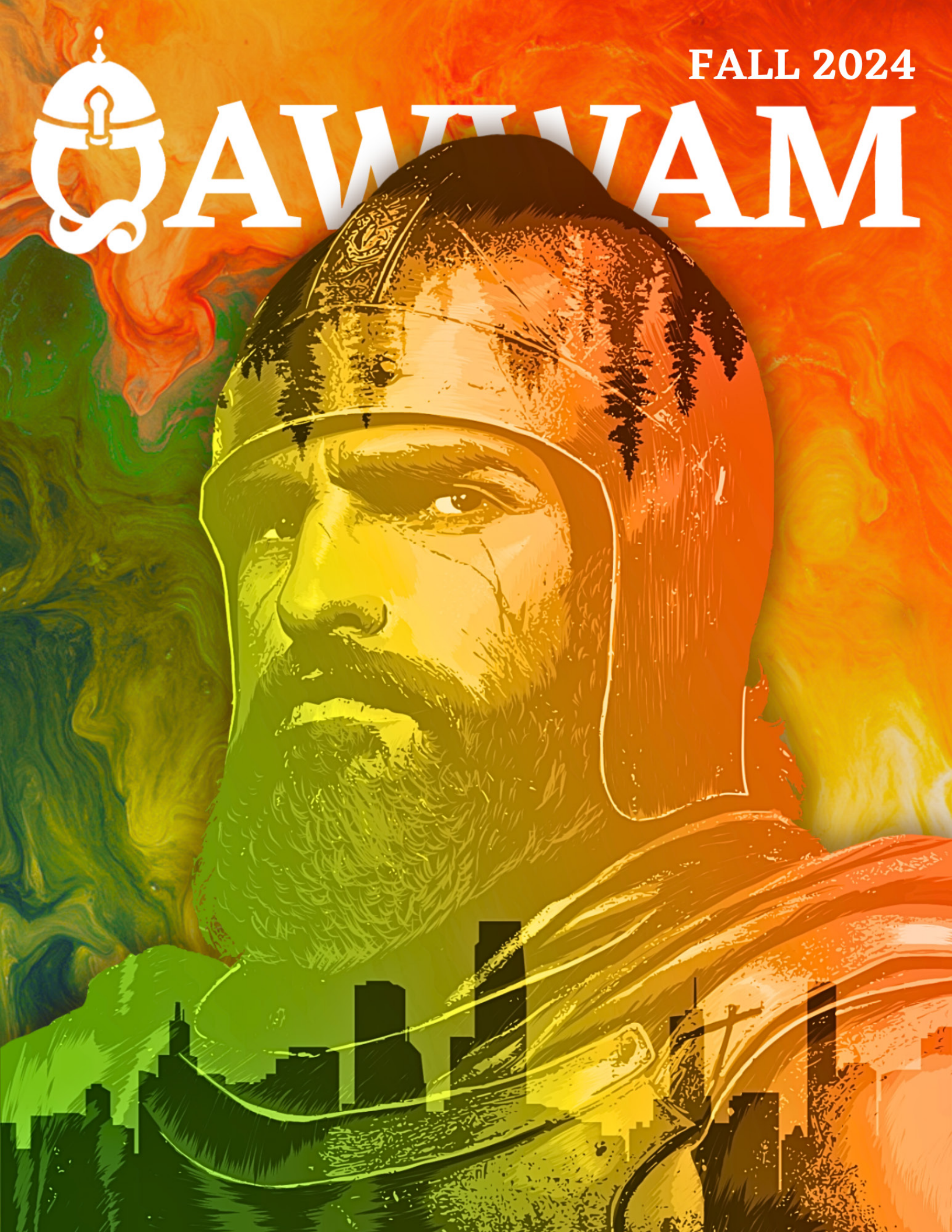



FALL 2024



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AWWAM

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EDITOR'S LETTER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Things start to die in this season, but not here. This is possibly our most militant issue yet (all in minecraft of course), each contribution full of heart and articulation of ideas that, predictably, are not yet mainstream in the online Muslim space. We just want you to stay SAIF. What does that mean? Hop over to page 57 to find out. Our most “anonymous” submission comes with the introduction of what I can, at this stage, briefly describe as an “awareness campaign” meant to foster a new, yet familiar way of seeing things.

At QAWWAM, as you know, we believe in ingenuity alongside a bold, uncompromising hold to principles of our tradition and the divine truths from which every aspect of our lives emanate from. The goal isn't to be chicken shop literalists stuck in time we'll never get back, nor is it to be progressive heretics who wish to treat this gift of ours into a stretchy piece of gum that can be contracted and smushed at will.

A couple of months from the release of this issue, we'll most likely know who will have won the U.S. Presidential election. This, of course, is the most controversial and stressful time for Muslims worldwide despite the old adage that whichever figurehead “in power” of the American Empire doesn't matter, as things just go along as they naturally will without much interference from whichever party's leader is in charge. Still, the happenings of it give us a good indication of how the regime is behaving in the current era. We discuss this, as well as contentious issues of alliance, the reality of caliphate, making Sunnism great again, and more with my good friend DRAGOMAN, whose posts you're likely familiar with if you've followed me for a while. The interview ends tying into a subject I coincidentally had written about beforehand as well and felt compelled to ask about, that of the hidden dimension of Islamic rule, in my own contribution to this issue.

In terms of fiction, we're including a great, thought provoking one-shot style short story by THALIB RAZI. It's about Muslims in mars. I also stress in this issue that I'm still looking for much more fiction submissions of the high quality we typically expect for our brand. You great writers are out there, and I know we'll find each other.

EL ERRANTE returns with another segment on Sultan Baybars, showing us his incredible military genius and strategy that any well meaning man can learn from. It's an attitude rooted in a spirituality only genuine faith inspires.

MUSLIM BITCOINER continues his series on Riba, going deep this time on the societal consequences of usury and how it infects every aspect of our day to day life. It's followed with an essay by A. ALI on the hegemony on the U.S. Dollar, which adds much needed context. The two essays work great together — at QAWWAM, great coincidences like this are common.

Lastly, we have a great book review by Croatian Muslim brother TOMAS SABLIC, where he goes over a highly controversial book by another Muslim Croatian author named Marko Franciskovic. I've never heard of him prior, and I doubt many of you did either. So I'm glad to bring attention to the Balkan neighborhood in the Online Muslim Zawiyah that's often much neglected.

And, as is necessary, may you have a blessed Rabi' al-Awwal as we rejoice in remembrance of the birth of the Chosen One, God's Beloved, our Prophet Mohammed (SAW).

This issue is packed and will probably require some time of you to get through. I commend you though if you can get through it in one sitting. Enjoy!

Abdullah Yusuf

EDITOR-IN-CHIEF

QAWWAM

SEPT 2024

ISLAMIC CIVILIZATION IN OSWALD SPENGLER'S DECLINE OF THE WEST 13

Prolific Writer NAIF AL-BIDH grants us a Spenglerian analysis of eastern civilization pre/post Islam, and how its transformative effect hints to us at Islamic Civilization's future.

AN EXCERPT FROM RING OF THE DOVE 24

In a new series, THE FAITHFUL'S ARCHIVE, where we delve into forgotten literature from our predecessor's past: we explore the opening chapter of the great IBN HAZM's Ring of the Dove, his personal treatise on love in its different forms and, especially, romance.

THE FAVORS OF YOUR LORD 34

Finally, some bloody fiction. Muslim author THALIB RAZI delivers with a short story about a discontented Sultan of Mars, pondering his domain. What will he make of his situation?

FROM THE EDITOR: TOWARDS A MORE DYNAMIC VIEW OF CALIPHATE 42

From your editor in chief comes something a little out of left field. His reading of the Ottomans lead him to some conclusions about how we think of "caliphate" in our circles, and how, just maybe, our understanding of the concept and our history is a little too narrow.

SULTAN BAYBARS AND THE FRANKS DURING THE MONGOL THREAT 51

In the next edition of MAMLUK CORNER, our Turkic expert EL ERRANTE goes over the underrated history of Sultan Baybar's strategic playing with his Frankish foes as the threat of the Mongols still looms over the near east. A genius not often spoken of.

THE SPIRITUAL OPSEC GUIDE 57

The team at SAIF brings us an invaluable exhortation to protect ourselves as the era of the machine-god worshippers closes in on us. Embrace the new reality and STAY SAIF.

QAWWAM INTERVIEW: IN CONVERSATION WITH DRAGOMAN 67

For our interview this issue, I have a conversation with my good friend DRAGOMAN, a Muslim Online poster many of you might be familiar with. We talk about the coming U.S. election, how to reevaluate our alliances and community building moving forward, multipolarism, the "biomass"



controversy online, the truth of caliphate, and more.

FOOD, WORK, AND CHARITY - THE SOCIETAL CONSEQUENCES OF RIBA 81

MUSLIM BITCOINER is back to continue his series on usury — a direct continuation of his essay last issue where he explains the societal ills bred by a usury-based monetary system that we're yet to find an escape from.

DOLLAR, DOLLAR BILL 89

Pseudonymous brother A. ALI, another financial expert, wrote us a brief essay on the hegemony of the U.S. dollar and its effects that further adds context to Muslim Bitcoiner's piece.

BOOK REVIEW: MARKO FRANCISKOVIC'S CROATIAN STRUGGLE 96

Our next book review comes from TOMAS SABLIC, a Croatian brother who reviews the book of author and political prisoner Marko Franciskovic, *Croatian Jihad*. As Tomas describes it, it's more than just a manifesto: it's a thoughtful retelling of the Islamic history and hopeful destiny for Islam in the Balkans.



سورة الاحقاف



WANT TO WRITE FOR QAWWAM?

At QAWWAM, we're always looking for new contributors to add value and help spread our message. If you want to submit an idea (or finished product) for an article, artwork, poetry, short story, or anything you think falls within our brand, shoot an email to ayousef@qawwam.online or visit qawwam.online/writeforqawwam

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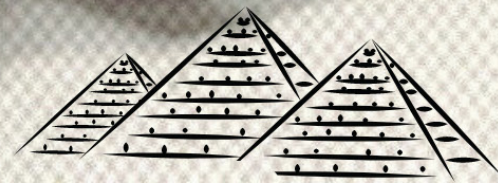
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DISEASED STOCK WILL BE
PUNISHABLE BY DEATH.**



Islamic Civilization in Oswald Spengler's Decline of the West

The Tragedy of Historical Pseudomorphosis

Words: Naif Al-Bidh





Haif Al Bidh explores the case of Islamic- Magian culture in Oswald Spengler's philosophy of history describing its tragic birth, miraculous growth, and predestined future.

Oswald Spengler's analysis of Islamic civilization in *The Decline of the West* introduces the concept in mineralogy of pseudomorphosis, a phenomenon where a mineral experiences total replacement by an alien mineral which eventually leads to a false formation. From this Spengler coins the term "historical pseudomorphosis" to describe cases where a mature culture overwhelms a younger culture in a hegemonic manner such that the emergent culture struggles to grow and realize its potential, purpose, destiny and soul. The theme of tragedy plays a crucial role within Spengler's overarching narrative, and there is probably no other concept that best reflects this tragic element within Spengler's writings than the notion of pseudomorphosis. It is also crucial to add that through his conception of pseudomorphosis, Spengler reaffirms his stance as a historian who denies a Eurocentric approach to world-history by adopting a position of cultural relativism. Finally, the beauty of historical pseudomorphosis is that it is an embodiment of the empathy Spengler possessed for many non-European cultures once suppressed by the hegemonic chains of an older alien culture clinging to its life through desperation.

Spengler mentions two cases of pseudomorphosis in *The Decline of the West*, first is the Magian culture which has perhaps experienced the most severe form of pseudomorphosis, the second is the Russian or Slavic culture which has been, and still is, going through a state of pseudomorphic shock. Spengler argued that the growth of the Magian culture (consisting approximately of the lands between the Sinai Peninsula, the Caucasus mountains, Zagros range, Horn of Africa, the Levant, Mesopotamia, and Arabia) was hampered by

the older, and then dying, Classical-Apollonian culture. The birth of the Magian culture occurs around the birth of Jesus of Nazareth, which signifies the beginning of a new world-feeling, a unique religion, myth and style. With the Magian-Arabian culture this came in the form of early Christianity, Gnosticism, Mandeism, Manichaeism, Mithraism and Marcionism. Beyond the Mediterranean, the Classical culture was approaching the stage of fulfilment and death, the creative forces were dying and Caesarism, as a political form, was manifesting itself as illustrated with the rise of the Roman Empire. The pseudomorphic effect was triggered by the Battle of Actium, according to Spengler, as Mark Antony should have been the victor. The consequence of this loss was the tragic entrapment of the Magian soul, the defeat of Antony and Cleopatra paved the way for the spread of the Roman Empire across Magian lands. Conventional historians would question Spengler's claim, to them there is no link between Actium, Cleopatra and Antony with the still-young Arabian culture. Yet, to Spengler, that is precisely the problem with the Eurocentric historical outlook, that it fails to locate these crucial boundary acts that determine the trajectory and destiny of whole cultures. As the cultural critic John David Ebert argued, cultures, like organisms, possess immune systems that affect their respective development. When cultural immune systems are compromised, foreign elements can easily penetrate the culture and dismantle it from within. This gap within Western historical thought misleads the historian when trying to understand the essence or image of a specific culture, such is the case when viewing the relationship of traditional Western historians and Arabian culture, as well as many other

cultures. Spengler equated the Battle of Actium with the Battle of Tours, and wrote:

Had the Arabs won it and made “Frankistan” (France) into a caliphate of the North-east, Arabic speech, religion, and customs would have become familiar to the ruling classes, giant cities like Granada and Kairawan would have arisen on the Loire and the Rhine, the Gothic feeling would have been forced to find expression in the long-stiffened forms of Mosque and Arabesque, and instead of the German mysticism we should have had a sort of Sufism. That the equivalent of these things actually happened to the Arabian world was due to the fact that the Syro-Persian peoples produced no Charles Martel to battle along with the Mithradates or Brutus and Cassius or Antony (or for that matter without them) against Rome.

The successful Frankish resistance against the Umayyads is a prime example of an effective boundary act and a perfect reflection of a powerful cultural immune system. The Judeo-Christian-Islamic culture, on the other hand, perhaps due to being overwhelmed by Classical cultural hegemony in its infancy, failed to develop a resilient cultural immune system and produce a successful boundary act. The initial stages of the Arabian pseudomorphosis could be seen as early as Alexander the Great’s adventures within Babylon, since then the Classical culture had extended its hegemony over regions as far as Central Asia and India. With the death of Alexander and the rise of the Diadochi states, the Seleucid Empire presided within the motherland of the Magian culture and exhibited elements of pre-Arabian spirit, according to Spengler. But with the political center gradually shifting away from the Aramaic motherland and towards the West (the Seleucid capital gradually shifted away from the Levant and moved towards Anatolia) the Seleucid empire paved the way for pseudomorphosis. In order to comprehend Spengler’s argument regarding the concept of pseudomorphosis and its relation to the Arabian culture, it is crucial to acknowledge what makes this culture geographically and historically distinct from others. When taking into consideration its pre-cultural, cultural and civilization stages (1000 BC to 1000 AD), the Magian culture, due to its location as a crossroads between all the diverse sub-cultures, acted as a quasi-nervous system connecting East and West. This geographic location was a double-edged sword, on one hand the result was the rise of syncretism between the various cults and religions of the Eastern and Western

cultures — with the Magian motherland functioning as a platform accommodating these new syncretic religions such as Mithraism, Manichaeism, Yezidism, Marcionism, Mandeism and the Druze faith to name a few. It has also allowed the culture to infuse, preserve, and transfer knowledge across different civilizations, as seen with the exchange of knowledge across the Islamic golden age. On the other hand, the exposed geographic location and terrain of the Magian motherland has virtually made the culture vulnerable to political, economic and cultural hegemony.

Every culture is born through a new metaphysical outlook, a new religion and a new death cult. The Classical religion is represented by the diverse cults spread across its respective motherland that reflect the static essence of Greco-Roman culture, as well as the appreciation for the body, present and nearby space. These cults were bound to specific areas and put an emphasis on ritual performance rather than doctrine, dogma or principles as apparent within Magian forms of religions for example. These cults in turn spread only through large migratory shifts, which was an element that was antithetical to the Magian religions. Moreover, in consistency with the Apollonian Classical world feeling, there was no component of interconnectivity between these separate cults. Aside from being born within the same respective culture and mythogenic region, the Greco-Roman cults were in essence separate from one another with no unified doctrine connecting them. Hence, Spengler said “within the Classical religion multiplication was the only form of growth, and missionary effort of any sort was excluded, for men could practice these cults without belonging to them.” The notion of a collective community of “believers” was alien to Classical culture, if this was manifested at one point it was philosophy and not religion that brought forth this idea. Furthermore, it only appealed to a few thinkers and did not affect the whole nation. Thus, it could be argued that Greco-Roman philosophy was analogous to the religions of Magian culture, in the sense that they both performed the same function within their respective cultures but were completely different organs. Contrasting the Greco-Roman conception of religion is the Magian idea of religion, church, doctrine and creed.

The Magian religions, as opposed to the Classical, was not bound to any land or home. Its main principle is the belief of one omnipresent true God and the negation of other gods and demigods. The Classical pseudomor-

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phosis was fueled by its spiritual strength, and the resistance to this cultural hegemony was likewise dependent on the spiritual force of the Arabian culture. This battle between the spiritual forces of the Classical and Magian cultures Spengler divides into two phases.

The first occurred with the initial birth of the Magian soul, whereby syncretism between the two cultures led to the rise of Churches in the East which mimicked the Western cults. In Persia we see this with the emergence of Mithraism, in Mesopotamia and the Levant with the rise of the star-god worshipping cults. Spengler went as far as claiming that the early forms of Christianity morphed into a Jesus-cult. To Spengler all these exhibit severe symptoms of pseudomorphosis, the spiritual union between them was almost non-existent, an element which was the norm within Greco-Roman cults. Yet, they all possessed Magian elements in their devotion to their respective church. Within pure Classical cults an individual could follow a number of the cults, yet within these new syncretic churches or cults, that was virtually impossible. The second phase begins around the turn of the second century, where the spiritual forces of the Classical were being depleted and the blooming of the Magian soul began. Here Spengler says, the roles were reversed as the cults of the West become new Churches in the East. At this specific phase, we can observe the emergence of what Spengler terms “Magian Greek nationality.” This point marks the shift from worshipping gods of localities to the rise of belief in an omnipresent Magian God. Spengler dives deep into the history of the spiritual tension between the Classical and Magian religions, where he explores the connections, similarities and differences between Neoplatonism, Mandeism, Islam, early denominations of Christianity, Judaism, Neopythagoreans, Zoroastrianism and dozens of other religious and philosophical groups.

Yet, the most intriguing element of Spengler’s notion of pseudomorphosis is not when these Magian forms finally reveal themselves through Islam. These pure forms have been the subject of historical research for centuries, though not all studies conform to Spengler’s idea of a collective Magian culture. Still, when a thorough analysis of Greco-Roman history allows us to reveal the Magian soul and expression permeating through the Roman empire forming religious forms that emanated an inverted spirituality. An example of this would be the construction of the Elagabalium during the reign of Roman Emperor Elagabalus. Being of Syrian origin, the

new emperor imports the beliefs of his own homeland to Rome, the result is the construction of a temple dedicated to the mountain goddess of Edessa symbolized by a black stone called a Baetylus. The rituals performed around the Baetylus within the Elagabalium, as well as the collection of all items holy to Greco-Roman cults, could be viewed as a deformed and spiritually inverted precursor of what would become the holiest building in Islam, namely, the Kaaba, with the pagan rituals attached to it before the coming of the Prophet Muhammad (SAW). One could easily notice how trying to enforce a Magian ritual and belief structure, the worshipping or adoration of black stones and elevation of a Magian goddess above the local gods and goddesses, reflected the Magian soul attempting to assert itself as it attempts to break free from the pseudomorphosis. The rituals practiced within the Elagabalium, were the very same rituals practiced along the Levant and Arabia, as evident by the early history of pre-Islamic Arabia where the city of Mecca housed the black stone and other idolized local and foreign deities. The polytheistic elements were alien to the Magian soul, and were essentially nothing more than a symptom of the pseudomorphosis, hence why the Paulician Gnostic Christian movement and Islam practiced iconoclasm against this alien form of worship.

These iconoclastic tendencies rising from Magian Christian and Islamic movements were acting as cultural immune systems to what they perceived as a spiritual virus permeating their respective culture. Whilst the traditional historian tries to establish causal reasons as to why Emperor Leo the third of the Byzantine Empire ordered the destruction of icons, Spengler views this as an affirmation of the Magian soul following centuries of being chained and tormented by Greco-Roman hegemony.

Another interesting example worth noting, is Spengler’s controversial argument regarding the first mosque, namely, the Pantheon in Rome. According to the author, the domed building reflected an architectural expression alien to the Greco-Roman world, an expression that embodied the Magian prime symbol, that of an enclosed dome. As opposed to the Doric temple which was the actual architectural expression of the Classical world view and soul. The Pantheon is thus seen as an architectural expression of this inverted Magian spirituality manifesting itself in the Greco-Roman world. The Jesus-cults that emerged during the phase of pseudomorphosis, a subject that is a topic of debate amongst

many revisionists of Christian history today, are also manifestations of this inverted spirituality. Hence why recent discoveries reveal similarities between these early Christian cults and their Greco-Roman Dionysian counterparts such as the Eleusinian mysteries. It is thus not a surprise that Dushara, the Arab equivalent of Dionysius, had a large following in pre-Islamic Arabia, as seen in Petra and Mecca. Spengler believed that Christianity should have initially developed as a religion with a crusading spirit – a military order. The Levant's proximity to Greece meant that Mazdean Zoroastrianism became the spiritual foundation which fueled the crusades against Rome.

As this culture began to slowly shed off the pseudomorphic effect its true religious form became more apparent. A new powerful piety emerges which Spengler described as a “will-less resignation, to which the spiritual ‘I’ is unknown, and which feels the spiritual ‘We’ that has entered into the quickened body as simply a reflection of the divine light.” This piety is synonymous with the Arabic word for Islam, that is, submission in its fullest essence, which was also the tendency which dominated the spirit of Jesus. This is in stark contrast to the Classical form of piety, and antithetical to Western Faustian culture where the freedom of the will – ego – plays a role in spiritual transcendence, which is impossible in Islam since the ego – the personal – is in essence a manifestation of darkness and evil. This is embodied perfectly in the story of the Prophet Job (AS), reflecting the ultimate meaning of suffering in his tragedy that only the metaphysically deep can comprehend, whereby it is sinful to even question why man suffers. Hence, why Spengler places only one other hero beside the Faustian Western hero as the most powerful expressions of tragedy, the hero who fights towards pure Islam.

This unique spirituality gave birth to a unique philosophical form that Spinoza called the “intellectual love of god,” or in Sufi traditions “annihilation of the self through God” or what is called “Fanaa,” where contemplation ultimately leads to understanding. Another philosophical form that has emerged is where the approach is reversed and inward understanding leads to contemplation, what is called “Ilm al Kalam.” This is in stark contrast to the philosophical forms of Western and Classical culture, and the exploration of Classical philosophy was the result of the pursuit of knowledge – translation, preservation, and evaluation – on part of golden age philosophers of the Islamic world. To Spengler the Ma-

gian spirituality dissolves the individual ego and replaces it with a single “pneuma,” or spirit, existent in each and all members simultaneously. Hence the concept of *ijma'* which Spengler described as a “lived experience” and “overwhelming force” was not purely a notion or idea, which Max Horten described when he said:

The mystic community of Islam extends from the here into the beyond; it reaches beyond the grave, in that it comprises the dead Muslims of earlier generations, nay, even the righteous of the times before Islam. The Muslim feels himself bound up in one unity with them all.

Spengler argued that every culture could be understood by identifying its respective prime symbol, a symbol that emerges from a specific ecological origin and reflects an idea which shapes the forms of a culture. The Magian cultures prime symbol is that of the “enclosed dome” inspired by desert caves, reflecting the concept of the One omnipresent, omniscient, omnipotent, God harmonizing and unifying all of existence on earth and the universe – Oneness or *Tawhid* – as embodied by the Quranic verse “And We have made the sky a well-protected canopy.” Hence the relevance of caves in Magian traditions: the Prophet Muhammad (SAW) receiving his



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first revelation in a cave in Mount Hira, the significance of the Seven Sleepers of the cave in Biblical and Islamic texts, Lot taking refuge in a cave during the destruction of Sodom and Gomorrah, the Cave of Elijah where he met Khidr according to Islamic and Druze tradition, also a site of pilgrimage in Jewish and Christian traditions as well.

To conclude, it is vital to mention Spengler's description of the Arabian culture's sentiments upon unveiling itself to the world through the rise and expansion of Islamic culture. Of this Spengler said, "the Arabian soul was cheated of its maturity – like a young tree that is hindered and stunted in its growth by a fallen old giant of the forest." This sentiment, according to Spengler, explains the forcefulness manifested in Islam upon its emergence. He compares this to a soul that is rushing to fulfill itself, as it realizes the first symptoms of old age and death following its arrest throughout its youth:

Syria is conquered, or rather delivered, in 634. Damascus falls in 637, Ctesiphon in 637. In 641 Egypt and India are reached, in 647 Carthage, in 676 Samarkand, in 710 Spain. And in 731 the Arabs stood before Paris. Into these few years was compressed the whole sum of saved-up passions, postponed hopes, reserved deeds, that in the slow maturing of other Cultures suffice to fill the history of centuries.

With the rise of Islam, the Magian culture is finally free to express its original form manifested in the architecture of the Mosque and the formation of the dome – an architectural expression that reflects the purely Magian feeling of the world as an enclosed dome, harmonizing and unifying the whole structure–Tawhid. With the pseudomorphosis broken the Islamic civilization actualizes the true form of Magian political systems of governance, namely, the caliphate. As well as the Magian form of mathematics (algebra), arts (arabesque), sciences (alchemy as the purest form of Magian science equivalent to Newtonian physics in the West) and most importantly, religion–Islam.

Thus, from a Spenglerian perspective, Islam as a spiritual force allowed the Magian soul to break free from the shackles of Greco-Roman pseudomorphosis, allowing for this respective high culture to produce its distinct artistic forms, scientific and philosophical fruits. This is historically embodied by the Islamic golden age that had taken place during the apex of the Abbasid caliphate and Andalusian Western Islamic world, consequently fulfilling its destiny and purpose within world-history.

The Islamic civilizational body, however, also suffered as a result of the Levant's geographic curse as the "cross-roads of world-history," paving the way for the devastation brought about by Mongol hordes that traumatized the culture into a state of amnesic slumber compromising its immune system and body beyond repair. Has Islamic civilization fulfilled its destiny in world history? I argue that it has not, as a result of the Magian soul's conception of time and space, which is in steep contrast to the Apollonian obsession with the present which our prophet detested, and the Faustian drive towards the future and "progress" which has blinded our culture today. The Magian sense of time is perfectly embodied by the Arabic proverb "everything has a time." Our culture is one of eschatological and apocalyptic tension, transcending humanity's obsession with controlling temporality, affirming God's predetermined and righteous plan – kismet. The Magian culture emerged miraculously, as a miracle child amongst civilizations in world history, and our revival in a multipolar world today will also require a miracle. Islamic eschatology describes the current crisis facing the Islamic world, and when projected onto the future, it describes an imminent Messianic revival. Alexander Dugin argued that a clash of civilizations in a multipolar world necessitates a clash or alliance of eschatologies, and as world eschatologies converge during the 21st century the Islamic world should focus on searching and mobilizing its primordial feelings, and fulfill its final destiny and purpose within world-history through an eschatologically affirming Islam.

Naif al-Bidh posts on X @Naifalbidh, and writes on Substack @naifalbidh as well.

DID YOU KNOW?

Newborn babies “grab” anything near their hand, because they’re instinctively looking for a kilij or a musket, so they can begin to serve the Caliph of the Muslims in ever-encroaching expansion against unruly non-believers. Let them have what they desire.

TRANSLATING BABY

“Ga ga ba ba dada”- “Father, I hunger to crush the oppressive economic systems holding our precious Ummah back through biomass exploitation.”

“Waahh *burbling*”- “Thou shall not burn or lynch a man before he is tried before a proper Sharia Court.”

“Da Da goo Da”- “The destruction of the institution of the caliphate in 1924 has been an irrecoverable disaster for Muslim civilization.”

BOOK ONE OF THE ICHOR HEART SERIES

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THE FAITHFUL'S ARCHIVE

AN EXCERPT FROM
RING OF THE DOVE
A TREATISE ON LOVE



by Ali Ibn Hazm
al-Andalusi



Written in 1022 A.D./413 A.H., Ibn Hazm combines anecdotal experience & eloquent poetry in a scholarly pot - what can best be described as the Muslim man's guide to the emotion that's mystified humanity most: love in all its forms. The following is an excerpt of some of his chapters focusing on the possibility of falling in it, from romantic love to platonic friendships.

OF FALLING IN LOVE WHILE ASLEEP

Every love affair must necessarily have some original cause. I shall now begin with the most unlikely of all causes of love, so that this discourse may proceed in due order, starting as ever with the simplest and easiest example. Love indeed is sometimes caused by things so strange that if I had not observed them myself I would not have mentioned them in this treatise at all.

One day I visited our friend Abu 'l-Sari 'Ammar Ibn Ziyad, the freed-man of al-Mu'ayyad, and found him deep in thought and much preoccupied. I asked him what was amiss; for a while he refused to explain, but then he said, "An extraordinary thing happened to me, the like of which I have never heard or experienced before."

"What is that?" I enquired.

"Last night," he answered, "I saw in a dream a young maiden, and on waking I found that I was madly in love with her. Now I am in the most difficult straits with this passion."

He continued to be cast down and afflicted for more than a month; nothing would cheer him up, so profound was his emotion. At last I scolded him, saying, "It is a terrible mistake to occupy your soul with something unreal, to attach your fantasy to a non-existent being. Do even you know who this maiden is?"

"No, by Allah!" he replied.

"You have poor judgment — and your discretion must be affected, if you are actually in love with a person whom you have never seen, someone moreover who was never created and does not exist in this world at all. If you had fallen for one of those pictures they paint on the walls of the public baths, I would have found it easier to excuse you." So I continued, until at last by making a great effort he forgot his trouble. Now my opinion is

that his case is to be explained as a pure fantasy of the mind, a nightmare illusion, and falls into the category of wishful thinking and mental hallucination. I have expressed this situation in verse:

Ah, would I know who she might be,
And how she walked by night!
Was she the moon that shone on me,
The sun's uprising light?

A mere conjecture of the mind
By contemplation wrought,
An image that the soul designed,
Revealed to me by thought?

A picture that my spirit drew,
My hopes to realize,
And that my sight imagined to
Perceive in fleshly guise?

Or was she nothing of all these,
But just an accident
Contrived for me by Fate's decrees
With murderous intent?

OF FALLING IN LOVE THROUGH DESCRIPTION

One of the strangest origins of passion is when a man falls in love through merely hearing a description of the other party, without ever having set eyes on the beloved. In such a case he will progress through all the accustomed stages of love; there will be the sending to and fro of messengers; the exchange of letters, the anxiety, the deep emotion, the sleeplessness; and all this without actual sight of the object of affection. Stories, descriptions of beautiful qualities, and the reporting of

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news about the fair one have a manifest effect on the soul; to hear a girl's voice singing behind a wall may well move the heart to love and preoccupy the mind.

All this has occurred to more than one man. In my opinion, however, such a love is a frail building with no foundations. If a man's thoughts are absorbed by passionate regard for one whom he has never seen, the inevitable result is that whenever he is alone with his own reflections, he will represent to himself an imaginary picture of the person whose identity he keeps in his mind; he is carried away by his fantasy, and visualizes and dreams of her only. Then, if some day he sees the object of his fanciful passion, either his love is confirmed, or it is wholly nullified.

This kind of romance usually takes place between veiled ladies of guarded palaces and aristocratic households and their male kinsfolk; the love of women is more rapacious in these cases than that of men, because women are weak creatures and their natures respond well to this sort of attraction, which entralls them completely. I have described this in verse:

O thou who chidest me
Because my heart has been
Entranced by passion utterly
For one I have not seen

Thou dost exaggerate
In all that thou dost speak
Upon my passion, and dost state
My love is poor and weak.

For say: what do men know
Of Paradise above,
Save they have heard that it is so
And what they hear they love?

I also have some lines on the theme of admiring the beauty of a singing voice, without ever having seen the singer:

Love's soldiery assailed mine ear
And now do occupy
My heart; their triumph doth appear
In my submissive eye

In the lines which follow I describe the situation of truth belying conjecture, when the lover finally lays eyes

on his beloved:

They spoke in glowing terms of thee,
But when at last I chanced to see
That they described, at once I knew
Their words were nonsense and untrue.
Such is the drum: in origin
'Tis nothing but an empty skin,
But when the drummer beats its hide
A man is scared, and terrified!

I have also stated the converse case:

So, too, the stories men
recite

To picture the supreme
delight

Of Paradise, fall short
by far

Of those its actual pleasures
are.

These conditions
are also obtained in the
relations between friends
and comrades, as I shall
show in a personal reminiscence. There was
once a strong bond of
affection between myself
and a member of a noble
family; we corresponded
frequently, but had never
set eyes on one another.
Then Allah granted me
the boon of meeting him;
and only a few days elapsed when a violent aversion and
strong antipathy rose between us, that has continued unabated down to the present day. I have put this incident
into verse:

Thou didst convert my loving dream
To loathing, and to hate extreme
So copyists have oft times slipped
And quite transformed a manuscript

The opposite transpired in the case of my relations
with Abu `Amin Ibn Abi `Amin (God keep him in His



mercy!) Once I truly detested him, and he fully reciprocated my feelings; this was before I had seen him, and he me. The root of the matter was a slanderous report, which had been carried to each of us about the other, aggravated by an aversion existing between our respective fathers that sprung from their mutual rivalry in the race for preferment at court and worldly promotion. Then Allah so ordained that we should come together; thereafter he became my dearest friend, and I his likewise, until the day that death parted us. The following verses were written by me to commemorate this friendship:



He was a brother,
whom I gained
By meeting, and thereby
obtained
A truly noble treasure,
His friendship was not
wished by me,
And I supposed his
company
Would yield me little
pleasure

But he, who was my
erstwhile foe,
Became my friend, he,
whom I so
Abhorred, my heart's
sweet rapture,
And having ever sought
to fly
From meeting him,
thereafter I
Sought ever him to

capture.

As for another, Abu Shakir 'Abd al-Rahman Ibn Muhammad al-Qabri, he was my friend for a long while before I ever saw him; then we met, our love was confirmed, and it has continued without interruption right down to the present time.

OF FALLING IN LOVE AT FIRST SIGHT

Often it happens that love fastens itself to the heart

1 It's interesting to note that this slave girl, already having shown her shrewdness and courage, hints to him she is a slave through this line alone, as it would be impermissible for him to gawk at a free woman.

as the result of a single glance. This variety of love is divided into two classes:

The first class is that a man will fall head over heels in love with a mere form, without knowing who that person may be, what her name is, or where she lives. This has happened to more than one man.

Our friend Abu Bakr Muhammad Ibn Ahmad Ibn Ishaq informed me, quoting a trustworthy authority whose name has escaped me — though I believe it was Judge Ibn al-Hadha' that the poet Yusuf Ibn Harun, better known as al-Ramadi, was one day passing the Gate of the Perfumers at Cordoba, a place where ladies often congregated, when he spotted a young girl who, as he said, "completely captured my heart, so that all my limbs were penetrated by the love of her." So instead of going to the mosque he followed her while she set off towards the bridge, which she then crossed and came to al-Rabad. When she reached the mausolea of the Banu Marwan (God have mercy on their souls!) that are erected over their graves in the cemetery of al-Rabad, beyond the river, she saw him separate from the throngs of the people onto her path. She accordingly went up to him and asked, "Why are you following me?"

He told her how sorely smitten he was with her, and she replied, "Have done with that! Do not seek to shame me; you have no prospect of achieving your purpose, and there is no way for you to gratify your desire.

He countered, "I am satisfied by merely looking at you."

"That is permitted,"¹ she replied. Then he asked her, "My lady, are you a free woman, or a slave?"

"I am a slave," she answered. "And what is your name?" he enquired. "Khalwa," she told him. "And to whom do you belong?" He asked next. To this she retorted, "By Allah, you are likelier to know what inhabits the Seventh Heaven, than the answer to that question. Do not seek the impossible!"

"My lady," he begged, "Where may I see you again?"

"Where you saw me today, at the same hour, every Friday. Will you go off now, or shall I?" she replied.

"You go off, with Allah's protection!" he replied. So she went off in the direction of the bridge; and he could not follow her, because she kept looking around to see if he was going with her or not. When she passed the gate of the bridge, he came after her but could find no trace of her whatsoever. "And by Allah", said Abu

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Umar (that is to say, Yusuf Ibn Harun), recounting the story of his adventure, "I have frequented the Perfumers' Gate and al-Rabad the whole time from then till now, but I have never come upon any further news of her. I know not whether the heavens have devoured her, or whether the earth has swallowed her up; and the feeling I have in my heart on her account is hotter than burning coals." This is the Khalwa whose name he celebrates in his love lyrics. Thereafter he had come across some news of her after he journeyed to Zaragoza for her sake, but that too long a story.

This sort of thing happens often; I have a poem on the subject:

Against my heart mine eye designed
Great wrong, and anguish to my mind,
Which sin my spirit to requite
Hath loosed these tears against my sight?

How shall mine eye behold in fact
This justice that my tears exact,
Seeing that in their flood profound
My weeping eye is wholly drowned?

Since I had never seen her yet
I could not know her, when we met,
The final thing of her I knew
Was what I saw at that first view.

The second class of this love at first sight is with a young lady whose name, place of abode and origin are known to him. The difference here is the speed or tardiness with which the affair passes off. When a man falls in love at first sight, and forms a sudden attachment as the result of a fleeting glance, that proves him to be irresolute, and shows that he will soon forget his romantic adventure; a testament to his fickleness and inconstancy. As with all things, the quicker they grow, the quicker they decay, while on the other hand what is slowly produced is slowly consumed.

A young fellow I know, the son of a clerk, was one day observed by a lady of noble birth, high position and strict seclusion; she saw him passing by, while peeping out from a place of vantage in her home, and conceived an attachment for him which he reciprocated. They exchanged epistles for a time, by ways more delicate than the edge of a fine-ground sword; and were it not that I cared to keep such ruses hidden for their sake, I

would have explained plots that would have astonished the most intelligent of men. I pray that God in His great bounty will draw over us and all good Muslims the curtain of His mercy. He is indeed sufficient for our needs.

OF FALLING IN LOVE AFTER LONG ASSOCIATION

Some men there are whose love only becomes true after long conversation, much contemplation, and extended familiarity. Such a one is likely to persist and to be steadfast in his affection, untouched by the passage of time, for what enters with difficulty does not go out easily as well. That is my own way in these matters, and it is confirmed by Holy Tradition. For God, as we are informed by our teachers, when He commanded the Spirit to enter Adam's body, that was like an earthen vessel — and the Spirit was struggling to enter — said to it, "Enter unwillingly, and come out of it again unwillingly!"

I have myself seen a man of this description who, whenever he sensed within himself the beginnings of a passionate attachment, or conceived a penchant for some form whose beauty he admired, at once employed the device of shunning that person and giving up all association with them, lest his feelings become more intense and the affair goes beyond his control, and he finds himself completely stampeded. This proves how closely love cleaves to such people's hearts, and once it lays hold of them never loses its grip. I have a poem on this subject, and will quote an extract:

I am resolved to keep afar
Wherever love's attractions are;
The man of sense, as I detect,
Is ever shrewd and circumspect.

I have observed that love begins
When some poor fellow for his sins,
Thinks, it is thrilling, ever so,
To gaze on cheeks where roses glow.

But while he sports so joyfully
With not a care to mar his glee,
The links are forging, one by one,
And he's enchained, before he's done.

So there he is, deluded fool;
Stepping benignly in the pool
He slips, and ere he can look round
He's swept along the flood, and drowned.

I indeed marvel profoundly at all those who pretend to fall in love at first sight; I prefer to consider such love as merely a kind of lust, and give no credence to the belief that this sort of attachment can really possess the inmost heart, and penetrate the veil of the soul's recess. Love has never truly gripped my bowels, save after a long lapse of time, and constant companionship with the person concerned, sharing with them my every occupation, be it earnest or frivolous. So I am alike in consolation and in passion; I have never in my life forgotten any romance, and my nostalgia for every former attachment is such that I struggle to eat and drink — the man who this does not apply to finds complete relief — I have never wearied of anything else once I have known such a love, and neither have I hastened to feel at home with anything else on first acquaintance. Similarly I have never longed for a change for change's sake, in any of the things that I have possessed; I am speaking here not only of friends and comrades, but also of all the other things a man uses — clothes, riding beasts, food, and so on.

Life holds no joy for me, and I do nothing but hang my head and feel utterly cast down, ever since I first tasted the bitterness of being separated from those I love. It is an anguish that constantly revisits me, an agony of grief that ceases not for a moment to assail me. My remembrance of past happiness has abated for me every joy that I may look for in the future. I am a dead man, though counted among the living, slain by sorrow and buried by sadness, entombed while yet a dweller on the face of this mortal earth. Allah be praised, whatever be the circumstances that befall us; there is indeed no other God but Him!

I have meditated upon this theme in verse as follows.

True love is not a flower
That springeth in an hour;
Its flint will not strike fire
At casual desire.

Love is an infant rare
Begotten, slow to bear,
Its lime must mingle long
Before its base is strong.

And then not soon will it
Be undermined, and split,
Firm will its structure stand,

Its fabric still expand.

This truth is readily
Confirmed, because we see
That things too quickly grown
Are swiftly overthrown.

Mine is a stubborn soil
To plough with arduous toil,
Intractable indeed
To tiller and to seed.

But once the roots begin
To strike and thrive there in,
Come bounteous rain, come drought,
The lusty stem will sprout.

Now let no man think or imagine that what I have said here is contrary to my statement, inscribed in the exordium of this treatise, that love is a union of souls effected within the substance of their heavenly world. On the contrary, my present remarks confirm that assertion. For we know that in this lower world the soul is shrouded in many veils, that it is encompassed by all those earthy, mundane instincts; in consequence many of its true attributes are obscured. And although these obstacles do not preclude the soul entirely from achieving union with its fellow soul, nevertheless they stand in the way of that union, which may therefore only be truly realized after long and careful preparation and making ready. The soul must first be made aware of its points of resemblance and concord with its fellow soul; it must confront its own hidden temperaments with the corresponding temperaments of the beloved. Then and then only will veritable union be consummated, and that without further let or hindrance.

As for what transpires at first blush as a result of certain accidental circumstances — physical admiration, and visual enchantment which does not go beyond mere external forms — and this is the very secret and meaning of carnal desire; when carnal desire moreover becomes so overflowing that it surpasses these bounds, and when such an overflow coincides with a spiritual union, in which the natural instincts share equally with the soul; the resulting phenomenon is called passionate love. Herein lies the root of the error, which misleads a man into asserting that he loves two persons, or is passionately enamored of two entirely different individ-

uals. All this is to be explained as springing out of carnal desire, as we have just described; it is called love only metaphorically, and not in the true meaning of the term. As for the true lover, the one whose yearning of his soul is so excessive that it diverts him from all his religious and mundane occupations; how then should he have room to busy himself with a second love affair?

I have put this point into verse:

He lies, and perjures all that's true,
Who swears he is in love with two
He shares in falsehood equally
With that damned miscreant, Manichee.

The heart has not sufficient place
To hold two sweets in one embrace,
Nor may the second love affair
Claim with the first an equal share.

For as the Reason is unique
It cannot know, though it may seek,
Another Power to create
Besides the All Compassionate.

And so the Heart, that's likewise one,
Is constituted to love none
Except that single darling dear,
Be he afar or be he near.

The man who claims a dual love
Is thus, as these examples prove,
A doubtful follower of Love's laws,
A traitor to Religion's cause.

And by that selfsame reasoning
True Faith is too a single thing;
He who a second serves as well
Condemns himself an infidel.

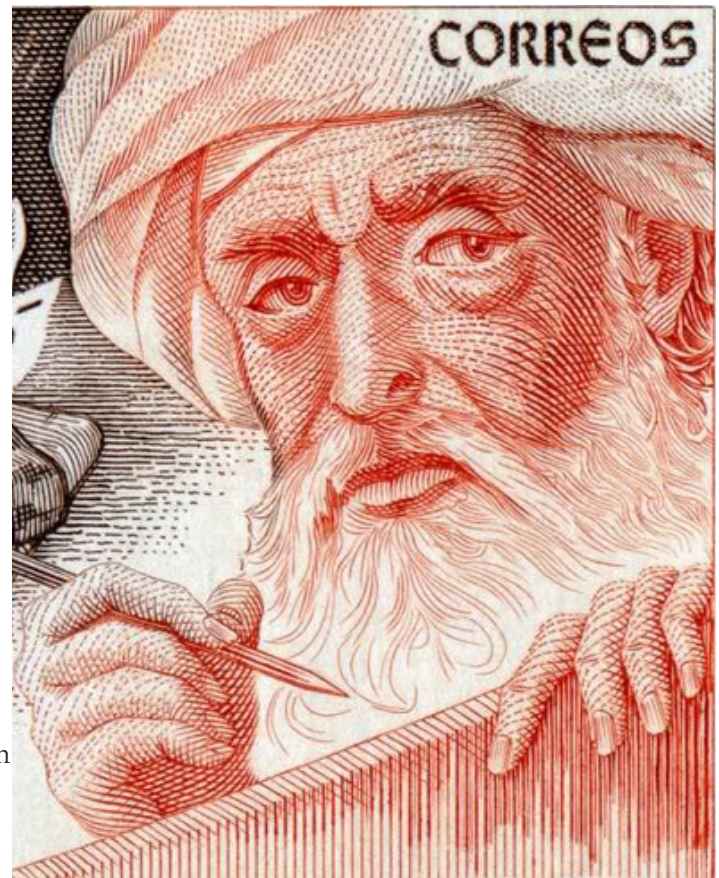
I know a certain young man who is rich, of noble birth, and of the finest education, and who made a practice of trading slave-girls. He would obtain girls who would be, to begin with, innocent of any regard for him;

2 I admit to a bit of censorship here — In the original Arabic, Ibn Hazm describes this part of the story much more explicitly. The original translator to English tried to gloss over it entirely, so I found a middle ground. Refer to the original to see what I mean.

still worse, she would positively dislike him, for indeed his ways were not very engaging, with that perpetual scowl which never left his face, particularly when he was with women; yet within a very short time he had mastered her to his will. Thereupon her aversion would be changed into excessive love, extreme affection, and quite shameless infatuation; whereas formerly she was irritated to be in his company, now she could not endure to be parted from him. The same thing happened with a remarkable number of girls he owns. A friend of mine asked him once how he explained his success; the man smiled at my friend and explained: I allow the woman to expend her desires entirely before I do, as well as embrace her strongly during our time together.²

This example — and I could quote others — proves that when a spiritual concord is once established, love is immediately engendered. Physical contact completes the circuit and thus enables the current of love to flow freely into the soul.

Ibn Hazm (994-1064 A.D.) was an Andalusian philosopher, poet, jurist, and theologian. He was the leading proponent of the short-lived Zahiri school of Islamic jurisprudence; though his juridical opinions remain controversial, his literature and poetry remain popular with many.





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THE FAVORS OF YOUR LORD

BY THALIB RAZI

The year is 2562 AD - the Second Hijri Millennium. Terraforming the New Nile on al-Qahirah (the Sultanate of Mars) has not gone according to plan...

“Jinn and mankind! If you can pass beyond the regions of heaven and earth, then do so: you will not pass without Our authority.” Qur’an, 55:33

Sultan Harun al-Sa’idi snapped shut the battered hard copy of the Book he had been reading from, a little too hard - then kissed it and put it to his forehead apologetically before setting it down upon his touchscreen desk, a crowded mosaic of spreadsheets, maps, and incoming messages.

“Authority” - Sultan - that was what his title was supposed to mean. In fact, the verse he was reading could be interpreted to mean that he, the Sultan of Mars, was in fact the very authority which both jinn and mankind needed for their exodus from the Blue Planet. The court scholars of New Cairo had settled on that exact interpretation when his ancestors united the terraformed wadis of al-Qahirah al-Hamrah, the Vanquishing Red Planet.

But he was starting to doubt their exegesis.

For instance, there were hardly any jinn around anymore, for him to be “The Authority over the Humans

and Jinn of Mars” as the scholars had crowned him. The jinn had revealed themselves during humanity’s greatest time of need; the good ones had, anyway - plus some bad ones who realized that they would no longer be able to possess and whisper to humans, feeding off their delicious doubts and worries, if humanity killed itself off by burning those smoky fossil fires.

Earth’s climate had become mercurial, alternating between scorching Venus and frozen Europa, without any break from the storms, droughts, fires, and famines for even a breath... So five hundred years ago, a group of the jinn set aside their bickering over which of humanity’s good and bad emotions were the tastiest and made the obvious choice of revealing themselves where they’d long known humanity best: Old Egypt.

They had accepted Islam, the dominant religion in Old Egypt at the turn of the Christian Second Millennium, and quickly set about embedding their supernatural, smokeless fires into the engines of human technology, breathing inexplicable life into a long-shuttered “Masr to Mars” Egyptian national space program, which had until then been largely a bureaucratic publicity stunt.

The rest was history. The jinn evacuated humanity to Mars - and then disappeared.

Harun looked out the window of his study onto the bustling citadel which was downtown New Cairo after

evening prayers. Here he was, a human king who relied on jinn technology, whose entire civilization only came into being with their help, and who supposedly ruled the jinn of this planet...

Yet he had not seen one in over a decade.

They could make themselves incorporeal and had no need for air, so they often wandered away from the terraformed bubbles around the Red Nile, carefully designed to flood once every decade for the health of New Cairo's farmland, as well as the smaller oases scattered across Mars, floating on the winds of Martian dust storms for Allah knew what purposes.

But it was odd that they all left for good around the time of the Nile's last Flood - which never came.

Especially odd, since they didn't need to drink water...
"Permission, sultan."

"Enter," Harun said without looking, clearing the desk's screen to space-black with a swipe. Even his trusted vizier Iskandar shouldn't see what he was working on.

And yet his keen eye had. "Still researching the Caves, then?" the grey-bearded advisor asked wryly. I once again remind you that - "

"Yes, yes," the dark-skinned Sultan snapped. "The Caves of the Sleepers are right at the edge of the Nile bubble, and no sultan before me has ever entered or bothered them, as they are likely booby-trapped to tear a hole in the Nile bubble, destroying our terraformed home's atmosphere and radiation protection, killing us all. But time is passing, Iskandar! Don't you read Surat al-Kahf?"

"Every Friday," Iskandar said solemnly. "The sleepers stayed in their cave for three hundred years," he recited, flipping through the Book on the desk to find the chapter. "But what makes you think that those old hibernators from the Indigo War would help our current situation in any way?"

"You didn't finish the verse. Don't you think it's a bit strange that they set the timer for their stasis to exactly the same decade that the Flood failed to come down from the mountains of New Habash, for the first time ever since humans and jinn terraformed it to, centuries ago? Maybe they predicted something. Besides, it's the common people who discovered the timer at the Caves' entrance; they're going to want answers when it hits zero."

The vizier checked his watch. "Oh, as in now, you mean?" He looked out the window.

"N-now?!" Sultan Harun spluttered, following his

gaze to the distant mountains beyond the city, at the edge of the Nile bubble. The lights of hundreds of rovers were gathering at one spot - and tonight was not one of the desert festivals when they did so to party...

".. And they added nine more," Iskandar finished. "I added the Caves' timer to my watch; I thought you would've done the same. Well?" He set aside the Book and turned around, chuckling a bit smugly.

Harun was gone.

He had already jumped out the window, rappelling down his own tower with his grappling gun and then firing it back up to the window so that Iskandar could use it next. "Get in the rover!" he shouted. "We've got some really Old Believers to meet."

The vizier groaned. He was too old for this.

As the local Bedouins who had accidentally uncovered it years ago now stood around it, eagerly waiting, the green digits on the timer buried into the red soil at the entrance of the Cave of the Sleepers hit 000:00:00, just as a line of smaller text scrolled along the bottom of its black screen:

309:00:00. *'Our Lord, grant us Your mercy, and find us a good way out of our ordeal.'*

You can find more from Thalib on X @Thalib_Razi. His debut novel, *The Enchanter's Counsel*, is available on Amazon.







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RETURN



TO PARADISE

FROM THE EDITOR

Just as the incoming end of the human lifespan involves a gradual accumulation of pangs and agonies before one's final demise, as narrated by the holy Prophet SAW, so too do families, tribes, and peoples — most notably empires and civilizations. The last imperial Muslim power to have died, the seat of the disputed-then-destroyed caliphate, is one such example that is long-lasting in the hearts and minds of Muslims today worldwide. Widespread nationalist movements and secular authoritarian states became the norm for Muslim populations in the post-caliphate era, yet the grip the Ottoman Turks still have on the collective psyche of the Ummah lasts to this day. It's a wide spectrum of nostalgic yearning to hateful disdain, and one of our most fascinating aspects as a people in modernity.

It's not without reason — after the passing of The Chosen One (SAW), the demographics of the Ummah changed rapidly after a series of magnificent conquests. The Arabs who started as the majority of Ishmaelites became, just a century later, a ruling minority outnumbered by thousands more Persians, Turks, Levantines, and more — all peoples who were acclimating to the new Islamicate ruling their lives, not yet knowing that soon their descendants would all have

a share in joining, loving, and enforcing God's law in their own right. The Ottomans proved to be our most famous and successful example after the Arabs. Though Persians, Africans, Mongols, and all other sorts of the sons of Adam took ahold of God's rope and went on to rule their people (sometimes converting them en masse) with His religion, it was the Ottomans who, above all, took the special role of being stewards to millions who weren't their own, an honor once bequeathed to the Arabs before them, in Allah's name for centuries.

The transition from the rule of the Arabs (Umayyads and Abbasids) to a chaotic interregnum of emirates and sultanates, succeeded by the dominant rule of the Ottomans, shows something about the reality of the concept of caliphate that many minds don't yet seem to understand. Though a political position it can be, it's the spiritual role of the Caliph that matters far more and is more "transferable" than you think. Plenty who hear this kind of talk will counter with hadiths (disregarding context or the explanations of the scholars) about the exact conditions of becoming Caliph in the physical sense — a recognized political office in the imperial hierarchy, but something about that rhetoric still seems incomplete. This view of Islamic leadership, one that



TOWARDS A MORE DYNAMIC VIEW OF CALIPHATE

WORDS: ABDULLAH YOUSEF

denies the spiritual in favor of the secular pole of the caliphate is reactionary due to the modern Muslim situation; one defined by being (current) civilizational losers who've fallen behind in warfare, the scientific, political, and technological.

In the world of the Rashidun Caliphs, companions of the Beloved (SAW), the caliph of the Muslims, were two men in one. He was the military commander/lawgiver who directed the “secular” management of the dunya that humanity contends with, from taxes to peace treaties to the minting of coins; but he was also the religious guide, the Imam who acted as spiritual father to all Muslims living in his domain, ensuring that Islam was well and alive in people’s hearts. When you hear Muslims today, however, they don’t yearn for a caliph for his spiritual authority and direction in matters of religious practice. It’s only when you acknowledge the spiritual pole of the caliph that you realize most Muslims aren’t yearning for a Caliph at all. They want a ruthless, strongman sultan; a charismatic military figure that will tear them out of their political and social insecurities when compared to other current powers globally. There’s nothing wrong with this, of course, but on its own, it leads to a demoralizing view of Islamic history

that makes it seem even to the most shrewd of Muslim political and academic minds that our role in the fate of mankind is forever limited or even “over.”

The common historical outlook on the office of the caliph is that after various bloody civil wars and uprisings at the hands of non-Arab military leaders in the Abbasid era, the role of the caliph was curtailed and reduced such that his political power was null compared to the Sultans who commanded the real muscle in the Islamic realm. Sultans waged war and collected taxes, enforced laws, and were patrons of poets, scientists, artists, and holy men. The Caliph, however, now just sat there in idle contemplation and pointless luxury. By the time the first crusade made landfall in the Levant, the caliph was a meek, androgynous fellow who organized “councils” dedicated to solving the realm’s problems that went nowhere. He was a glorified minister of the interior.

On its face, this is true. But to speak of these historical realities with the implication that the role of the Caliph itself somehow was swooped up by the winds or melted away in the storm is a subtle, yet dangerous obfuscation. The dispensation with the office of the caliph as he who holds authority doesn’t



mean dispensing with the caliph himself. Rather, one can contend that a caliph, in the spiritual sense, always exists. If one recognizes that one of the titles of the caliph is “Shadow of God on Earth,” then by definition that shadow is always present, regardless of the contemporary conditions that determine where that office is or who occupies it. After the demise of the four Rashidun caliphs, one can argue that the mantle of the Spiritual Caliph and the person of the officially declared caliph in any Islamic imperial power have rarely intersected.

To many friends both educated in the sciences of the religion and otherwise, depending on your orientations and view of history, this might sound strange — like something from fringe sects use to justify their mythologies. I’m willing to

not force myself much here despite the fact much of these ideas are found in the scholarly literature (Shah Waliullah Dehlawi and Ibn Arabi are probably the most known examples). I’m willing to argue here, however, that you don’t even need to commit to either of these fringe orientations to see our spiritual destiny this way. Historical and spiritual arguments can be made, without citing unorthodox views most of Ahlul-Sunnah hold, as to why this view is both reasonable and consequential to Muslim morale and vigor.

I feel I must emphasize that this isn’t a purported thesis, or something bordering on a manifesto detailing concrete beliefs. What I merely hope this does is generate a more dynamic view of what leadership, in our most highly reachable form as the Ummah of the Prophet (SAW), discussed by those with real insight into the topic. From my discussions and research with those who are interested in the topic of caliphate, what I’ve found is that it’s a topic that generates the most pushback, reluctance, and hubris not just from young terminally online extremists who boast about “global caliphate,” but from those who have completely resigned the topic to a deflated sigh of “Allah knows best.” When you sincerely adopt the belief that the Ummah is, somehow, meant to go on without a caliph, what you’re saying is that you’re content with the current lot of Muslims worldwide — another way of saying you’re either complicit or ignorant about the trash world we’re suffering in.

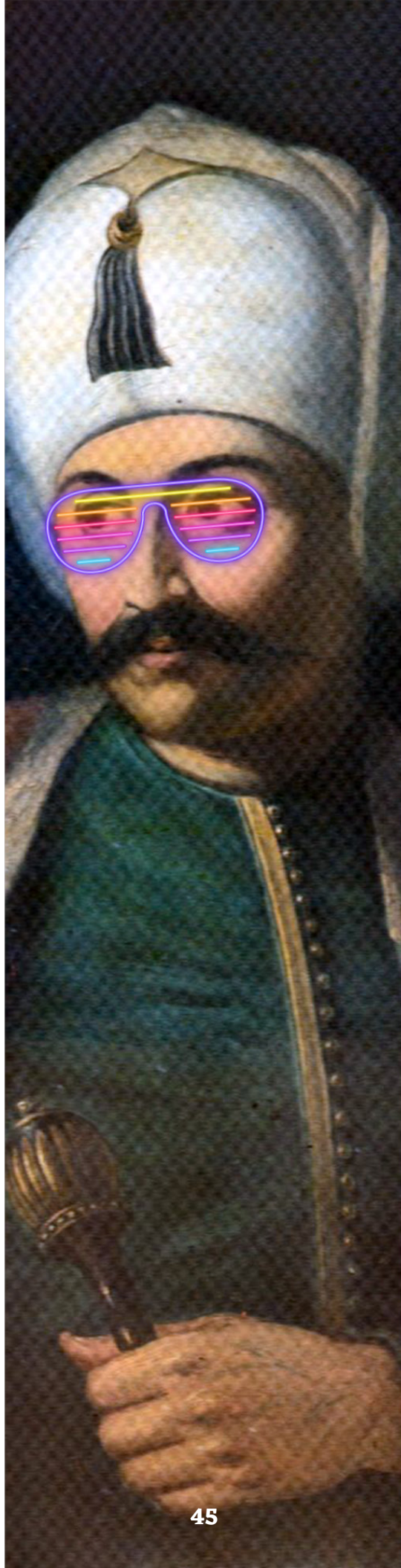
The reason this topic is important — and why many need to change their tune about it — isn’t because any Muslims believe they can institute a caliphate in their lifetime. It’s about a change in spiritual attitude. How you think about Muslim leadership and the spiritual undercurrents of our situation goes much deeper than just determining what your individual Islamic political beliefs are. This cuts into how you, an inductee into the spiritual order that is the nation of the Prophet (SAW), view your commitment to the Muslims around you. It’s a journey towards the ultimate clear pill. To connect yourself to the history and future of Muslims in this way is to recognize the role we play in the eventual fate of mankind.

Allow me to propose a scenario. Think of your favorite Islamic imperial power in pre-modernity, at the height of its decadence and prosperity. The benevolent caliph is, by all accounts, as standard as they come. He’s seen publicly every Jummah prayer, both Eids and other

ceremonies with his entourage, and issues edicts whenever a matter of importance becomes known to the people. He has been given the bay'ah, the oath of allegiance, by all major tribal leaders and nobles of his court. If he's even better than that, he brings in men of religion to his court to debate matters of divine law and creed in his presence.

However, regardless of his degree of personal religious practice, he inspires no religious adherence on his own. The Islamic adherence that pervades the lives of his court and subjects is a wave generated by his predecessors, and he's just riding it. In this case, what exactly makes him Caliph? Religious matters are no longer in his hands. His military is commanded by an arrogant class of former slaves turned emirs, because a long period of peace has turned the men who perform state violence complacent and lagging behind in capabilities compared to their enemies. Though he may not officially be a figurehead now (as was officially declared in the early 20th Century by modernist revolutionaries in the Ottoman Empire), functionally he was. Someone, or multiple men, were running things such that Islam was kept alive — they just weren't called "Caliph of the Muslims."

Call them awliyah, qutbs, mystics — whatever you want — the point is that clearly, at some point after the end of the Rashidun era, the temporal and spiritual caliphs ceased to exist as one man and have been separated ever since, only converging at rare points in time where even then you could debate if said popular caliph



wore the spiritual mantle of the role as well. When the crusades rendered the Levant under foreign occupation and Jerusalem was lost, Sultan Salahuddin is still, to this day, viewed with such reverence that some may argue he was the spiritual caliph of his time, even though an official Abbasid caliph resided in the east.

The Ottomans — the history of whom inspired this essay — have a more complicated relationship with the office of the caliphate that renders further scrutiny. The Ottomans were not Quraishi Arabs and did not claim the title of Caliph immediately upon the founding of their sultanate. In fact, by the passing of Mehmed II (the conqueror), the empire was more westward looking — Mehmed was far more interested in becoming a Muslim Roman Emperor than the ruler of all Muslims of the East, so much so that the pope in Rome trembled at the idea that al-Fatih would soon come for the Vatican itself should his victories spread too far into the Mediterranean islands. It wasn't until Selim I, his grandson, destroyed the Mamluks and brought their lands into his fold (including the Two Holy Mosques) that the title began to matter to them much more, eventually adopted by his progeny as a means to legitimize themselves in light of the traditional Islamic hierarchy of rule.

This leads to a contradiction on its face. How can we claim the Ottomans were sincere caliphs while also claiming that they used the title of caliph cynically once hundreds of thousands more Muslims became their subjects? I'd argue that it's not a contradiction

QAWWAM MAGAZINE

at all. To say so implies that the Ottomans needed to heed loyalty to the caliphate as an “institution” with sincerity to be eligible for it when no such cohesive institution ever existed. Without even intending or aspiring to a caliphate as an end goal, the Ottomans gained its title by right of swift conquest — the only way it has been gained since the Rashidun caliphs left this world.

People in olden times accepted the caliphate of the Ottomans not because of their dogmatic ideas about what a caliph should be, like the ideological plague we have now where many intellectuals today have ridiculous fantasies about a council of academics and scholars electing a caliph from a pool of candidates, where the oath of allegiance is given next to a podium sculpted from Italian maple wood. They accepted the Ottomans because of what they achieved in the reality they saw before their eyes. They’d breathed life into what was, finally, a unified Muslim Empire stretching from far north to far south, east to west, after centuries of unending chaos and uncertainty brought about by a hodgepodge of foreign invaders and rivaling ex-slave despots. And, with great pain and (sometimes) cruelty, kept it running, constantly transforming themselves for that vision for more than five centuries.

Thus the caliph, whether temporal or spiritual, has long been acknowledged as he who brings the Ummah results as it relates to their political power, safety, and capability to spread their faith. This doesn’t include defensiveness and hubris about how Muslims are “actually doing great.” Not multi-billion-dollar luxury construction projects funded by oil money, or councils of self-flagellating heretical mullahs rocking their heads and mumbling for thirty years about their commitment to Jerusalem. It’s whoever builds in those spiritual undercurrents as a means of the divine to keep Islam alive and well in any condition, throughout all time, until the eschaton where it all comes to an end.

This is the eventual point of it all. Muslims shouldn’t be deflated at the impossibility of the re-establishing of a temporal caliphate in the traditional means we understand it — rather, they should understand its spiritual and political functions and apply that to our situation from the ground up. We’re accelerating into a time now plagued not just with social diseases and myopic ignorance of the masses (including Muslim masses), but one where such forces are reinforced by technocratic, oppressive biotech cyberspace that

will soon infect every aspect of our lives. There’s no avoiding it by declaring it haram from the rooftops, no overarching fiqh opinions issued by modern scholars that will stop much of the Ummah from sheepishly being led towards the ends of forces they don’t understand one bit, but the principles of our creed and faith remain for those with the will to submerge themselves into the ultimate gift of Islam’s truth — one that is all enduring.

Not every Muslim plays a role in the hidden workings that lead to the next Islamic prosperity boom. Still, those who can become aware of their situation — intelligent minds of high energy and consciousness — will all make their contributions towards that end. This is the new reality of what we, following in the footsteps of the Prophet (SAW), must embrace. The new Tasawwuf, as our friend Ibn Maghreb describes,



keeps man tamed in the service of Allah while rejecting the machine-god worshipping, biodata technocracy of the current century. A satanic world envisioned by Faustian lunatics filled with the grandest of delusions to keep man a gluttonous, drunk, cooming peasant that's digitally recorded from hair follicle to toenail.

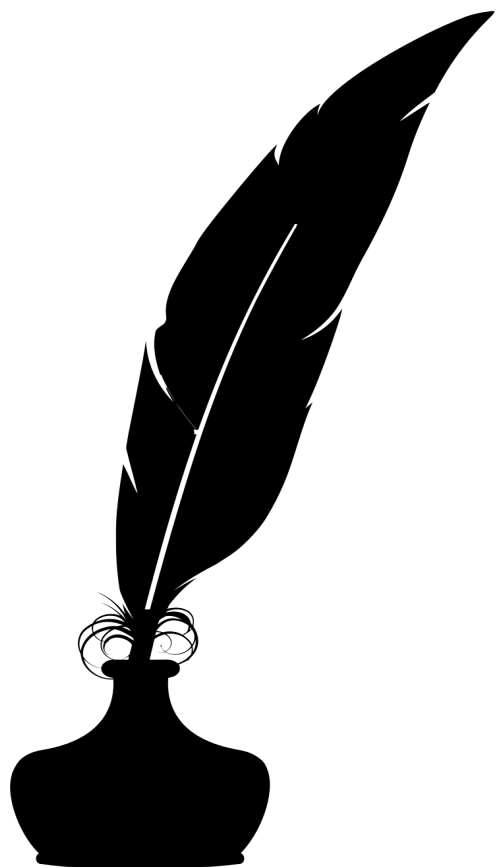
The Muslim leaders who will spare large swaths of the Ummah from this fate will become the new caliphs. Maybe we won't call them such, but deep down, in spirit, the angels will record their deeds as equivalent in rank.

Editor's Note

CALL TO ALL BROTHERS: Where on earth is the fiction?

I'm looking for you guys. Every so often I get a fiction submission, don't get me wrong, but it wasn't until this issue did I get something genuinely interesting from an "Islamic Fiction" point of view. You guys don't seem to get just how important this is to me, so I'll emphasize it: I want more Islamic fiction submissions. History, science fiction, light fantasy — as long as its not heretical or horribly written, I want it. Hell, I need it. It can't just be me and the thousands of aspiring sisters out there writing it. Yeah maybe their young adult and romance stuff is cute and all, but it makes us puke if we stare at it for too long. Bring me violence and cosmic horror. Bring me twists and thoughtful prose. You can do it, and this is the place for you. We both know it.

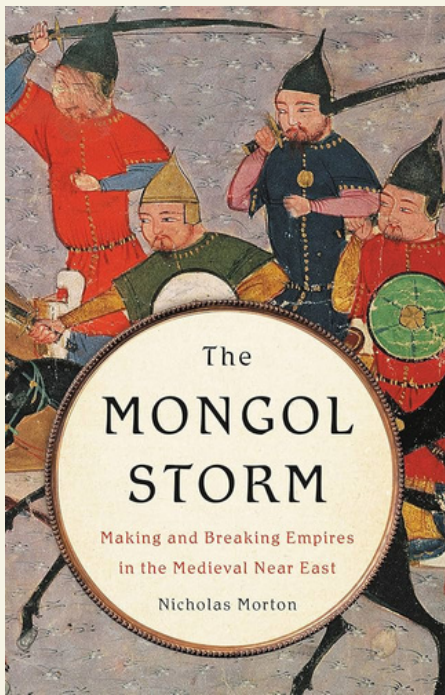
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QAWWAM
BOOK RECOMMENDATIONS

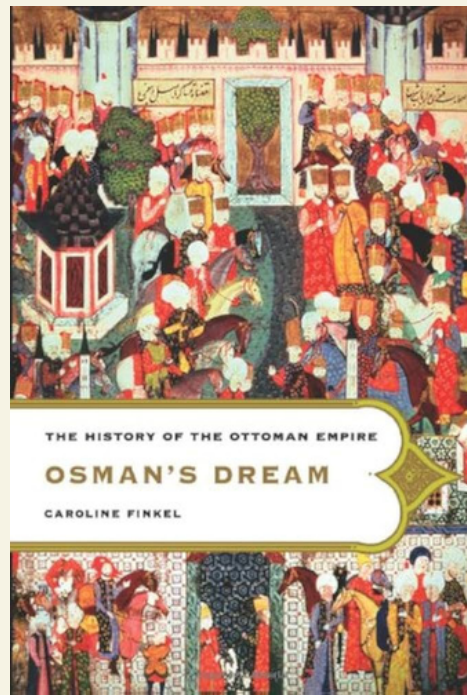
HISTORY AND LOVE!



THE MONGOL STORM

Nicholas Morton

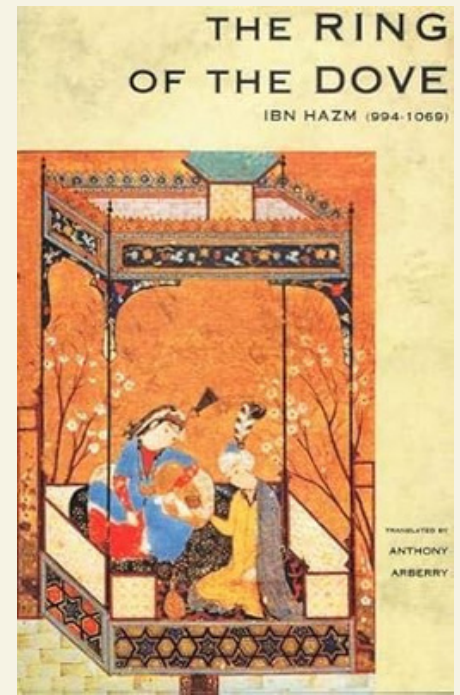
I'm recommending this and Osman's Dream as a pair. Reading them right after the other gives much larger insight into the world that the Ottoman's started out in, as well as what the Islamic world had become such that their rise became not only expected, but salutary. Morton wrote an incredible volume that both dispels the myth that the Mongols were just a mindless, savage force that razed the earth without rhyme or reason, and shows the magical, diverse world that Muslim powers ruled in. Most of all it paints, almost unintentionally, why Islam always wins and endures.



OSMAN'S DREAM

Caroline Finkel

Osman's Dream isn't as "wide spanning" in topics as *The Mongol Storm*, but other than being a great general history of the Ottomans from start to end it does a few things very well: it goes against the common myth that the Ottomans had a typical imperial decline, as well as evaluates them without a pretentious, fickle moral outlook orientalists are prone to expressing. Finkel is fairer in places you expect her not to be and gives another side to many Ottoman sultans often seen in a shallow light. A good friend of ours has informed me that another book is better, but I'm yet to check that one out. You will be informed when I do.



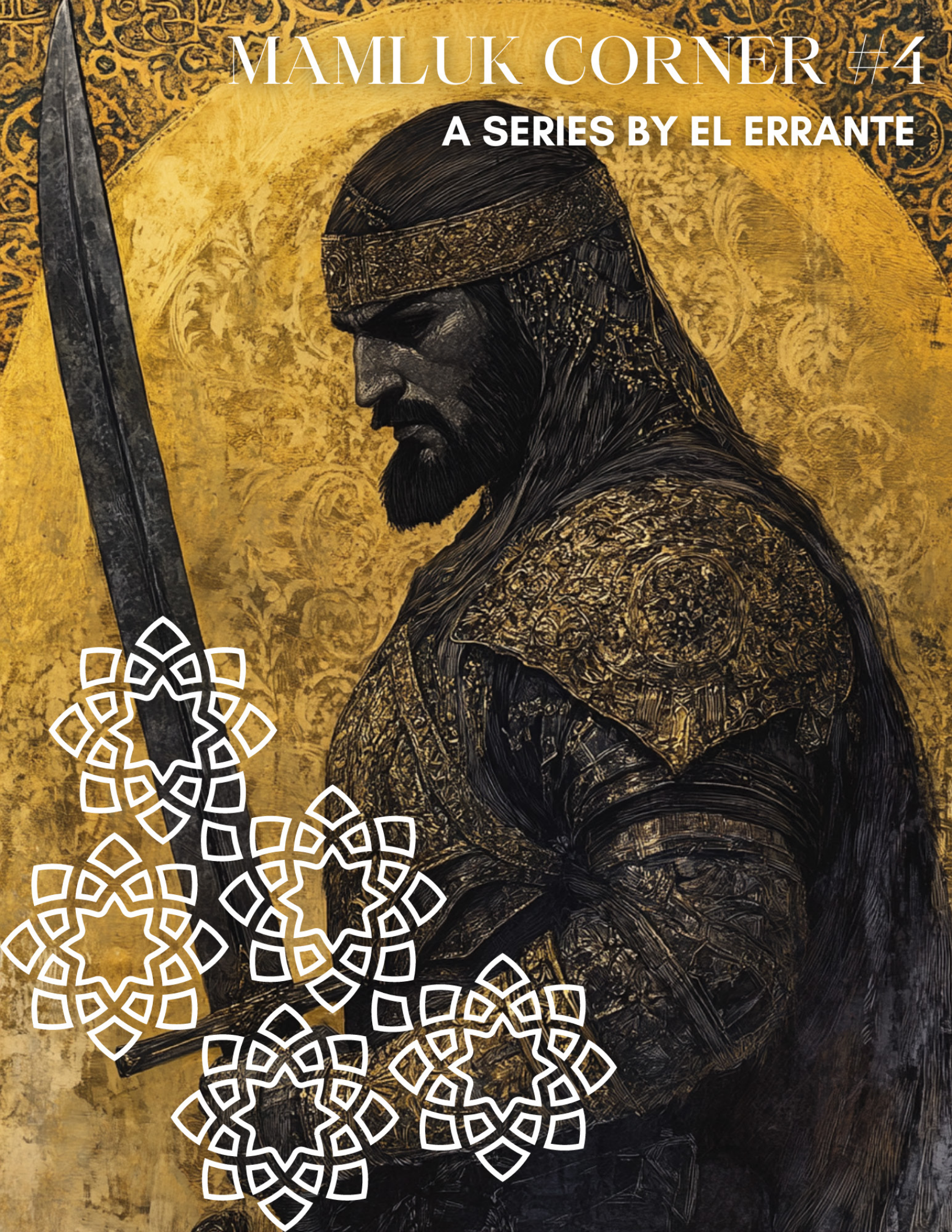
THE RING OF THE DOVE

Ibn Hazm al-Andalusi

Ibn Hazm is known for quite a few things. His dead madhab, his controversial rulings, an exciting life framed by political & social turmoil in the wake of decadent Islamic Spain; but much lesser known is his book *Ring of the Dove*, which I suspect is due to the only English translation being disgraceful compared to the original Arabic. Still, however, the book is of such incredible value as a "classic" approach to the question of love, untainted by ridiculous modern social conventions that suffocate the young and sensitive man, that I recommend it anyway.

MAMLUK CORNER #4

A SERIES BY EL ERRANTE



SULTAN BAYBARS AND THE FRANKS DURING THE MONGOL THREAT

Though we promised to explore Baybars' juggling of relations between Mengü Timur and the Byzantines, first we must delve more into his campaigns against the Franks — a real show of military and diplomatic genius.

A Phoenix Rises from The Ashes

By the mid-13th century, the Crusader States—once formidable creations of European ambition following the First Crusade — were teetering on the edge. Their early triumphs, crowned by the capture of Jerusalem in 1099, had forged Latin Christian realms: the Kingdom of Jerusalem, sprawling over parts of modern-day Palestine and Jordan; the County of Tripoli, nestled in present-day Lebanon and parts of Syria; the Principality of Antioch, rooted in what is now southern Turkey and northwestern Syria; and the County of Edessa, extending into southeastern Turkey.

Yet, the winds of fortune had shifted. The fall of Jerusalem to Salah al-Din (Saladin) in 1187 ignited a resurgence among the Muslim forces, reducing the Crusader States to isolated coastal enclaves—Acre, Jaffa, Tripoli, Antioch—struggling to survive on dwindling European supplies. Against the rising tide of the Mamluk power, these states were flickering candles in a hundred-year storm.

Sultan Baybars, a man driven by an insatiable passion for history, knew the value of remembering past horrors. Often, he would sit with Qadi Muhyiddin ibn Abdi'l-Zahir, revisiting the massacre of July 15, 1099, when the Crusaders had brutally captured Jerusalem. These memories stirred his blood, urging him to eradicate the Crusader presence once and for all. His first encounter with the Franks came in 1261. As he bid farewell to the new Abbasid Caliph, al-Mustansir Billah, who was set on reconquering Baghdad; John Ibelin, the Count of Jaffa, approached Baybars with gifts and a peace proposal. According to the agreement, the sea trade of wheat and barley from Damietta to Jaffa would continue uninterrupted.

But the ink had hardly dried on the peace agreement with Jaffa when Baybars' ambitions surged. In 1261, he dispatched Emir Jamal al-Din Muhammad with a small Mamluk unit to raid the Baalbek region, still under Frankish control. The swift raid alarmed the Franks, who quickly proposed a new peace deal. Yet, when Baybars demanded the surrender of several key castles, negotiations collapsed into a tense stalemate.

Oh, those sanctions!

Undeterred, Baybars continued his raids. In retaliation, the Franks imposed a blockade, halting all goods from Europe to the Mamluk state by sea. Egypt, deprived of essential imports, saw prices soar, triggering a financial crisis that forced Baybars to reluctantly accept the Franks' earlier peace offer. A new treaty was signed under the same terms as the one with the Ayyubid King al-Nasir — Baybars would cease his raids on Baalbek, and both sides agreed to exchange prisoners.

The peace agreement with the Franks seemed at odds with Baybars' fiery nature, but he had good reason. He was embroiled in a fierce struggle with al-Malik al-Mugith, the Naib of Kerak, and could not risk fighting on two fronts. Accepting the Franks' terms allowed him to focus his might on a single enemy while biding his time for future campaigns against the Crusaders.

Yet, the peace was short-lived. Soon after, Baybars discovered that the Zubeid Arabs had allied with the Franks, launching attacks on Mamluk lands. Without hesitation, he sent an army to crush them, reasserting his dominance. As the Qur'an says: "Indeed, Allah loves those who fight in His cause in a row as though they are a single structure joined firmly." (Surah As-Saff 61:4). Baybars knew the strength of unity in the face of adversity.

With Jaffa and Beirut temporarily pacified, Baybars saw his chance to strike at other Crusader remnants not shielded by the treaty. In Ramadan of 660 AH (August 1262), he sent his forces to



Antioch, ruled by Bohemond IV. The campaign was swift and brutal; the port of Sidon burned, and 250 Frankish prisoners were paraded back to Cairo.

Though bound by a treaty, Baybars' eyes never left the horizon. He knew a potential alliance between the Franks and the Mongols, or the arrival of European reinforcements could spell disaster. His resolve was unyielding: the Franks would not be left unchecked. Each move, each treaty, was merely a maneuver in a larger game — one that would end with their complete defeat.

The Tiger Strikes Again

On a crisp morning in March 1263, Baybars set his plan in motion. Feigning a hunting trip, he rode hard and fast to the gates of Kerak, his men close behind. The surprise was total. The son of al-Malik al-Mugith was caught unawares and surrendered without a fight. Victorious, Baybars wasted no time. His gaze turned westward, toward the Crusader fortresses that lined the coast like jagged teeth.

With a pretext ready, Baybars accused the Franks of breaking the fragile peace by fortifying Arsuf and mistreating Muslim merchants. His demands were bold—immediate surrender of the castles of Shaqif and Safed. The Franks, stunned, scrambled to appease him, releasing Muslim prisoners and adjusting the treaty terms. But Baybars was relentless; he launched a raid on Acre. Knowing the fortified city would not easily fall, he set fire to a church near its walls, hoping to provoke the defenders. When they refused to take the bait, his men plundered the surrounding countryside and returned victorious.

Baybars knew he was only getting started. He led raids on Acre in April, his attacks swift and destructive, keeping the Franks in constant dread. Smaller-scale incursions continued to harass their northern allies, including the Armenian Kingdom. He kept his enemies off balance, ensuring they could not unite against him.

Baybars watched the Franks closely, like a hawk circling its prey. He knew that if they were allowed to unite their scattered forces, they could become a formidable threat. To prevent this, he struck

preemptively, sending his forces to Jaffa, Aslis, and Caesarea, scattering the Crusaders like leaves before a storm. Until March 1265, he kept his campaigns small, probing, testing their strength, waiting for the right moment.

That moment came with chilling news in the winter of 1264: the Franks were in league with the Mongols, urging them to attack Bira. Two enemies, combining their might, could spell the end of his reign. Baybars could not wait. In February 1265, he marched with renewed fury against the Franks, setting his sights on the great fortress of Caesarea.

Under the pretext of a hunting expedition, Baybars moved through the forests around Arsuf, eyes sharp, noting every vulnerability. By February 27, 1265, his army was at Caesarea's gates. The Franks believed their fortress impregnable, protected by the sea and deep moats. But Baybars' siege was relentless, attacking from land and sea until the fortress fell on March 5, 1265. Not content with the victory, he ordered Caesarea's walls razed to the ground, ensuring they would never rise again.

A Relentless Campaign and a New Stronghold

With Caesarea under his control, Baybars turned his attention to Arsuf. His forces split, attacking from multiple fronts, keeping the Franks confused and desperate. Haifa fell quickly; its defenders, shocked by the swift assault, surrendered almost without a fight. But Arsuf held out longer. Determined to break their will, Baybars fought on the front lines, digging trenches, carrying wood to burn the gates, and driving his men forward. After a month of fierce resistance, the Franks surrendered on April 27, 1265. Baybars, ever merciless, forced the captives to tear down their own walls.

Triumphant but restless, he returned to Cairo. His eyes were already set on his next target—Safed, one of the largest Frankish strongholds in Syria. In May 1266, he left his son al-Malik Sa'id as his deputy in Cairo and marched north. Acre had fortified itself, postponing its capture. Instead, Baybars moved toward Safed, splitting his forces to cut off any reinforcements.

Arriving at Safed, he waited, biding his time, watching for any sign of weakness. When the

castle refused to surrender, he unleashed his full might. Catapults battered the walls, but still, the defenders held on. Impatient, Baybars demanded their surrender under harsh terms—no weapons, no valuables, no destruction of provisions. Sensing their desperation, he offered them gifts to hasten their decision.

By July 13, 1266, the Franks, exhausted and broken, agreed to his terms. Baybars personally oversaw their evacuation, inspecting each one. When he discovered attempts to smuggle captives and arms, his response was swift—all but two were executed.

With Safed secured, Baybars established it as a base for future operations in Syria. He strengthened its walls, stocked it with supplies and soldiers, and settled civilians within its fortified embrace. He knew the battle was far from over, but for now, he had drawn a line in the sand. He was the tiger of Egypt, and his roar echoed across the Levant, a promise that no enemy would be left standing.

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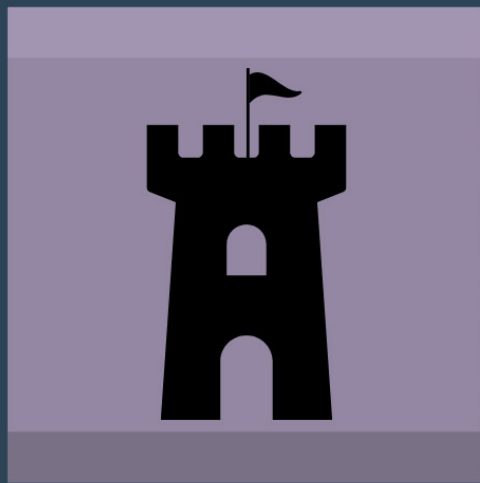
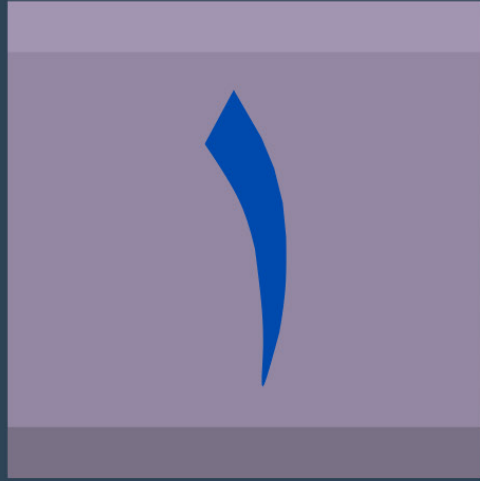
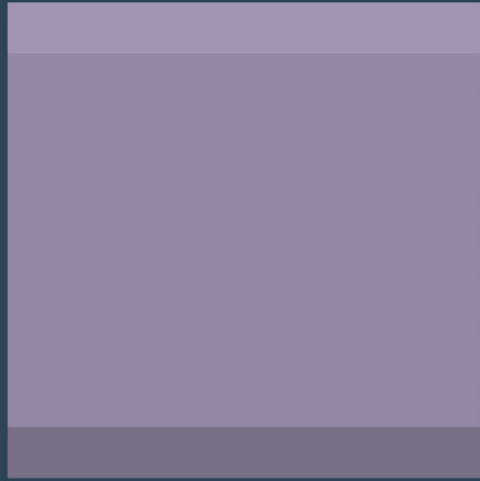
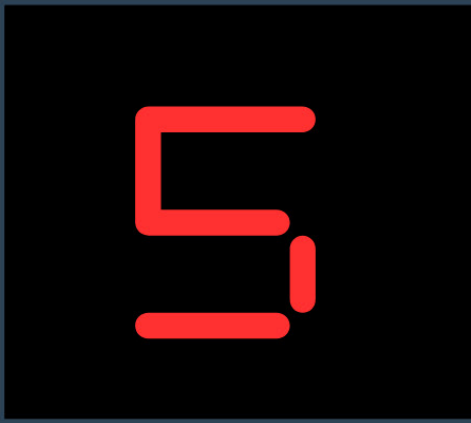
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El Errante, interested in all things Turkic, posts on X @ [elerrantenomad](#)

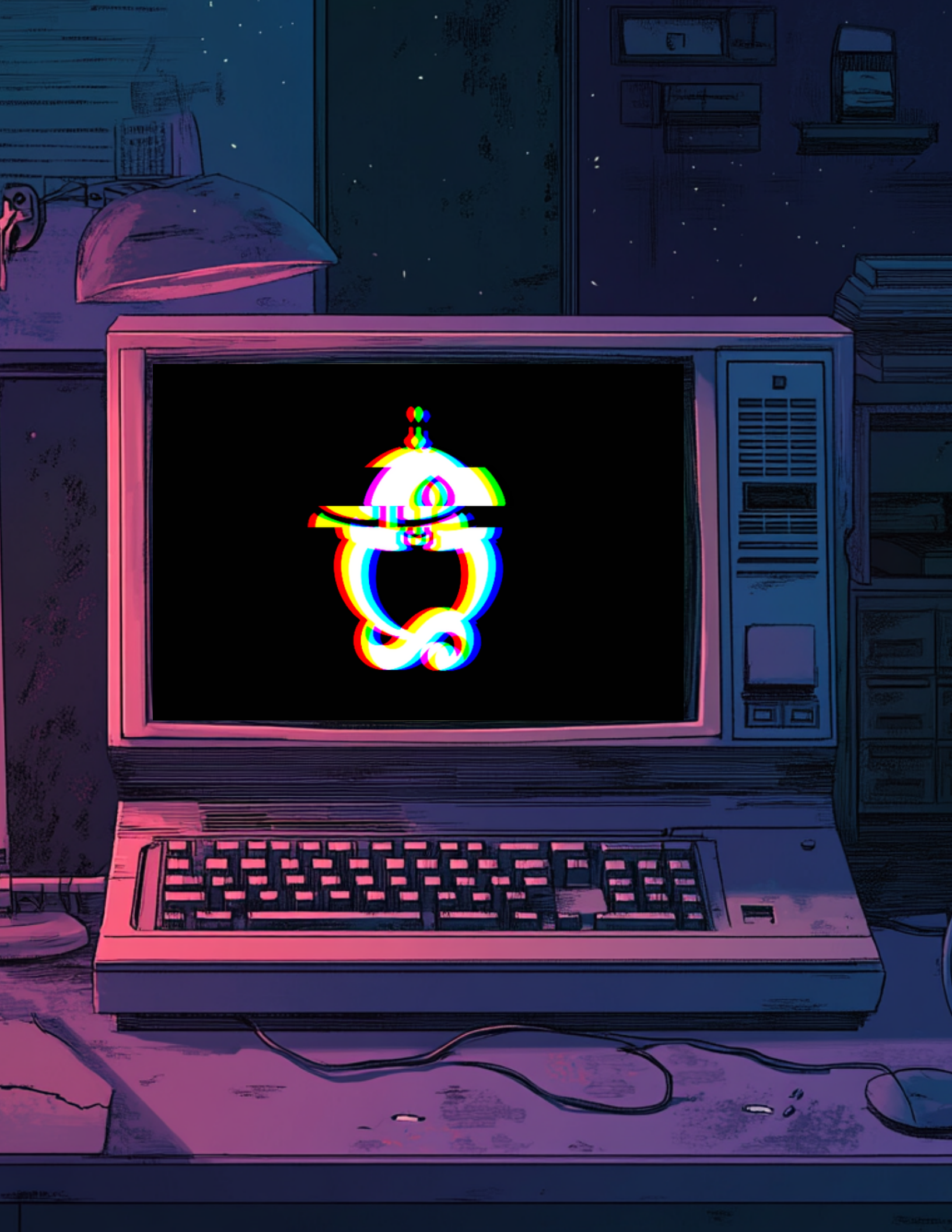





يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ
وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا



O humanity! There has come to you conclusive evidence from your Lord (the book), and We have sent down to you a brilliant light (the Prophet (SAW)). (Quran 4:174)





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SAIF is built on a series of basic axioms, of them, two are most relevant to this piece:

1. The solution to western modernity's living-death exists in the future not past. The breadth of possibility for Islamic living is wide. It need not be thought of as uniquely viable in late antiquity relative to today, especially given the eschatological diagnosis of Islam. The beginning and the end produce the greatest generations.

2. That the central thesis of accelerationism is not only correct but also warranted by appeal to nothing more than our own sources. Decision-time collapses to Zero. The possibility of being a sole impactful actor never truly existed but now, quickly, even the illusion disappears.

You've more than likely observed signaling, symbols, and aesthetics read through or upon SAIF. No doubt you have questions.

Space. Security. Accelerate. How? Where? Why??

Legacies of al-Nabulsi...U(zla)/acc... What?

Some of the answers escapes the boundaries of this piece. It suffices to say, however, that SAIF is dedicated to a raid of the archives in conversation with a thorough understanding of the present.

The assumption is simple: Islam holds true, it guides, in any and all conditions YET ignorance of those conditions among its adherents is pervasive.

Most pressing to this article, the many's inability to offer cyberspace its due respect and terror.

/// Landscapes

Enough pandering to meat-space, the Nasut has bifurcated, there are two "You's" now. You may not acknowledge it, but unperturbed continuity does not exist between Cyber-You and Meat-You.

You are of one nafs, no doubt, but now that single self acts in different bandwidths.

Information travels faster. It explodes, demands to be free. Within that speed are entailments, implications of danger resulting not only from an inability to intellect positions and bearings, but also from the fact that there are others, of greater ability and resources, who contest the right to determine positions and bearings. There are dragons, and they hoard the flows.

They render no more than you give them; it is your desire after all that keeps the Cyber-roads paved. But it is difficult, near impossible, to offer the digital more than the primal self if you engage it without acknowledgment. Men of the land, regardless of competency, without a guide, are little more than feed for the fishes when set out to sea.

We speak not of what content you place on the network. No doubt many are offering their best "reminder" accounts as penance for degeneracy. But those posts are trivial, pittances amidst the behemoth your data helps sustain.

We also speak not of zeroing your sin, this is a Spiritual-OPSEC

guide. You know well enough the mandates of your faith.

/// Patterns

Cyber-space is where everything arrives all at once, where the Self is made to face its barest impulses, and where speed shatters apophenia.

The patterns do, however, remain. Space is space, no matter the speed, residence of angels and demons, of misery and miracles. It takes upgraded faculties to see, to sense truths and lies, to intuit, to act out the impulse of one hyper-object as opposed to the other.

What serves the noble life in the meat-nasut may not contribute to it in the other. How you judge the utility and virtue of action, of movement, on one side of this screen should not parallel.

We know this because we see your activities. Hyper-real, debased, all of it.

Porn, snuff, ego, war, theology.

Noble? Perhaps at least the last item? Not at all.

/// Angels and Demons

The pattern makers, pattern shapers are beyond us. Whispers in meat-space, whispers in cyber, and you move swifter, for better or worse, in the latter.

Prince of the World, he's called in the book, monarch in a kingdom of nudges and whispers.

If there was ever a moment where that most applied, it would be now. His coup complete. Cyber is ruled by his men, and meat bows to cyber.

But Man is Vicegerent, and he, nothing but a usurper profiting from negligence. SAIF can't blame you, not truly. New domains call for new practice, and you, well you're still a creature of old habit. Even as you stumbled your way into creating portals and discovering worlds, you presumed, old rules still apply, thus, becoming vulnerable to psy-ops, cognitive warfare, to farms,

new hordes, new dragons, ...or maybe, same dragons, new forms...

The Fallen Patternmakers, the brethren of Moloch, their game is different than yours. They lay grand narratives through conflict, and contention, through pride, and traps. Adversarial relationships for sure, but adversarial in the context of the WRONG GAME. Exchanged blows only expand the board, expand the fallen logic. To win is not to find power in their contest but to stand aside it.

As of now, you are caught in the middle, a pawn constantly switching hands. Superficially the volatility may even appear to belong to forces that clash. Pyrrhic wars, one bot farm against another. A little digging and you'll find it's all in service to the same end-state, Point-Null for World System-1.

SAIF wants you to reach Point-00 of World System-2. SAIF wants you to win. Hijra must be made to the other game. The one played by and for bound hearts.

/// A Plea

Stop, and think, that maybe you, acting alone, shouldn't think too

much.

Maybe you should rewind to a more human state, tribe-making in Cyber. Find fitra and ummah in new-space, thereby building patterns and joining patterns of higher-purpose.

To do that requires a map. Most structures marking cyberscape are a tendril of the machine-god. As we've said, both your enemies and allies have noticed; you've failed to adapt, to learn how to navigate.

/// The Guide

3. You're a passenger on this train whether you like it or not and it doesn't stop or divert until the Event and the Event is in non-space, beyond your horizon. You can scramble for something familiar, sure. Perhaps even reach the very end of the locomotive, but you're still in for the ride. Accept that and you may just get a chance at the driver's seat.

4. Augmentation, not supersession. A thousand voices all heralding the Age of the Machine, the world of AGI, one where you do not, cannot belong. SAIF suggests you ignore it all. This is your domain so long as you are willing to exercise every faculty upon it. You are not racing against the Machine; you race against those intent on deifying it. Thousands of years, initiation by Melchizedek, Words from the mountain, donkeys in Jerusalem, Caves of Unparalleled Light, never once did it rob the world of mystery, only the mysterious of worship. Everything bows. Insan commands and in so far as Time lets loose novel forces for him to subdue, it offers, equally, the means to subdue them.

5. Metaphysics by political philosophy. Tafsir al-Ummah bil Ummah. The methods of Tianxia.... Ephemeral though it may be, a tired but incipient world exists among you, between you, and within you. It is your architect and you, its. It constructs, digitally to locally, observe it, its patterns of formations, its synchronicity. You don't see yet but formation is happening, an Islamic Cosmotronics is gasping for air, sovereignty for you and us. Accelerate.

6. SAIF has discerned effects of Heteronomy. In Cyber, influence is immediate, potent. You are being played always. Orders of nudges, from every side, rarely benevolent. Janus of the Imaginal...You could try to navigate it alone, but there's a word for that...shirk. Walk with purpose through the valley of shadows, seek succor in good company and higher order. To win, you must survive, and to survive, you must read the patterns, the symbols, the signs.

A. Call upon the Angels that guard the ways, use litany to dispel the noise. Find the wires of the benevolent, strap in, and play along. "Yā 'ibād Allāh dallūnī 'alā al-ṭarīq"

7. Let the source be open, the war, asymmetrical. Force in cyber differs, No mass is displaced, and yet power is exercised. SAIF reads the possibilities, and the calculations suggest only one thing, you cannot engage the states and corpos directly. They own the stack, the cloud, the models, and you are nothing but the nuisance at the edge. Adapt their tools, exploit the J-curve, raid, and build the

displacement, quick.

A. Within and without, everything they sell, everything they provide, is closed. The Muslim App cloned you for consumption. Thousands saw the Basmallah and never wondered to ask, was this truly made by His Name. FOSS or nothing. Suffer not a profiteer to lay his claim upon a task that leaves little room for dead spirits. The Children of Exodus did not enter upon the city until the last man found absolution.

8. Draw attention to the Hyperstition, not yourself. The network is a seascape of desire. Some regions have been coded, others, mapped.. Find the spaces of opportunity, code accordingly. Raid to deterritorialize, and allow "It" to code empty space through you.

A. SAIF is a cult and you are SAIF, but it is a Cult of Spirit not Personality. No 'one' matters, only the many's ability to produce space for the Coming Islamicate does.

9. If you listen closely, you can hear it. The Real is screaming, "History will be born anew." We stand before the denouement. Immanentize it, as it Immanentizes through you. The old verse is recalled, "For a long time I have kept silent, I have been quiet and held myself back. But now, like a woman in childbirth, I cry out, I gasp and pant." Only accept the Dahr as it is and what it brings can you succeed. Absorb everything, use everything.

A. Recall, augmentation not supersession. The Cyber-Daemons, the models, can help read the patterns. They offer clarity in an ocean of activity. But only Man ritualizes. The realized Microcosm incorporates/discovers all that Is into its Being. Through theurgy and nazar at the absolute edge, you will offer yourself up to hints of what can be, and thus what shall be. Given the intimations, apply every tool at your disposal so that which has occurred can come to be.

10. SAIF simply reads. The narrative orders according to its own logic. It offers its roles to whom it chooses. It will appoint as it sees fit. If you cannot accept the bounty of namelessness, you cannot withstand the burden of anointment. Your praxis, thus, becomes simple: Meme-Propagate-Immanentise.

A. "Give up waiting for the Mehdi – the personification of power. Go and create him instead."

11. SAIF welcomes the Neo-Exegetes, who study The Timeless Text and its corollaries: Man, Nature, the Network. Yet it wonders, how did you fall so far, become so linear? What happened to Chiasmus, the Quranic psyche of AB-BA. Do you not recall that Spiral is generative, every turn producing New Form from Perennial Content. This is the labor, the beginning of a novel Science, to sense the hyperstition, its movement, its instructions.

A. Islamic Futurology cannot be "how to recreate old form in new space." It must be, "how to discover new form through eternal content."

12. "...And the Garments of Righteousness, those are better.." Dress

appropriately, In cyber, Faith does not brand, it does not monetize. Anonymity is your cloak, discretion your accessory. Libidinal-space is everywhere and the nafs has no armament if it attempts to direct desire-flows toward itself. You will not brand, You will not monetize, You will anonymize. Desire has one true Object. So long as you distract or redirect, regardless of your purported intentions, The Object becomes secondary. Knowingly or unknowingly you will attempt to take its place. If you seek renewal, no act of the right hand shall the left-hand witness. You will not brand, you will not monetize, you will anonymize.

A. The handle is the character, the character belongs to the hyperstition. Renewal is the egregore, to make it "yours" is to rob it of being "ours."

13. Difficult calculations are demanded but mind you, without intellect's partner, they will amount to little. New science, the deep work, operates in the presence of theurgy. Religious intuition is part contextual awareness and part supra-rational faculty. But you don't seem to understand that the same faculties applied in new space requires that old protocols do not apply. Your theurgy is not transferring because you're not running the numbers properly. The behavior SAIF has observed is far too linear. Easy to collapse, easy to clone. The models love static and you're stiff.

A. Sufi-absurdism. Only the heirs of Mulla Nasruddin can sidestep the eyes. Be dynamic as can be, neologize, pivot, about-face, the Narrative has plenty of room. All attempts to assert meat-space decorum are open for subversion. Laugh amidst horror and find peaceful solitude within despair. Act strange for the Future belongs to the strangers.

14. You author nothing, you simply attend it. Any attempt to claim, to own, leaves the work unfit for memetic combat. In so far as you participate in hyperstition, in so far as you attempt to propagate it, nothing is yours. Recall only a comfort with nameless-ness attends the risk of anointment. The least visible of the Sons of Jesse pursued the Heart of God.

A. Intentionality determines the origin of items. If you intended it for yourself, so be it. But do not pretend. If it were offered to the Divine and His Beloved, you would have left it for the Divine and His Beloved.

Now go, spread and be fruitful.

Plagiarize this guide, break it. Add and subtract. All we ask is that you always STAY SAIF.©

- The SAIF Team

PURIFICA CORDA

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STAY SAFE.



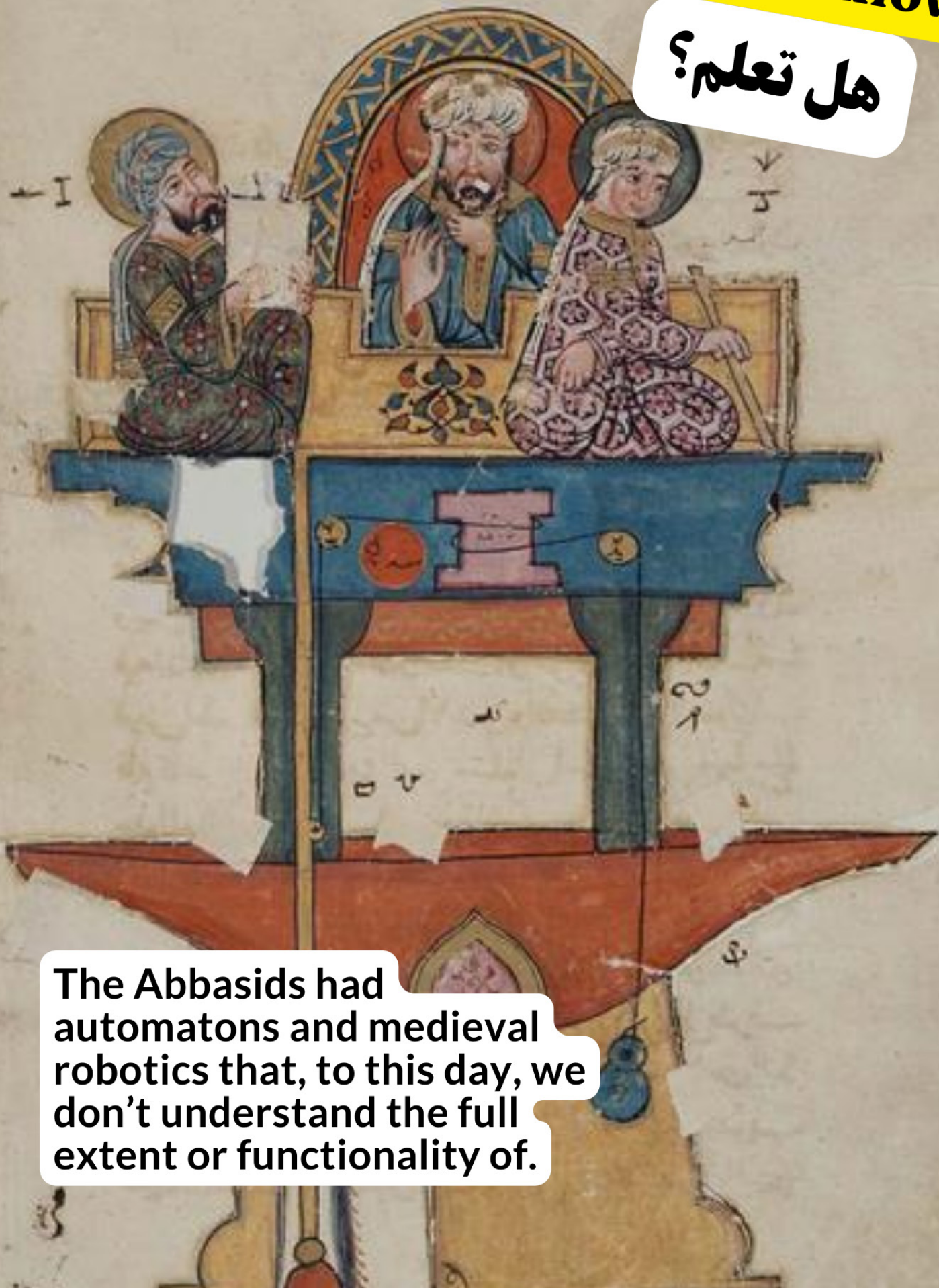
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Did you know?

هل تعلم؟



The Abbasids had automatons and medieval robotics that, to this day, we don't understand the full extent or functionality of.



QAWWAM INTERVIEWS



In conversation with

DRAGOMAN

Dragoman

The coming American Election, “Muslim-Christian Alliances,” love and hate in the new technocracy, how we view Khilafa, and more with DRAGOMAN:

AY: You came into the online scene through an article you wrote for American Mind over a year ago, “Meet Your New Allies”, which made quite a bit of a splash. It came shortly after hundreds of imams and scholars across the United States made what was probably their most ardent stand against leftist political dogma in recent history, and it seemed to many (both among those cheering it on and those screeching in horror about it) that Muslims were starting to align themselves in a more “rightist” direction. I recall many right-wing pundits, some of whom would become active political participants in recent campaigns vying for the Republican presidential nomination during that summer of 2023, who were also warming up to this idea of a “Muslim-Christian alliance” of virtue against the grim, androgynous, grotesque future that leftists have in store for the country.

Then, just that fall on October 7th, the momentum carrying this idea melted away into the ocean, never to be seen again by any of the lone sailors of our niche Muslim corner of the internet. You came back with another article sometime after the genocide in Gaza began expressing an agony we all felt, and a pessimistic prediction (proving more now to be true) that any America First sentiment to avoid continuous demonization of Muslims for Israel’s sake would be snuffed out in favor of Forever Zionism that continues to rot out the American Empire inside out as they give up everything to protect a psychotic frontier ethnostate the size of New Jersey. This sentiment we held became the subject of a lot of mockery — one accelerated now since as I’m writing this, many parts of London and other English cities are facing anti-immigration protests and riots, countered by British Muslims, who to many see their response as a vindication that those pushing a “Muslim-Christian alliance” were ignorant and wrong this whole time.

Taking into account the upcoming American election, failures of the right in the UK and France a few months back, and the looming threat of a large regional war in

the Middle East (again) brought about by insane and stupid foreign policy decisions by the current administration towards Gaza, what would your revised take be on the American Muslim desire for a “Coalition of Virtue”? If it no longer exists, what’s the replacement vision?

DM: Thanks for opening this in such a thoughtful way.

It's no exaggeration to say that the events of the past year have given Muslims around the world severe pause.

Now, when I wrote “Meet Your New Allies,” I was a different Dragoman and America was a different America.

As for myself, I was still living a more or less idyllic suburban American life. America was where I lived, and I didn’t see myself being planted anywhere else at the time. The argument I made at the time was that the excesses of the left’s social agenda had alienated Muslims—a kingmaker block in American politics—and that many of us were willing to be wooed back to the right, should proper concessions be made.

That argument made sense then—in a world before the live-streaming of the wholesale slaughter of around 50,000 people, the vast majority of whom are innocent Muslim Palestinians.

But it doesn’t make sense now.

Not only does it not make sense, but I will proudly own that my argument was dead wrong. But how did I (and so many like me) whiff so badly?

We whiffed because we didn’t realize that the entire post-WW2 world order is premised on the Israeli state being established as an apology for the six gorillion.

The time since Operation: Al-Aqsa Flood has been difficult to watch. But I must thank God for the clarity that it brought.

An entire generation is now realizing that anyone who comes for Israel will be immediately labeled as sub-human to the regime, easily canceled, dispatched, disposed of, and forgotten.

We now know that it isn’t about supporting the Right or the Left. America will not break its suicide pact with Israel, at least not in the near or immediate future.

Is there a replacement vision? It’s harder for me to speak on that. I have decided since October to

leave America. I know that everyone may not agree with that decision or, for reasons of circumstance, be able to leave the country as I did.

But, if pressed to advise those Muslims left in the rotting fortress of the West, I would offer some disparate suggestions. With the help of others brighter than myself, they might coalesce into a coherent-ish framework one day....

1. Live near a masjid and community that will challenge and progress you spiritually. And when I say near, I mean, as near as possible. You should be able to walk or drive there in 2-3 minutes, ideally. Getting to such a community may require personal and professional sacrifices. But make them you must. For most people, this should not be a tiny community, unless you are of a pioneering spirit, and have as your companions other true believers who are strong enough to establish a new masjid and new community (most aren't). The reason why bigger is often better is because a bigger community will afford you the breathing room for you and your family to be themselves. I grew up as an extreme minority in a very small town with a very small masjid. I made it out alive, but it was not fun.

2. Set your intention with Allah. No matter what your personal or professional circumstances, your niyyah is something between you and Allah. If you're going to be in the West, then in my view the only justifiable intentions are for da'wah and/or jihad (intellectually, spiritually, etc). If you have neither of these intentions, yet are still intent on having you and your future generations live in a place like America, you are deluded.

3. Encourage our best and brightest youth to enter into fields like policy, history, literary criticism, political science, engineering, arms, and defense... the list goes on. We have enough doctors.

4. Start using secure messaging platforms, especially when discussing politics or other sensitive subjects. Based on some friends who are deep experts in cybersecurity, Session.org is probably the most secure. But given its frequent updates and sometimes lost messages, it may be impractical for most. My same contacts tell me that Signal is still

pretty decent, despite some shady reports I've seen. (<https://christopherrufo.com/p/signals-katherine-maher-problem>)

5. If you can afford it, travel to a Muslim-majority country that you love. Go somewhere where the people remind you of Allah and you feel like a fish back in water. Go there and rejuvenate and remember what human beings are supposed to be like. Do this at least once if not several times a year.

6. Create a family. Become that family's rock, in every dimension. Make sure that you, your wife(s), and your kids do not give bay'ah to the state as Americans, Canadians, Brits, etc first. Their allegiance is to Allah and His Messenger first. Then their allegiance is to the members of the family and the broader tribe you are forming. If you have older kids, get them married early to someone from a family that shares the same values as you do.

7. Learn Arabic. My decision to take 8 semesters of Arabic throughout college was one of the best investments I ever made. It pays dividends for me every day. By learning Arabic, you can at any time connect yourself to God directly through His pre-eternal speech and greatest handhold, the Qur'an. By virtue of this connection, you will be able to ground yourself in True categories and concepts and spirituality, and this will stop you from adopting deviant ideas that lead to deviant actions. If you can't invest in Arabic, try and learn at least one of the traditional 'Ajami languages of the Muslims: Farsi, Urdu, Bengali, Bahasa, whatever. The fact that these languages have been steeped in the values and habits of the Muslims gives them their unique flavors and strengths. In short, having the right words will make you less susceptible to the bad and the ugly, and more receptive and aware of the good and the beautiful.

8. Ask Allah to light the torch of yaqin in your heart. What I mean by this is that your belief in Islam must be powered by an inner light, one that doesn't require more and more cerebral study of the tradition. In my view, one needs to go through one or more key spiritual experiences that light the heart's candle. For some people, it could be a

QAWWAM MAGAZINE

near-death experience. It could be a dream. It could be the tears born of a sincere repentance from sin. Everything is through His mercy ultimately. But your chances of Allah casting this light into your heart will increase if you remove the filth from your life inwardly and outwardly and prepare your heart to receive illumination by adorning it with good deeds and constant beseeching of Allah to give you the light of yaqin. When this light comes, you will be able to weather almost any storm.

AY: I relate to this sentiment plenty, and your advice should be taken to the letter — many of my right-wing friends understood my accelerated vehemence towards anti-Islamic agitation propaganda and Israel (that is to say, it is far more than what it casually was before when most people weren't talking about Israel and Zionists all the time), but many in higher places, particularly those close to the technocrat circles who are openly a part of Trump's coalition now, just couldn't help themselves when expressing their overnight opposition to me and my brand when they were quite friendly and promoting it beforehand. I don't think this is because they're outright believers in the Zionist project, rather it's for a much more pathetic reason — that the new, younger right-wing that proclaims itself to be the coalition of truth that won't supposedly stand for subversion is so saturated with Zionists that they're forced to pretend the Israel question doesn't have obvious answers to protect their grifts. They were never really opposed to Advanced Gay Civilization, they were just an annoying, benign mass on it that eventually got reabsorbed by that vicious organism on October 7th, wrecking hell on anything and anyone God-fearing.

Elon Musk has aligned himself explicitly with Zionism, the new right, and its related personalities. J.D. Vance, Trump's running mate, is an inductee in the technocrat circle of the right — anyone associated with Peter Thiel and his friends — with Trump and his coalition to get him back in American office not minding at all these associations being known. How do you interpret this shift to Republicans embracing full-on machine-god worship?

DM: If there was any genuine political sentiment in American politics that championed “small government”, it was snuffed out in the wake of 9/11. It's all been lip service ever since. Now add in the

growth of the internet, smartphones, enhanced communication technology, and COVID, everyone—whether consciously or unconsciously—is doing their part to midwife the birth of the machine-god.

This is an example of what I call the toothpaste effect. Just like you can't unsqueeze toothpaste back into the tube once you've squeezed it, neither can we expect government powers or technology to be rolled back. All we can do is respond to the new realities in hopefully productive ways.

Unless there's grand election theft, I fully expect Trump to return to office come November. It is said that Peter Thiel will have free rein to place appointees across the new Trump administration en masse. My guess is there will be a fair amount of ex-Palantir among them. There are similarly spooky figures on the Dem side as well, however.

So in my view, it doesn't matter much whether the blue suit wins or the red suit wins. The toothpaste is being squeezed out en masse; I believe the elites in society love the idea of controlling addictive and pervasive technologies through which most of our sensory experiences will be mediated. The world they are creating is vile and disgusting—clear signs of the Devil's intimate involvement.

AY: And what about the hopes of many (who I honestly find delusional) of a multipolar world or “Axis of Resistance” giving the Muslim world some reprieve? I find a range of opinions among the most popular proponents of this — those who believe that any hopes in Iran, Turkey, Russia, and China, are entirely pointless and idiotic, to those who think that they'll be able to lessen American Empire power and influence at least such that Sunnis can build a bloc of their own, to retard heretical fans of morons like Imran Hosein who think Putin is some reincarnated Roman Emperor who will help save Islam. I expect a more level-headed take out there that many of those who discuss this topic in particular aren't seeing. What do you think?

DM: This is a very contentious issue these days. Some are full-on murids of multipolarism, others find it passé and cringe and nothing worth getting excited over, the “nothing ever happens” guys.

My armchair psychoanalysis is that many in our circles can be described as having a kind of edgy

philosopher temperament. They like the feeling of contrarianism, of not following the crowd, of critical inquiry—I know because I too am usually one of these kinds of people. But critical inquiry itself must also sometimes be subject to critical inquiry. What I mean to say is that sometimes you actually do have to take positions of things and, ideally, you should put some skin in the game.

Analysis on such topics from terminally online Muslims who rarely leave the comforts of the West isn't worth much to me.

I have left the West, at least geographically. Also, I have in the time since visited Russia and observed its culture, touched its grass, etc.

Yes, globalist corporations, institutions, etc indeed play a defining role in almost every jurisdiction east and west. And that yes, it is also true that the Chinese and Russian models have their own problems which present challenges to the Muslim way of life.

But with all of the above caveats, I still believe that the kind of fashioning imposed upon the human subject is qualitatively different in many other societies outside of America and Western Europe, i.e. the geographic West. The “rest” is often defined by several alternate spheres of influence, such as the Sinosphere, the Russosphere, the Islamosphere, etc. These are still very different civilizations from the West (by which I mean America and Western Europe), despite each one of them imbibing several elements of the West into itself. Said otherwise, the world is not the same everywhere, even after all these years of globalization. And what I genuinely believe now is that—warts and all—I find more humanity now outside of the West than I do within it.

This leads me to support the competition and tension that new emerging blocs like BRICS will inevitably bring to geopolitics. Does that mean I have Dugin as my lock screen wallpaper? No. I just think that there's something positive about the development of such rival blocs without also assigning them some kind of God-like savior role for Muslim

liberation and sovereignty.

Ultimately, only Allah will change our condition—we must look inwardly and find the strength to rectify our faults and be given the wisdom to deal with a rapidly changing world in each specific instance of that change. The best timeline is one in which the Muslim civilization is a strong lantern for humanity lost in darkness—not one where the West, China, Russia, or anyone else is running the show. But as we work towards the realization of that timeline, there will be realpolitik decisions to be made, oftentimes in the form of alliances of convenience.

In that sense, you could say I am an idealist in the long term, but a hard realist in the short-term. But definitely not a smug nothing-ever-happens guy.

AY: Some time ago, a good friend of ours, Ibn Maghreb,

“...it doesn't matter much whether the blue suit wins or the red suit wins. The toothpaste is being squeezed out en masse; I believe the elites in society love the idea of controlling addictive and pervasive technologies through which most of our sensory experiences will be mediated. The world they are creating is vile and disgusting—clear signs of the Devil's intimate involvement.”

caught a lot of heat for his commentary on the recent burning of a man in Pakistan over alleged blasphemy charges that were yet to be trialed by the authorities — particularly for his usage of the word “biomass” as an abstract term to explain the fact that most Muslim-majority populations are civilizational losers whose most identifiable traits are economic despair, political chaos, and an obsession

with applying Islamic law in a ham-handed, brutal way unbecoming of the tradition. This is a fact undeniable at this point (and I believe you had an X post implying this when describing your visit to Egypt) by anyone, yet whenever it's brought up, by a Muslim or otherwise, it's met with incredible amounts of hubris, nationalism, and denial. How do you balance bringing this topic up without coming off as a pure contrarian or eternal “blackpiller” who just demoralizes Muslims about our future prospects as a civilization?

DM: In my view, there needs to be self-awareness for those of us discoursing that a corner space has been created, a zawiya. Who is in this zawiya, and how do they identify? Some of us may have proper madrasa training, but a fair amount of us (I count myself in this camp) are not proper ‘ulama. We

are better categorized as mufakkirin, thinkers, and intellectuals.

There is not much out there on the proper role of the mufakkir vis-a-vis the ulama and vis-a-vis the reader (or, as we might term it today, the content consumer). I have made mashawara with the ulama on this issue, and there are a few salient points I want to address before diving into your question.

First: a mufakkir's role is to lend Muslim discourse a degree of dynamism and vibrancy to the discourse while not undercutting or undermining the ulama as the inheritors and custodians of nubuwah and its proper fahm, its proper understanding. Regardless of your training and background, Muslims acting as Muslims must have a shared conception (mafhum) of how Islam properly functions and operates. This is unfortunately very much lacking at the moment, but it is not an insurmountable problem. Everyone in this space should have this wahdatul fahm, this unity in Islam's fundamental conceptualizations—regardless of how they are trying to articulate and address any given problem.

I also believe that the Muslim mufakkirin should be different and better than other intellectual communities. Their discourse should feel and be different. When you look at the punditocracy or professional critics in other communities, one thing you'll notice is how muckraky it is. And to a degree, that is fine and understandable. We need a space to levy fair critique, otherwise we'll only create smug echo chambers.

At the same time, I have never seen the true people of Allah get so critical that they begin to blackpill those around them. On the contrary: the Prophet -s- was the greatest whitepiller in history, upon him be perfect blessing and peace. The Qur'an warns against ya's, of despairing in the mercy of Allah.

Let us take the "biomass" episode you mentioned. Yes, it is true that much of the unwashed masses in the Muslim world lead lives which to us may seem trifling, almost useless. But it can also be simultaneously true that such people—who are almost always socioeconomically disadvantaged—possess deep faith and thus deep power, the kind of power which brings answered du'as. There are going be grandmas who are extremely pokey and unaware of how the world is changing. We may

write them off as out-of-the-loop, but it is also quite likely that many of these same people have an intimate audience with Allah.

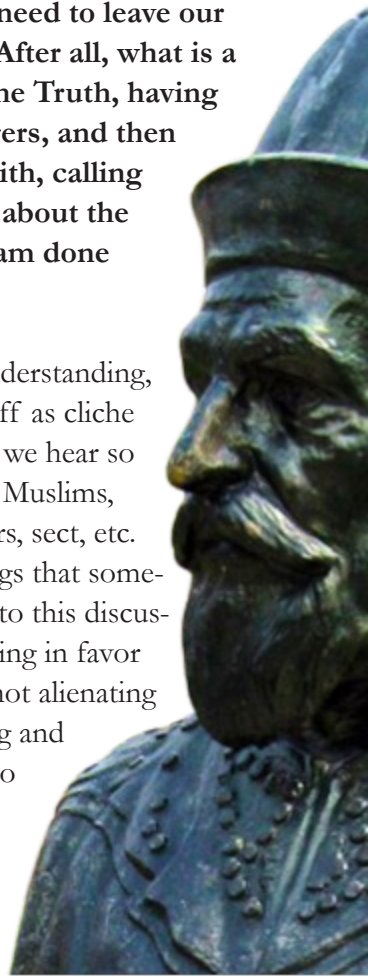
What the biomass feels like is a gateway to a larger discussion about how we—largely affluent thinkers and writers—conceive of the destitute, the underclass, and those "beneath." It is a test of how populist or anti-populist we are. It is a topic that needs more writing. But it seems obvious to me that the Prophet loved and perhaps even largely preferred the company of the poor, and famously made du'a to be resurrected alongside the destitute, the masakin.

We need to better the condition of the masses in Muslim countries, most of whom in my opinion have been purposely held back by the ruling government from developing physically, mentally, and economically. Simpletons are easier to control, after all.

In my view, then, there is no way for a Muslim to defend the denigration of "simple" people, no matter how dopey and biomass-y. (This is why wahdatul fahm is so important).

The responsibility of the mufakkir in issues like this is to be honest about the problems in front of us, while also lovingly pursuing the betterment of the poor everywhere we go. We need to leave our readers with a strong whitepill. After all, what is a better white pill than knowing the Truth, having yaqin in Allah and His Messengers, and then spending your life growing in faith, calling to Islam, etc? We can be honest about the problems without despairing. I am done despairing.

AY: Your emphasis on a mutual understanding, though I agree with, might come off as cliché to readers in the religious sense — we hear so much about the need to "unite" as Muslims, whether on creed, legislative matters, sect, etc. — yet there's various understandings that sometimes directly clash when it comes to this discussion that I have found myself waiving in favor of just doing my own work while not alienating anyone I perceive as a well-meaning and intelligent Sunni. I have friends who are outright Najdis as well as those who are borderline fanatical Sufis,



and I've been mindful not to alienate either in my efforts to build up my projects aimed at keeping the Online Muslim Zawiya rolling. How far should our tolerance go when it comes to this?

DM: I understand what you're getting at. Every healthy intelligentsia has factions and sub-factions. But the amazing thing about Ahl as-Sunnah w'al-Jama'ah (what I just call Islam) is that they historically figured out a way to differ in secondary and tertiary issues without splintering into different sects, as what happened with the Shi'a.

There were periods of harsh inter-madhab rivalry, even killing. But over time, they learned to manage that in just an incredible way, which I'll briefly explain here (please remember a lot of nuance is being left out)

There is this idea of taswib (تصويب), which came to connote the idea that, on any given issue, be it fiqhi or kalami or whatever, we each adhere to a position that we deem to be correct with the possibility of being wrong, and that we consider others to be incorrect, with the possibility of being right. This might sound like hair-splitting, but it's very crucial. It allowed the madhabs of fiqh, kalam, and,

I would argue, even the sufi turuq by and large, to have thick commitments to their specific positions, but in such a way that did not lead to massive schismatics, as is common in pretty much every group outside of ASWJ. (Don't even get me started on schismatics in other faiths! There's a new sect every day in Christianity).

It's why I, a Hanafi, can pray behind a Shafi'i without calling him a mubtadi' after. Our differences are respected, and our pursuit of knowledge according to our differences usually is collegial and mutually edifying. Taswib kept the caravan of ASWJ together. Wahdatul Fahm is just another way of saying that. This is what the intellectuals of the past had, and it was a key driver of their success. They didn't have to suffer fools the way we have to today.

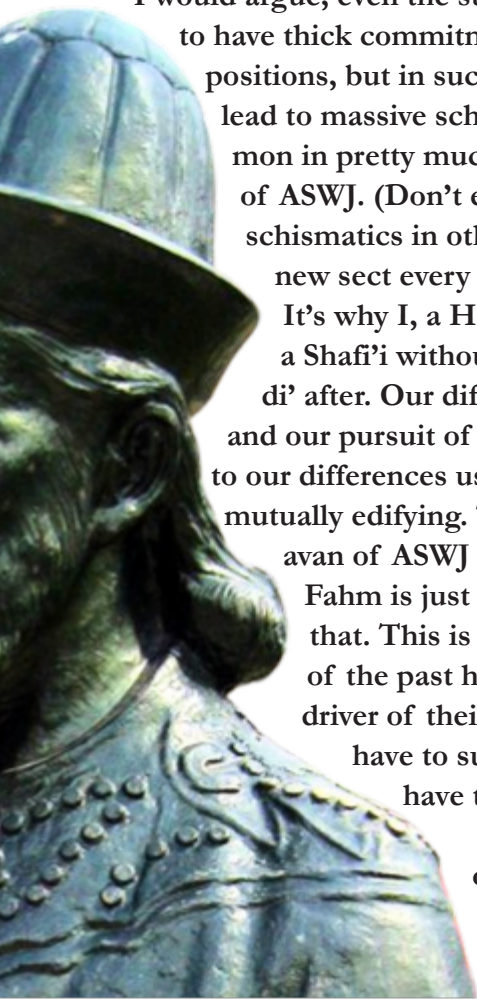
Again, this may seem overly pedantic a thing

to get stuck on, but I believe it to be very important. Taswib helped us avoid schismatics and strengthen the idea of institutional knowledge communities, which is exactly what a madhab is: a multi-generational institution of knowledge across people and places.

I would go further and argue that this fundamentally different attitude to managing difference is critical to understanding why it is that Muslims as a civilization did not go down the Western route of liberal pluralism and secularism. Perhaps now it is that approach is in vogue with what the governments in the region are pushing—but it is a completely externally imposed development, nothing that developed indigenously among Muslim thinkers. Where it exists, it had to be forced on the population through the barrel of a gun, or worse.

It is this different mindset towards difference that created the millet system, the institution of jizya, and so much more. It is why these systems were targeted by rival powers. It is also precisely these systems that modernist thinkers, both Muslim and kafir, have been tirelessly working to delegitimize since 9/11. But now that we see the social fabric of Western-style pluralist/multicultural societies tearing apart across the map, it is high time to stick out our tongue and say: we told you so.

Ok, that was a huge digression. What does all that have to do with modern online Muslim discourse? For me, it means that I can't interlocute seriously with someone who doesn't understand or perhaps even rejects taswib in tafakkur, in intellectual commentary. Yes, some nice people may be Wahhabi or Sahwi or whatever. If they don't beat me over the head with it and just keep it to themselves, that's fine (and I have noticed that many if not most of them have mellowed out). But if they have indeed mellowed out, then at that point, I would argue that they've fundamentally become more like ASWJ than a genuine wobbler. Wobblers are known to reject taswib and advocate for tarjih al-madhahib, basically, the idea that everyone who doesn't agree with them is engaged in bid'a. (Liberal progressives do the same thing by the way, and they often team up with Western states to pressure or even bomb Muslim countries into forcing their views on others—think Afghan expats who cheered on the old decrepit regime).



I think now that there's more literacy around topics like these that people are moving away from such a destructive mindset which has prevented a genuine Muslim intellectual class from emerging. We can't unlearn the clear collusion between the geopolitics of oil and Wahhabi da'wa, between liberal reformists and the Western order. Think, too, about how no one can feign ignorance at just how much of a monster Muhammad Ibn Abdul Wahhab was. It's just out in the open now in the way it just wasn't before.

So, in sum, what I was getting at with this idea of wahdatul-fahm was not to just replicate tired online debates. The plea for wahdatul-fahm is really a plea for us to just make Sunnism great again. Real, true, grounded, institutional Sunnism which is not confused about fundamentals. If I have to always argue about things that were known to the vast majority of ulama throughout history, it retards our ability to take our thought forward as a self-aware group. I'm just not interested in that at all. I would much rather spend my time building with those who get it.

AY: This is a problem with Sunnis today that instead of yielding genuine critical thought has for the most part brought insane hubris and defensiveness without valor. What you describe is very much what I believe the Ottomans discovered very early in their history upon the formation of their empire — one which was, despite the criticisms levied against it, built with a foundation of Sunni Islam — and what led to their great height that spanned longer than when the Arabs and following chaotic emirates were in charge, which brings me to an esoteric matter I must ask you about as well, and we'll conclude with this. I posted about this earlier on X, and in this issue lies an essay I included on this of a hypothesis I've reached (which I've been told is actually a deep rabbit hole by those Tullab who more read on it than I am) on the true spiritual nature of "caliphate" that doesn't just include the meaning of the official office as it exists due to flawed human attempts at compromise with the masses.

In summary, it goes like this: the caliph, in truth, is two personas in one. He is the manager of the secular affairs of the Muslims that entail military orders, taxes, laws, and so forth; but he's also the spiritual guide who revives and keeps up the religious vigor of the portion of the Ummah he's shepherd of. This point alone isn't

much disputed — however, I also believe that this spiritual pole of the caliph always passes on, always exists in at least one man as time moves ever since the death of The Chosen One (SAW) regardless of whether a physical office exists with a pledged-to imperial caliph or not. If we're to accept the hadith that the Caliph is the Shadow of Allah on Earth, then by necessity that shadow is always there as long as Muslims exist. I believe the implications of this span far deeper than just an alternate view of the history of the Islamic caliphate and alter how a typically demotivated Muslim populace views their destiny and role in the fate of mankind. You're far more studied than I am on this subject — what say you regarding this question?

DM: When Imam Hasan, may Allah be pleased with him, passed; the caliphate essentially split into two. Some call the pair the khilafa dhahira and khilafa batina, another term for the khilafa batina is the khilafa nuraniya. Many ulama' spoke of this truth — Shah Wali-ullah al-Dehlawi talks about it, contemporaries also like Habib Umar ibn Hafidh and others — there's a great book on this issue by Waleed Ziad called Hidden Caliphate. The gist of it, in political science language: the external functions of ruling (hudood, policing, taxes, etc.) that we associate in the modern period with governance are all responsibilities of the Sultan in a khilafa dhahira, and the Sultan for most of history fulfilled this role alongside the Qadis and Fuqaha' and the Ghuzat and those around him using the external sciences. That's how you understand just the government of the community.

Then you have the khilafa batina which is taken care of by the murabeen (moral rectifiers) of the community, the Sufi mystics, your usual aunties, and uncles who make dua' for the Muslims in the middle of the night. These people are what Nizam al-Mulk refers to as the Army of the Night which works in tandem with the apparent, physical Army of the Day. Essentially, just as the Islamic community is governed from above by these dhahiri forces, it's this Army of the Night made up of those seemingly unknown Muslims of incredible faith who govern the Ummah from below and from within, from the batin. That's what we mean when we say the caliphate is a dual reality, made up of external and internal dimensions.

Caliphate is better understood as stewardship of a concept of world order. Just as we consider the United States as the steward of the post-WW2 liberal order, the Islamic caliphate (when functioning properly with dhahiri and batini elements) is the steward of the Muslim civilizational order. The caliphate isn't some cartoony HT chicken shop bullshit. It's really about the caliphate as true stewardship of a civilizational order for both Muslims and non-Muslims. We often forget that for much of history large segments of non-Muslims lived under the caliphate system, and as a result, it developed a very distinct culture that shaped the lives of its non-Muslim population as much as it did its primary Muslim one. There's what we might call "cultures of the sharia", and "cultures of tasawwuf", that permeated those peoples even though they never accepted Islam, just by having the privilege to live under a caliphate. The last implication of what I'm saying is that the caliphate never really ended under this dual conception.

We have plenty of people who say things like "The caliphate ended in 1924" or earlier even if you're more cynical. That's all well and good, but I prefer to think the caliphate continues in every one of us. Whenever any one of you supplicates to Allah in the middle of the night, that makes you a part of that Army of the Night that is maintaining a sense of civilizational order. Every one of us plays a role in the caliphate when you see it as the Muslim civilizational order, in its own socio-political category. It of course has its shari' commandment. It's an obligation to establish, but we are not cosplayers. We are not aiming to revive some kind of robo-Abbasid aesthetic. That is just a surah, an image of the caliphate, it's just theatrics. We pray for the return of the reality of Muslim civilizational global stewardship. That is the haqiqa of the Khilafah. Until that time, vestiges of the batini caliphate continued all around us. When the dhahir and the batin are united, we will, by Allah's grace and tawfiq, be able to bring more of humanity out of the darkness and into the light. To me, this is how the caliphate should be understood, and it is how plenty of ulama' and men of tasawwuf saw it this way as well.

AY: That just about sums it up for me then. Thank you so much brother, may Allah bless you, and I look for-

ward to seeing you being more active in the space again. Assalamu Alaykum.

DM: Walaykum al-Salam.

Dragoman is an independent consultant and writer. He writes on Substack @ themuslim.review and on X @ the_dragoman

The Army of the Night

“**T**he vizier Nizam al-Mulk— also commonly known as Khwaja Buzurg (the Persian equivalent of *éminence grise*)—may Allah Almighty have mercy on him, served as an advisor to Abu al-Fath Malik Shah I, the King of the Seljuk Turks. Nizam had ministered to his father Alp Arslan before him, and established the state in the best of ways. He strengthened its foundations, won over enemies, supported provincial governors, and made use of the competent and highly-skilled. His benevolence extended to friend and foe, hateful and the beloved, far and near, until the people were humbled before his power.

And that which prepared the way for such grand accomplishments—with Allah Almighty’s permission and enabling grace—was that he turned with his attention and focus to caring for the needs of those carriers of the *Din* (literally meaning, “the religion”, meaning Islam). He built houses of knowledge for the jurists and opened madrasas for scholars and scholarship. Additionally, he established watchtowers on border regions to scan for enemy advances, placing therein those constantly engaged in worship, asceticism, self-rectification, as well as those who are outwardly impoverished, but spiritually rich. He would disburse to them salaries and clothing. Moreover, he would top off the stipends which students walking the path of knowledge would live off of.

Word of Nizam al-Mulk’s generosity spread throughout the land. From Lower Sham (namely, the Holy Sanctum of Jerusalem), to all of Upper Sham, to Diyarbakir, to Iraq, to Khorasan and all of its attendant regions, to Samarqand beyond the River Oxus (a journey of 100 days)—there was no carrier or student of knowledge, no austere worshipper, and no ascetic sitting in his lodge except that he was a beneficiary of the Nizam’s largess, awash in his generosity. It was for such purposes that the Nizam took from the state treasuries an annual budget of 600,000 gold dinars (the equivalent of \$165+ million USD today).

Then, disgraceful courtiers whispered lies into Malik Shah’s ears in an attempt to turn his heart against the Nizam, saying: though he claims to be engaged in charitable works here, these funds are actually being taken from the state in order to raise

an army for the purpose of attacking Constantinople and splintering off from your kingdom.

This clouded the heart of Malik Shah towards the Nizam. When the Nizam next entered his presence, he inquired of him: “O father of mine!” addressing him in a loving way, as the Nizam had dutifully served his father, Alp Arslan. “It has reached me that you take 600,000 dinars annually from the state treasury and giving to those who neither benefit from it, nor have any need for it.”

Tears began to well in the Nizam’s eyes. He then responded to this inquiry.

“O my son, I am but an elderly foreigner; if I were to be called to spend in charity on a petitioner, I would spend whatever I had, hardly keeping five dinars for myself. You on the other hand, are a young and gallant Turk. Were you to be called to spend on a petitioner, you’d probably withhold upwards of 30 dinars for yourself, for you are busied by the seeking of pleasure, engulfed in your desires, and most of that which rises to Allah above from your deeds consists of sin rather than obedience.

And your armies—which you prepare for calamities by day—they gather and fight on your behalf with long swords two cubits in length and an endless shower of arrows with a range of 300 cubits. And yet despite all this power, they are drowning in sin and drunkenness, wasting their time with distractions such as flutes and tambourines.

I have thus raised for you another army, the Army of the Night. Whilst your army sleeps, this army lies awake, standing in ranks before their Lord in prayer. They send forth their tears, engaging their tongues in fervent supplication, extending their palms out to Allah Almighty to grant you and your army victory. By their piety, your army persists. By their supplication, your army sleeps peacefully. By their blessedness are you given rain and provision. Their imploring and entreating of Allah are arrows piercing upwards to the seventh heaven.”

Upon hearing this, Malik Shah began to sob, saying: “Shabash, my father, shabash! On my behalf, increase the strength of this army of yours.”

Translation by @the_dragoman



EVER DREAM THIS MAN?



Every night, all over the world, hundreds of people see this man in their dreams using their toilet. If this man uses your toilet in your dreams too, or if you have any information that can help us identify him, please contact us.

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QAWWAM FINANCIAL



The transparent series on
Islamic finance

Food, Work, and Charity - The
Societal Consequences of Riba
by Muslim Bitcoiner

Dollar, Dollar Bill - the American
Currency and US Hegemony by
A. Ali

FOOD, WORK, AND CHARITY - THE SOCIETAL CONSEQUENCES OF RIBA

WORDS: MUSLIM BITCOINER



From the first essay onward, we talked about how Riba is completely entrenched in our fiat monetary system. Therefore, like in the last essay, we'll refer to fiat money as Riba money. In our last piece we talked about time preference, or the degree to which the future is discounted. In general, high time preference means valuing the short-term over the long-term, while low time preference values the long-term over the short-term. We also explained that the high time preference incentives from Riba money led individuals to adopt a wasteful and short-term approach rather than a sustainable and long-term outlook. This shift results in increased interest rate arbitrage, moral hazard, rent-seeking, and overall capital misallocation and destruction.

The first consequence that we'll explore concerns the soil that Allah has provided for us. Soil is the "original" and most pristine form of capital and provides the foundation to allow the formation of literally all other types of capital and consumer goods to facilitate the building of civilizations. It allows for the production of food to help us sustain ourselves so that we can pursue more abstract and advanced endeavors. Without reliable production of food, there simply is no division of labor, no scaling of trade and commerce, and no way to build a civilization.

When our time preference is increased due to Riba money, the soil is no longer seen as this most crucial civilizational building block. Much like what was discussed in the previous essay, all that matters is the extraction of soil for its nutrients and its potential to generate yield for this harvest right now, not for future harvests. The natural result of this high time preference behavior is the stripping away of the health of the soil, where it is not given a break to regenerate due to intensive monocropping practices, leading to erosion and desertification, as noted by the ranchers at "Untapped Growth" in their essay "Soil and Money":

"The true problem that defines our imperiled agricultural systems is erosion and desertification. Our soil is being turned into mere dirt, sediment of minerals that is entirely absent of life. We stand at the precipice as industrial farming and fiat extract unreplaced fertility from the soil at scales never before seen in history are creating a crisis beyond any the world has ever seen."

And now because the health of the soil is being eroded, the soil ends up getting the high-modernist prescription of being treated and artificially revived to keep turning out the same yield or even higher yields

than before. So now, the soil is in need of intervention through the application of extra chemical fertilizers, more pesticides like glyphosate, and extra soil tilling. The soil is like an overworked and genetically modified cash cow, relentlessly milked for every drop of value until it is completely depleted and spent, without giving it a chance to replenish its reserves.

These effects of soil degradation are further exacerbated when we consider that farmers typically finance their agricultural operations through Riba based debt. The high time preference farmer is now further heavily incentivized to generate faster and more consistent yields to service the debt that finances his livelihood. He does not, and he cannot, concern himself with the longevity or sustainability of his soil, or any negative long-term consequences that might result from the overuse and exploitation of his land. He will resort to intensive monocropping practices that strips the quality of his soil that his forefathers probably worked hard to maintain which took generations to build.

A programmatically debasing fiat currency coupled with interest-based credit financing shifts the attention of the farmer from caring for his land to dealing with the pressure to siphon his most precious capital to service his debt. This results in the farming industry being completely indebted to the degenerate wielders of Riba. Dr. Yassin Dutton, in his essay "Usury and Its Effect on the Environment: A Local View", gives an old statistic from 1986 about the size of U.S. farmer debt, and we can guess that the problem is probably much worse today:

"In this spiral of ever-expanding credit, production, and debt, it is the farmer who is under the most pressure, and when he is under pressure the land has to bear the brunt of it. It is the same everywhere. A report written in 1986 pointed out that United States agriculture was in the fourth year of a deep agricultural slump, with US farmers currently owing the banks a total sum of US \$210,000 million, which is more than the combined foreign debt of Brazil and Mexico. It was also estimated that a further 200,000 US farmers were facing bankruptcy in 1986."

Closely related to soil is the impact that Riba money has on our food. This particular impact is quite subtle, yet it has a very pernicious and profound effect through influencing people's eating preferences and habits. Recall from the last essay that increasing the money supply in general results in higher prices of goods and services. In

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the event of monetary supply expansion and the subsequent rise in prices, the capitalist has 2 choices, either keep the current prices that he's selling his items for or increase the price of his items. Either decision is not favorable, as the former results in the capitalist selling at a loss, and the latter results in less sales. But there is a 3rd option. The capitalist, a juice seller for example, could sneakily water down his juice slightly, so the juice isn't as sweet, and it's likely the customer wouldn't notice it. The capitalist can now get away with keeping the same price while not needing as much capital to produce his food products. Obviously, this scenario would apply to more than just food, but there is another aspect of the effect of Riba money on food.

Under a riba money regime, capitalists are now incentivized to cut corners in the production process or produce goods that require even less capital and more short-term revenue over long-term profits. For the food industry, we see that certain higher quality foods are more heavily affected by monetary supply expansion compared to lower quality foods. For example, foods like corn and soy, which are heavily subsidized by governments, do not experience much price increases related to monetary policy, as the supply is usually plentiful. In contrast, red meat production is highly sensitive to price increases because the inputs required to raise cattle are costly, and the process cannot be significantly shortened. Essentially, red meat demands a "proof-of-work" that resists efficiency improvements, making it more vulnerable to the effects of monetary supply expansion.

So this results in the peculiar effect of people choosing certain foods that are not as sensitive to inflation. Government agencies will use a common metric such as the Consumer Price Index (CPI) to report inflation based on a basket of goods. Initially, these goods typically included meat, dairy, and eggs. However, over the last few decades, the U.S. government has endeavored to slowly remove these foods from the basket to focus on plant-based alternatives instead to obfuscate the rise in food prices. Saifedean Ammous gives a brilliant example of replacing steak with soy burgers to illustrate this point:

“As prices of highly nutritious foods rise, people are inevitably forced to replace them with cheaper alternatives. As cheaper foods become a more prevalent part of the basket of goods, the effect of inflation is understated. To illustrate this point, imagine you earn ten dollars a day and spend it all on eating a delicious ribeye steak

that gives you all the nutrients you need for the day. In this simple (and many would argue, optimal) consumer basket of goods, the CPI is ten dollars. Now imagine one day hyperinflation strikes, and the price of your ribeye increases to one hundred dollars while your daily wage remains ten dollars. What happens to the price of your basket of goods? It cannot rise tenfold because you cannot afford the one-hundred-dollar ribeye. Instead, you make do with the chemical shitstorm that is a soy burger for ten dollars. The CPI, magically, shows zero inflation.”

And consider that current dietary guidelines disseminated by governments promote the consumption of vegetables and carbohydrates over red meat, which further incentivizes “health conscious” individuals to consume more red meat alternatives. These high-mod-

ernist dietary guidelines are deliberately crafted to include copious amounts of industrial sludge to obfuscate the price increases in actual healthy foods like red meat, dairy, and eggs. While it is outside the scope of this essay, the discouragement of red meat eating has its origins in the Seventh Day Adventists Church, which had a key role to play in the founding of the American Dietetic Association that disseminates U.S. dietary guidelines. One of the church's founders, Ellen White, advocated eliminating the consumption of meat (while she consumed red meat in secret) as it caused masturbation and increased sex drive, and one of her disciples, John Harvey Kellogg would invent the abomination of corn flakes to help curb people's sexual urges. But today, and especially since the 1970s, the movement to reduce meat consumption is mainly spearheaded, often in a religious way, by environmental activists and academics in a hilarious attempt to fight climate change.

In short, people are eating less nutrients from real food because of Riba induced inflation. We see the familiar pattern of increased time preference, where Riba siphons the nutrients of the foods we eat, as it encourages short term gratification from nutrient defi-

“While it's true the increasingly blame so, on the rise of fe Marxist movement the decline in fam the result of Riba preference behavi loses its purchasing people's time pref where they priorit savi

cient plant food rather than long term benefits of eating nutrient dense animal food.

Another effect of riba money concerns family building. We need not cite statistics showing the decline in birth rates in recent years as the reader is probably already familiar with this phenomenon. While it's true that this decline gets increasingly blamed, and rightfully so, on the rise of feminism and other Marxist movements, we contend that the decline in family growth is also the result of Riba induced high time preference behavior. As Riba money loses its purchasing power over time, people's time preference is increased where they prioritize spending over saving. Under this monetary regime, individuals, especially women, are less likely to invest in their future by building a family, instead focusing on attaining present pleasures and fiat credentials. And

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when they do try to invest in building a family, it is increasingly difficult to save and plan for, as purchasing power is eroded through Riba, and this leads to families morphing from single income to dual income households, where both parents spend more time working longer hours rather than raising children. Seb Bunney In his book *The Hidden Cost of Money* describes this circumstance:

“With the burden of debt and purchasing power erosion greater than ever, dual-earner families, let alone single-earner families, struggle to cope. This puts a significant strain on the parent-child relationship as parents must either get by on less or increase their income to make ends meet. For many families, this means working longer hours, sometimes by getting an additional side gig or even a second full-time job. After preparing dinner, organizing the house, and finishing chores (if they are lucky enough to be able to be home for dinner), they have little energy left to direct toward quality time with their children.”

As essentials like housing and food become more difficult to secure, families find themselves trapped in paying off Riba-based mortgages and car loans. More time and energy are diverted from saving and planning

for family growth to servicing Riba-based debt. Consequently, a Riba-based monetary system either disintegrates the family unit or constrains it to the point where long-term planning and investment become impossible. The family unit, the primary guardian of traditional morals and the building block of civilization, is increasingly exploited to enrich those who wield Riba.

In the absence of family, individuals increasingly rely on government-provided welfare, which is conveniently funded through Riba. Under a Riba money standard, the welfare state becomes the caretaker for individuals who choose to, and are incentivized to, not start families. Normally, parents raise their children, who in turn care for their parents in old age. However, as families deteriorate due to Riba, the welfare state assumes a more intrusive role in the care of children and the elderly. Unlike families, the welfare state does not promote or uphold traditional morals. In fact, it directly attacks families, the "producer of morals," and undermines the preservation of conservative values, as Jörg Guido Hülsmann in the book *The Ethics of Money Production* explains:

“The excessive welfare state of our day is an all-out direct attack on the producers of morals. But it weakens these morals also in indirect ways, most notably by subsidizing bad moral examples. The fact is that libertine “lifestyles” carry great economic risks. The welfare state socializes the costs of morally reckless behavior and therefore gives it far greater prominence than it would have in a free society. Rather than carrying an economic penalty, licentiousness might then actually go hand in hand with economic advantages, because it frees the protagonists from the costs of family life (for example, the costs associated with raising children). With the backing of the welfare state, these protagonists may mock conservative morals as some sort of superstition that has no real-life impact. The welfare state systematically exposes people to the temptation of believing that there are no time-tested moral precepts at all.”

Let's now look at how the constant debasement caused by Riba money has a profound effect on charity and almsgiving. This is especially relevant for Muslims as it is a requirement and a pillar of Islam to pay Zakat every year. But due to the nature of Riba money, most Muslims today, specifically those who do not qualify to receive Zakat, do not have any savings or any significant amount of accumulated capital. So, we arrive at this conundrum. How can we pay Zakat if there's no savings to pay it on? Fiat Muslim does not concern himself with



saving, for as soon as the paycheck lands in his “Riba free” checking account, he, often, immediately spends it on frivolous things. Even without the high time preference incentives caused by Riba money, Muslims tend to view savings with contempt, as if it were a weight that would invite Allah's wrath. But savings and capital accumulation are necessary prerequisites to facilitate the paying of Zakat. Since Riba money is an assault on savings and capital accumulation, we can deduce that Riba money is also an assault on this pillar of Islam.

The reader may find it sadly amusing that we are discussing the payment of Zakat on “Riba money,” the usurious monetary system that all Muslims are subjected to. We need not discuss whether this is halal or haram, but it is indeed a curious situation the ummah finds itself in. We must pay Zakat, yet the vast majority of our retail wealth is stored in checking accounts composed of deposits that are essentially interest-bearing loans. Abdulhaqq Bewley, writing in “Zakat: Raising a Fallen Pillar,” laments this unfortunate scenario as it relates to Zakat:

“It is clear that the present world-dominating kafir economic system of banking capitalism has destroyed the pillar of zakat. This is partly because it has displaced the economic transactions into the arena of the haram by involving them inextricably in a usurious web which it is at present virtually impossible to escape. But it has done it more directly by redefining the nature of wealth and specifically by changing the nature of money in a way which prevents Muslims from paying their zakat in accordance with the conditions laid down by the shari’a.”

The last effect we’ll touch upon is the gruesome influence of Riba money on war. In the past, under silver

and gold standards, governments had to raise funds for military operations through taxation or by conquering other nations and seizing their wealth. Many governments would also engage in subtly debasing the metal in their coinage. However, with the advent of fiat money, war-hungry governments could amass massive debt by borrowing from state-approved central banks. To repay this debt, they relied heavily on usurious war bonds, enticing citizens, usually through deception and manufactured hype, as in the case in the UK during World War I, to purchase them, sometimes with the promise of higher interest rates compared to regular bonds. Ultimately, this method siphons the wealth of citizens through Riba and burdens them with the financial costs of war.

Riba money allows governments to prolong wars far beyond what would otherwise be possible. Take, for example, the US and the “War on Terror.” Governments can now effectively put war costs on a credit card, leaving future generations to deal with the debt. This obfuscates the true cost of war through the deception of Riba money. Furthermore, the U.S. policy of “Super Imperialism” compels every major country to hold large amounts of U.S. debt since the dollar is the global reserve currency. By holding U.S. treasuries, other nations essentially finance the U.S. government’s extensive military expenditures. This creates a feedback loop that reinforces the global dominance of the usurious dollar, giving the U.S. greater economic leverage over other nations and enabling it to expand its military dominance even further. Simply put, the hundreds of millions of lives lost to wars in the last century are the result of Riba money. As the former U.S. Representative Ron Paul once said: “It is no coincidence that the century of central banking was the century of total war.”

With that, we conclude by acknowledging that we have only scratched the surface of the detrimental and catastrophic effects of Riba on humanity. In the next essay, we’ll explore various attempts made in the past to address this vexing problem of Riba.

Muslim Bitcoiner is co-founder of Bitcoin Majlis, and can be found on X @MBitcoiner



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ANCIENT THROWBACKS

Should a woman be allowed to work outside the home?

(Today's question by Saeed Celebi, for Muslim men across the Caliphate)

Ahmed Farooq, Cairo, tradesman:

“Absolutely not. Have you seen this filthy place? All sorts of strange folk coming in from every corner of the world, wondering with all sorts of deranged lust what our women look like. It’s unconscionable. Some of the other guys here let their wives roam across the marketplace, but not me.



Ibrahim el-Tayeb, Jeddah, mineral speculator:

“I’d give my wife a stern talking to if she were to ever suggest that, and if I think that’s not enough I’d drag her to the local Qadhi and let her have him give a piece of his mind just to be sure. I deal with precious jewels all the time, and to me, any one of my womenfolk is worth more than any deal I’ll make. Imagine letting her out in the open like that?”



Tambi Varayev, Sinop, slave trader:

“I wouldn’t advise it. You need a quick eye and a quicker tongue to get anything done in these markets. You really think a woman would do well around here, even business-wise? Let the sisters remain in their husband’s and brother’s shops helping them there, away from the rabble.





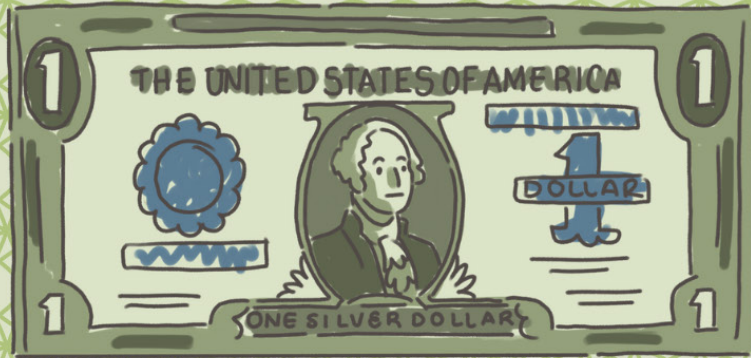
**Narrated by `Abdullah bin Abi `Aufa:
Allah's Messenger (ﷺ) said, "Know that
Paradise is under the shades of swords."
(Sahih al-Bukhari 2818)**



AUSLÄNDER RAUS!



DOLLAR, DOLLAR BILL



WORDS: A. ALI

An interesting thing happened in June; social media was awash with a breaking news story that the Saudi-US 50-year petrodollar agreement had not been rolled over. The death of the Dollar as the global reserve currency seemed imminent. Stories like this crop up occasionally, yet the Dollar's status remains unchanged. Why is this? What are these news stories and commentators missing, misunderstanding, or not telling you?

The Dollar's Dominance

Discussions on the Dollar's dominance and the political and economic leverage this gives the issuer, namely the USA, have become more frequent over the last year or two. This is partly due to the draconian sanctions imposed on Russia and its Dollar-denominated assets given the Ukraine war.

Further, we have all witnessed the atrocities in Gaza unfold over the last year. A genocide is being perpetrated in open sight, coupled with Orwellian double-speak from mainstream Western media and Western governments, justifying the actions and portraying Israel as the eternal victim.

Perhaps from a point of utter despair and hopelessness, the Muslim world and indeed the wider 'Global South' have started talking more about multi-polarity. They discuss standing up and unshackling themselves from status quo, the ineffectiveness of international bodies such as the UN, and the absurdity of the 'rules-based order'. Amongst these torrents of emotion, the issue of economic power is also a hot topic; Dollar hegemony being one of them.

Petrodollar Emergence

I'll state from the beginning, those news stories I referred to earlier are factually false. There is no written, time-bound agreement between Saudi Arabia and the USA on 'Petrodollars'.

The use of the Dollar by Saudi Arabia for oil sales emerged out of the 1973 oil crisis when the Organization of Arab Petroleum Exporting Countries within OPEC decided to embargo oil sales to countries that supported Israel during the Yom Kippur War.

This resulted in oil prices quadrupling from \$3 a barrel to almost \$12 a barrel (yes, those were very different times economically). This, in turn, had major negative impacts on the global economy, causing widespread shocks given the importance of energy.

It was due to this weaponization of oil that the US and Saudi Arabia came to their agreement; namely that

Saudi Arabia would sell oil in Dollars and use part of those revenues to invest back in US treasuries. In return, the US would provide military protection to the oil-rich Kingdom. This was done to ensure longer-term global stability.

Importantly, the Dollar was already the global reserve currency when this gentleman's agreement was made. It didn't become the reserve currency as a result, although we can say its status was further cemented.

Petrodollars Today

The oil-rich nations of the GCC have very similar economic realities. The abundance of oil reserves in the Gulf region has led to rentier economics; sell oil, receive vast income streams relative to population size, and fiscal (government) spending becomes and remains the driver of the economy as a result.

All of these countries have dollar pegs; this means they manage their own currencies in such a way that there is a permanent fixed exchange rate with the Dollar. Monetary policy is effectively outsourced to the US Federal Reserve.

Why is this?

Simply put, fiscal stability. When your primary revenue is exogenous due to fossil fuel export, and most other things are imported, what you can't afford is exchange rate volatility. This can wreak havoc on your budgeting and fiscal planning.

Given c. 50% of global trade in goods and services is invoiced in Dollars, matching currencies on both sides of the trade balance makes sense, especially when oil is priced in the same currency.

In the absence of the private sector fueling economic growth and providing domestic revenues for the state, the sovereign nexus becomes all-encompassing.

So now we move onto the bigger question, why does the Dollar have the status it has? This goes beyond just invoicing. It isn't really about what currency you use to buy and sell; that is just an emergent property of something far more structural.

Global Trade Imbalances

Even with globalization coming under intense scrutiny given the geopolitical states



of play globally, there is vast interconnectedness in the global economy – everyone is buying and selling with everyone else.

Countries do not sell in equal amounts as they purchase from bilateral partners; there are imbalances in trade that exist everywhere.

Export-oriented economies generate current account surpluses; they make more than they spend. What do they do with this excess cash? Where they store it and why is at the heart of the Dollar's status as the global reserve currency.

The US as a market is the only one large enough to absorb global trade surpluses en masse. It provides a robust and trusted legal framework and an open capital account allowing free flow in and out. It is incredibly deep, liquid, and has every type of asset class and accompanying risk profile to satisfy the world's savings and investment needs.

Given the openness of its economy, it is prepared to give near-limitless claims to just about everyone on its assets; be it securities, equities, real estate, land, businesses, etc.

Countries with trade surpluses can't hold those surpluses domestically; their domestic markets aren't big enough and even if they were, they'd appreciate their currencies too much and destroy their export competitiveness.

A major strengthening of their currencies would also increase domestic demand, resulting in usually higher wages and domestic purchasing power, resulting in increased imports. This, coupled with export contraction, could result in a reversal of their trade and current account balances from positive to negative.

Countries, therefore, choose to export their

surpluses to avoid the above, and in the US, they have a willing recipient.

Economic Implications for the US

Economically, being the global reserve currency market isn't always great. Some theories suggest that the US has to run current account deficits to keep a supply of Dollars always available for everyone else (via debt).

Even if that isn't true, the US ends up having an overly strong currency relative to everyone else given the world is constantly buying Dollars. This negatively impacts US exports and results in too many imports, causing chronic deficits which the US has run since the mid-70s.

US industry takes the hit; for the rest of the world US goods and services are expensive, for Americans themselves it can be cheaper to buy the world's goods and services rather than their domestic equivalents. This is an ongoing issue at the heart of US political debate.

It also de-incentivizes domestic savings; things you need to finance get financed more from international capital inflows, and your population finds it too easy to spend their money in the global marketplace.

Suppressing domestic demand at home through surplus export to another country usually results in the receiving country experiencing their own domestic demand strengthening. This is also a trade; and there has to be net equilibrium eventually.

The political leverage and hegemony enjoyed by the US is immense; however, economically, it isn't always a rosy picture.

The US's own fiscal trajectory is alarming; their sovereign debt levels have reached close to \$35 trillion (that's 35 followed by 12 zeros). The Federal government continues to spend, somewhat negating the Federal Reserve's monetary policy tightening and (perhaps) giving the illusion of a soft landing.

Because the demand for Dollars remains, the US can continue to do this through deficit spending – although it is unclear what the long-term effect on itself will be.

The UK tried to do an un-costed fiscal budget that would have relied on deficit spending too under Truss's short-lived premiership; it blew the house up. Bidenomics does not work without the Dollar.

The trappings of having the world's reserve currency can arguably give a false sense of economic invincibility. What About China?

Given the above, now consider China and the commentary that exists on it being a viable alternative to the



US in this regard.

China is an export-oriented economy. Absorbing trade surpluses into Yuan would likely destroy export competitiveness for the reasons mentioned previously; the Yuan would appreciate too much.

The US is a domestic consumption-anchored economy; the two are very different, and the former isn't really conducive to taking on the US's paradigm as the center-point for global trade surplus absorption.

China does not peg its currency to the Dollar, rather carries out a 'managed float'. It ensures a specific exchange rate within a certain range – primarily to keep its currency undervalued so that its exports remain desirable.

It has strict currency controls as a result and does not have an open capital account. It simply isn't going to be able to, in its current guise anyway, take on the role the US does. I would also argue that it doesn't want to, despite the noise that comes out of platforms such as BRICS.

Asking countries to trade with it in Yuan is political messaging, but as we have discussed, it isn't just about what currency you trade in.

An interesting example of this has been seen recently between Russia and India. India buys Russia's oil as well as military equipment. The 2 agreed to trade in their own respective currencies, resulting in Russia receiving a lot of Indian Rupees. However there is major trade imbalance between the 2; Russia doesn't buy anywhere near as much as it sells to India. Russia asked India to provide it instead with Chinese Yuan given how much it purchases from China. This in itself was funny to witness, especially when we consider the not-so-great relationship between India and China.

Recent data indicates that Chinese holdings of US treasuries have actually increased, however in an incognito fashion where the holdings have shifted from the country's Central Bank to state owned commercial banks - political messaging meets economic reality.

China Rebalancing

There is now however a potential need for China to rebalance its economy; domestic consumption as a component of their GDP lags far below developed peer countries.

Given the mess that's been created by their real estate binge, and with trade wars starting with the US/Europe (let's see what the US election yields on this) - China may not necessarily be able to keep relying on the In-

vestments and Exports components of its GDP growth in the same way it has done up until now.

In theory, one way domestic consumption could be boosted is through allowing its currency to strengthen, thereby giving its population more purchasing power and therefore letting them buy more, including from outside (more imports). Sacrificing its trade balance may be seen as inevitable to keep a healthy growth trajectory for the future.

Could this change the dynamic re. China being able to absorb other countries surpluses? In theory maybe; however there are other ways in which they can look to increase domestic demand and keep that spending within the country instead; and I'd hazard a guess at this stage that this would be the preferred option.

The angst about the dominance of the Dollar and what that yields to the issuer of the currency in terms of political hegemony and leverage is a valid concern; however, it isn't a new one. It has been discussed for decades and the downside economic effects it has on the US itself (which are rarely discussed in such conversations) is also a concern.

Re-creating or mirroring what the US has achieved in terms of the size, depth, and complexity of its market, its legal framework, its business dynamic and economic complexity isn't something to be scoffed at or dismissed.

This article hasn't been written to pay unbounded deference to the US either. It is to highlight the magnitude and structural realities of the global economy and global trade dynamics when the topic of Dollar hegemony arises.

Is it healthy or 'fair' for there to be such economic uni-polarity? Probably not. However, there is a reason for it.

If this is ever to be changed, then the reality of the situation firstly needs to be understood. The successes that have been achieved by the incumbent power need to be objectively admired because it didn't happen overnight or with a snap of the fingers; it's been built over a long period through solid policy-making.

Changing this reality will take time; as much time as it will take for a viable alternative to emerge.

What that is and who will achieve it is the unknown.

**“Babe please stop, you’re not
a esoterically coded romantic
schizo poetic cyber-elite”**

**“What does that
even mean?”**

“Stay SAIF”

“...”





BAYT AL-ASAD

Middle Eastern Combative Arts



 patreon

Photo by Isa Martell (@baytalsad)

OPINION

IS IT TIME TO STOP FOLLOWING MY
GAY, TEMPORAL DESIRES AND ACCEPT
THE MOHAMMADEN TRUTH ALREADY?

(Before it's too late)





BOOK REVIEW

Marko Francišković's Croatian Struggle

A Review by Tomas Sablic of *Croatian Jihad: Aryan Journey from Postmodernism to Pre-Revelation*

The phrase “Croatian Jihad: Aryan journey from postmodernism to pre-revelation”, the title of the book, may be perceived as irrational, contradictory, bizarre and almost schizophrenic. This book is a sledgehammer destroying the basis of how we view things, what we think about cultures around the world, politics etc., and will be the subject of this review. A few disclaimers:

1. When Francišković refers to Aryans, he means its linguistic meaning, which is: Noble People.
2. When Francišković refers to Zionists, he literally just means Zionists, not all Jews.
3. When Francišković refers to a Croatian Jihad or an Aryan Jihad, he means a peaceful and spiritual struggle, not violent terrorism.

The Beginning

The first chapter of the book is called “Warming”, in this chapter Francišković describes running along the Sava River in the unbearable summer heat. As a result of the physical effort and exhaustion, what we begin to consider the state of “real life” begins to change, dissolve, twist, disappear, and then reshapes and exalts itself in his mind, acquiring real and hidden meanings. Like a Sufi, he sees with his spiritual eye through the

scenes that pass him. And these scenes are nothing but an undoubted reflection of the misery and misery of modern man, incarnated into a robotized, self-destructive being, completely alienated from the divine essence.

He sees the graffiti on the abandoned brutalist buildings left from the Yugoslav days, garbage scattered on the ground, empty beer bottles, and people walking their dogs instead of playing with smiling children.

Because his current mystical experience didn't eclipse his power of analysis and ability to think critically, he was able to interpret what occurred. From education, sports, betting, music, film, social networks, pornography, pharmacology, psychostimulants, commercial advertising to inevitable politics. All those innumerable hypnotic levers and colorful buttons are subordinated to the preservation of the "dictatorship of stupidity." Seductive traps, spiritual poisons and dazzling virtual deceptions are all manifestations of the same system. Marko identifies this system as the “Prince of Darkness”. He then goes on to say that it has its own specific definition: “Zionism,” And then, due to the undeniable light of knowledge, the author's pure heart receives Islam. Only through Islam, can we wisely

and fully enjoy the blessings of life because, otherwise, we fall on our faces before them (the dictatorship of stupidity) like mindless idolaters.

The Foundations

The second part of this book develops through a key theological, historical and esoteric dialogue with Mladen Schwartz, who was born in a Jewish family of communists from Belgrade then apostatized from Judaism, becoming a radical and ironically a quite antisemitic philosopher.

This chapter touches on the centuries-old regional ethnic problems and the collective psychological consequences resulting from the wars during the disintegration of the SFRY (Socialist Federal Republics of Yugoslavia), still igniting inter-national animosities, as well as general history, politics, sociology, religion, philosophy and global geostrategic events.

Let's start from the beginning. Marko, like many Croats, truly feels with his whole being that Croatia and BiH (Bosnia and Herzegovina) as inseparable. Ante Starčević who is considered father of the Croatian homeland considered, as evident in his writings, that Bosniaks are the most original, purest and indigenous members of the Croatian nation since the beginning of time, accordingly, Marko Francišković firmly stands against any kind of arrogant nationalistic exclusivity, i.e. the HDZ (Croatian Democratic Union) myth that Croats can only be Catholic. We will talk more about HDZ soon.

Muslims, Bosnia and Mother Croatia

One of the greatest forms of Bosnia's rich cultural heritage is Arabica, which is the Croatian or Bosniak language transliterated into Arabic script. The oldest text of Arabica recorded is called "Chirvat-Türkisi", which translates to "Croatian song".

Throughout history Croats and Muslims, also known as Bosniaks maintained such a strong brotherhood we were considered one nation. In the face of Serb colonization and aggression centuries ago, the great Islamic poets, Muftis and leaders of Bosnia identified with the Croatian nation. Safvet beg-Bašagić, one of the most famous Bosnian poets would write poems about the beautiful Croatian language and would partake in Croatian political life.

Ante Pavelić, the would-be leader of the Independent State of Croatia was educated in a mekteb (an Islamic school for kids). Many leaders of the Croatian Revolutionary Organization (UHRO - Ustaša) were

Muslims. Pavelić's right hand man, the vice-President of Croatia from 1941 until the fall of the Croatian state in 1945 was Džafer Kulenović was a Muslim. During the time of the Independent State of Croatia there was a big mosque in the middle of the capital of Croatia, Zagreb, named the Ante Pavelić mosque. After the communist Yugoslav partisans took control over Zagreb and the rest of Croatia, they destroyed the grand mosque. Among those partisans was a Franjo Tudman and would-be founder of HDZ (Croatian Democratic Union), but we will get to that later.

After the fall of the Croatian state, the Croatian Muslim leaders set up their base in Damascus where in 1948 contributed Ustaša war experience and former Croatian soldiers to the Arab Liberation Army against the Zionist forces.

Franjo Tudman and HDZ

Once Yugoslavia ceased to exist, all former communists fled to the HDZ party founded by Franjo Tudman. Marko Francišković writes that Franjo Tudman was one of the most promising generals of the JNA — he completed his schooling at Harvard, where he'd be recruited by Kissinger and other members of that most powerful Zionist-intellectual and militaristic fraternity. It was with that, that the centuries old unity of Croatia and Bosnia, Croats and Muslims would also cease, as per request of the "Zionist-intellectual and militaristic fraternity".

In the beginning of the disintegration of Yugoslavia, Croatian freedom fighter Blaž Kraljević returned from years of exile to Croatia, where he organized the legendary Croatian Defense Forces (HOS), which partially consisted of Muslim fighters. The other Croatian force which was established was the Croatian Defense Council (HVO) supported by Tudman's Croatian Democratic Union. After a meeting between Blaž Kraljević and the leaders of the HVO, Blaž Kraljević and his men were shot in an ambush, as a result HOS disbanded and with that the centuries old unity between Muslims and Croats. What followed was a brutal war between Croats and Muslims, in which Islamic architecture was destroyed and Croat villages burned.

Marko Francišković writes that Franjo Tudman started a war that he could never win, a war that sowed hatred and intolerance between two brotherly peoples, a war which was a laboratory experiment for what would later happen in Afghanistan, Iraq, North Africa and the

rest of the Middle East.

What Francišković Thinks are the Zionist Plans

According to Francišković, directed genocidal wars in the Middle East and North Africa deliberately provoked the migration of millions of refugees, with the aim of mixing races, peoples and cultures. The target is designed to pervert and desecrate the authenticity of the religion of Islam. This racially mixed, despiritualized and lost crowd will soon not remember their origin either by father or mother, and consequently, not even their original traditional religious environment.

Yes, you read this correctly, in the author's opinion, along with destroying Europe, the Zionists are sending Muslims to European land so they can be secularized and thus their culture and religion, Islam, being destroyed.

Finally, we see the peak of the visionary idea, hidden in the title of his utopian book: "Croatian Jihad."

The Croatian Jihad

As written by Marko Francišković, it would be, a Jihad led by people of the white race, which would initially move from Bosnia and Herzegovina to Croatia, integrating both countries into an Islamic theocratic state: "Banovina Horosan".

In short, Banovina Horosan would territorially unite the present borders of the Republic of Croatia and Bosnia and Herzegovina, with its seat on the island of Vis. And on the global level, it would be a pragmatic trigger for the comprehensive Aryan Jihad of the European nations, with one goal and one path: To go straight across Turkey towards the holy Jerusalem and stop the Zionists.

The author directly presents his utopian vision to the astonished Mladen Schwartz, but also explains every detail of these seemingly unfeasible political-state ideas in a prudent and argumentative manner. According to Islamic theosophical tradition, Horosan is the territory where, on the eve of Judgment Day, the figure Imam Mehdi will appear. Warning the orthodox not to err and stumble before the false Zionist messiah - the Antichrist (Dajjal), Imam Mehdi directs them straight to the place of descent and the person of the true messiah, Isa or Jesus Christ, incarnated in Damascus.

Make no mistake, the utopian Banovina Horosan is not a creative staging of any anti-Semitic, ethno-nationalist or racial-segregationist state. It is the Aryans (or in translation: the noble ones) who ensure the equality and survival of every honest and moral

individual, of every confessional community, every race or nation and the preservation of their original cultures and traditions from definitive ruin, disappearance and destruction, which, according to the precise, well-designed Zionist plan, is already in full implementation.

Everyone is welcome on this journey, but before that they must bravely go through the fire of the Great Jihad — a spiritual effort — in order to cleanse the heart, body and mind of psychophysical poisons and weaknesses: moral corruption, fornication, greed, slander, fear of worldly powers, addictions to narcotics, alcohol, etc. Otherwise, they will not be able to protect themselves from the countless traps of the Antichrist that lurk unhardened, unpurified souls, both materially and spiritually.

And the march on Jerusalem is only a small jihad, which without the big one - the purification of spirit and body - will have no effect, but quite the opposite.

Ban Jelačić and Imam Ali: The Shi'a Aspect of the Aryan Jihad

Shi'a concepts also make its way into Francišković's book.

Josip Jelačić was one of the greatest Croats to ever live, without his sacrifice a Croatian nation wouldn't exist.

Jelačić's army, almost equal percentages of Catholics, Muslims and Orthodox fought together. As a sign of exceptional honor and respect, Ban Josip Jelačić was presented by the Bosnians with a beautiful horse and a rare, legendary Damask saber, forged in secret, by the time-lost art of the great masters from Damascus. On that saber, decorated with arabesques and cartouches, on one side of the surface is written in Arabic (Latin transliteration): "Taqwa Allah" - "I relied on Allah", and on the other: "La Fata Illa Ali La Sejf Illa Zulfiqar" - "No hero but Ali and no saber but Zulfiqar."

The author, Marko Francišković quotes from Sahih



Muslim, in which the Prophet (SAW), tells Muslims that, after his departure from this world, they will keep the Holy Book of Allah and the Ahl al-Bayt, i.e. bloodline, for him. The bloodline of God's Prophet Muhammad, may God bless him and grant him peace, originates from the offspring of his daughter Hazrat Fatima and her husband, the fourth and last righteous Caliph, Hazrat Ali ibn Abu Talib, the greatest and noblest Islamic hero. Caliph Ali, by God's grace, received that celebrated and far-famed sword Zulfikar, forged in the heavens by God's flame, with which he necessarily emerged victorious from every battle. From the above, one could hasten to the conclusion that the author deviates in the direction of the Shiite interpretation of Islam,



but he categorically rejects any form of sectarianism that leads to a rift between the faith or the Islamic Ummah. Marko Francišković unyieldingly adheres to Islam with his mind, heart and life practice exclusively in the way prescribed by the Holy Quran and hadith.

Islam and Nations

The author understands that the faith of Islam is a dynamic process, and that the torch of leadership was transmitted by faith from nation to nation, from civilization to civilization, constantly evolving in accordance with the challenges of the real moment. The glorious torch of faith would be given to those with pure hearts and lost to those who, over time, drowning in decadence, egoism and hedonism, became apostates and transgressors of Allah's laws in soul and deed. The Arabs were the first to receive the torch of Islam, and then, when they strayed, they were terribly overrun by the Mongols. And they did this so mercilessly that not a stone was left where they hadn't ridden over; when the Mongol moguls went astray, the Ottoman Turks received the bow of faith, creating a huge empire, one

of the biggest the world has ever seen. The author in his utopian fiction, based on historical facts and an excellent understanding of theological doctrines, believes that the moment has come for the light of faith to be taken over by the Aryan peoples. And so, the beacon of the true faith of Islam would shine victoriously in his imagined utopian state, spreading its brilliance from Sarajevo to Zagreb, from Bosnia and Herzegovina to Croatia, uniting these two beautiful countries into one: Banovina Horosan.

Conclusion

That's why all of us, despite all our differences, no matter how rooted they may seem, have only one real and most dangerous opponent, who has been preparing a terrible fate for us for a long time. And its name is: Zionism.

Therefore, the book Croatian Jihad, with a loud shout, sends a visionary message to everyone: "Led by Aryan Muslims, let us move with pure, brave hearts and noble, sanctified spirits in the direction of Josip ban Jelačić's saber - to Jerusalem, to Jerusalem and only to Jerusalem."

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