is revealed to be the ugliest. Its most extreme styles and tools to confront the great Islam are brutality, bloodshed, a miserable attempt to demonize Islam, distorting its basis and legislations. In front of a deep grave dug by the Western civilization for humanity, humanity stands on its edge. As a result of the Western model of life alone, futility in existence is one of the symptoms of disease alone. The malicious incurable disease itself is the Western civilization. It crushes the humanity of the humans through its corrupting of thoughts and emotions. It creates a jungle of Capitalism, where the strong brutally hunt down the weak, in an unprecedented manner in the human history of the world. This is the tragic reality of humankind. It has become imperative for the great Deen of Islam to take initiatives to save humankind, leading it again into the safety in the most critical, perplexing and chaotic times of humankind. It is the time for Islam to return to direct humankind towards their Lord, His Deen with which He is pleased for them and into the elevated noble life that conforms with the nobility of humankind, which Allah (swt) has prescribed upon mankind. It is the time for Islam to restore to humankind its nobility, purity, dignity and honor, as well as its being deserving of the words of the Creator, Allah (swt), when He (swt) said, ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ﴾ **"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a vicegerent.""** [TMQ Surah Al-Baqarah 2:30]. It is the time for Islam and its Ummah to drive mankind out from the darkness of the murderous western civilization into the light and justice of Islam. It is time for the Ummah to drive humanity out of the narrowness, misery and hardship of this world, under the dark shadow of Western civilization, into the broadness of this world and hereafter, under the comforting shade of Islam... It is a time for the Islamic Ummah to regain its benevolent role in guardianship and leadership to achieve what Allah (swt) wanted it to do. ﴿كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ﴾ **"You are the best Ummah produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah."** [TMQ Surah Aali Imran 3:110]. ﴿وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَسَطًا لِتَكُوْنُوْا شٰهَدًا عَلٰى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَیْكُمْ﴾

﴿شَهِيدًا﴾ **“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.”** [TMQ Surah Al-Baqarah 2:143]

However, the great Islam could only perform its role with the resumption of Islamic way of life where all the concepts of life, its conditions, its atmosphere, its systems, its values, its criteria and its standards would be purely Islamic. This can be done only with the practical implementation of Islam through its political entity, the Khilafah (Caliphate) on the Method of Prophethood, as it is the legal implementer of the Shariah of noble Islam, its justice, its mercy and its might. Such an Islamic revival of the Ummah, after being absent from the world to steer its wheel over a century, can only occur with the uprooting of the criminal Western leadership. It can only occur through an international conflict in which the Khilafah State snatches the reins of affairs from Western nations by right and by force. There the civilizational conflict will get resolved with the termination of the miserable and desperate record of the Western civilization.

Re-establishing the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood is the cornerstone in the conflict between Islam and the west. It is naive, with a lack of knowledge of Islamic jurisprudence and lack of political awareness, to engage in the conflict without its tool, the existence of the practical entity, the Khilafah state which embodies justice, glory, human happiness and all goodness, such that it covers from amongst Muslims and kafireen, both near and far. At that time people will enter the Deen of Allah (swt) in multitudes and the final civilizational conflict of the noble Islam will be resolved. Allah (swt) and His Messenger (saw) has promised this to us as decisive information, ﴿وَعَدَ اللَّهُ

الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ **Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”** [TMQ An-Nur 24:55]. The Messenger of Allah (saw) said: «ثُمَّ تَكُونُ خِلَافَةٌ عَلَيَّ مِنْهَاجِ النَّبِيِّ» **“Then there will be Khilafah on the Method of Prophethood.”**

O Muslims: It is time for the Khilafah of the great Deen of Islam to settle the conflict and end the human tragedy, by burying the miserable and distressful Western civilization in the grave it dug for humanity. Trust in the beautiful promises of Allah (swt) to you and work with the activists to appoint your Khaleefah. Establish your community behind the Khaleefah from amongst you, who will work with you according to the seerah of the righteous. It is the Khaleefah who will establish your matter of Deen for the sake of pleasing your Lord, prepare the capabilities, gather your Ummah and unify you from your divisions, terrify your enemy, protect your territory, judge between you, divide your rights fairly and protect all humans from the evil West and its crimes. And Allah will make this Deen dominant by His Hands, even though the mushrikeen may hate it.

O Allah! Guide this Ummah of Muhammed (saw) to what pleases you and make it a people who support You O The Most Merciful! It is to You we call and in You we seek refuge. We are weak at your door and we plead at your court, seeking your help and relief. So help your Deen O Allah! And fulfill your promise O Allah! Send down your support O Allah! Allahumma Ameen. All Praise to Allah (swt) Alone, in all the cases and all the times.