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12 May 2025

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

COMPOSITE NATIONALISM – AN ANATHEMA TO ISLAM

All praise is due to Allah جَلَّ جَلَالُهُ in whom alone the sovereignty of the entire universe vests. It is He alone who grants honour to His slaves. Peace and blessings be upon His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, upon those who supported him and upon those who diligently followed his path.

In the aftermath of India's attack on Pakistan and Pakistan's retaliation thereto, a "truce" appears to have been negotiated and agreed between the two countries.

It is widely accepted that India provided no evidence whatsoever to establish any involvement of Pakistan, in the attack in occupied Kashmir on 22nd April 2025 that allegedly resulted in the death of twenty-six (26) people.

India's response to this so called "terrorist" attack included the bombing of a masjid and the homes of civilians, killing no less than ten (10) individuals (in one Muslim family alone) in a single attack. It is estimated that thirty-one (31) Muslims were killed by the Indian army in attacks launched on various locations within Pakistan.

The above notwithstanding, it has been widely reported in mainstream and social media that Moulana Mahmood Madni, the President of the Jamiat Ulama-e-Hind (a leading body

of ulema in India), expressed the organization's complete support for the Indian army. He is reported to have said that:

- the Indian army gave a befitting reply to Pakistan that showed the world that no one will dare look to India with evil.
- the protection of India is the national and constitutional duty of Muslims.
- the Jamiat Ulama-e-Hind pledged to stand shoulder to shoulder with India's armed forces, and
- the entire Indian nation, people of all religions, especially Muslims would stand like a rock with India's armed forces, which he referred to as "our armed forces."

That the head of a large Muslim ulema body in India could openly support the attack on the lives of Muslims must profoundly shock even the coldest of hearts! How would we respond if an organization of ulema in "Israel" were to openly pledge solidarity with the Israeli regime in its attacks on the Muslims of Gaza?

How do we explain this heinous treachery? To be clear, we accept that Muslims in India face enormous pressure and are subjected to persecution and tyranny on a daily basis. We accept that, in that context, it would require enormous courage for the average Muslim in India to openly criticize the Indian government or the Indian army. We accept that we should thus not be critical of our brothers and sisters in India who, out of a deep sense of fear, remain silent.

What we do not and cannot accept, however, is the conduct of the head of an ulema body in publicly advocating for a *mushrik* state and its oppressive army to attack Muslim land and kill Muslims, and in further brazenly affirming his organization's support for such vile acts. That he also singled out Muslims as the community that would be the foremost supporters of the Indian army in such circumstances is not only delusional but represents a remarkable display of arrogance on the part of his organization on the question of its standing within the broader Muslim community in India.

As shocking as Madni's remarks are, we should not be alarmed. The path to such treachery was paved when his organization adopted *nationalism* as an acceptable philosophy and sought to justify it on the grounds that a Muslim can be **both** "loyal to the land, its people, its culture, its values and its constitution" (notwithstanding that the people



are disbelievers and the system of governance is one of disbelief) **and** preserve his /her Islamic identity and remain loyal to Islam. As we have witnessed in India, this so called “composite nationalism”, when coupled with a commitment to servility to the nation state (whoever is in power) leads, inevitably, to a complete renunciation of basic Islamic concepts and the ultimate subordination of Islam to the interests of the “nation”. This is not “hikmah” to promote the well-being of the ummah -this is unashamed, arrant treachery and a transgression of our obligations under the *shariah*.

Allah ﷻ, as only He can, warns against duality of belief and loyalty thus:

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Allah ﷻ sets forth the parable of a slave owned by several quarrelsome masters, and a slave owned by only one master. Are they equal in condition? Praise be to Allah ﷻ. In fact, most of them do not know.

Furthermore, another Hadith narrated by Ibn Qays رَضِيَ اللَّهُ عَنْهُ recounts the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying:

“If two Muslims meet with their swords (attacking each other), then (both) the killer and the killed one are in the (Hell) Fire.” (Reported by Al-Bukhari)

These teachings underscore the sanctity of Muslim life and the prohibition against harming a fellow Muslim. Our obedience and loyalty are to Allah ﷻ and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ alone. All else is a deviation that we completely and emphatically reject.

Whereas Allah ﷻ describes the believers as allies to one another, and specifically forbids alliances with disbelievers over those with believers, composite nationalism and servility to the state of disbelief demands the very opposite.

Whereas Allah ﷻ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ require of us Muslims to oppose *shirk* and disbelief actively and unstintingly, composite nationalism and servility to the state of



disbelief - by their very nature - require us to respect *shirk* (disbelief) and *imaan* (faith) as different but equal belief systems.

Whereas Allah ﷻ commands the believers not to imitate the disbelievers, composite nationalism and servility to the state, by their very nature, require us Muslims to strive for inclusivity, not just simply by interaction, but by embracing commonality of values reconcilable between belief and disbelief, and remaining silent in the midst of oppression and injustice.

Jamiat Ulama-e-Hind adopted this deeply flawed approach during the partition of India and Pakistan. Just under eighty years on, we now witness the horrific result of that misdirection. It is indeed deeply distressing that the approach of the Jamiat Ulama-e-Hind even fails to recognize the fundamental right of Muslims in India to conscientiously object to supporting and participating in any war against fellow believers.

If this trajectory is not arrested- if we do not learn from what transpired in India- Allah ﷻ forbid, we too may in time find some ulema and the general Muslim public in South Africa elevating kufr over *deen*, the secular over Islam and the interests of the “nation” over that of Islam and the ummah.

The ummah is at a critical juncture: we either unite in obedience to Allah ﷻ and His Rasul ﷺ and resist the ideological onslaught that we face universally, or we adopt the values of disbelief, remain divided based on our national identities and secular constitutional law and thereby allow our lands, our hearts, our souls, our faith and our identity to be overpowered and consumed by disbelief and its promise of eternal damnation.

May Allah ﷻ imbue us with the strength to be bulwarks against oppression and the defenders of truth and justice in accordance with His command.

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