

The Esoteric Deviation in Islam

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Preface

All Praise is due to Allah, the most Compassionate, the most Merciful, the Lord of all the worlds, the King of the Day of Judgment, Who has gathered all knowledge in His Essence and Who is the Creator of all knowledge for eternity. All peace and blessings be upon His beloved Prophet, Muhammad, who was not taught by man but by Him. He was the last and most honoured Prophet, the last in the chain of prophethood that was brought to this world and who has guided us to the right path. May abundant peace and blessings be upon his Family and his Companions, who were chosen among the good and benevolent.

Certainly the most honourable of valuable things, the highest jewel, the most profitable object of trade among men is knowledge. Only with wisdom can we attain Tawhid, the source of all other knowledge. Only with wisdom can we understand and follow His Messenger, sallallahu ‘alayhi wa sallam. The men of knowledge are the best of the slaves who have surrendered themselves to Allah in exchange for wisdom. Allah says in the Qur’an: “Allah guides to His light whom He pleases” (24, 35). The knowledge of this is the

balance between hope and fear, in our desire to want to be chosen. And Allah says in the Qur'an: "Only those of His slaves with knowledge have fear of Allah" (35, 28). The knowledge of this is knowing that taqwa is the door of knowledge.

* * * * *

In presenting this book I have wanted to affirm that Islam is the only true religion acceptable to Allah. Everyone needs to know that Islam's uniqueness in Truth implies that it is above all other religions and spiritual paths. All other religions and spiritual paths either contain corruptions from the original teachings of the Prophets that came before the Last Messenger of Allah, sallallahu 'alayhi wa sallam, or they are mere inventions from false teachers. The Last Messenger, sallallahu 'alayhi wa sallam, brought the final form of the Deen of Allah and this Deen is Islam. All previous forms of the Deen of Allah, whether in their original form or their consequent corruptions, were abrogated by Islam. The Muslims have no need to go back to previous prophetic or religious texts because all useful knowledge is contained in the Qur'an. Qur'an, therefore, has abrogated all previous prophetic books.

Islam is true in its totality, not just in a selected part or in some kind of supposed essence of it or in any previous form before it was finally completed at the end of the life of the Messenger of Allah, sallallahu 'alayhi wa sallam. The Muslims embrace Islam completely and we do not consider exceptions, diminution or postponements.

Everyone needs to obey Allah, subhanahu wa ta'ala. Thanks to Allah's Mercy, the Muslim is capable of understanding how. By obedience the Muslim realises that what is halal is possible — only the munafiqun say that what is halal is not possible. By obedience the artificial doubts disappear and the lights of *la hawla wa la quwwata illa billah* make him further comprehend what his role is in the world and how to act within it.

The recurrent theme of this book is the Qur'anic ayat "The only deen with Allah is Islam."¹ We are perfectly aware that this means that all the other religions are not acceptable to Allah and thus that we consider other religions as being false. For us to affirm the Truth of Islam is simply the reflection of our true belief. Since Truth is only One, at least for us, it is utterly absurd to give validity to another religion that affirms 'other-truth' (what we will call 'other-than-Allah'). For centuries christianity has claimed its own universal ambition. We can certainly understand that. To give identical value to all religions is true nihilism: nothing matters. 'All the religions are equally right' is an identical affirmation to 'all the religions are equally wrong'. We cannot accept that. We are not nihilists.

Christianity with its reformation went through a gradual process of transformation which we have defined in this book as esotericisation, which reached pure nihilism with the Second Vatican Ecumenical Council.² The christian may jealously look at the Muslim attestation of self-uniqueness and only see arrogance. But from the nihilism of 'human rights' there is no possibility to perceive what Islam is any more. The Universal doctrine of Human Rights, which also claims universal validity, is set above and against the validity of religions. Expressions such as christian human rights are as absurd as the idea of Islamic human rights. These expressions are the product of confusion and misunderstanding. They are attempts to reform religion under the orthodoxy of human rights. Human rights are seen as orthodoxy while religions are seen as contingencies. To give Islam its position means to re-evaluate human rights. For the christian nihilist to understand our position he has to undertake a change.

For those professing such nihilist faith it is difficult to understand what we, the Muslims, assert when we say Islam is the only religion acceptable to Allah. They cannot penetrate into our experience with their nihilism. Their relativism prevents them from doing so. They can only look at us superficially, without encountering the self-challenging life and death nature of confronting existentially

submission to Allah, which is what Islam means. They can only look from the barrier, but they are incapable of knowing what it means for a believer to affirm Truth (the only One). But our point is that their conformist faith is completely incapable of that feeling any more. That faith is not faith in Allah. It is not even closely related. A faith that does not expose itself to the ultimate experience of a life and death submission to Allah, is not a belief but a mere convenience. The faithful nihilist merely makes up his mind to perpetuate the inherited capitalism supported by the nihilism of human rights. From the standpoint of nihilism our Islam is pure arrogance. Yet this difference between Muslims and non-Muslims is mercy from Allah to the world.

To deny submission to Allah reduces man to a mere thing and utilitarian values start to dominate. Either man is seen as the measurer and judge of the world or he sees himself as the one-being-measured and judged (this is the doctrine of Ihsan). These are two irreconcilable paths. Man as measurer of the world is the source of a humanism that is destroying the world today.

The christian beliefs in one god with three personalities, the mother of god and the trans-substantiation of the holy biscuit, quite aside from whether they are true or false statements, offer no access to what Muslims call submission to Allah (Islam). On the contrary, they represent a substitute, a diversion from it. A faithful christian can busy himself, sometimes displaying a keen interest in his faith, but he cannot experience submission to Allah. Christianity has been so profoundly esotericised that he can easily submit to human rights without any loss of focus or interference with his christian beliefs and values. Although not all the christians accept human rights and democratic humanism as truth above religion, the fact that they cannot do anything about it is a sign of their nihilism. The christian expression *God, the Almighty* compared to the two Islamic expressions *La ilaha illa'llah* and *la hawla wa la quwwata illa billah*, offers in itself no guarantee to prevent symbolic or theological speculation, but on the contrary is open to it. The Islamic ones, on the other hand, reject any theological foundation.

They are an-archic (in the sense of ‘an’ meaning ‘no’, and *arche* meaning ‘fundament or foundation’). They are a call to reality without prior representations and free of speculations. They are closer to the understanding of ‘no god, no master, except Allah’. This means Islam is not a theology. By implication, Islam is not monotheistic, or polytheistic or atheistic. Christians cannot perceive Islam in this way. Islam calls for a non-fundamentalist, *an-archic*³ sense of freedom.

If the christian wants to know what we mean by our ‘arrogant’ testimony of absolute Truth, he will have to be ready to disarm himself of his own nihilism. He will have to cross the barrier and not simply enquire intellectually. Something more profound will be required. He will have to taste Islam. That means existentially, rather than mentally, to experience submission to Allah, the One without companion (*Ahad*) and the Sustainer of the World (*Samad*). That person who is capable of experiencing the presence of Allah through the prayer and dhikr is a different person. This person *can* act in the world. For this fortunate person Islam is absolutely true. But let us be clear, this experience is not possible for the person of nihilist faith. He has compromised his existence to the extent of not being any longer free, and therefore the experience of submission to Allah escapes him, because no-one can serve two masters. The nihilist can only dwell in the edifice of convenience. Christians, especially after Nietzsche, only have one choice which is to embrace Islam.

What about the other religions? Hindus, buddhists, zoroastrians, and so on, are all mushrikun without a Book. That is to say their beliefs are pure fiction and they have lost all connection with their original Prophets. This is not a matter that can be negotiated. And as for the jews, although they are people of the Book, the great majority of them are now agnostic.

Islam is the only valid religion, the others are not acceptable to Allah. For this reason the Muslims look at other religions with firmness and mercy. Islamic Law allows non-Muslims to live under the protection of the Dar al-Islam with the status of dhimmis. The

Law of the Dhimmis is of great importance for the Deen of Islam. Under humanistic and esoteric banners the Law of the Dhimmis was abolished, and that moment signalled the turning point in the life of the Osmanli Khalifate.

The problem is called capitalism

The world has one problem and it is called capitalism. The world cannot get rid of it. It tried once but the revolution was hijacked by marxism, it failed and was assimilated. Islam is the only force that can and will finish capitalism. We will not fail, because we believe in Allah while Proudhon did not. Freemasonry was not the hidden arm of capitalism, but it was instrumental in serving the interests of capitalism. The philosophy of toleration first, and the esotericisation of religion later, dismantled the authority behind the prohibition of usury. Freemasonry entered the Muslim world, but capitalism had entered first with a more devastating effect. The Muslims did not know how to react to it. Banking was an overwhelming power, and no-one in power in those days was capable of dealing with it. The result was the end of the Khalifate.

For a hundred years we have been without Khalifate. During that time a reform has been introduced into Islam on two fronts which was meant to paralyse Islam, the only force that could prevent capitalism from reaching its final destiny, the world state. One front was an exoteric modernism and the second was an esoteric traditionalism or perennialism. Both were influenced by freemasonry and incited by freemasons. In our present day, both fronts have merged into one. This esoteric deviation is preparing Islam to enter the final phase of capitalism. We will prevent it. This book is the first step to eradicating this hundred year old plague. Insha'allah. I put my trust in Allah.

This book will assess what we call the esoteric deviation, a futile attempt to corrupt Islam with a certain set of false ideas and doctrines. Our purpose is to clear the space in order to generate

the tools with which to abandon capitalism. We do not want to blow up banks, we want to make them unnecessary. This is a precondition for war against capitalism. Allah has forbidden usury and therefore has declared war on capitalists. The world should and will know from now on that Islam is the deadly enemy of capitalism.

For a long time in the West, economics has been the dominant deity. Brokers and bankers are the high priests. At least since Adam Smith promulgated his idea of the 'invisible hand', it has been presumed that if one seeks first the kingdom of Mammon, everything else (social compassion, individual freedom, universal wellbeing) will be given to you, as well as the by-products of the free market (the expression free-market itself being as unfaithful to reality as calling prostitution true love). Economics has penetrated all aspects of society: it has overtaken politics, transforming the national state into a mere service industry; it has privatised science and information, with the worrying consequence of knowing that everything from the observation of the world to medicines which we all share is patentable corporate property; and religions have been universally redefined to accept capitalism and usury. Only Islam can come to the rescue.

Other religions? What other religions? Toleration finished them long ago. They have been filtered, reduced and homogenised beyond recognition. All that is left is a personal god and personal feelings. We would rather have a christian kingdom and a Muslim Khalifate, than a Soros⁴ World Empire. The crime is syncretism. The Muslims can only thrive when we differentiate from kufr. Jews and christians had blossomed under Islam or against it. And the atheists? They are renegade christians on the path to Islam. The 'god' they do not believe in we do not believe in either. They have said the half declaration: '*la ilaha*', which in itself is absurd, unless you add '*illa Allah*'.

We sustain the following equation: the uninterrupted evolution of capitalism in the last five centuries needed the abolition of the laws

against usury. That meant the elimination of the normative power of religions. This is like saying to the Muslims: 'Allah's Law is not valid or is not universal'. The moral implication for the penetration of capitalism is: 'usury, although it is forbidden by Allah, must be accepted'. That is to say, Muslims must accept capitalism. There are three possible answers to this: accept capitalism, reject capitalism or both. The first one is merely the passive acceptance of life as it is under the motto 'religion has nothing to do with economics'; but the last one is the most dangerous as it entails a tacit rejection of Islam disguised as reform. They invented 'Islamic economics'. This reform started with Al-Afghani, 'Abduh and Reda. It led to Islamic fundamentalism and Islamic modernism. Their emblems are 'Islamic banks', 'Islamic constitution' and 'Islamic state'. A post-fundamentalist Islam means the rejection of capitalism along with its institutions.

* * * * *

The esotericisation of Islam had a metaphysical plan: monotheism replacing Tawhid; and a social plan: Islamic principles replacing Islamic Law. Esotericism happened by stages:

The first stage of esotericism consisted of erasing the past: elimination of the madhhabs (*fiqh*) and Tasawwuf. Politically it also represented an opposition to the Osmanli Khalifate, particularly the Great Sultan Abdulhamid II.

The second stage of esotericism was the utilitarian phase in which Islamic Law was subject to a complete re-evaluation in terms of a social, political or economic pragmatism. Real Sufism is banished and a new Tasawwuf starts to emerge defined as esoteric Islam.⁵ Madhhabs are gone and a new set of Islamic principles come into action. Islamic principles allow the acceptance of assimilation to kafir society: Islamic banks, Islamic states, Islamic stock exchanges,

Islamic constitutions, and so on. While affirming that Allah is the most powerful, they admit that the kafir West (seen as evil) is in fact more practical, and they eagerly succumb to imitating its kufr which they had said they so much hated (e.g. the Islamic Republic of Iran).

The final stage is the assimilation stage. Perennialism is their new metaphysics. The brotherhood of mankind and the universality of religions are widely accepted as Islamic doctrines. Tasawwuf is esotericised and accepted,⁶ and the Shari'ah is esoterically softened and made ready to become Islamic human rights. It follows an implicit acceptance of the Declaration of Human Rights, and the world state as the new kafir messiah. Progressively everything that differentiated religions was defined as an exoteric domain (external, accidental and peripheral) while the esoteric domain (internal, essential and central) became that which brings them together.

Capitalism demands uniformity and freedom for usury. Esotericisation provides both. Embracing all religions is their deceiving technique. Usury is esoterically reinterpreted. It first became reduced to 'interest' and then to a moral expression of 'the evil of trading'. Usury is no longer an existential practice, but a moral principle. From dealing with the event we projected it into a field of ethics and morality, in which principles and rights dominate reality.

The utility of an act of pure worship has been devalued and discredited according to a practical understanding of utility. This behaviour resembles the behaviour of the agnostic. In this context it is important to note that the people of all the religions today follow more or less the same type of life. We all have banks, paper-money, pay under a more and more homogeneous tax system, with identity cards and a registration system. Muslims, Christians and agnostics have to live essentially in the same way. The difference is reduced to their personal moral and sexual attitude, which creates a puritan/liberal dialectic, and also to which day of the week they decide to go to the temple. The morality is reduced to 'I do what I can'. We propose a

change in the mentality produced by the utilitarian enquiry of ‘what can we do?’ We can act if we just obey Allah.

Man’s actions cannot merely be valued by their utility. It would mean the triumph of technique over obedience to Allah. It would mean that the imperatives of the banking system are above those of obedience to Allah. This is what the deviated say: “Allah is the most powerful, but the bankers are more practical. We should follow the sunna of the bankers.” This is the irony of their dualism. They call the banks ‘shaytans’, and yet they hurry to islamise them (Islamic banks). It shows the helplessness of their vision and makes obvious their surrender. The banks are institutions forbidden by Allah and to accept them or try to incorporate them into our worship is to worship other-than-Allah. This is commonly referred to as being practical. They say “we are practical”, but they are only fooling themselves. This way of saying they are practical is the evidence of their helplessness which results in an inability to act according to Islam. One of the most common ideas in esoteric thinking is that ‘we cannot obey’ because there are other forces that do not allow us to act. Normally these forces are referred to as shaytan. So the shaytans — they say — do not allow them to act. The shaytans are all their political enemies. But these people do not realise that the only obstacle they have is themselves. The proof is that when they are finally given an opportunity to act they copy the shaytans whom they hate: Islamic banks. They think that what is halal is not possible, and this understanding blinds them.

The acting of the Muslim is obedience to Allah, and obedience is above any particular aim (utility or purpose). Obedience is the aim in itself. To obey Allah overrides any utility. It is free from any pre-conditioning and any self-induced interference. Acting in the way of obedience is not restricted by personal limitations. Acting in the way of obedience is to want what Allah wants. The person who submits to Allah can eliminate the banking system instantaneously. The banking system has no power in the eyes of the Muslim. The banking system has power only in the eyes of the esoteric/exoteric utilitarian. This is madness.

The triumph of the Muslim is to obey Allah. Obedience, and only obedience, gives him the taste of what worshipping is and then he can appreciate its rewards. Without obedience worship becomes ritual and culture and the mosque becomes the Friday temple disconnected from social and economic activities.

Pragmatism is a self-imposed delusion and it is at the core of the humanist ethics. This is the product of Kantian metaphysics, the metaphysics of a practical reason that receives its architecture from pure reason, and that *theoria* which prescribes the route to *praxis*. This is the metaphysics of objective and subjective principles. The liberation from this foundational trap is one of the accomplishments of Islam. The result is that the Muslim can obey, can trade correctly, can fight *fi sabilillah*, and thus he can worship. And this is what we want. The kuffar have forbidden obedience to Allah, abolished trading,⁷ outlawed fighting *fi sabilillah*,⁸ and reduced worshipping to a utility. But Allah is the true Actor of the true worship. Allah says in the Qur'an: "You did not throw. When you threw it was Allah who threw." (8, 17). Allah also says: "Fight them! Allah will punish them through your hands." (9, 14) The only purpose of our life is worshipping Allah. Our obligation is to obey Him and Allah clearly says in His Qur'an:

O Prophet! Show fear of Allah and do not obey
the kafirun and the hypocrites.
Allah is All-Knowing, All-Wise.
Follow what has been revealed to you from your Lord.
Allah is aware of everything you do.
And put your trust in Allah.
Allah is enough as guardian.

(Qur'an 33, 1-3)

Humanism and its legal arm, human rights, while pretending to help the religions, in fact abolished them all. But this does not mean that there is no religion any more. The new religion is the banking system. It rules with a system based on artificial currency. A world economic system whereby everybody is obliged to use US dollars is

clearly a tyranny against all the other nations of the world, and especially the Muslims. All the Muslim political groups and associations that for the last one hundred years have supported the paper-money system, no matter what they say, have supported the tyrannical system by which the kuffar rule the world. Their understanding of Islam was deviated because they could not grasp what the Shari'ah does not accept, and the reason for that was that they had become contaminated by a utilitarian pragmatism which was itself a result of esoteric metaphysics. This is the story of one hundred years of fundamentalism. Why have fundamentalists not succeeded in the last one hundred years? Why have they been defeated in every aspect of their politics? Because they were subservient to the modern religion, usury. The creation of Islamic banks shows the corrupted nature of their beliefs. These groups are the same as those pseudo-Sufic ones who supported usury because they thought that usury did not affect their 'transcendence'.

A blanket of new morals has replaced the normative power of religions. Human rights, tolerance and democracy are the moral banners used to regulate the world. They present a pseudo-discourse. In the background no-one is able to question the moral nature of usury, stocks or paper-money. They are indubitable, indisputable, irrefutable, undeniable. This absolute certainty of usury, even by the critics of capitalism (Marx accepted usury as much as Friedman did) proves the holy foundations of capitalism.

Capitalism is the dominant way of living of today and Islam is the only way out. Islam is the way of all the believers, it is the only strategy that not only opposes but offers an alternative to the capitalist system. Capitalism is entirely based on usury, and this is a crime, because it is decreed as such by Allah. Muslims are asked to accept human rights, tolerance and democracy, but they are not asked to accept capitalism, that is taken for granted. The whole humanistic debate is a mockery to hide the criminal nature of capitalism.

Capitalism is not humanitarian, or tolerant or democratic. But since you cannot criticise the banks with these moral tools, then

these tools are not good enough. They are useless. Usury has enslaved the world by the means of transforming the nature of money, making it both artificially productive (interest) and artificially valuable (fiat money). Needless to say, this assessment is above the false dialectic of left and right, and we consider marxist socialism another form of capitalism.

The coming battle will be the Muslims versus the banks. One-sided information means that most people do not know what Islam is and the performance of the Muslim governments does not provide a valid example either. But Islam is greater than that which covers it over (kufir). When Allah opens the gates of Islam, people will understand and they will embrace Islam in large numbers. Islam does not belong to the Arabs, it is truly a world religion and we will need new people to take up this challenge along with the best of the Arabs.

While usury is allowed no Muslim government can emerge. The economic power exercised by the banks outweighs that of any other civil or political institution. Therefore any attempt to create a just and decent society implies the abolition of the banking system and its replacement with a new system of money and payment that does not involve usury. Against this usurious-capitalist reality of today, there is only one other reality which can eliminate it, and that is Islam.

To understand our politics you have to understand this axiom: Not having an economic agenda is to have an economic agenda. All those religions and spiritual paths that do not have an economic agenda *have* an economic agenda, which is to maintain the present status quo and therefore to preserve capitalism. All those religions and spiritual paths contaminated by esotericisation do not have an economic agenda, because in their view this is not necessary. We see that their esoteric attitude gives tacit support to capitalism, and therefore we are not surprised to discover that capitalism has encouraged the esoteric vision. Esotericism is the inner religion of capitalism, just as capitalism is the way of living of esotericism.

However, Allah has an economic agenda for us. Allah says in the Qur'an (2, 274): "Allah has permitted trade and forbidden usury." This means Allah has forbidden banking. Therefore either the banks have to be eliminated or the Law of Allah has to be eliminated. And since the Law of Allah cannot be eliminated, it follows that the banks have to go. It is natural that the banks will do anything to preserve their status, including trying to attenuate or even nullify Islamic Law. They will defend themselves by saying that the religion of Allah does not need to implement Islamic Law, that is to say, that implementing Islamic Law is not essential to the religion of Allah; alternatively they will say that implementing Islamic Law does not need Allah, that is to say, it does not need trust and reliance on Allah and it can be changed or adapted by practical reason — these are the people who will propose Islamic banks. The first position is defended by the esoteric group and the second by the exoteric one. Although these two groups are in conflict with each other, they are in fact the same.

Under the popular topics of human rights, tolerance and the brotherhood of mankind, the esoteric doctrine has come to dominate all political and religious discourse while a rapid establishment of a new world economic order is taking place. Religions have been compelled into a process of homogenisation and introspection. This process is esotericisation. And there is no more to it, except understanding the mechanisms used in this process. This process was parallel to the raising or externalisation of capitalism, that has invaded not only the entirety of the geographical world but also every aspect of human existence. The idea of an Esoteric Philosophy has been forged trying to create something out of nothing. This name has been given to a kind synthesis between science, religion and philosophy meant to provide a new vision to reshape the future mode of civilisation, culture, politics and economics, or to survive it while it is being reshaped. It has been given a history, principles, laws and even moral values that claim to lead to the unfolding of human potential.

The dynamics of esotericisation imply the existence of a *coming away from* domain and a *moving into* domain. These two domains are defined as the exoteric or exterior one and the esoteric or interior one. These two orders are represented symbolically by the exterior circle and the centre of the circle. So either the process is moving esoterically towards the centre, namely esotericisation; or exoterically towards the circle, namely exotericisation. The centre is the domain of esotericism and esoteric concepts or matters, and the exterior circle is the domain of exotericism and exoteric concepts or matters. To 'be esotericist' or to 'be exotericist' have been defined from these double dynamics. Therefore esotericists are those who praise esoteric matters above exoteric ones, and exotericists are those blind to esoteric matters who deny them while praising exoteric ones. Given that these are dynamic processes, one of them is always in reaction to the dominating one. In relation to esotericism, exotericism is its 'reaction' and vice versa. What is at issue here is not the direction of this process, whether it is esoteric or exoteric, but rather the process itself.

The development of capitalism required and achieved the elimination of the normative value of religions, and this was an esoteric process, esotericisation. Relentlessly, differentiated religions and their conflictive implications have been erased as these religions have been redefined in a process that can be described as 'moving' towards the undifferentiated centre. This is the process that we have called esotericisation. While this process is dominant, at any given time the past looks exoteric and the future more esoteric. The christian reform was esoteric in relation to what was before, but it is exoteric in relation to deism; deism is exoteric in relation to perennialism. In this process exotericism is both the past and the reaction to the future. The reaction has been exploited as a conflict that covers up the development of capitalism. This has affected our perception of history. We had religious wars but we never had a capitalist war. And yet all these conflicts had been instrumental in the furthering of capitalism. The way these conflicts were defined, including the reasons of conflict and the battlefield chosen, was beneficial to capitalism,

furthermore they were consubstantial with capitalism. Even the Second World War is still pathetically defined by professional historians in terms of personalities, and little or no effort has been made to clarify a key consequence of the war: the birth of modern financial capitalism. It follows that to get rid of capitalism, war has to be redefined. We will look at this matter later. What is important is to realise that capitalism demands the elimination of all other religions or their esotericisation in order to claim its universal, unquestionable dominion. Capitalism is the only exotericism allowed. Capitalism alone can impose its rituals, because alone it cannot generate conflict. The capitalist peace⁹ means the total domination of capitalism and the elimination by reduction of all other religions.

When esotericisation was applied to Islam it implied breaking with the past, often presented as a 'benign' reform. This we understand as a deviation. The esoteric reform or deviation was applied to the Shari'ah and Tasawwuf.

The esotericisation of the Shari'ah implied the search for principles seen as symbols with which to reformulate the law in accordance with a human or mankind scale. The law of mankind is the esoteric formulation of Islamic Law. Mankind is seen as a single brotherhood, the 'brotherhood of mankind'. The differentiating elements of the Islamic Shari'ah are gradually erased with formulas like 'no compulsion in the Deen' or 'brotherhood of mankind'. This is unacceptable to us, because Islamic Law cannot be reformed, only our society should be reformed. Their esoteric formulations replaced or redefined Jihad and Islamic brotherhood.

The esotericisation of Tasawwuf implied its separation from the Shari'ah, that is to say, its redefinition as 'esoteric Islam', while the Shari'ah was redefined as the 'exoteric Islam'. This is absurd to Muslims, because the idea of Tasawwuf without Shari'ah is as groundless as a Shari'ah without Tasawwuf. Esotericists claim that Tasawwuf supports the 'transcendental unity of all religions' in the

metaphysical grounds of belief in God. The 'exterior' matters relating to action and duties of belief in God are considered second in importance. The absolute domain is metaphysical and the contingent domain is the ritualistic one.

Symbolism allows esotericists to affirm Islam while in fact they are denying it. It allows them to say, "we believe in Allah like you," while in fact they believe in another god. Their god can have several names. It is a symbol. According to several perspectives you can find a different picture. It is important to understand that esotericists do not deny belief in Allah and they will say they are Muslims although they affirm that all religions and spiritual paths believe in the same god. Some freemasons, for example, say that they are Muslims if they live in a Muslim country and they say they are Christians if they are in a Christian country. This is because they see themselves as above the 'rigid interpretations' of religion. Freemasons accept all religions in their brotherhood and they all worship what they call the 'Great Architect of the Universe'. This ambiguous position is more deceitful than the open and antagonistic denial of Islam. For this reason we will later examine in detail the history and beliefs of freemasonry.

Esotericists also say that they support the Shari'ah but at the same time they want to reform it, or diminish it, or do not want it here or now. They say they want salvation for mankind, but it is made clear that it can only be attained by themselves — the chosen group. All their reforms lead them to the philosophy of human rights, tolerance and the brotherhood of mankind. The 'reformed Shari'ah' that has to comply with these esoteric principles is not the Shari'ah of Islam. It is something new but they want to use the name Shari'ah. So they refer to kafir institutions and instruments and they add the name of the Shari'ah. "We want the Islamic Shari'ah, we want a government ruled by Shari'ah." On examination what they want is their new reformed version, so they speak about Islamic human rights and Islamic tolerance. When they cannot stretch the Shari'ah any further, having already denied the madhhabs and the established fiqh, they invoke 'the spirit of

the Law' and 'Islamic principles'. This is an esoteric technique known as symbolism. The Shari'ah is represented by symbols or principles that allow further levels of introspective interpretation. Consequently they introduce symbolic explanations of what Jihad and usury mean.

At the end of the day what matters is that behind their Islamic principles and their Islamic human rights is their unmitigated compulsion to preserve the banking system. Their task is to 'islamise' the banks, thus preserve capitalism and furthermore lure the Muslims into accepting capitalism. They deny banking but they affirm Islamic banking. They affirm the evils of capitalism but they are ready to 'islamise' capitalism. According to them, banks are not capitalist institutions they are simply services. According to them capitalism is wrong, but Islamic capitalism will be acceptable. Their Islamic capitalism is a capitalism with Islamic moral values, where Islamic banks have replaced un-Islamic banks. According to them, usury is a symbol that, regardless of what the Shari'ah says, simply means interest. The result of all this is that the ruthless, intolerant and inhuman practice of usury, that is to say capitalism, is preserved by this esotericisation of religion. For this reason it is important to identify who they are and what they say, in order to recognise at once the different faces of what is one common belief. Kufr is one system.

There is another element characteristic of esotericism: messianism. Messianism is exoneration from present failures and responsibilities. The Messianic Saviour who comes to solve all our present problems can have multiple faces from the christian Messiah, to the Mahdi, democracy and the world state. In practice it says: "do not act now, we are waiting." Mahdism, that is to say, waiting on the Mahdi as in the act of postponing or delaying or discouraging present obligations in any form, is part of what we call the esoteric deviation. The political use of the shi'a doctrine of 'waiting on the Mahdi' throughout the history of the Muslims has been used to justify insurrection under one of the many Mahdis or even worse to delay the establishment of Islam now because of 'waiting on the Mahdi'.

The thesis of this book

The capitalist also wants salvation, or at least he does not want to be seen as a criminal. The problem is that to *give* the capitalist salvation or to *make* him not a criminal, religion has to be transformed. The transformed/reformed religion would either accept capitalism or have nothing to do with capitalism. The latter idea meant that religion and politics/economics have nothing to do with each other: they are two separate domains. In this view you can be a perfectly decent religious person in your own religious domain and be a nice capitalist in the mundane world of capitalism. The religion that results from this transmutation we can call a capitalist religion, because everything, every law, every precept can be changed except capitalism itself. The mechanism in which this transmutation took place is an esotericisation of religion. Esotericisation of religion does not lead anywhere (except perhaps to a syncretism), it simply means the introspection of the religion into itself in the form of principles and figurations open to renewed exegesis, a form which, despite its many faces, will invariably justify capitalism.

We maintain that capitalism is a crime. We are obliged to tell the capitalist puritan, who thinks that he is good because his personal sexual morality is uncorrupted (usually meaning his wife is well behaved), that to visit the bank is a crime forty times worse than sexual intercourse with his mother. And just when he is about to shout in despair that he is not a criminal, we can tell him, "Look, there is a way out of capitalism. You have not seen it and this is something to meditate on, but that is all right. The time has come to abandon this pagan religion and join the only religion that offers you a way out of this criminal capitalism, that is the religion of Allah called Islam." "But I thought Islam was something else," he will object. "No, that esoteric religion that has been sold to you and to the world since the fall of the Khalifate, is a deviation from Islam," we will reply. The sign that Islam is back will be its victory, in the form of the creation of a Dar al-Islam where Islam in its

entirety will be established (no capitalism, or bank will subsist) and the Khalifa will have been restored to rule the Muslim people.

The economic/political event of the last three hundred years was the creation of the modern state. No other event matches the singularity, standing and repercussion of this event. The state was born from the fusion of government and banking. Governments realised that the tremendous power of banking could be theirs. And instead of fighting against it they decided to absorb it. The governments became banks, and in this usurious transmutation the modern state was engendered.

The new capitalist entity undertook the issuing or licensed the issue of banking money or paper-money by the authority of the state law, and against religious law. Even christian law forbade usury. Issuing paper-money provided a new instrument of tax collection much more efficient than anything known before, and it also redefined foreign relationships, as soon as the states discovered that dumping their rotten currencies on foreign countries had the same effect as taxing foreigners and was cheaper than sending conquering troops.

Reflection on this extraordinary usurious event forces us to make the following initial observations:

- By embracing the banking system, governments became capitalist entities which we call states.
- These capitalist entities, and therefore capitalism, demanded a new identity from people. Religious identity was secondary to the identity of citizens or subjects as tax payers and clientele.
- Erasing religious identities was called toleration and became a legal matter in all new constitutions and new legal systems of the new states.
- The process of reducing religion to common grounds that can be acceptable to the majority (to all mankind) is what we call esotericisation. This process was in conformity with and supported by capitalism.

- The matter of identity is a key issue of great importance. In Islam the Deen is the dominant identity. Nationality, race and class are non-issues. Nationality vanishes under Khalifate, race dissolves with polygamy, and classes disappear with the establishment of the guilds.
- Dissolving religious identity can be done in two ways. The agnostic way: 'all the religions are false' or the esoteric way: 'all the religions are true'.
- Dissolving religious identity means that the predominant identity is elevated to the realm of the unquestionable and becomes orthodoxy. To question the matter of tax payment or the acceptance of a national currency is out of the question. It is considered an error. This is therefore an orthodoxy.
- In Islam, economic identities are debased in conformity with Islamic Law. The poor, the slave, the freeman, the rich, the master and the apprentice all share common grounds that allow interrelationship and change.
- Islam is government without state and commerce without usury. The arrival of Islam will imply, automatically, the destruction of the banking system and its service industry: the state.

We believe that if this event is not properly understood it will be impossible to formulate an alternative to this form of kufr. The problem is not kufr, because kufr will always be kufr. The problem is the inability to distinguish kufr. We need to find out, after a hundred years of failure, what has gone wrong with us. Allah has promised victory to the Muslims and yet for one hundred years we have been the victims in this world. Since we cannot blame our religion, we have to blame ourselves. We need to know what we have done wrong. This is not an easy question to ask, let alone answer.

We can now see that capitalism, in order to establish itself, deviated the religion, in other words it modified the religion for its own purpose and existence. This capitalist deviation we have called the esoteric deviation, because of the way it manifested itself. It did not deny religion, it simply isolated it in a 'religious zone' which had nothing to do with economics. A type of spirituality was developed

that suggested that spiritual awakening was divorced from social responsibility. In the name of Tasawwuf an esoteric version was promoted that spoke of the freemasonic concepts of 'tolerance' and 'the brotherhood of mankind' instead of Shari'ah and Jihad, or else they esoterically transformed these latter two concepts so that they accepted the former ones. In its extreme forms they did not find it necessary to follow the Shari'ah to be an esoteric Sufi, such as in the movement of Inayat Khan. In some forms it made a conscious effort to create another religion such as subud or the bahai movement. None of these esoteric deviation movements considered economics a spiritual problem, and therefore, accepting the crime, they falsified in the process the nature of the spiritual path.

We will demonstrate in this book that the so-called Islamic movement of the 20th century was born out of active and militant freemasons and that the whole movement was tainted with freemasonic thinking, which means the thinking of the West with a *twist*. This thinking not only affected their ideas but also their way of operation. We shall demonstrate that from the freemasons Al-Afghani and 'Abduh, there is an uninterrupted 'isnad' or transmission, teacher to student, that reaches to our time. We shall demonstrate that these people were all interrelated, knew and learned from each other. They spoke using the same symbolic language, the same symbolic concepts and codes all leading towards the creation of a 'new Islam' (which is not possible) consisting of the islamisation of the pagan way of life whose greatest symbol is the absurd 'Islamic bank'. We shall demonstrate that another freemason, René Guénon (Abdalwahid Yahya), the great reformer of freemasonry in the last century, who became a Muslim and started a new school of perennial philosophy, also brought a deviation into Islam. And we shall demonstrate that these two freemasonic movements reached a final nihilism in the last part of the 20th century, and not only merged their words and deeds but, in their pragmatic quest, became assimilated into the pagan way of life which they had started out by criticising.

Our thesis is that Islamic reform and what is now called Islamic revival, is not what they claim it to be, a return to the Islam of the First Community or the Salaf. The idea that the ‘reformed Islam’ is a return to a pure Islam and that the people responsible for this reform are unquestionable heroes is far from the reality. Rather, Islamic reformers and revivalism represented a political struggle for control of the state and its institutions. They did not intend to eliminate the state and the banks, that is to say, capitalism, but to take control of them and islamise them by *adapting* or *reforming* the Shari‘ah to justify their political aims. This political struggle for state control involved an interactive response to the changing circumstances of capitalism, which gradually forced this movement to become more and more pragmatic in pursuit of a political outcome. Their attempt to attain state control was an overall failure. When some states declared themselves Islamic states, and their state legal and institutional machinery and banks were ‘islamised’, the evidence of their failure was manifest, they had sold out the Islamic living model and totally become assimilated into the capitalist order.

Islamic reform has not solved our problems. It has failed to produce a single leader who can show us a path to victory. The reason for their failure is a profound deviation that made them think that Islam needed to be reformed or modernised. The twentieth century was the reformer’s century. The reformer’s programme was instrumental in the breaking down of the Khalifate and the overall deterioration of the situation of the Muslims. The blueprint of Islamic banking was not a neutral matter, nor even a misconception, it was an instrumental tool for the advancement of capitalism and the covering up of the Islamic model so that it would never emerge. Their Islamic reform is Islamically criminal and deviant. Unless we identify the original perpetrators and remove them from our horizon they will be ghosts haunting our future. We need to do this in order to move on. This book aims to remove these ghosts of the past. Another ghost is the state of Saudi Arabia. For too long it has been forbidden to remind the world that Saudi Arabia was born as a renegade state. It was

born as a direct result of the attack on the Muslim Khalifate using British-kafir military support. It is usually unknown to Western audiences that the wahhabis, the sect of the present rulers of Saudi Arabia, were rebels and deadly bandits in Arabia at the time of the Khalifate. The wahhabis viciously opposed the Osmanli (Ottoman) Khalifate and their rebellion partly contributed to its downfall. While taking 'the enemies of Islam' as supporters and friends they declared Jihad on the Muslims. They made rebellion against the authority of the Khalifa, renouncing the allegiance and obedience owed to him (that Allah has ordered in the Qur'an). To take the Saudis as the pure authority of Islam is like taking Stalinism to represent the true way of Tsarist Russia. The British offered Arabia to the Saudis because they saw in them a guarantee against the restoration of the Khalifate. Therefore the path to the Khalifate presupposes that the Saudi state and its ideology will be removed. It also entails that any fatwa officially originating from the Saudi regime, in the Arabian peninsula or elsewhere, will be null and void, and people educated in their Universities will be scrutinised with suspicion. Any Islamic pronouncements officially originating from them must be treated with suspicion on the unique grounds that they are 'made in Saudi Arabia'.

This book, we hope, will clear the ground in order to plant new seeds, to build a new community, to establish new goals, to create a new leadership and, with the help of Allah, restore the Khalifate, insha'allah. The key question that stood before this book and, we hope, will stand even more after this book is: "Can there be an alternative to capitalism?" In answering this question many people are bound to discover Islam in a way which has not been available to them before, for to us, capitalism is the present-day face of kufr.

In the process of writing this book I was obliged to examine the writings of these people who held these deviant ideas. Reading them I felt like a doctor who has to examine faecal matter in order to diagnose a disease and produce a cure. I have quoted extensively from their texts in an attempt to present their ideas as much as possible as their authors intended. Thus, we can see all these

authors together, and can recognise, perhaps for the first time to many, that they all share a 'primordial deviation' intimately related to freemasonry. A particular effort has been made to identify their symbolic expressions and find their true meaning by exposing recurring patterns often involving several authors. I have also highlighted their omissions which are sometimes more meaningful than their statements.

It is important for us to clarify that these people are not the problem, and they are certainly not the solution. As I have pointed out before, the real problem is not these people, but capitalism itself.

Questions demanding an answer

The story that we have been told of the Islamic Movement in the 20th century does not make sense. Firstly, the name. There cannot be an Islamic movement that for the last one hundred years has only brought defeat and disaster to the Muslims. In examining this phenomenon we are faced with some intriguing questions and findings.

Why were the forefathers of the so-called Islamic Movement freemasons? Why do most people not know this? Why did Islamic reformers choose to join freemasonry and what is freemasonry? If 'Abduh was an Islamic leader why did Evelyn Baring, Lord Cromer,¹⁰ an enemy of Islam choose him as the Mufti of Egypt? Why did Cromer consider 'Abduh to be agnostic? Why do Jamaat al-Islamiya and Ikhwan al-Muslimin praise 'Abduh and Al-Afghani? Why did they support and were supported by the anti-Khalifate and rebel regime of Saudi Arabia? Why have their tactics remained freemasonic in spirit and method, that is, predominantly democratic and humanistic?

How can Jinnah, a secular ismaili, still be presented as a champion of the Muslims in Pakistan? Why did the British chose him as the

first ruler of a Muslim nation? How can such a figure still be revered in Pakistan in certain Muslim circles? What is Islamic reform? Can Islam be reformed? Who created the idea of the constitution in Islam? Why does Jamaat al-Islamiya defend constitutionalism in Pakistan? Who invented the absurd idea of Islamic banks, which are usurious institutions? Islamic banks are largely endorsed by Pakistani 'ulema, so what have they done with the Islamic Law that can support such an absurd idea? Who islamised human rights, which is an anti-religious doctrine?

If Saudi Arabia is such a source of fundamentalism, why did the British support them and support the wahhabis? If wahhabism is the right doctrine for the world, why do the government of Saudi Arabia not apply it to themselves? If Saudi Arabia defends the pillars of Islam, why is Zakat not collected in Saudi Arabia? Why is Saudi Arabia a capitalist country? What kind of salafi movement could support the usurious so-called 'Islamic banking'?

René Guénon was a mason and supported freemasonry throughout his life, he is even considered by many freemasons to be the greatest reformer of freemasonry. Are his Muslim readers aware of this? He created two, possibly three masonic lodges of his own when living in Egypt. Was this part of his Islamic teaching? René Guénon was one of the great revivalists of hinduism according to the magazine *Hinduism Today*. Is that compatible with being a Muslim teacher? One of Guénon's students, Martin Lings, wrote a book on Shaykh al-'Alawi which is widely read in the Muslim world, so why do the people of the Tariqa of Shaykh al-'Alawi call this book 'Kitab al-Iblis'? Why do they reject his perennialist ideas? The esoteric and pro-masonic magazine *Connaissance des Religions*, speaking about the book of Lings entitled *Muhammad*, says: "The book is saturated with symbolism." Symbolism is the means with which masons preserve their doctrines and communicate them to each other while hidden to the profane. Why do the masons praise this book? Why do the wahhabis hate the Sufis but honour Lings and other 'esoteric Sufis'? What do they have in common?

Why are the latest leaders of Islamic modernism engaged in comparative religion and dialogue between religions? Are 'comparative religion' and 'dialogue between religions' Islamic doctrines? Why are these doctrines supported by the United Nations? Why does the United Nations support the unity of religions and the new age? Is the United Nations an Islamic institution? Could a Muslim nation subscribe to its charter? Could a Muslim support its aims? What are all these Muslim countries doing in the UN? Why does Rabita of Saudi Arabia support financially the Parliament of the World's Religions?

What did J. G. Bennett, the man who *discovered* people such as Gurdjieff, Subuh, Idries Shah and Shaykh Nazim, consider all these 'esoteric Naqshbandis' to have in common? Shaykh Nazim said that the Mahdi was coming in the year 1980, then before the year 2000, what is he going to say now? Who is saying the 'brotherhood of mankind', a freemasonic doctrine, is part of Tasawwuf? Why are Khurshid Ahmad, Anwar Ibrahim, Shaykh Kufaro and Sayyed Hussein Nasr all involved in inter-faith dialogue? What is the catholic jesuit John Esposito doing among them?

Why has the reformist programme failed? If they represented Islam, why has their movement not succeeded for a hundred years?

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All these docile esoteric politics of acceptance of usury were finished with the return of the Islamic Dinar, the gold coin currency of the Muslim nation, in the city of Granada (Spain) in 1992. The Islamic Dinar, which is being minted again out of an uncompromising obedience to Allah, is the end of the banking system, which Allah has forbidden. This is the power of obedience.

Kufr is false, a covering of the Truth. The solution to our tribulations resides in ourselves. Allah speaks in the Qur'an about

the kafirun. In their existence there is good for us. Kufir is not a force, and it is destined always to perish before Islam. Kufir's predominance does not depend on the kuffar, it depends exclusively on the absence of Islam. It depends on us. Like the plague, it will spread if we are not clean. The Muslims are great in all circumstances including the present one. But the kuffar, on the contrary, remain perplexed, muddled and unfit to manage their affairs. This is particularly true today, when the kuffar have become weaker than ever. Every element with which they display their influence over us, can turn instantly, and will turn, against them. This vulnerability will increase the more they rely on the heartless technological process. What is more fragile than the house of the spider?

The likeness of those who take protectors besides Allah
is that of the spider which makes itself a house.
But no house is flimsier than a spider's house,
if they only knew.
(Qur'an 29, 41)

Finally, this book dedicates itself to the overcoming of this deviation. Obedience to Allah is freedom and the return to the 'Amal is the way out of the esoteric riddle. The 'Amal of the Ahl al-Madinah, which is known as the foundation of the Maliki madhhab,¹¹ is the platform of renewal now as it has been in the past. 'Amal is to bring back the big issues of the Deen and to establish Islam here and now. Islam cannot be restricted to the activity of building mosques and personal morality, it must encompass all aspects of life twenty four hours a day. The banking system which is the institution of riba (usury) must be destroyed and Allah has declared war against it. The way of the 'Amal to destroy the forbidden is to implement what is halal, that is, to restore Islamic Trading. The return to the 'Amal, which is represented by the return of the Islamic Dinar, is the end of esotericism and fundamentalism. 'Amal is the only platform for the unity of the Muslim nation.

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I ask Allah to protect us from the deviation of the esotericists. I ask Allah to protect us against those (munafiqun) who say that what is halal is not possible. I ask Allah to purify our hearts from conceit (*ujb*) and pride (*kibr*). I ask Allah to give us strength to turn in *tauba* to Him altogether, so that we might prosper. I ask Allah to let us learn the doing-without (*zuhd*) of this world. I ask Allah to give us taqwa and trust and reliance in Him and nothing else. I ask Allah to give us contentment (*rida'*) with the decree of Allah. I ask Allah to give us fear (*khawf*) and hope (*raja'*).

Oh Allah! give us a correct Islam that brings with itself submission to Your orders and Your prohibitions; and a sincere iman that is rooted and firm, protected from any kind of ambiguity and danger; and give us an Ihsan which allows us to enter into the presence of the realities of the Unseen (*hadaratil ghuyub*) and by which we can purify ourselves from every kind of negligence and forgetfulness, and from all other defects. Amin.