



PAKISTAN -  
The Way Forward



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Conference Chair, Prof. Dr. Rizwana Bashir,  
Vice Chancellor, Major General Shahzad Sikander,  
Chief Guest, Rear Admiral Dr. Nassar Ikram,  
Dr. Nauman Majeed, Dean, Social  
& Management Sciences, Lahore Garrison University,

Brothers and Sisters,

Assalaamu 'alaikum!

**W**e begin with Allah's blessed name. We praise Him and we glorify Him as He ought to be praised and glorified; and we pray for peace and for blessings on all His noble messengers, and in particular on the last of them all, the blessed Prophet Muhammad (صلى الله عليه وسلم).

I am grateful to the Lahore Garrison University, and to the organizers, for their kind invitation to me to address this 1<sup>st</sup> International Conference on Management and Social Sciences.

Thank you, also, for allowing me to choose to address you on the topic of ‘Pakistan - The Way Forward’.

Kindly permit me to begin with a brief introduction to my profile with which I attempt to address this important topic.

After studying philosophy at Karachi University, and Islam at the Aleemiyah Institute of Islamic Studies in Karachi, under the guidance of the distinguished Islamic scholar, philosopher, and *Sūfī Shaikh, Maulānā* Dr. Muhammad Fazlur Rahmān Ansārī, I returned to my native Trinidad and Tobago in 1971 to pursue further studies in international relations at the Institute of International Relations of the University of the West Indies, and then at the Graduate Institute of International Studies in Geneva, Switzerland. I then worked as a Foreign Service Officer in the Ministry of Foreign Affairs of the Government of Trinidad and Tobago until I resigned from my job, and left that career, in 1985, in order to devote my life exclusively to Islamic scholarship.

The ten years that I then spent in New York, until 9/11, were very important years in which I was able to grow in understanding of, and insight into, world affairs, as well as the world of Islam. I attended and participated in numerous international Islamic conferences from my base in NY, and I also traveled extensively in the United States and Canada while lecturing in dozens of universities, colleges, churches, synagogues and temples, and interacting with priests, rabbis and scholars. I



participated in interfaith conferences in the United States with galaxies of Christian priests and ministers, and Jewish rabbis, representing Christianity and Judaism, while I was sometimes the solitary voice for Islam. I even lectured once in a Jewish synagogue. I lectured to almost every Muslim community resident in North America and hailing from every corner of the world of Islam. I also conducted the *Salāt al-Jumu'ah* and delivered the *Khutbah* once a month for all those 10 years at the UN Headquarters in Manhattan, and profited immensely from interactions with diplomats and ambassadors from around the world of Islam.

I left USA after 9/11, and since then I have travelled continuously around the world, as well as devoted considerable time to emerge as a writer with some 30 of my books already published, and a few more still being written.

I struggled during all those years to try to locate in the *Qur'ān*, an explanation of the *reality* of the world with which I was confronted. It was that intellectual struggle which led me, eventually, to pioneer Islamic eschatology as a new a branch of knowledge in Islamic scholarship. Islamic eschatology is that branch of knowledge which examines, from the *Qur'ān*, as well as from the *Hadīth*—to the extent that it is harmonious with the *Qur'ān*—the *reality* of the world in the End-Time. We know that we are living in the End-Time when we witness the Jews returning

to Jerusalem to reclaim it as their own 2000 years after Allah Most High had expelled them, and had banned their return, and then restoring a State of Israel in the Holy Land more than 2000 years after it was destroyed by divine decree.

My scholarly profile is one in which I recognize that the greatest gift I have ever received in my scholarly life was the methodology for study of the *Qur'ān* which I received from my teacher, *Maulānā* Dr. Ansārī. I suspect that his mentor, Dr. Muhammad Iqbāl, was of some help to him in his understanding and penetration of that subject.

Prophet Muhammad (صلى الله عليه وسلم) once likened his *Ummah* to rain, and went on to prophesy:

مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ

My *Ummah* is like the rain. It is not known which shower is better—the first or the last.

(Sunan, Tirmīdhī)

My view is that the last shower of scholarly rain will come from this part of the world of Islam, *i.e.*, Pakistan, and that it would come from the scholarship of Dr. Iqbāl, and from his student, and my teacher of blessed memory, *Maulānā* Dr. Ansārī.

I learnt from *Sūrah al-Kahf* that the most learned of all men, who represents the model of scholarship in the End-Time, is he in whose scholarship *knowledge that externally acquired is harmoniously integrated with knowledge that is internally received*.

I then learnt that the river of *internal knowledge* flows at its own speed.

With this brief introduction, we may now proceed to the topic of my address which I will deliver, *Insha' Allah*, from the perspective of Islamic eschatology.

Prophet Muhammad (صلى الله عليه وسلم) once spoke to his companion *Mu'ādh ibn Jabal* (رضي الله عنه) to give him the following timeline of events which will occur at the end of history. The *Hadīth* is recorded in the *Sunan* of *Abū Daūd*:

عُمَرَانُ بَيْتِ الْمَقْدِسِ حَرَابٌ يَثْرِبَ حَرَابٌ يَثْرِبَ خُرُوجُ  
 الْمَلْحَمَةِ خُرُوجُ الْمَلْحَمَةِ فَتْحُ قُسْطَنْطِينِيَّةَ فَتْحُ  
 الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَالِ

When Jerusalem is center-stage, said the blessed Prophet, and *Madīnah* is in a state of desolation, the next event to occur would be the *Malhamah* or Great War, and then would follow the conquest of Constantinople, and, finally, the emergence of *Dajjāl*.

We know from another prophecy recorded in the *Sahīh* of *Imām al-Bukhārī* that he (صلى الله عليه وسلم) prophesied a Great War in which 99% of all combatants would be killed, and that the Great War would be fought for a mountain of gold that would emerge from the River Euphrates. I have offered an interpretation and analysis—political, economic, and monetary—of this prophecy, in several of my books and lectures.

Suffice it to say that I hold the view, shared by many around the world today, that mankind has now arrived at that moment in History which is the very eve of that Great War. The Great War would be a one-time event in History, and would be a war in which NATO and her clients would wage nuclear war on Russia and China, and would do so precisely because of the mountain of gold. May I pause to remind those in Pakistan who are asleep, that Turkey is not only a member-State of NATO, but is also actively at work trying to get all its Turkish-speaking neighbors to join that NATO military alliance.

Pakistan has never faced a more challenging moment, in the entire tumultuous history of the State, than this moment when it must prepare for that greatest of all wars, and for its consequences.

In my book entitled '*Jerusalem in the Qur'ān*', I have explained, from the perspective of Islamic eschatology, a messianic view of the movement of history in which a *Pax*

*Britannica* was designed to be replaced by a *Pax Americana*, so that the Great War would eventually make way for a *Pax Judaica*, in which the State of Israel would seek to *rule* the world.

I could never have offered this three-fold eschatological description and analysis of the movement of history, had I not previously benefitted as a student, at the Aleemiyah Institute of Islamic Studies, from a class in the philosophy of history which was taught by the distinguished philosopher, Dr. Burhān Ahmad Fārūqī, who read for his doctorate in philosophy at Aligarh Muslim University, at the same time with *Maulānā* Dr. Ansārī, under the guidance of that outstanding Muslim philosopher, Prof. Dr. Syed Zafarul Hassan.

If and when the Great War does break out, both Iran and Pakistan would find that Turkish membership in NATO poses a grave threat to them. Since neither the government of Pakistan, nor the government of Iran, is likely to ever take up the subject with Turkey as vigorously as is required, it remains for the people of both countries to raise their voices loudly enough to force their governments to act on the subject.

I now wish to direct attention to another matter that is even graver for Pakistan than Turkish membership in NATO, and it is that a *Pax Judaica* cannot permit any Muslim country to have the military means to pose a threat to Israel; and so while the West was content to allow Pakistan to remain a nuclear-armed State,

and took no military action against Iran to ensure that Iran would not have the means to join the nuclear club if attacked, this will certainly change if, and when, *Pax Judaica* emerges. I expect both countries to be attacked concomitantly with Russia and China.

I expect that the attack on Pakistan would be designed to de-nuclearize the State, and to then ensure that it could never again rise up to return as a threat to Israel. I therefore expect that the attack would also be used to attempt to break up Pakistan into bits and pieces.

In addition to trying to convince Turkey to quit NATO membership, how else should Pakistanis prepare for the Great War, as well as the expected attack on the State?

Our response is that Pakistan has to embark on strategic initiatives which would seek to change the strategic environment in a manner that would make it more favorable. Prophet Muhammad (صلى الله عليه وسلم) set a magnificent example in strategic initiatives which delivered to him precisely such change in his strategic environment.

May we remind you that the founder of Pakistan was famous for his profile as the ambassador of Hindu-Muslim fraternity. That profile, which has been carefully preserved by history, must have caused him considerable pain when he had to abandon what his heart desired, in consequence of the negative conduct of the

leaders of Hindu India. Despite that profile of the founder of Pakistan, the Muslims of the entire subcontinent have waited in vain, from the day that Muslim Pakistan broke away from Hindu India, almost 76 years ago, for a strategic initiative that would offer hope for healing the wounds of separation, and restoring some measure of fraternity in Hindu-Muslim relations. Instead, a warmongering Hindu government in India is having a field day in brainwashing the Hindu world with ever-increasing hatred for Muslim Pakistan, while Pakistan appears bereft of any initiative that would take the wind out of Modi's sails.

Pakistan also has to establish with Orthodox Christian Russia, the same kind of relationship it has intelligently built with China these last 50 years. *The Qur'ān* has prophesied in *Sūrah al-Mā'idah* (5:82) that a Christian people are destined to become closest in love and affection for Muslims. I hold the view that the end-time conquest of Constantinople, prophesied by Prophet Muhammad (ﷺ), will open the way for *Hagia Sophia* to be returned to those to whom it rightfully belongs, and that, in turn, would result in the fulfillment of the divine prophecy.

It should not be difficult for our audience to recognize that the *Ertugrul* drama series which is now being broadcast, with Zionist assistance and approval, on television screens all around the world, constitutes a blatant attempt of indoctrination and brainwashing in favor of an Ottoman Empire which continuously

oppressed precisely those Christians, with bogus *Jihād* for 600 years.

Our discerning audience would also recognize the betrayal of the *Qur'ān* during the Ottoman conquest of Constantinople in 1453, in the Sultān's response of 'war' to the plea for 'peace' made by the Christian Emperor, Constantine XI, both before the commencement of the war, as well as while the war was in progress.

Allah Most High has commanded in *Sūrah al-Anfāl*:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ

(Qur'ān, al-Anfāl, 8:61)

But if they incline to peace, you must also incline to peace, and place your trust in Allah: verily, He alone is All-Hearing, All-Knowing.

They will also recognize the Sultān's blatant violation of the command of the *Qur'ān* that the believers must fight, if necessary, to protect churches, cathedrals, synagogues, and *Masājid*. Allah Most High says in *Sūrah al-Hajj*:



... وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هَدَّيْتُمْ صَوَامِعَ  
وَبَيْعَ وَصَلَوَاتٍ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا  
وَلَيَنَّ لِلَّهِ مَنْ يَدْعُوهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

(Qur'an, al-Hajj, 22:40)

If Allah had not ordained that some people resist others, all monasteries, churches, synagogues and Masājid—in all of which Allah's name is abundantly extolled—would surely have been destroyed; and Allah will most certainly help those who help His cause, for, verily, Allah is Most Powerful, Almighty.

Our audience would be happy to learn that the announcement that we will one day return *Hagia Sophia* to that Christian world, which is led by Russia, may have already reaped wondrous dividends. The Russian Foreign Minister recently visited Pakistan with the equivalent of a blank check!

The withdrawal of US forces from Saigon led to the collapse of South Vietnam. I do not expect that the withdrawal of US troops from Afghanistan will result in an immediate collapse of the government in Kabul. But the writing is on the wall, and the world can eventually expect a restoration of an Islamic Emirate in Afghanistan some 20 years after the previous one collapsed in the aftermath of a false-flag 9/11 attack on America. If an Islamic Emirate is restored in Afghanistan, an opportunity would then

present itself for Pakistan to try to conduct the affairs of State on the basis of Truth, rather than conventional political wisdom.

An Islamic Emirate that is guided by the *Qur'ān* may, perhaps, learn from mistakes committed 25 years ago. Hence it would not seek membership in either the United Nations Organization (UNO) or in the International Monetary Fund (IMF), and would thus have no legal obstacles preventing it from declaring the gold *Dinār* and silver *Dirham* as legal tender. When that happens, the government of Pakistan would find to its surprise that it has run out of time, and can no longer postpone the inevitable recognition of *Dinār* and *Dirham* as legal tender in this country as well.

Once gold and silver coins are readily available in the market, the government of Pakistan should then take bold steps to remove the Zionist monetary rope that has been tied around its neck for more than 70 years, and which has now been tightened to the extent that it threatens to strangle. Pakistan must declare, unilaterally so, that the Moral Law is the highest law, and there is no place for oppression in that law. The present interest payments on loans, negotiated by Zionist economic hit-men, is oppressing the country and its people. Pakistan must declare that it will no longer pay interest on such loans, but pledge itself to repay the capital sum borrowed. Such repayment, however, must be based on a timetable subject to Pakistan's capacity to repay.

Finally, Br. Chairman, Pakistan must pledge itself, while still there is time to do so, to be faithful to Absolute Truth (*al-Haqq al-Yaqīn*) located in the *Qur'ān*. The conduct of State must conform to that Absolute Truth. While accepting that conformity with Absolute Truth does not at this time obtain in the conduct of State of this country, a pledge must nevertheless be made to make the effort to achieve that objective. I direct this part of my address, of course, to that part of Pakistan which still longs to be faithful to the *Qur'ān*. I am painfully aware that there are others who would protest to the Angel Gabriel, who was sent by Allah Most High to inform Mariam (عليها السلام) that she would have a baby-boy:

“Go back!”

“She is still a child.”

“Come back when she has reached 18 years of age.”

It would be a futile effort to address those whose notion of truth has come from a bogus secular scripture which arrived by Federal Express from *Bandarabad* (i.e., Monkey Town. For an explanation of the use of this term, see my book entitled ‘*Constantinople in the Qur'ān*’).

Such people must not be allowed to prevent this country from returning, in its conduct of State, to Truth located in the blessed *Qur'ān*.

Pakistan's greatest assets are its abundant youth and children, and my Islamic eschatology indicates to me that they are in greater danger at this time in the historical process than ever before in human history. If proper steps are not taken immediately to protect them, this country will eventually reap a bitter harvest of a nation filled with automatons who would be bereft of capacity to either think for themselves, or choose for themselves; rather, others will think for them, and others will choose for them, and they will dance to every tune played for them. It is called brainwashing—and it is blatantly practiced on television around the world today, every day and every night, without even a fig leaf to cover its abominable shame.

The first step on the road to depriving children, in particular, of their freedom, seems to me to be the damage done to memory by the electromagnetic waves with which we are inundated since the emergence of the cellular phone and the Internet. Parents who do not want to have to answer on Judgment Day for damage done to their children should make haste to find a place of residence where bees can still produce honey, and where the smallest of birds can still fly.

In addition, it is important that children recite the *Qur'ān* every day so that the *Qur'ān* can heal them of damage already done to the *mind*. My book entitled '*The Qur'ān and the Moon—Methodology of Monthly Recitation of the Qur'ān*' has taught the

way to recite the *Qur'ān* in order that it can deliver *Shifā* or healing, as well as protect from the dangers which now surround them. Allah Most High has declared in *Sūrah al-Isra'*:

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ حِجَابًا مَّسْتُورًا

(Qur'ān, al-Isra', 17:45)

And whenever you recite the *Qur'ān* We place a *Hijāb*, or an invisible barrier, between you and those who do not believe in the life to come.

Before I end, allow me to address a few words concerning the virus. The Muslim believes that all of creation was an act of a Wise and Loving God. He also believes that beneath the material, there is a spiritual reality. In Dr. Iqbāl's inimitable phrase, a Muslim embraces *a spiritual interpretation of the universe*.<sup>1</sup>

It follows that nature is enveloped in Truth and cannot, therefore deliver an epidemic which would embrace *all of mankind at the same time*; yet, this virus seems to have embraced *every major town and city all over the world at the same time*.

The discerning believer would therefore easily recognize that the present virus did not come from nature; rather it is a case of biological warfare waged by the most evil of all people. I therefore

do not trust their vaccine and will not take it. Indeed, this has to be the biological warfare prophesied by the Prophet (صلى الله عليه وسلم) which is designed to eventually wipe out the Arabs, the way sheep die in a plague. But this world is a Moral Order, and hence, in the ominous words of Russian President Vladimir Putin, they will one day have to drink the same poison which they brewed for others. The Prophet (صلى الله عليه وسلم) prophesied that they would be attacked at the top of the spine by a virus which would paralyze them, and by next morning they would all be dead; and praise is due to Allah Most Just.

I thank you.

## Note

1. In the sixth lecture of his 'Reconstruction of Religious thought in Islam' under the heading 'The principle of movement in the structure of Islam', Iqbāl has commented that: "Humanity needs three things today: a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of a universal import directing the evolution of human society on a spiritual basis."