

# TANZEEM-E-ISLAMI



Striving for the Law of Allah, on the Land of Allah

## PERSPECTIVE

The online journal newsletter of Tanzeem-e-Islami

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**PATRON: Ameer of Tanzeem-e-Islami, Mohtaram Shujauddin Shaikh**

**'PERSPECTIVE' is a trend-setting journal issued by Tanzeem-e-Islami that focuses on a candid commentary on the current national and international issues, in the light of the Qur'an and the Sunnah.**

**A blend that gives Muslims an insight into the events of the past, those happenings at present and the Signs of things to come...**

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Striving for the Law of Allah, on the Land of Allah

## PERSPECTIVE

The Online Journal of Tanzeem-e-Islami

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**Patron:** Shujauddin Shaikh  
**Chief Editor:** Dr. Ghulam Murtaza  
**Editor:** Raza ul Haq

**From the Qur'an**

They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.

(*Surah as-Saf: Verses 8 & 9*)

**Hadith**

Narrated Junada bin Abi Umaiya (رضي الله عنه):

We entered upon 'Ubada bin As-Samit (رضي الله عنه) while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet (ﷺ) and by which Allah may make you benefit?" He said, "The Prophet (ﷺ) called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."

(*Sahih Bukhari: Hadith 178*)

## { EDITORIAL }

All praise is due to Allah (SWT), and peace & blessing on his noble Messengers (AS), in particular, on the last of them all the blessed Prophet Muhammad (SAAW).

For the last three centuries or so, the ordinary man has seen remarkable events unfold in the realms of human existence. The ordinary man, naïve and vulnerable enough to act as a 'true believer' in the official raison d'être indoctrinated to satiate his worldview, despite the divinely-gifted faculty of rational thought, has been made to reconcile with these events as either coincidences or merely 'one-offs', if you will.

Make no mistake that every significant political, economic, strategic, military, social, cultural, societal, and to put it all in a nutshell, 'historical' moment during this time has been the design of an evil force for one single reason – to replace the notion of the role of Allah (SWT) from the core of the physical as well as metaphysical reality of this worldly life and replace it with some system sans the Creator (SWT)... A system that has deluded ordinary mankind into willfully or otherwise doubting the existence of one true Allah (SWT) as that Omnipotent force which ought to be recognized as the Centre of all individual and collective affairs of humankind... A system which has woven a malicious web around mankind and 'installed' a pseudo belief into their collective conscious based on the acceptance and ultimate 'worship' of the forces of deception and evil as if they were the real benefactors of humanity. All this to prepare the world for *Al-Masih Ad-Dajjal* (The Antichrist).

The two world wars fought in the first half of the 20th century, the mysterious reconciliation between the pope and the rabbi, the initiation of post-world-war financial, political and social orders, the reshaping of various parts of the world carving them into bits and pieces, the coronation and eventual disintegration of dictators, the creation of a 'promised land' for the Jews, a.k.a. Illegitimate Israel in the heart of the Arab world, the perpetual worldwide economic recessions caused by the sleight of the banking system's hand, the rise of vile ideologies such as liberalism, secularism and feminism in the name of universal freedom, the inexplicable boom in science and technology during the last fifty years or so, the baffling yet hypnotic impact of media and modern education on the intellect of the masses, the reincarnation of crusade-like military adventurism of the West targeting every soft target, especially the Muslim countries... all seemingly random and unrelated events but craftily threaded around one single goal; the preparation of a globally dominant one-world government controlled by a handful of elite comprising mainly the Christian and Jewish Zionists.

We leave our readers to ponder on the most important question that matters. Are events like 9/11, the war on terror, the rise of ISIS and its likes, the global crises of food and water, the increase in disease, the ominous fall of the world economy, the military adventurism of the West in Muslim lands, the ongoing genocide being perpetrated by Israel in Gaza and whatever more is in store in a future designed craftily by the forces of evil merely coincidences or is there a sinister pattern to it all?

Francis Fukiyama, among other academic apologists celebrated the 'end of history' in a paroxysm of imperial fever. Liberal-imperial academics, like Immanuel Wallerstein, sensed the emerging challenges to the US Empire and advanced the view of a Manichean world of 'unipolarity' (meaning 'order') versus 'multipolar chaos' – as if the hundreds of millions of lives in scores of countries devastated by the rise of the post-collectivist US empire did not have a stake in liberating themselves from the yoke of a unipolar world. In the second year of the second decade of this century, the unipolar empire is exhibiting clear cracks and fissures.

As mentioned earlier, the ongoing genocide by Israel in Gaza is by no means an accident or an isolated incidence. A pivotal element of the seemingly secular terminology of power politics and the rationalization of the imminent technologically advanced genocide in Gaza – a civilian population comprised mainly of women and children, is the rhetoric employed that is essentially religious in nature, more specifically, what can only be described as an apocalyptic declamation. We must do everything we can to counteract the lies and the blatantly misleading narrative by highlighting the profound injustices committed by Israel against the Palestinians for over 76 years. We must engage with influential Islamophobic accounts that might be perpetuating bias and expose their blatant lies and false propaganda. Those of the 1.8 billion Muslims worldwide who have access to smartphones must stand in solidarity with their Palestinian brothers and sisters and pray for their steadfast resilience.

The move by Hamas against Israel on 7 October 2023 and the latest Israeli genocide of Gaza nearing 11 months now has once again spotlighted the ceaseless struggle in the Middle East. While the world watches, many are missing the point.

(continued on page 2)

This isn't just another flare-up in a long-standing conflict; it's a revelation of character, a test of allegiances, and perhaps a harbinger of apocalyptic times as foretold in Islamic eschatology.

Let's get one thing straight – Palestinians have every right to resist an illegal occupation that has been there for 76 years. The actions by Hamas on 7 October 2023 were acts of resistance. The resilience and unyielding spirit of the Palestinian people stand as a beacon of defiance against an apartheid state. This isn't just a struggle for land; it's a battle for faith, dignity, identity, and the right to exist. Al-Aqsa isn't merely a religious site; it's a symbol of Islam and Allah (SWT). Any attack on it is an attack on the very soul of the Muslim Ummah.

The Zionist attempts to desecrate this holy land have not gone unnoticed, and they will not go unanswered. The significance of Al-Aqsa transcends political boundaries; it's a religious imperative for Muslims to protect it. The escalating tensions around Al-Aqsa and the audacity of the Zionist regime should not be viewed in isolation. They align with Islamic prophecies concerning the end times.

While we can't claim definitively that we are living in the end times, the unfolding events make it increasingly difficult to dismiss such a notion. This isn't just a regional conflict; it's a litmus test for the soul of the Muslim Ummah. It's high time we stop sitting on the fence and take a stand. The Palestinian struggle is our struggle, and the protection of Al-Aqsa is our duty. May Allah (SWT) aid the Muslims of Palestine, grant them steadfastness, and make them victorious over the Zionist occupiers. Ameen.

In these trying times, let us not forget the power of *du'a*, the weapon of the believer. Let us pray for the safety, dignity, and freedom of our oppressed brothers and sisters in Palestine. May Allah (SWT) hasten the day when Al-Aqsa is free from occupation, and the land of Palestine returns to its rightful owners.

The struggle is far from over, but let it be known: the resilience of the Palestinian people and the sanctity of Al-Aqsa will not be compromised. The unfolding events may well be shaping the landscape for the end times, and in this there is no room for bystanders. It's time to pick a side, and may that side be the one that stands for justice, truth, and the fulfillment of divine prophecy.

We pray to the Almighty (SWT) to bestow on us genuine faith so that we could see with the internal as well as the external eye and help us recognize the Truth from deceptions. We pray to Allah (SWT) to help us behold things as they actually are and not as they appear to be and to save us from the trials and tribulations of this age.

**Aameen!**

Signing off...

**Raza ul Haq (Editor)**

**Book Review**

## A Reader's Reflection on Islam and Politics by Mufti Muhammad Taqi Usmani (*Hafizahullah*)

### Why This Book is Being Read

In a time when the intersection of Islam and politics is often misunderstood, *Islam and Politics* by Mufti Muhammad Taqi Usmani (*Hafizahullah*) is a vital read. The relevance of this book cannot be overstated, as it sheds light on the foundational principles that should govern an Islamic society. This is particularly significant given that organizations like Tanzeem-e-Islami, under the leadership of Dr. Israr Ahmad (RAA), have been propagating these ideas since the 1960s. Seeing a scholar of Mufti Taqi Usmani's stature and influence delve into this subject and lend his weight to these critical discussions is not only timely but immensely encouraging.

### About the Author

Mufti Muhammad Taqi Usmani (*Hafizahullah*) is not just an Islamic scholar; he is a luminary whose scholarly contributions have left an indelible mark on contemporary Islamic thought. His deep understanding of Islamic jurisprudence and finance is evident in his writings, which resonate with both clarity and authority.

### Introduction

*Islam and Politics* by Mufti Muhammad Taqi Usmani (*Hafizahullah*) is a profound exploration of the political dimensions of Islam, weaving together a tapestry of theological insights and historical analysis. From the very first page, it becomes evident that this book is more than just a scholarly treatise—it is a bold statement of truth in an era where Islamic principles are often misunderstood or misrepresented. The central theme is unambiguous: in Islam, Allah is the true Sovereign, and this Theo-centric approach sets Islamic governance apart from all other systems.

### Core Principles

The most compelling aspect of Mufti Taqi Usmani's (*Hafizahullah*) discussion is the clarity with which he delineates the concept of theocracy in Islam. Unlike other religions where the notion of divine rule became distorted, leading to the unchecked power of religious leaders, Islam maintains that sovereignty belongs solely to Allah. The author poignantly illustrates this through the example of the conditions that led to the French Revolution. The Catholic Church, with its immense political power, became the target of widespread hatred. The Church's exploitation of the populace led to a fundamental shift, where men began ruling in God's name rather than under divine authority. This historical context adds weight to Mufti Taqi Usmani's (*Hafizahullah*) argument that true Islamic governance is inherently just and divinely ordained.

### Divine Basis of Governance

Quranic insights presented in the book are not just quotations; they are the bedrock upon which the entire argument rests. Quran 9:31, which states, "They have taken their scholars and monks as lords besides Allah," serves as a powerful reminder that in Islam, no authority supersedes that of Allah. This verse, among others, reinforces the principle that Islamic governance is not merely a matter of religious rules but a divine command that shapes the very essence of leadership.

A crucial distinction Mufti Taqi Usmani (*Hafizahullah*) makes is between the unchecked rule of religious scholars in systems like the medieval Catholic theocracy and the carefully balanced Islamic governance model. In a theocracy, religious leaders can become autocratic, wielding power without accountability, as seen in the abuses of the Catholic Church that fueled the French Revolution. In contrast, Islamic governance places strict limits on the authority of religious scholars. They are not sovereign rulers but interpreters of the divine law, bound by the clear and inalterable guidance of the Qur'an and Sunnah. Their role is to ensure that governance aligns with these sacred texts, not to impose their personal will.

In Islamic governance, the ruler is also held to the highest standards of accountability. Unlike secular systems where power can corrupt unchecked, the Islamic ruler (Caliph or Amir) is not above the law; he is subject to the same Shariah that he enforces.

The ruler's authority is conditional upon his adherence to the Qur'an and Sunnah, and his actions are open to scrutiny by scholars and the community. If a ruler deviates from the path of justice or oppresses the people, it is not only the right but the duty of the scholars and the community to hold him accountable and, if necessary, remove him from power.

This framework provides a robust system of checks and balances. Scholars and rulers alike are accountable to the Shariah, and any deviation from its principles is not only a breach of governance but a violation of divine command. This distinction underscores the justice inherent in Islamic governance, where power is exercised within the boundaries set by Allah, ensuring that no individual—scholar or ruler—can claim ultimate authority.

#### **Modern vs. Islamic Governance**

The comparison between modern secular systems and Islamic governance is nothing short of eye-opening. In a world where national assemblies can alter constitutional laws at will, the permanence of Quran and Hadith as the unchangeable foundations of Islamic governance is profoundly reassuring. Mufti Taqi Usmani (*Hafizahullah*) masterfully articulates how this unwavering adherence to divine law ensures that the core principle—Allah's sovereignty—remains intact.

#### **Western Prejudice and Historical Context**

One of the book's most compelling sections is its critique of Western historical narratives. With a keen interest in the broader context of political science, I was struck by how often Western writers gloss over the significant contributions of Muslims. They begin with the philosophies of Plato and Aristotle, then leap to the Christian theocracy era, conveniently ignoring centuries of Islamic governance that laid the groundwork for many political principles we take for granted today. Mufti Taqi Usmani (*Hafizahullah*) doesn't shy away from highlighting this prejudice, reminding us of the rich legacy of Islamic political thought that shaped the world during the righteous caliphates and beyond.

#### **Man as Allah's Representative**

The discussion of humans as Allah's deputies on Earth is both inspiring and humbling. *Quran 2:30*, "And [mention] when your Lord said to the angels, 'I am going to create a (Caliph) deputy on the Earth!'" is more than a mere verse; it is a declaration of the profound responsibility entrusted to humanity. The idea that rulers, as Caliphs, must govern according to divine command adds a layer of accountability that is absent in other systems. This concept is the very essence of Islamic governance—leadership not for personal gain but in service to the divine.

#### **Objectives of Governance**

Mufti Taqi Usmani's (*Hafizahullah*) examination of the objectives of Islamic governance versus secular governance is another highlight. While secular systems may promote the well-being of citizens, they lack a clear and concrete concept of good and evil. This moral ambiguity, which makes ethical judgments subjective, stands in stark contrast to Islam's clear directives. *Quran 22:41*, "(The ones who help Allah are) those who, when We give them power in the land, establish Salah, pay Zakah, bid what is Fair and forbid what is Unfair. And with Allah lies the fate of all matters," underscores the Islamic imperative to not just rule but to actively promote good and curb evil—an objective sorely missing in secular governance.

#### **Decision-Making in Islamic Governance**

The section on decision-making in *Islam and Politics* is a powerful exploration of the contrasts between secular democracies and Islamic governance. Mufti Muhammad Taqi Usmani (*Hafizahullah*) highlights the fleeting, subjective nature of decision-making in secular systems, where the concepts of good and evil are disturbingly fluid, determined by the whims and opinions of the majority. In these systems, what is deemed right or wrong is decided not by any higher moral authority but by mere human thought—imperfect and ever-changing.

In stark contrast, Islamic governance is anchored in the divine guidance of the Holy Qur'an and the Sunnah, which lay down an unshakeable foundation of what is truly good and what is evil. These principles are not subject to change, no matter how public opinion shifts or how societal trends evolve. The majority's view does not dictate morality in Islam; it is the inalterable Word of Allah that defines right and wrong.

Yet, Mufti Usmani (*Hafizahullah*) wisely acknowledges that the majority opinion does have its place—but only within the boundaries set by the Shariah. When faced with several equally permissible options, the collective view can guide the choice, as demonstrated when *Sayyiduna 'Umar al-Faruq (RA)* convened a committee to select his successor. The majority also plays a role in *mujtahad fiha* matters, where scholars may interpret divine guidance differently.

This profound distinction between the shifting sands of secular thought and the solid bedrock of Islamic principles makes this section of the book particularly compelling. It challenges readers to rethink what true justice and morality in governance should look like and underscores the timeless relevance of Islamic teachings in guiding human society.

#### **Usuli Tradition and Ottoman Experience**

For those who appreciate a deep dive into historical context, the book's discussion on the usuli tradition and Ottoman experience is invaluable. The 200-year Ottoman experience with politics, with its unique challenges and diverse population, serves as a rich case study in Islamic governance. Mufti Taqi Usmani (*Hafizahullah*) thoughtfully integrates these experiences, offering a nuanced perspective that respects divergent opinions from the *Jumhur al-'ulama*, particularly when they present more effective practices.

#### **Realism and Integrity**

What I found most commendable about "*Islam and Politics*" is its balance of idealism and realism. The book does not compromise on Islamic principles or Shariah, even when the truths presented are inconvenient for contemporary states and rulers. At the same time, Mufti Taqi Usmani (*Hafizahullah*) does not advocate for burdensome practices rooted in misplaced zeal. Instead, he offers a realistic approach that remains true to Islamic teachings while being mindful of the complexities of modern life.

#### **Engagement with Western Thought**

It is rare to find an Islamic scholar of Mufti Taqi Usmani's (*Hafizahullah*) caliber who has immersed himself in Western history and political thought. This engagement is what makes the book stand out, as it bridges the gap between Islamic principles and the current political reality. By understanding the context of Western political systems, Mufti Taqi Usmani (*Hafizahullah*) provides a comprehensive critique that is both insightful and informed.

#### **CONCLUSION**

*Islam and Politics* by Mufti Taqi Usmani (*Hafizahullah*) is a powerful call to rediscover the depth and richness of Islamic political thought. It challenges prevailing Western narratives, offers a clear and unwavering vision of divine governance, and provides invaluable insights into the principles that should guide leadership in the modern world. For anyone interested in the intersection of religion and politics, this book is essential. The book compels one to rethink the very foundations of governance and the role of religion in public life.



## Press Releases issued by Tanzeem-e-Islami

27 August 2024

### The shahadah of more than 40 people in multiple horrific terrorist attacks in a single day in Balochistan is extremely dreadful

**Lahore (PR):** This was said by the Ameer of Tanzeem e Islami **Shujauddin Shaikh** in a statement. The Ameer said that 26 August 2024, will be remembered as a dark day in the country's history when BLA terrorists targeted levies and police stations in Mastung, Pasni, and Santsar as part of a dreadful plan. Bomb explosions and grenade attacks were carried out in Panjgur, Turbat, Bela, and Quetta. Eleven people embraced shahadah in Kalat, and six in Bolan, including security personnel. In Musa Khel, in an inhumane incident, BLA terrorists stopped a passenger bus, took the passengers off, checked their ID cards, and brutally massacred 23 innocent passengers because they were from Punjab. *Inna Lillahi Wa Inna Ilayhi Raji'un* (Indeed, we belong to Allah SWT, and indeed to Him, we will return)! May Allah (SWT) grant forgiveness to those who embraced shahadah and bestow complete and swift recovery to the injured. *Ameen!* The Ameer said that everyone knows that BLA terrorists are fully supported by India and some Western countries. He questioned why our security and intelligence agencies, which are heavily funded, could not succeed in thwarting such a horrifying terrorist plan in the country? Now more than ever Pakistan's security agencies need to remain on high alert. While staying within their constitutional framework, they should focus on fulfilling their determined professional responsibilities and remain vigilant in safeguarding national security. The truth is that Pakistan's internal and external enemies are using their terrorist networks to destabilize the situation in Balochistan, and the captured Indian spy Kulbhushan Jadhav was also part of this network. The Ameer expressed concern that it seems that our enemies once again want to sow the seeds of provincial prejudice and sectarianism among the nation to make us fight amongst ourselves. The Ameer demanded that the government immediately identify those responsible for these horrific and cruel acts of terrorism, bring them to justice, and teach a lesson to their external supporters.

23 August 2024

### The rectification of its controversial decisions in the Mubarak Sani Qadiani case by the Supreme Court is a very welcome development

**Lahore (PR):** This was said by the Ameer of Tanzeem e Islami, **Shujauddin Shaikh**, in a statement. The Ameer noted that the decisions issued by the Supreme Court on 6 February and 24 July 2024, in the Mubarak Sani Qadiani case contained significant flaws in terms of Shariah-related, constitutional, and legal aspects. These flaws were not only brought to the attention of the court by Deeni organizations, religious scholars, bar associations across the country, lawyers, representatives of the public in Parliament, and the masses themselves, but a peaceful and effective movement also emerged, which is indeed commendable. All individuals, organizations, and institutions appealed to the Supreme Court to review this matter once again and address all the Shariah-related, constitutional, and legal flaws in its previous two decisions. The Ameer said that a three-member bench of the Supreme Court, chaired by the Chief Justice, held a third hearing on this matter on 22 August 2024. During the hearing, renowned scholars and religious organizations were given ample opportunity to present their views, demonstrating the court's magnanimity. With the grace of Allah (SWT), upon accepting the federal government's request, the Chief Justice acknowledged the errors in the previous decisions. At the conclusion of the hearing, the three-member bench of the Supreme Court issued a short order directing to expunge all controversial paragraphs from the decisions of 6 February and 24 July 2024, and the restoration of all constitutional and legal restrictions imposed on Qadianis. The court also ruled that the expunged paragraphs cannot be cited or used as precedents. Furthermore, the trial court in the Mubarak Sani Qadiani case has been instructed to continue the proceedings in accordance with the law, unaffected by those paragraphs. The Ameer congratulated the entire nation, stating that, prima facie, this is another historic victory for the Muslims of Pakistan in their struggle against Qadianis. The Ameer expressed confidence that the detailed judgment will leave no room for ambiguity.

17 August 2024

### The stability of Pakistan is contingent upon the implementation of an Islamic system in the country.

**Lahore (PR):** This was said by the Ameer of Tanzeem e Islami, **Shujauddin Shaikh**, in a statement. The Ameer remarked that the establishment of Pakistan within a mere seven years following the adoption of the Lahore Resolution in 1940 was indeed a miracle. This miracle was driven by the slogan "*Pakistan ka Matlab Kya: La Ilaha Illallah*," which triumphed over British rule and the Hindu majority. The practical manifestation of this miracle occurred on the 27th of Ramadan when the creation of Pakistan was announced on 14 August 1947, as a separate entity from united India. By the grace of Allah (SWT), the Objectives Resolution was adopted a year and a half after the creation of Pakistan, in 1949, which rightly set the direction of the nascent state. Furthermore, a consensus formula comprising 22 points was presented by 31 distinguished scholars from all schools of thought, outlining how Pakistan could be transformed into a modern Islamic welfare state and establishing a clear mandate for the implementation of Islam. However, it is deeply regrettable that the nation deviated from its original purpose, and successive governments practically embraced secularism as their goal. The consequence of this deviation has been both worldly humiliation and the displeasure of Allah (SWT) Almighty. In 1971, the nation suffered a humiliating defeat at the hands of India, leading to the severance of East Pakistan. The Ameer posed a critical question: What have we gained by turning away from Islam and adopting secularism, except for disgrace and degradation? The reality is that political instability, the worst security situation, economic bankruptcy, severe social decay, and dependence on, or rather subservience to, global powers have become our destiny. Today, the situation has deteriorated to such an extent that Pakistan is perpetually under the shadow of calamities. In this context, Tanzeem Islami has launched a campaign titled "*Istihkam e Pakistan Bazariya Nifaz e Islam*" (Stabilizing Pakistan through the Implementation of Islam). The Ameer emphasized that the need of the hour is for the entire nation to repent both individually and collectively. We must commit to turning back to Allah (SWT) and His Messenger (SAAW) and dedicate our lives and resources to the implementation of Islam in Pakistan. This, he asserted, will not only ensure the survival and security of the nation but will also lead to its stability, *In Sha Allah*.