

In the name of Allah, the Most Gracious, the Most Merciful.

Our Leader

Only One - That is Muhammad, the Messenger of Allah ﷺ, not a sectarian leader

Our Ruler	is Only One, that is	Allah, Blessed and Exalted	No one besides Allah
Our Leader (Imam)		Muhammad ﷺ, the Messenger of Allah	Not a sectarian leader
Our Religion		Islam, chosen by Allah	Not a sectarian religion
Our Name		Muslimeen, given by Allah	Not a sectarian name
Our Basis of Love		Connection with Allah Almighty	Not worldly attachments
Our Matter of Pride		Faith in Allah the Supreme	Not homeland or language

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In the name of Allah, the Most Gracious, the Most Merciful

Our Leader (Imam) is only one That is Muhammad ﷺ , Messenger of Allah

By "Imam," it does not mean the leader who leads the prayer (Salah); by "Imam," it does not mean the leader who is called a leader in a specific art or field due to their expertise in it. By "Imam," it does not mean the leader who is a leader or ruler. By "Imam," it does not even mean the leader who becomes a pioneer for others because of taking the initiative in a good deed. Rather:

Here, by "Imam," it means that leader whom Allah Almighty has elevated to the station of leadership. Whose command is obligatory to follow, whose every sentence is a code of life, whose every action is a beacon of guidance, whose obedience is the obedience of Allah, whose leadership is not temporary but eternal until the Day of Resurrection, who is infallible , from whom the occurrence of an error in religious matters is impossible, and whose every religious statement is revelation.

We previously established that the ultimate Sovereign is Allah alone. His rules apply to His servants, not those of others. However, Allah's commands do not reach each servant directly; He selects a servant from among mankind, informs him of His commandments, and that servant conveys them to others. Such a person is called a Prophet or Messenger.

Before this, we have explained that the Ruler is only one, meaning Allah Almighty. Only His command runs over His servants, not

anyone else's. But the command of Allah Almighty does not reach every servant directly; instead, He selects one servant from among His servants and informs that servant of all His commands, and that servant informs others of all the commands of Allah Almighty. Such a servant is called a Prophet or Messenger. The Messenger is the intermediary between Allah Almighty and the servants. Through him, obedience to Allah Almighty is carried out, and obedience to him is exactly the obedience to Allah Almighty. As Allah Almighty states:

He who obeys the Messenger مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
has indeed obeyed Allah Surah An-Nisa 4 V. 80

The Messenger does not demand obedience to himself on his own accord; rather, obedience to him is performed by the command of Allah. Allah Almighty says:

We sent not a messenger وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ
except to be obeyed by Allah's Surah An-Nisa 4 V. 64
permission.

Because obedience, as we have mentioned earlier, is solely the right of Allah Almighty, therefore, without His command or permission, no other person can be obeyed. If a person obeys someone else without the command or permission of Allah, it is as if they have associated that other person as a partner with Allah Almighty in obedience. This is the work of Allah alone to make obedience to any of His servants obligatory upon mankind. If servants choose someone else for obedience on their own, it is as if they have set themselves up as gods, seized Allah Almighty's right of message-bearing, and this is polytheism. Allah Almighty states:

Allah knows best where to place His message

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Surah Al-An'am 6 V. 124

Therefore, whomever He grants the message, He makes him the leader and the one to be obeyed for mankind. Making a leader is not the job of the people. Those people who make others besides the Messenger their leader and master, then obey them exclusively, and consider their edicts as the final authority, will become guilty of polytheism in Prophethood.

Only the Messenger is sent by Allah Almighty as a leader for all mankind; the Messenger is granted message-bearing or leadership from Allah Almighty. Allah Almighty states:

(O Ibrahim!) I will make you an leader to the Nations

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

Surah Al-Baqarah 2 V. 124

Prophet Abraham (peace and blessings be upon him) knew that making a leader is solely the work of Allah Almighty, therefore he supplicates:

(O Allah!) And of my offspring (make leaders as well)

وَمِنْ ذُرِّيَّتِي

Surah Al-Baqarah 2 V. 124

Allah Almighty replied:

(Yeah sure, I will do so but) My covenant does not include the wrongdoers

لَا يَنَالُ عَهْدِي الظَّالِمِينَ

Surah Al-Baqarah 2 V. 124

From the above verse, it is proven that making a leader is the work of Allah Almighty and not of humans. The second thing proven is that a leader is not a sinner but is infallible. Therefore, whoever is infallible can be a leader; whoever is not infallible is not a leader either, and no one is infallible except a Prophet. Therefore, no one besides a Prophet can be a leader.

After mentioning Prophet Ibrahim (peace be upon him) and a few other Messengers, Allah Almighty states:

And We made them leaders
guiding by Our command, and
We inspired to them the doing
of good deeds

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ
فَعَلَّ الْخَيْرَاتِ

Surah Al-Anbiya 21 V. 73

Even after this verse, Allah Almighty has mentioned many Prophets and pointed toward their being made leaders. From these verses, it is proven that making a leader is the right of Allah Almighty. Leaders are only the Messengers. If anyone besides the Messenger is made a leader, then this is polytheism in making leadership.

The Messenger alone is that personality whom to accept as a judge in all of one's disputes and to submit to his decision without any ifs and buts is true faith, just as the declaration of Allah states:

(O Messenger!) But no, by your Lord, they will not believe until they make you judge concerning that over which they dispute among themselves and find no resistance within themselves against your decision and submit wholeheartedly.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا
شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا
مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Surah An-Nisa 4 V. 65

From this verse, it is known that in all disputes, Prophet Muhammad ﷺ is the final authority. Those people who accept a non-prophet as an authority in their matters, and accept his words and actions without any ifs, buts, or evidence, give him the status of a prophet. According to the above verse, such people

cannot be believers. The Messenger alone is that personality whose following results in Allah Almighty loving you. Allah Almighty states:

Say, (O Prophet!), 'If you should love Allah, then follow me, (so) Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
Surah Ali 'Imran 3 V. 31

The Messenger alone is that personality through whose obedience and following guidance is attained. The declaration of Allah states:

And obey him that you may be guided."*

وَإِنْ تُطِيعُوهُ تَهْتَدُوا

Surah An-Nur 24 V. 54

Have such testimonies been revealed by Allah in favor of anyone else besides the Messenger of Allah ﷺ? If not, then how can an unauthorized person be a leader, and how can guidance be attained through his obedience and following? The declaration of Allah Almighty states:

And follow him (the messenger) that you may be guided

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

Surah Al-A'raf 7 V.158

The Messenger alone is that personality who, by virtue of his station, possesses the right to explain and clarify the Shariah revealed by Allah. No one else has the right to provide explanation and clarification. Allah Almighty states:

(O Prophet!) And We revealed to you the message (so) that you may make clear to the people what was sent down to

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Surah An-Nahl 16 V.44

them and that they might give thought

The Messenger alone is that personality whose words and actions to oppose is to invite a great trial and a painful punishment. Allah Almighty states:

So let those beware who dissent from his command (and sayings), lest trial strike them or a painful punishment

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ
Surah An-Nur 24 V.63

The Messenger alone is that personality whose way of life is a code of conduct for all Muslims. This is the very model by conforming to which people can hold any hope from Allah Almighty. Allah Almighty states:

There has certainly been for you in the (life of) Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا
Surah Al Ahzab 32 V.21

This model was sent by Allah Almighty; making other models besides the model of Allah is to install oneself at the station of Allah Almighty, and this is polytheism.

The Messenger alone is that personality whose every word is divine revelation. The noble declaration of Allah Almighty is:

There has certainly been for you in the Messenger of Allah an excellent pattern

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا
Surah Al-Ahzab 33 V.21

This model was sent by Allah Almighty; making other models besides the model of Allah is to install oneself at the station of Allah Almighty, and this is polytheism.

The Messenger alone is that personality whose every word is divine revelation. The noble declaration of Allah Almighty is:

Nor does he speak from [his own] inclination. It is not but a revelation revealed

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Surah An-Najm 53 V. 3–4

Does anyone else possess this testimony? If not, then how can the word of someone else be an authority? The Messenger alone is that noble persona whose every word is truth, who is infallible, and who never remains upon an error. The declaration of Allah states:

Indeed, you are upon the clear truth

إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

Surah An-Naml 27 V.79

Has anyone else received this testimony from Allah? If they have not, then how can they be a leader? A Leader can only be one whose every word is truth.

The Messenger alone is that radiant lamp in whose light the Shariah revealed by Allah Almighty is studied. If this radiant lamp is not there, then neither can the Divine Legislation be studied in the darkness, nor can the straight path be found. What else can be found in darkness except deviation?

Among humans, the Messenger alone is that personality after whose decision has been received, no believer retains any choice

to give their own opinion or take the opinion of someone else in that matter. A believer must act upon the decision of the Messenger and that is all. Allah Almighty states:

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have (any) choice in their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صِلًا مَبِينًا

Surah Al-Ahzab 33 V.36

Has this right been given by Allah Almighty to any other human being? If it has not been given, then how can he be a leader? How can he be one whose obedience is mandatory? A believer has no choice, after hearing the decision of the Messenger, to say anything except "We hear and we obey." Allah Almighty states:

The only statement of the (true) believers when they are called to Allah and His Messenger to judge between them is that they say, 'We hear and we obey.' And those are the successful

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Surah An-Nur 24 V.51

Has this status also been granted by Allah Almighty to anyone else? Certainly not, and when this station has not been granted to anyone else, then how can he be one whose obedience is mandatory, how can he be a leader? It is concerning the Messenger alone that Allah Almighty bears witness that he is on the straight path. The declaration of Allah states:

(O Prophet!) Indeed, you are upon a straight path

إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

Surah Az-Zukhruf 43 V.43

It is concerning the Messenger alone that Allah Almighty bears witness that he invites toward the straight path. Allah Almighty states:

(O Prophet!) And indeed, you invite them to a straight path

وَأَنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Surah Al-Mu'minun 23 V.73

It is concerning the Messenger alone that Allah Almighty bears witness that through his following, the straight path can be found. Allah Almighty states:

And follow me; this is a straight path

وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ

Surah Az-Zukhruf 43 V.61

These verses are open proofs that the Messenger of Allah ﷺ is on the straight path, the Messenger of Allah ﷺ invites toward the straight path, and following the Messenger of Allah ﷺ is the straight path. Tell us, does anyone else possess these proofs and guarantees? No, and certainly not. Then how can they be leaders, how can their words be the final authority, and how can their edicts and analogical deductions be included in religion? The Messenger alone is that personality whose every call and invitation grants eternal life. Allah Almighty, Owner of Majesty and Honor, states:

O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Surah Al-Anfal 8 V.24

The Messenger alone is that personality whose following not to adopt will be a cause of grief and regret on the plain of Resurrection. Allah Almighty, Mighty and Majestic, states:

And the Day the wrongdoer will bite on his hands and say, 'O: I wish I had taken with the Messenger a (straight) way

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ لَئِيتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

Surah Al-Furqan 25 V.27

The Messenger alone is that personality through whose following mercy is attained. The command of Allah, Mighty and Majestic, is:

My mercy encompasses all things. So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses those who follow the Messenger, the unlettered prophet

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

Surah Al-A'raf 7 V.156–157

The Messenger alone is that personality who fears no one besides Allah Almighty, who does not practice dissimulation, and who speaks the truth without fear or danger. Allah Almighty states:

[Those] who convey the messages of Allah and fear Him and do not fear anyone except Allah

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ

Surah Al-Ahzab 33 V.39

Now, those people who fear other than Allah, practice dissimulation, and hide the truth out of dissimulation, how can they be infallible? How can their every word be the truth? A leader, in reality, can only be one who fearlessly propagates the

commands of Allah and cares not for any blamer or ridiculer, but rather challenges his opponents to do whatever they want against him together and give him no respite. Prophet Noah (peace be upon him) says to his people:

So resolve upon your plan and (call upon) your associates. فَاجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ

Then let not your plan be Surah Yunus 10 V.71

obscure to you. Then carry it out against me and do not give me respite

Prophet Hud (peace be upon him) says to his people:

So scheme against me all فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ

together; then do not give me Surah Hud 11 V.55

respite

Allah Almighty, addressing the Messenger of Allah ﷺ, states:

Say, (O Prophet! To them), 'Call قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ

your partners; then scheme Surah Al-A'raf 7 V.195

against me and give me no respite

In compliance with this Divine command, the Messenger of Allah

ﷺ also gave a challenge to his people and felt no kind of fear.

In short, concerning the Messengers, it is the testimony of Allah Almighty that they fear no one. They explain every matter fearlessly, no matter how much rage and wrath the opponents experience upon hearing that matter. If the Messengers do not do this, then the right of message-bearing will not be fulfilled, just as the declaration of Allah states:

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ

And if you do not, then you Surah Al-Ma'idah 5 V.67
have not conveyed His
message

Those scholars whom people have made leaders on their own and have declared obedience to them as mandatory, there is no certain source available even for the proof of their personal faith. We merely maintain a good opinion based on their apparent beliefs and actions that they are believers. But how does their being believers make it necessary that all their words are correct. That nothing except the truth will come out of their mouths, that they will not make an error in independent reasoning, and that they will not practice dissimulation. That they will not hide the truth for the sake of fear or compromise. Neither do we have any such authorization of divine revelation regarding them, nor do these leaders themselves possess any such authorization of divine revelation, nor does revelation come to them to save them from error. So tell us, in such a situation, how can they be leaders? Allah Almighty states:

O you who have believed, obey يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
Allah and obey the Messenger الرَّسُولَ وَلَا تَبْطُلُوا أَعْمَالَكُمْ
and do not invalidate your Surah Muhammad 47 V.33
deeds

From the above verse, it is known that the acceptance of deeds depends entirely upon obedience to the Messenger. All good deeds that are not done in accordance with the command of the Messenger of Allah ﷺ are void. Does anyone else possess this status? If not, then how can he be a leader? Allah Almighty states:

(O Prophets) Certainly, did Allah confer (great) favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
Surah Ali 'Imran 3 V.164

Does anyone else possess such authorization from Allah Almighty? Is purification of the soul guaranteed through following anyone else? Can it be said about any other person that the meaning he has explained for the Book and wisdom is certainly, correct? If not, then how can he be a leader? Allah Almighty states:

And if you disagree over anything, refer it to Allah and the Messenger

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
Surah An-Nisa 4 V.59

Has anyone else besides the Messenger of Allah ﷺ been appointed by Allah Almighty as the final authority in mutual disputes? If not, then how can he be a leader? Allah Almighty states:

(O Prophet!) Indeed, We have revealed to you the Book in truth so that you may judge between the people by that which Allah has shown you

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَادَ اللَّهُ
Surah An-Nisa 4 V.105

Are the decisions of anyone else also issued under direct divine guidance? If not, then how can their words be an authority?

From the aforementioned verses, it is proven that there is only one unique personality whose obedience is the obedience of Allah, and whose disobedience is the disobedience of Allah. Whose way is mandatory to follow, whose every word is revelation, who is himself upon guidance and invites toward guidance, through whose obedience and following guidance is attained, and through whose following friendship with Allah is achieved. The one who possesses the authorization of divine revelation for all these matters is solely the noble persona of Muhammad, the Messenger of Allah ﷺ.

So tell us, by obeying someone else besides the Messenger of Allah ﷺ, or by making someone else the final authority or leader, what can be gained except loss? This loss will be of two types: first, polytheism in Prophethood or in leadership; and second, sectarianism.

In reality, polytheism of any kind is never forgiven without repentance, therefore it is absolutely vital to save oneself from it; otherwise, salvation is impossible. Sectarianism is a punishment from Allah, and there is only one single way to achieve deliverance from it, and that is to accept only one universally agreed-upon leader as the leader. Who else can such a leader be except the Messenger of Allah ﷺ? There is no sect that does not accept the Messenger of Allah ﷺ as the one whose obedience is mandatory, or does not consider his following as the means to salvation.

Following the Messenger is the ultimate objective; scholars and jurists can be a means to an end, but they cannot become the

objective themselves. Scholars and jurists are carriers who deliver the words of the leader to us; they are not the leaders themselves. Our leader is only one, and he is the one whom Allah Almighty has made our leader.

Jama'at-ul-Muslimeen has risen with this very call. Come, accept only the leader appointed by Allah as your leader, put an end to sectarianism, gather upon one center, and become one unified body.

والحمد لله رب العالمين

(And all praise is due to Allah, Lord of the worlds).