



BREAKING THE CHAINS OF MODERN SLAVERY

Read! Revolution Begins With
the First Word

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INTRODUCTION

The world is changing rapidly. We are witnessing an era of unprecedented chaos, driven by the forces of neo-globalization in the name of democracy and freedom. While technology claims to “connect” us across borders, the very foundation of society—the family—is unraveling under the weight of the Fourth Industrial Revolution. Fundamental human rights—particularly the right to life, freedom, and religious expression—have been severely restricted, especially during and after the notorious pandemic.

Mainstream media, controlled by globalist powers, has concealed the truth about the lethal consequences of vaccines while silencing prominent Nobel Prize-winning scientists who dared to warn the public. Nowhere was this suppression more evident than in Canada, where Prime Minister Trudeau implemented authoritarian measures, mandating vaccines for all who wished to travel by air. The mental and emotional trauma caused by these draconian policies persists to this day—I myself am a victim of such restrictions.

Meanwhile, the moral values that once seemed deeply embedded in the Western world are crumbling. Amid this global turbulence, one tragedy stands above all: the ongoing genocide in Gaza and the heartbreaking failure of the so-called “Muslim” world to intervene. What happened to the nearly two billion Muslims across the globe? Why are the oil-rich nations of the Middle East unwilling to help the Palestinians?

As someone who grew up in the region and has observed the practices of its people firsthand, I can confidently state that the Islam practiced by Muslims today is not the Islam that God commanded. The true Islam is found only in the Quran. Yet, none of the so-called Muslim nations follow Quranic Islam. Instead, they exploit it as a political and rhetorical tool during election cycles. The average Muslim population is disconnected from the Quran, which has been reduced to little more than a ceremonial book—recited at graveyards and in melodious competitions but ignored in daily life. Today, democracy has become an idol, worshipped across all Muslim nations alongside power and wealth.

The so-called “Arab Spring” stands as historical proof that these uprisings were nothing more than a Western globalist project designed to strengthen Israel’s security and expand control over the region’s natural resources. I vividly remember the day when Egypt’s democratically elected president, Mohamed Morsi, was overthrown in a military coup—only to be later executed under the same oppressive regime. Ironically, the Western world, which claims to champion democracy, did nothing to intervene.

Secularism, liberalism, democracy, and now the neo-globalism of the Fourth Industrial Revolution—these are the false idols worshipped by much of humanity today. As a result, in the absence of Quranic Islam, the world has once again arrived at a socio-political and economic dead end. Globalist elites seek to create a single, homogenized humanity—one devoid of racial identity, morality, faith, and nationality—under a single world government. Humanity is in crisis, yet we continue searching for solutions in all the wrong places. The world, its people, and the environment cannot endure another world war. We must unite under common sense and resist tyranny wherever it may arise.

This book is my attempt to understand how Muslims, as a global community—and especially the so-called leaders of Muslim nations—have allowed such tyranny to unfold. Ever since Muslims abandoned their role in global affairs and innovation, globalists have filled the void, imposing their ideologies upon the world. This was made clear during the COVID-19 pandemic.

Yet, this failure is not merely an individual one—it is a failure of national and international institutions. Despite witnessing some of the largest demonstrations in history, state authorities have persistently suppressed voices of justice. Many scientists, educators, and students have been deprived of their rights simply for offering humanitarian support to the people of Palestine.

This book is not just an exploration of the suffering endured by the people of Gaza; it is also a reflection on how the ideals of justice, compassion, and humanity have been tested—and too often, betrayed—in the modern age. As someone who has witnessed these humanitarian catastrophes firsthand, I feel compelled to confront the uncomfortable truths surrounding the world’s response—or its failure to respond—to these crises.

Through this memoir, I aim to offer not only a personal account of the devastating impacts of these issues but also the life lessons learned from enduring such turmoil. The painful reality of Gaza, alongside the broader failures of the global community, is a call to action—a call for deeper reflection on how we can rebuild a world that is just, compassionate, and, above all, ethical.

In sharing my story, I invite you, the reader, to journey with me through the heart of a world in crisis and to confront the difficult questions that extend beyond Gaza—to the very state of humanity itself. Together, we must ask: In a world more connected than ever, how can such atrocities persist? And more importantly, what can we do to change the course of history?

1. THE ILLUSION OF FREEDOM AND MORALITY IN WESTERN WORLD

When I first arrived in Canada from the former Ottoman State, where many ethnic nations lived together in harmony according to historical chronicles and individual stories—I carried with me stories, traditions, and a deep sense of history. Yet, beyond personal accounts and media portrayals, I had little direct knowledge of the socio-political and economic values that shaped North America.

I still remember a particular day in Toronto in the year 2000. I was walking along Yonge Street when I noticed two uniformed police officers standing by their parked bicycles. As someone eager to practice my intermediate-level English, I mustered the courage to start a conversation. I was in my mid-twenties, lacking both professional and life experience, yet driven by curiosity. I approached them with a simple, friendly question: "How are you?"

They seemed open to chatting with a newcomer, and the conversation began to flow. I told them, "I'm new to Canada and still trying to learn about the culture here." One of them then asked, "Where are you from?"

"Former Ottoman State," I replied.

What struck me—and continues to linger in my mind to this day—was his response: "Well, I don't think you will be subject to racism here or be segregated, since you don't look like someone of color or a different race."

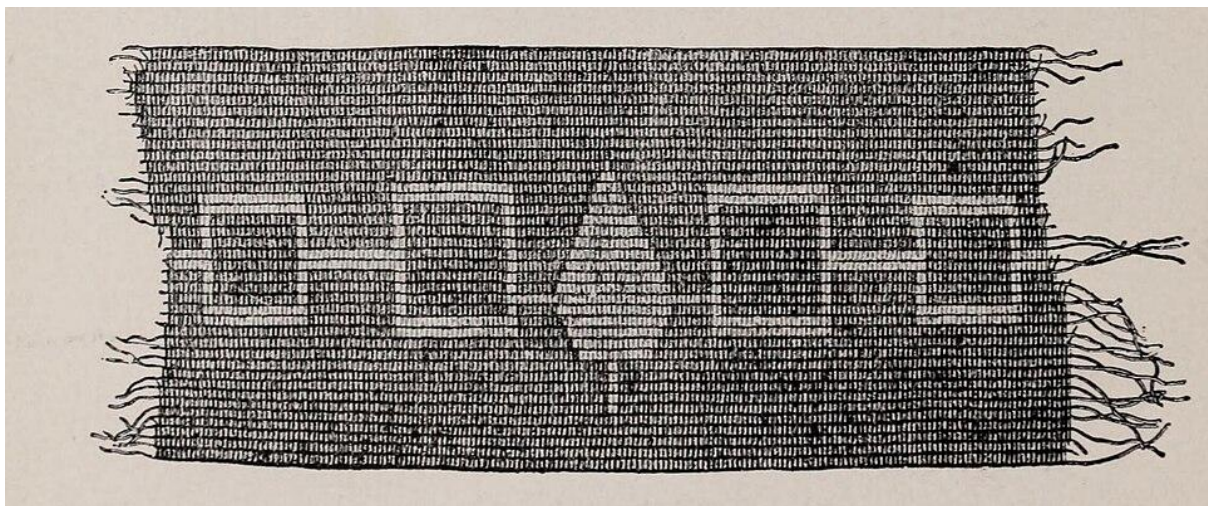
At that moment, I was taken aback. Though I was still young and unfamiliar with the depth of racial politics in the West, I instinctively recognized the problematic nature of what he had just said. Was he implying that racism was inevitable for those with darker skin? That Canada's so-called inclusivity and fairness were conditional? It was my first personal encounter with the complexities of Western racial and social hierarchies, and it left an impression that would only deepen with time.

I remember my first apartment-sharing experience in **Toronto's Jane and Finch neighborhood**, a place widely known for its high crime rate and racial segregation. According to local media, crime in Canada is often portrayed through a racial lens. When a caucasian also known as "**white**" individual commits a crime, it rarely

makes headlines. However, when the suspect is non-white, the media is quick to sensationalize the event, often shaping public perception before any trial takes place.

This bias became especially apparent after **9/11**. If you were from the **Middle East** and happened to be in the wrong place at the wrong time, you were highly likely to be treated as a terror suspect. The **religion of Islam** itself became a primary target of scrutiny. Yet, the same standard **was not applied** to white perpetrators of mass violence. For example, on **July 22, 2011**, when Norwegian terrorist **Anders Behring Breivik** carried out two devastating attacks, killing more than 77 innocent souls, the media labeled him a "far-right extremist" rather than associating his actions with Christianity. There was no mention of "**Christian terror**."

This selective approach to crime reporting is part of a larger historical pattern. **Western colonialism** is built on bloodshed, yet its violent past is rarely confronted with the same urgency. The indigenous peoples of **North America, Australia, and New Zealand** were subjected to mass killings, slavery, and forced assimilation at the hands of **European colonizers**, mainly the **English and French**. Before the **European invasion**, North America's indigenous population was estimated to be around **twenty million**. Over time, most were either **killed, tortured, or enslaved**.



Wampum Belt: Definition and Significance in Aboriginal Culture and Law

A wampum belt is a traditional, handwoven belt made from white and purple beads crafted from shells, particularly the quahog clam and whelk. These belts were created by Indigenous peoples of North America, especially the Haudenosaunee (Iroquois

Confederacy) and Algonquian-speaking nations. A wampum belt is not merely decorative. It functions as a sacred record and legal document. Each belt conveys specific meanings through its patterns, colors, and arrangements of beads, often tied to treaties, agreements, stories, laws, or important historical events. Wampum belts preserved history and were used during storytelling to pass on knowledge and events across generations.

Wampum belts served as records of treaties between Indigenous nations and later, between Indigenous nations and European settlers.

Today, the descendants of these indigenous peoples face continued marginalization. Many are confined to reserve lands, while others—particularly young indigenous people in cities like Toronto and Vancouver—struggle with homelessness, unemployment, and substance abuse. Unfortunately, most of the descendants of their ancestors, modern era aboriginals are assimilated and integrated to the neo-liberal and socio-political system.

In recent years, **Canadian Prime Minister Justin Trudeau** has issued multiple **formal apologies** to indigenous communities for the atrocities committed in **residential schools**, where indigenous children were forcibly taken from their families and subjected to **cultural genocide** under **Christian missionaries**. A notable apology occurred in **2017**, when **Trudeau** acknowledged the abuse and suffering endured by indigenous peoples in **Newfoundland and Labrador**.

However, no apology can change the **historical reality**—their land was **stolen**, their people were **exterminated**, and their cultures were **systematically erased** in the pursuit of **capitalism, natural resources, and imperial expansion**.



The image above powerfully illustrates the systematic abuse of Indigenous children in Canada's residential school system, spearheaded by Christian missionaries under government sanction. These institutions were designed to forcibly assimilate Indigenous youth into Western culture through the erasure of their languages, spiritual beliefs, and identities. Operated primarily by the Catholic, Anglican, Presbyterian, and United Churches from the 1880s to the late 20th century, these schools were sites of widespread physical, emotional, and sexual abuse.

Thousands of children were taken from their families and communities, often by force. Many never returned home. According to the Truth and Reconciliation Commission of Canada, over 4,000 children are known to have died due to neglect, disease, and abuse—though the actual number is likely far higher. The trauma from these institutions has had devastating intergenerational impacts on Indigenous communities.

This image, therefore, is not merely a visual record—it is a testimony to a dark chapter in Canadian history, where Christianity was weaponized to destroy cultures, break families, and inflict lasting harm on entire nations.

The Oka Crisis: A Reflection of Western Capitalist Injustice

The **Oka Crisis**, also referred to as the **Kanesatake Resistance**, was a defining moment in Canada's modern history, exposing the systemic oppression and disregard for Indigenous land rights under the country's socio-political framework. Lasting **78 days**, from **July 11 to September 26, 1990**, the crisis unfolded in the small town of Oka, Quebec, where the Mohawk Nation took a stand against the continued encroachment on their ancestral land.

The Root of the Conflict

For centuries, the Mohawk people of Kanesatake laid claim to a sacred piece of land known as "The Pines," which held deep cultural and spiritual significance, including an ancient burial ground. Despite their longstanding connection to the land, the town of Oka, under its municipal government, sought to expand a private golf course and construct luxury condominiums on the disputed site—without Indigenous consent or consultation. This blatant dismissal of Indigenous sovereignty was not an isolated incident but part of a broader historical pattern in which Western colonial institutions prioritized economic development over Indigenous rights.

In a desperate attempt to protect their land, Mohawk warriors erected barricades, blocking access to the disputed territory. On **July 11, 1990**, provincial police (**Sûreté du Québec, SQ**) launched an aggressive raid on the Mohawk blockade, resulting in an exchange of gunfire. One officer, Corporal Marcel Lemay, was fatally shot, though the exact circumstances of his death remain unclear.

Rather than seeking peaceful resolution through dialogue, the Canadian government escalated the situation by deploying **4,500 members of the Canadian Armed Forces**, one of the largest military mobilizations for a domestic issue in Canadian history. Soldiers arrived with armored vehicles, attack helicopters, and heavy artillery, treating the Indigenous land defenders as hostile enemies rather than citizens with legitimate grievances.

After nearly three months of standoff, the Mohawk warriors, outnumbered and facing extreme pressure, dismantled their barricades and surrendered on **September 26, 1990**. In an effort to prevent future disputes, the federal government later purchased the land to halt development. However, the land was **not immediately returned to the Mohawk people**, leaving the root issue unresolved.

The Oka Crisis became a catalyst for Indigenous resistance across Canada, shedding light on the government's failure to respect Indigenous sovereignty. The militarized response exposed Canada's hypocrisy—on the one hand, it positioned itself as a defender of human rights on the global stage, while on the other, it used military force against Indigenous people fighting for their basic rights.

In the aftermath, the **Royal Commission on Aboriginal Peoples (1991)** was established to examine broader Indigenous grievances. However, like many government initiatives, it failed to bring meaningful change. More than three decades later, Indigenous communities across Canada continue to struggle with land dispossession, systemic discrimination, and state violence.

The Oka Crisis remains a stark reminder that under Western capitalist and liberal frameworks, Indigenous rights are often viewed as obstacles to economic expansion. It demonstrates that so-called "freedom" and "justice" in Western democracies are selective, primarily serving those who align with the interests of the ruling elite.

The rise of neo-globalization and its deceptive promises

In contemporary society, governed by neoliberalism and global capitalism, people are ostensibly free to choose between good and evil, morality and immorality, justice and injustice, and to practice their faith—so long as their beliefs and actions do not interfere with, nor challenge, the status quo of the prevailing globalist ideology. In truth, this so-called freedom is conditional. The dominant neoliberal system permits choice only within the confines of a pre-approved narrative—one that maintains global market interests, power structures, and ideological control.

Neo-globalism, the latest evolution of this ideological machine, does not promote moral or spiritual elevation. Instead, it aggressively imposes immorality, injustice,

and spiritually corrosive practices—often disguised as freedom of expression or cultural progress. Through social media and digital platforms, young minds are relentlessly exposed to pornographic content, nudity, and the banal, often toxic, lifestyles of celebrity culture. This digital bombardment is not accidental—it is systemic, designed to distract, desensitize, and ultimately derail the moral compass of society.

A symbolic moment of this cultural shift was the 2021 U.S. presidential inauguration of Joe Biden, where pop icon Lady Gaga was selected as the lead musical performer. The event, broadcast globally, served as a message far beyond politics. It was a cultural declaration: traditional morality had been sidelined, and a new era—one shaped by secular entertainment, celebrity worship, and cultural shallowness—had taken its place. This is the “freedom” permitted under the neoliberal world order: a freedom that glorifies indulgence while marginalizing ethical, spiritual, and religious values.

During this same period, the world was repeatedly subjected to the now-notorious phrase, “the new normal,” a phrase popularized by globalist figures. At the time, most people lacked a full understanding of what this phrase actually meant, blinded by the fog of uncertainty and psychological fear propagated by institutions like the World Health Organization and national public health agencies. Fear became a tool for global social engineering. The pandemic was not only a health crisis—it was also a narrative weapon used to reset global norms in alignment with the Fourth Industrial Revolution.

As this new revolution unfolds in the 21st century, it is increasingly clear that the globalist elite do not seek a third world war in the traditional sense. Rather, they seem to prefer controlled chaos—regional conflicts, economic disruptions, recessions, and socio-political instability—strategically scattered and prolonged through to 2030 and beyond. History shows a distinct pattern: each of the past two world wars was preceded by major industrial revolutions.

The First Industrial Revolution began in Britain around 1760 and lasted into the mid-1800s. It was fueled by innovations in steam power, mechanized textile production, and developments in coal and iron industries.

The Second Industrial Revolution emerged in the late 1800s and extended into the early 20th century. It introduced electricity, steel, mass production techniques, and the rise of new industries such as chemicals and telecommunications.

What followed these revolutions were catastrophic global conflicts—World War I (1914–1918) and World War II (1939–1945)—that devastated the world and claimed millions of lives.

Despite the promises made by neoliberals and globalists throughout the 20th and 21st centuries, few of them were ever fulfilled. Their rhetoric—often wrapped in sophisticated language and backed by global institutions—has consistently served to mask the consolidation of wealth, power, and influence in the hands of the few.

Broken Promises of Neoliberalism and Globalization

“Free Trade Will Lift All Boats”

Neoliberal economists claimed that global free trade would raise living standards, reduce poverty, and accelerate growth in developing nations. In reality, while multinational corporations experienced unprecedented growth and profits, these benefits rarely trickled down to workers. Wages stagnated, labor rights eroded, and wealth became even more concentrated in the hands of the elite. Developing nations were reduced to raw material suppliers and low-wage labor pools. This system mirrored colonial exploitation, particularly during the First Industrial Revolution, when Africa was carved up by European powers seeking cheap resources and human labor.

“Global Institutions Will Ensure Fairness and Stability”

Institutions like the International Monetary Fund (IMF), World Bank, and later the World Trade Organization (WTO) were founded on promises of equitable development and global economic stability. Instead, these bodies often imposed harsh austerity measures, known as Structural Adjustment Programs (SAPs), on poor countries. These programs deepened economic inequality, worsened public services, and transferred national sovereignty to foreign creditors. Rich nations continued to manipulate these institutions for geopolitical gain, enforcing policies that primarily served Western capital interests.

“Deregulation and Privatization Will Bring Efficiency”

Neoliberals argued that reducing government oversight and privatizing public services would create innovation, lower costs, and improve quality. The result? Essential services like healthcare, water, education, and electricity were turned into profit-driven enterprises, often becoming unaffordable for the poor. In many countries, privatization led to corruption, monopolies, and widespread inequality. The 2008 global financial crisis was a direct consequence of this deregulated model, exposing how unfettered capitalism leads to systemic collapse.

“Globalization Will Promote Peace and Democracy”

It was claimed that increased global interconnectedness would lead to greater peace, mutual understanding, and the spread of democratic values. Yet, globalization became a weapon used by the West—especially the United States and its allies—against Muslim-majority countries. Resource wars, regime change interventions, and neocolonialism were carried out in the name of “spreading democracy.” Authoritarian regimes that supported Western economic interests were tolerated, even rewarded. Meanwhile, surveillance, censorship, and racial profiling increased worldwide, especially targeting Muslim and Arab communities. Many were placed on travel watchlists or faced deportation simply for having Islamic names.

“Trickle-Down Economics Will Help the Poor”

Another central tenet of neoliberalism was that giving tax breaks and privileges to the wealthy would lead to job creation and prosperity for all. Instead, the wealthy hoarded profits, engaged in large-scale tax avoidance, and parked money in offshore accounts. Middle- and working-class wages stagnated while the cost of living soared. The number of billionaires exploded, and inequality reached historic levels.

“Cultural Globalization Will Lead to Tolerance and Diversity”

It was suggested that a more connected world would foster cultural exchange and mutual respect. However, what followed was the cultural homogenization of the globe, where American and Western media, values, and consumerism dominated. Indigenous, traditional, and religious identities were often commercialized, mocked, or erased. Islamophobia, racism, and xenophobia not only persisted but intensified in many Western societies.

A Legacy of Lies and Harm

One historical example of exploitation and loss under colonial capitalist expansion was the construction of the Canadian Pacific Railway (CPR). Between 1881 and 1885, more than 15,000 Chinese laborers were brought to Canada to work on the most dangerous sections of the railway through the Rocky Mountains. Under brutal and unsafe conditions, it is estimated that over 3,000 workers lost their lives due to accidents, rockslides, harsh weather, and disease. The phrase “one Chinese life per mile” became a grim reflection of how expendable these workers were under a colonial capitalist mindset.

Ultimately, the evidence is overwhelming. Western-led globalization, neoliberalism, and industrial expansion have repeatedly failed to deliver on their promises. Instead of justice, democracy, and prosperity, they have brought inequality, spiritual erosion, and cultural destruction. Muslim nations in particular have been disproportionately affected—demonized, destabilized, and divided under the illusion of “progress.” The global system continues to function not as a force for liberation, but as a machine of domination.

Democracy and freedom as tools of manipulation

The concepts of democracy and freedom have long been celebrated as hallmarks of Western civilization. These ideals are proudly exported around the world—packaged as gifts of enlightenment, justice, and progress. Yet, in practice, these very concepts have often been weaponized to serve geo-political agendas, suppress dissent, and enforce ideological conformity. They have become tools not of liberation, but of control.

Neoliberal Globalism’s Conditional Freedom

Under the neoliberal globalist order, “freedom” is permitted only within strict ideological limits. People are told they are free to speak, believe, and act—so long as their actions do not disrupt the interests of the capitalist elite. Freedom of expression is tolerated until it challenges the power structure. Freedom of religion is supported until it defies the cultural hegemony of Western secularism. Any deviation from the accepted liberal narrative is swiftly silenced, demonized, or labeled as extremist.

This is evident in how social media platforms—supposed bastions of free speech—routinely suppress voices critical of Western imperialism, Zionism, or the moral decay of celebrity culture. Simultaneously, these platforms flood users with hyper-sexualized content, consumerism, and superficial entertainment, keeping the masses pacified and distracted.

Democracy as a Cloak for Intervention

Western nations frequently justify military invasions, economic sanctions, and regime changes under the guise of “spreading democracy.” Iraq, Libya, Afghanistan, Syria—these countries were torn apart in the name of democratic ideals. But the aftermath tells a different story: civil unrest, mass displacement, destroyed infrastructure, and power vacuums filled by extremist groups.

Rather than genuine efforts to uplift oppressed peoples, these interventions are often aimed at securing strategic resources, eliminating opposition to Western interests, and installing puppet governments that comply with the global economic order.

Surveillance and Censorship in Democratic Societies

Ironically, the same nations that preach freedom and democracy abroad increasingly surveil and censor their own citizens. Under the pretext of national security or public health, mass surveillance programs have been implemented, protest movements have been criminalized, and dissenting voices have been placed on no-fly lists or denied basic services.

This was particularly visible during the COVID-19 pandemic, when global institutions and national governments imposed draconian measures, stifled alternative scientific opinions, and weaponized fear to enforce social compliance. What we witnessed was not democratic consensus—it was top-down authoritarianism in liberal disguise.

Selective Application of Human Rights

Western governments routinely champion human rights—until those rights are demanded by marginalized or colonized peoples who challenge Western interests. Palestinian resistance is labeled terrorism, but Ukrainian resistance is called heroic.

Muslim identity is constantly under suspicion, while Western cultural dominance is unquestioned.

Even within Western countries, Indigenous communities like the Mohawks at Kanehsatà:ke (Oka Crisis, 1990) are met with military force when they assert their rights to land and sovereignty. The hypocrisy is glaring: democracy and freedom are championed when they benefit the system, but crushed when they threaten it.

The Manufactured Consent of the Masses

As Noam Chomsky once wrote, “propaganda is to democracy what the bludgeon is to a totalitarian state.” Modern media, entertainment, and education systems play a critical role in manufacturing consent. People are taught not how to think, but what to think. Words like “freedom,” “liberty,” and “progress” are repeated so often and so uncritically that they lose all meaning. In the end, the masses are given the illusion of choice while remaining firmly within the boundaries of control.

In truth, democracy and freedom—as defined by the neoliberal West—are not universal values, but instruments of ideological imperialism. They are tools wielded not to uplift humanity, but to reshape it into the image of a system that thrives on inequality, distraction, and spiritual emptiness. Until these terms are redefined by the oppressed and reclaimed by those who truly seek justice, they will remain hollow slogans used to justify domination.

The Role of Multinational Corporations and NGOs: Agents of Neo-Globalist Expansion

Multinational corporations (MNCs) have emerged as some of the most powerful actors in the age of neo-globalization. Under the guise of economic development and progress, these corporations have extended their influence across the globe—penetrating markets, extracting resources, and reshaping cultures to suit their commercial interests. While they present themselves as engines of innovation and prosperity, in reality, they often serve as the economic arms of neo-globalist ideology. Their real mission? To monopolize global wealth, suppress local self-sufficiency, and enforce cultural homogenization under the banner of free trade and consumer freedom.

Companies like Nestlé, Shell, McDonald's, Amazon, Google, and Apple have become household names across continents—not because of cultural relevance, but due to aggressive marketing, lobbying, and partnerships with governments. They capitalize on the labor of the global poor while championing token diversity and sustainability efforts that often ring hollow. For example, Nestlé has been accused of exploiting water resources in poor communities while selling bottled water at a premium. Shell's oil operations in Nigeria have contributed to environmental devastation, poverty, and social unrest—all while the corporation reaps immense profits with impunity.

Meanwhile, tech giants like Google and Facebook play dual roles: they profit off data mining and surveillance while shaping global thought through algorithms that control access to information. They have become digital colonizers—manipulating worldviews, normalizing immorality, and promoting celebrity-driven consumer culture while silencing dissent. The same platforms that preach "freedom of speech" often censor voices critical of the global capitalist system or unjust wars in places like Palestine and Yemen.

Alongside these corporations, a network of non-governmental organizations (NGOs) acts as the moral facade of neo-globalism. These NGOs—often funded by the very governments and corporations they claim to challenge—position themselves as saviors of the developing world. Under the pretext of humanitarian aid, they frequently operate as tools of soft power. Whether it's USAID, and other globalist foundations and organizations, many of them serve the geopolitical agendas of the West. They promote population control, western-style democracy, LGBTQ+ policies, and neoliberal economics in societies that may have their own indigenous systems of governance and belief.

In Muslim-majority countries and Indigenous territories, these NGOs often intervene under the guise of education, healthcare, and women's empowerment. But the underlying intention is to reshape societies in the image of the West—dismantling traditional values, weakening religious institutions, and creating economic dependency. In many African and Middle Eastern countries, NGOs have been linked to intelligence gathering, election interference, and cultural transformation. Their role is not to empower, but to pacify and integrate.

This alliance between corporations and NGOs reflects a broader strategy of global control—where hard power (military intervention) is increasingly replaced by soft power (economic, cultural, and psychological influence). Together, these entities enforce a single worldview, one that values profit over people, entertainment over ethics, and global order over human freedom.

2. THE FOURTH INDUSTRIAL REVOLUTION – A THREAT TO HUMANITY?

How Technology is Reshaping Society and Individual Identity

The Fourth Industrial Revolution—marked by the fusion of technologies blurring the lines between the physical, digital, and biological spheres—promises unprecedented advancements. Yet behind the sleek branding of progress lies a transformation that is neither neutral nor universally beneficial. Technology is not simply reshaping industry; it is reshaping what it means to be human.

In today's world, identity is increasingly mediated through digital platforms. Social media has turned self-expression into performance, where algorithms dictate visibility and popularity. Personal data has become a commodity, with corporations owning detailed psychological profiles of billions. These technologies don't merely reflect society—they engineer it. They nudge behavior, curate opinions, and reinforce dominant ideologies. Traditional identities—rooted in family, faith, and community—are being supplanted by a globalized, algorithm-driven identity centered on consumption, image, and compliance.

Moreover, the line between human and machine is rapidly eroding. Biometric tracking, brain-computer interfaces, and smart implants are marketed as empowering tools. But they are also gateways to deeper surveillance and control. The more integrated our lives become with technology, the more vulnerable we are to manipulation by the powerful entities that design, operate, and profit from these systems.

The Erosion of Privacy, Surveillance, and AI-Driven Control

Privacy, once a cornerstone of individual freedom, is now seen as a relic of the past. Governments and corporations justify mass surveillance in the name of safety and efficiency, but the true motive is control. AI-driven analytics monitor our behavior in real time—tracking location, communication, spending habits, and even emotional states. This surveillance infrastructure is not just reactive; it is predictive, preemptively labeling individuals as threats, consumers, or targets.

Examples abound. In China, the social credit system uses digital footprints to reward or punish citizens. In Western nations, facial recognition software is deployed across cities, airports, and schools—often without consent. Companies like Palantir and Clearview AI thrive in the gray zone between national security and dystopia.

Even more concerning is the fusion of this surveillance with AI. Algorithms determine job opportunities, creditworthiness, legal risk, and even dating prospects. This creates a feedback loop where past data—not justice, mercy, or truth—shapes future realities. And because AI systems are often trained on biased data, they perpetuate racial, religious, and economic discrimination under the veneer of objectivity.

In Muslim and Indigenous communities, these technologies are especially threatening. Surveillance is often disproportionately applied, feeding into racist policing, deportation, and discrimination. Technologies of the Fourth Industrial Revolution are not being used to level the playing field—they are used to fortify the walls of the existing empire.

Transhumanism and the Push for a Borderless, Homogenous World

At the ideological heart of the Fourth Industrial Revolution lies transhumanism—the belief that humanity should evolve beyond its physical and biological limitations through technology. While it masquerades as liberation, transhumanism often echoes the deepest aspirations of global technocrats: a world without religion, tradition, or cultural distinctiveness. A world where man becomes god.

Transhumanism rejects the sacred boundaries that define humanity: mortality, sexuality, family, and spiritual responsibility. In its place, it envisions designer babies, synthetic organs, AI-enhanced cognition, and even digital immortality. But who decides what constitutes a “better” human? And who benefits when cultural norms, religious laws, and ethical limitations are dissolved in the name of evolution?

This push toward a borderless world is not just geographical—it is psychological, spiritual, and moral. Borders between genders, between humans and machines, between natural and artificial, are being blurred. Global institutions champion this transformation under slogans like “inclusivity,” “innovation,” and “progress.” But

beneath the surface is a homogenizing force that erases particularity, especially the particularity of traditional Muslim, Indigenous, and other non-Western civilizations.

The result is a monoculture—hyper-connected yet deeply alienated, materially advanced yet spiritually bankrupt. The dream of a post-human future, marketed by Silicon Valley elites and supported by global NGOs, is less about liberation and more about domination. A future where identity is programmable, ethics are optional, and human dignity is a matter of intellectual property rights.

If we do not resist this trajectory, we risk waking up in a world where everything is monitored, optimized, and monetized—but nothing is truly human anymore. The challenge is not only to critique this vision but to reclaim a vision of humanity rooted in faith, ethics, community, and the sacred.

3. THE PANDEMIC AS A TEST RUN FOR GLOBAL TYRANNY

COVID-19 as a Case Study in Global Control

The COVID-19 pandemic was not just a global health crisis—it was a watershed moment in the centralization of authority, the normalization of surveillance, and the erosion of civil liberties. Governments across the world implemented unprecedented lock-downs, mandates, and restrictions, often without legislative oversight or public debate. International institutions, media conglomerates, and tech corporations synchronized narratives, suppressing alternative viewpoints and enforcing compliance through fear.

The slogan "trust the science" was weaponized to silence critical inquiry, even as scientific understanding of the virus evolved. Decision-making was often outsourced to unelected public health bureaucracies, many of whom were influenced by pharmaceutical lobbyists and global policy networks like the World Economic Forum and the World Health Organization. This top-down response, coordinated and uniform, revealed the contours of an emerging global governance model—one in which emergency powers override democratic accountability.

Public health became the rationale for extreme interventions: mass digital tracking, forced quarantines, vaccine passports, and the sidelining of bodily autonomy. These measures were not temporary fixes—they were test runs for a system of perpetual emergency, where obedience is virtue and dissent is pathology.

The Suppression of Dissent: Scientists, Doctors, and Journalists Silenced

Throughout the pandemic, a broad spectrum of medical professionals, scientists, and investigative journalists raised concerns about the safety of rushed vaccine development, lockdown efficacy, psychological harm, and the long-term impact of mRNA technologies. Instead of fostering dialogue, governments and platforms cracked down on these voices.

Renowned researchers like Dr. Robert Malone (co-inventor of mRNA vaccine technology), Dr. Peter McCullough, and Dr. Sucharit Bhakdi faced professional

ostracization, censorship on social media, and deplatforming. Peer-reviewed articles questioning official narratives were retracted. Entire media channels and independent outlets were labeled “misinformation” sources for publishing dissenting views.

Journalists and whistle-blowers were demonized for exposing inconsistencies in death statistics, vaccine injury data, or government contracts with pharmaceutical firms. In Canada, Australia, and the EU, laws were passed allowing prosecution for spreading what authorities deemed false information—even if those claims were later vindicated.

This silencing extended to thousands of everyday practitioners—nurses, family doctors, and ethicists—who saw firsthand the harms caused by policy decisions: mental health crises, delayed diagnoses, and adverse vaccine reactions. Their stories were often erased from the record, their careers threatened.

Such suppression of free expression in the name of public health is a hallmark of authoritarian regimes. It establishes a precedent where only state-sanctioned science is allowed to exist—an anti-intellectual climate where questioning authority becomes a punishable offense.

Canada’s Vaccine Mandates and Personal Reflections on Government Overreach

In Canada, one of the most advanced liberal democracies, the pandemic response exposed troubling authoritarian tendencies. Vaccine mandates were imposed on federal employees, healthcare workers, and travelers. Those who declined vaccination—regardless of medical or ethical reasons—were labeled selfish, dangerous, and unfit for public participation.

The introduction of vaccine passports segregated society, creating a two-tier system in which the unvaccinated were barred from restaurants, gyms, universities, and even places of worship. Some families were torn apart, friendships dissolved, and communities fractured under the pressure of imposed bio-political divisions.

Trudeau's government invoked the Emergencies Act in 2022 during the Freedom Convoy protests—a peaceful demonstration against mandates and government

overreach. The Act, designed for national crises, was used to freeze bank accounts, surveil protesters, and criminalize civil disobedience. This marked the first time in Canadian history that such powers were deployed against its own citizens.

From a personal standpoint, this era revealed the fragility of rights many assumed were permanent. Watching friends lose jobs, students denied education, and religious communities intimidated into compliance was a sobering reminder that tyranny rarely announces itself with tanks in the streets. It comes wrapped in the language of safety, solidarity, and science.

Many Canadians complied, not because they agreed, but because they were coerced—financially, socially, and psychologically. And in this compliance, a deeper erosion occurred: a loss of trust, a decline in public discourse, and the normalization of state paternalism.

The COVID-19 response was not simply a public health strategy—it was a blueprint for future governance. It demonstrated how quickly populations could be reorganized, rights suspended, and global consensus manufactured. It offered a glimpse into a world where crises—real or engineered—can justify sweeping authoritarianism under the guise of saving lives.

A Personal Testimony: How COVID-19 Numbers Were Manipulated

During the height of the COVID-19 pandemic, while global institutions like the World Health Organization (WHO) were aggressively promoting fear and compliance, I experienced firsthand how public trust was systematically undermined.

One day, while my wife and I were in Türkiye, she suffered a life-threatening medical emergency. Unbeknownst to her, she had internal bleeding due to a miscarriage. Alarmed by her condition, I immediately called emergency services. Paramedics responded swiftly and transported her to the hospital's emergency department. Upon arrival, as standard protocol, I provided her health information to the admitting staff. After a harrowing week of hospitalization and treatment, as we were preparing for her discharge, I reviewed the hospital documents—and what I found shocked me deeply. On her official admittance record, the reason for hospitalization was listed as suspected **COVID-19**.

I confronted the attending physician immediately, demanding an explanation. His response revealed a disturbing truth:

"We are instructed to record all emergency admissions as COVID-19 cases, regardless of the actual diagnosis. These are orders from higher authorities."

This revelation exposed the fraudulent manipulation of medical statistics during the pandemic. Had my wife—God forbid—lost her life during her hospital stay, her death would have been officially recorded as a **COVID-19 death**, despite her medical emergency having absolutely no relation to the virus.

This deception, repeated countless times in hospitals around the world, served a specific agenda: To inflate infection and death statistics. To justify widespread fear, lockdowns, and coercive vaccination campaigns. To centralize health authority and public policy under the control of global institutions like the WHO.

It was never about protecting public health alone—it was about **controlling public perception**. Deaths "with COVID" were dishonestly merged with deaths "from COVID," creating a false narrative that the world was facing an unstoppable plague. This manipulation, whether in Türkiye, Canada, or elsewhere, is a testament to how governments and international health bodies weaponized fear to achieve their globalist objectives.

My wife's case is not isolated—it is a reflection of a much larger betrayal.

Today, as the consequences of these lies continue to unfold, we must never forget how easily truth was sacrificed for the sake of control.

Legal Challenges and Vaccine-Related Deaths

Growing legal scrutiny around COVID-19 vaccines has resulted in multiple lawsuits across the world. These cases highlight the tension between public health mandates and accountability for medical harm.

In the United States, Texas Attorney General Ken Paxton filed a lawsuit against Pfizer in November 2023, accusing the company of misrepresenting vaccine efficacy and colluding with social media companies to censor opposing views. Although the

case was dismissed due to liability protections under the PREP Act, it brought public attention to the scope of pharmaceutical immunity.

Similarly, in June 2024, the state of Kansas filed a lawsuit against Pfizer, claiming the company misled the public about the safety of its COVID-19 vaccine in violation of consumer protection laws. These cases echo wider concerns over transparency and informed consent.

In Germany, BioNTech faced its first vaccine injury lawsuit in 2023. The case sparked debate on the legal limits of liability for pharmaceutical companies within the European Union.

One of the most poignant legal proceedings occurred in Ireland, where the inquest into the death of 23-year-old Roy Butler revealed a fatal intracranial bleed linked to the Johnson & Johnson vaccine. During the inquiry, J&J could not provide global figures on vaccine-related deaths, underscoring the opacity of pharmaceutical data management.

While compensation programs like the U.S. Countermeasures Injury Compensation Program (CICP) exist, critics argue they are bureaucratically complex and offer little redress for victims. These programs also shield pharmaceutical firms from direct legal consequences, raising ethical questions about justice and accountability.

The pandemic response was a moment of reckoning. It revealed not only a willingness by states and corporations to assert unprecedented control, but also a readiness to suppress victims, silence critics, and normalize the denial of bodily autonomy. In resisting this trajectory, it is vital not only to remember the abuses, but to reclaim the principles that were sacrificed: informed consent, open debate, human dignity, and the right to dissent.

4. *THE WESTERN HYPOCRISY OF HUMAN RIGHTS*

Selective Humanitarianism: Who Deserves Democracy and Who Doesn't?

The modern Western world prides itself on being the global guardian of human rights, democracy, and freedom. These values are enshrined in international institutions, echoed by heads of state, and taught in universities as the pinnacle of civilized governance. Yet behind this moral posturing lies a brutal truth: Western commitment to human rights is profoundly selective, deeply politicized, and fundamentally hypocritical.

Human rights are extended not universally, but strategically—used as levers of power to reward allies and punish adversaries. When human suffering aligns with Western geopolitical interests, it becomes a humanitarian cause célèbre. But when it interferes with economic ambition or political influence, it is ignored, excused, or outright denied.

Palestinian lives, for example, are treated as disposable. Despite decades of military occupation, displacement, and systemic violence, Western governments have failed to hold Israel accountable. Contrast this with the Western reaction to Russia's invasion of Ukraine, where resistance was celebrated, arms were sent, and sanctions swiftly enacted. The difference? One challenges Western hegemony; the other is a proxy in its defense.

This duplicity reveals the West's human rights agenda for what it often is—not a moral mission, but a tool of imperial management. Rights are granted to those who submit to the liberal order, denied to those who resist it.

Case Studies: Iraq, Libya, Syria, and Ukraine – Double Standards in Action

Iraq: Democracy Through Destruction

In 2003, the United States and its allies invaded Iraq under the pretense of dismantling weapons of mass destruction (WMDs) and liberating its people. No WMDs were found. What followed was not liberation but annihilation: the death of

over a million Iraqis, the collapse of infrastructure, and the rise of sectarian violence that birthed ISIS.

Western media framed this as a noble crusade, while ignoring the catastrophic human toll. Meanwhile, war architects like George W. Bush and Tony Blair have never been held accountable. Iraq was never about human rights—it was about oil, military dominance, and rewriting the political map of the Middle East.

Libya: From Prosperity to Failed State

Before NATO's 2011 intervention, Libya was one of Africa's most prosperous nations. Under Muammar Gaddafi, the country had free healthcare, education, and a sovereign banking system independent of the IMF. But Gaddafi's efforts to build a pan-African gold-backed currency threatened Western financial control.

Under the banner of protecting civilians, NATO launched airstrikes that led to regime change, public executions, and civil war. Today, Libya is a failed state—riddled with militias, trafficking networks, and open-air slave markets. The West brought neither freedom nor democracy—only chaos and collapse.

Syria: A Proxy War Wrapped in Humanitarian Rhetoric

In Syria, the West supported “moderate rebels” in a civil war that devastated the country. Billions were funneled into arming opposition groups—many of whom were later found to have links to extremist organizations. Civilians paid the price as cities were razed, hospitals bombed, and families scattered.

Human rights discourse was weaponized to delegitimize the Assad government, but it rarely addressed the role of foreign powers in prolonging the conflict. The goal wasn't to protect Syrians—it was to weaken Iranian and Russian influence in the region.

Ukraine: Resistance Glorified—Because It Serves the West

When Russia invaded Ukraine in 2022, the Western response was swift and unified. Sanctions were imposed, military aid flowed, and Ukrainian resistance was lionized in global media. Refugees were welcomed, soldiers praised, and every death mourned. This support, while valid, revealed the racial and geopolitical biases of Western

empathy. Unlike Palestinians, Afghans, or Yemenis, Ukrainians were “like us”—white, European, and geopolitically useful. The outrage wasn’t rooted in universal moral principle; it was shaped by identity and interest.

The double standard was glaring. Bombs in Kyiv drew tears; bombs in Gaza brought shrugs. Ukrainian fighters were heroes; Palestinian fighters were terrorists. The Western human rights framework bent and contorted to fit political convenience.

Conclusion: The Moral Bankruptcy of Selective Empathy

The case studies of Iraq, Libya, Syria, and Ukraine reveal a disturbing pattern: the Western invocation of “human rights” is rarely consistent, rarely impartial, and almost always self-serving. Democracy is promoted where it aligns with geopolitical interests. Human rights are championed for allies, but ignored—or actively violated—when inconvenient. The suffering of Muslim, African, and Indigenous populations is too often dismissed or rationalized, while the same actions by Western states are cloaked in legitimacy.

This hypocrisy is not accidental—it is structural. It is embedded in a global system where morality is secondary to power, and where the language of compassion is weaponized to justify domination. While the West parades itself as the defender of liberty and justice, its track record tells a story of double standards, racialized violence, and cultural imperialism.

What remains is a global credibility crisis. As Western institutions lose moral authority, oppressed peoples around the world are beginning to see through the illusion. They are reclaiming their narratives, their resistance, and their right to define justice on their own terms—not through the lens of those who have oppressed them for centuries.

In the next chapter, we will turn our attention to the role of the media in sustaining this illusion. For behind every war, every intervention, and every sanctioned atrocity lies a carefully managed narrative—crafted not to inform, but to manipulate. Truth, in the hands of the empire, has become just another casualty.

5. THE DEATH OF TRUTH IN THE MAINSTREAM MEDIA

How Propaganda is Disguised as Journalism

In an era where information is more accessible than ever, the mainstream media has paradoxically become one of the greatest obstacles to truth. What was once heralded as the Fourth Estate—a check on power and a guardian of public knowledge—has morphed into a mouthpiece for political agendas, corporate interests, and ideological control. Journalism, rather than informing the public, now too often manufactures consent.

Major media outlets like CNN, BBC, Fox News, and The New York Times routinely blur the line between reporting and opinion, pushing narratives that align with the political and economic interests of their owners and sponsors. Headlines are designed not to enlighten but to provoke emotion, generate clicks, and reinforce tribal loyalties. Language is carefully curated: a Western-backed militia is called “freedom fighters,” while resistance groups in Muslim or Indigenous regions are labeled “terrorists.”

Public trust in mainstream media has plummeted—and for good reason. Whistleblower stories are buried. Critical thinkers are smeared as conspiracy theorists. Independent journalists are demonized or ignored entirely. Instead of serving as watchdogs, mainstream reporters increasingly act as gatekeepers, deciding what is and isn’t worthy of public concern.

Western media outlets have long been complicit in sanitizing the brutal realities of war—particularly when those wars are initiated or supported by Western powers. From Iraq to Afghanistan, from Syria to Yemen, war crimes are routinely downplayed, justified, or ignored altogether. Civilian casualties are framed as “collateral damage.” Entire cities bombed into rubble are portrayed as “liberated.”

During the 2003 U.S. invasion of Iraq, the mainstream media played a pivotal role in selling the war to the public. False narratives about weapons of mass destruction, al-Qaeda links, and the need to “free the Iraqi people” dominated headlines. Independent voices questioning the legitimacy of the war were silenced or ridiculed.

The result: a disastrous conflict that led to over a million deaths, regional destabilization, and the rise of extremist groups.

Similarly, in Libya and Syria, media narratives supported NATO interventions and regime change efforts—framing Western military actions as humanitarian missions while ignoring the chaos, death, and displacement that followed. The victims of these wars—often Muslim, poor, and voiceless—were reduced to statistics, their suffering invisible to the audiences of CNN or The Guardian.

When Western allies commit atrocities—such as Saudi Arabia’s relentless bombing of Yemen—the coverage is subdued, if present at all. The contrast is glaring when compared to the wall-to-wall outrage over adversaries’ actions. This selective outrage reveals a truth the media dare not admit: human rights coverage is often not about justice, but about geopolitics.

The Gaza Conflict and the Deliberate Misinformation Campaign

Nowhere is media bias more apparent than in the reporting on Gaza and the broader Palestinian struggle. Mainstream Western outlets have consistently framed the conflict through the lens of Israeli victimhood and Palestinian aggression, ignoring decades of occupation, apartheid, and systematic ethnic cleansing.

When Israel bombs hospitals, schools, and refugee camps, headlines read: “Israel retaliates after rocket fire.” The thousands of Palestinian civilians killed—many of them children—are described vaguely as “casualties.” On the rare occasion a Western journalist challenges this narrative, they are swiftly removed or silenced.

The October 2023 assault on Gaza, in which over 30,000 Palestinians were killed in the span of a few months, was a watershed moment in media complicity. Major outlets repeated unverified Israeli military claims while dismissing or downplaying eyewitness reports and documentation from Palestinian journalists. Graphic images of Palestinian suffering were deemed “too sensitive” for Western audiences—while pro-Israel narratives were amplified without question.

Social media platforms joined the campaign, censoring pro-Palestinian content, suspending activist accounts, and promoting Israeli government talking points. This

coordinated suppression of truth reveals the depth of Western media's ideological entrenchment.

It is not merely a matter of bias—it is a deliberate act of erasure. Palestinian voices are excluded, their humanity denied. Their stories, when told, are filtered through a colonial lens that strips them of agency and context.

Conclusion

The mainstream media no longer exists to inform—it exists to control. It shapes perception, manufactures enemies, and legitimizes state violence. It tells the public what to fear, who to blame, and when to feel outrage. But it rarely asks the most important questions: Who profits? Who suffers? Who decides?

In an age of propaganda disguised as journalism, reclaiming the truth requires seeking out independent voices, questioning dominant narratives, and amplifying those who are silenced. The death of truth is not inevitable—but it demands that we stop trusting institutions that have proven unworthy of our trust.

6. THE ROLE OF THE UN AND INTERNATIONAL ORGANIZATIONS IN ENABLING OPPRESSION

The Failure of the UN to Prevent Global Conflicts

The United Nations was created in the aftermath of World War II with a noble mandate: to prevent future wars, uphold human rights, and maintain international peace and security. Yet, despite its expansive bureaucracy and dozens of declarations and resolutions, the UN has repeatedly failed to stop atrocities—even when those atrocities were unfolding in plain sight.

Take **Rwanda, 1994**. As nearly a million Tutsis and moderate Hutus were slaughtered in a matter of weeks, the UN stood by. General Roméo Dallaire, the head of the UN peacekeeping mission, had repeatedly warned of an impending genocide. His pleas for reinforcements were ignored, and his mandate was restricted to “observing” while the streets ran red with blood. It was a failure not of information, but of will—an institutional unwillingness to act when there was no strategic interest at stake for powerful member states.

Similarly, during the **Bosnian War**, the UN declared **Srebrenica** a “safe zone.” Yet in July 1995, more than 8,000 Bosnian Muslims were systematically executed by Serbian forces while Dutch UN peacekeepers looked on. The massacre, recognized as a genocide, remains a symbol of UN impotence in the face of ethnic cleansing. The institution’s bureaucracy, political paralysis, and deference to stronger powers rendered it ineffective, even complicit, in the suffering of civilians.

How International Institutions Serve the Interests of the Powerful

At their core, institutions like the UN, IMF, and World Bank are often less about justice and more about global management—designed to maintain a world order that privileges dominant powers, particularly the United States and its Western allies. While the rhetoric speaks of equality, development, and peace, the operational reality tells another story. The **UN Security Council**, for example, is structured to reflect post-World War II power dynamics, not current global realities. The five permanent members (P5)—the US, UK, France, China, and Russia—hold veto power. This means any meaningful resolution that challenges their interests can be unilaterally blocked.

This has repeatedly prevented interventions or sanctions in cases such as **Israel's occupation of Palestine**, where the United States has vetoed dozens of resolutions condemning illegal settlements, disproportionate military responses, and human rights violations.

Meanwhile, in **Afghanistan**, international organizations poured billions into “development” and “state-building,” only for much of the funds to be siphoned off through corruption, contracts to Western firms, and militarized aid. The UN and its affiliated agencies became tools for legitimizing occupation under the guise of humanitarian intervention. As a result, after 20 years of foreign presence, the country remains broken—its infrastructure shattered, its people traumatized, and its sovereignty repeatedly violated.

Why Resolutions and Sanctions Fail to Protect the Oppressed

The UN's resolutions often serve symbolic purposes, with little enforcement or accountability. Sanctions—another common tool—are selectively applied and frequently harm civilians more than elites. While economic sanctions are promoted as non-violent means of applying pressure, their effects can be devastating. In **Iraq**, over a decade of UN-imposed sanctions in the 1990s led to the deaths of an estimated 500,000 children, due to shortages in medicine, clean water, and essential supplies. Former US Secretary of State Madeleine Albright's infamous remark—“we think the price is worth it”—revealed the cold calculus behind such policies.

In contrast, powerful nations or their allies rarely face meaningful sanctions, no matter how grave their crimes. The **invasion of Iraq in 2003**, based on falsified intelligence, led to over a million deaths, the destabilization of the entire region, and the rise of extremist groups. Yet no UN resolution held the US or UK accountable. Similarly, despite decades of documented human rights abuses in **Israel's occupation of Gaza and the West Bank**, meaningful sanctions have been blocked time and again.

In **Myanmar**, despite clear evidence of the military's genocide against the Rohingya Muslim population, the UN's response has been largely rhetorical. Resolutions are passed, investigations are opened, but little tangible support is given to the displaced, and the regime remains largely untouched.

Conclusion: Institutions Without Integrity

The UN and international organizations present themselves as guardians of global morality. But when scrutinized, their failures are not anomalies—they are built into the structure. They are constrained by politics, influenced by power, and compromised by bureaucracy. Their selective outrage reveals a fundamental truth: these institutions do not exist to protect the oppressed; they exist to manage the world in a way that maintains the status quo.

For Muslims, Indigenous peoples, and other marginalized communities, justice will not come from Geneva, New York, or Brussels. It must be demanded, fought for, and redefined outside the frameworks built by those who benefit from global inequality. Until international institutions are radically reformed—or replaced—by truly representative, accountable, and moral systems, they will remain what they are: instruments of soft imperialism cloaked in the language of peace.

7. THE BETRAYAL OF PALESTINE BY MUSLIM LEADERS

Why Oil-Rich Nations Refuse to Help Palestine

The tragedy of Palestine is not only a result of Western imperialism and Zionist aggression—it is also a damning indictment of the moral bankruptcy and political cowardice of the Muslim world. Despite vast wealth, influence, and strategic power, the oil-rich nations of the Gulf have consistently failed to meaningfully support the Palestinian cause. They offer hollow statements of “solidarity” while continuing lucrative arms deals and economic partnerships with the very powers funding Israel’s military machine.

This betrayal is not due to a lack of resources. Saudi Arabia, the United Arab Emirates, and Qatar possess trillions in sovereign wealth, modern armies, and global media platforms. Yet their contributions to Palestine are reduced to carefully staged humanitarian handouts or bureaucratic condemnations—acts designed more to preserve image than to challenge injustice.

Why? Because aiding Palestine with real political and economic force would jeopardize their cozy alliances with the United States, the United Kingdom, and Israel. It would threaten their status as compliant pillars of the global capitalist order. So instead, they choose silence, complicity, and hypocrisy—watching from gilded palaces while Gaza burns.

The Political Alliances Between Arab Leaders and the West

The Muslim world’s betrayal of Palestine is not accidental—it is strategic. Arab regimes are deeply entrenched in political and military alliances with Western powers. These relationships are not built on mutual respect, but on dependency and submission. In exchange for protection, recognition, and the maintenance of authoritarian rule, these leaders offer access to oil, markets, and regional compliance.

The United States props up dictatorships in Egypt, Saudi Arabia, and beyond because these regimes serve as buffers against Islamic awakening and resistance movements. In return, these governments suppress dissent, criminalize Islamic revivalism, and

normalize relations with Israel—even as they mouth platitudes about Palestinian liberation.

The Arab League, once imagined as a force for pan-Islamic solidarity, is now a toothless institution of puppets. It has failed to mobilize a single meaningful response to decades of occupation, siege, and slaughter. Instead, Arab leaders attend summits, sip imported coffee, and sign joint statements while Israeli bombs level Palestinian homes.

The Normalization of Ties with Israel: A Strategic Betrayal

The Abraham Accords marked a turning point—a knife in the back of every Palestinian child. The UAE, Bahrain, Morocco, and Sudan normalized diplomatic relations with Israel, pretending it was a step toward peace. In truth, it was a step toward deeper betrayal, a surrender of dignity for economic gain and geopolitical favor.

These deals were not negotiated by democratic mandate. They were forced through by unelected elites with no regard for the sentiments of their people. Polls across the Muslim world show overwhelming support for Palestine, but public will has no place in autocratic regimes. Instead, these leaders chose to shake hands with the occupier, invest in Israeli tech firms, and host diplomatic galas—all while Gaza mourned its martyrs.

The normalization of Israel is not a sign of modern progress—it is a stain of moral collapse. It sends a clear message: Palestinian blood is expendable, and Muslim solidarity is a myth when measured against profits and power.

The Spiritual Crisis Behind the Silence

The failure of the Muslim world to respond meaningfully to the suffering in Palestine is not only political—it is deeply spiritual. The Muslim ummah, numbering nearly 2 billion people, remains powerless and fragmented in the face of injustice and tyranny. Why? Because we have lost the foundational command given by our Creator: *Iqra*—Read.

The first revelation to Prophet Muhammad was not to pray, fast, or perform rituals. It was to read, reflect, and seek knowledge. "Read in the name of your Lord who

created" (Qur'an 96:1). Yet today, the Qur'an is read without understanding, recited at funerals to honor the dead, and used more as a talisman than a living, guiding document. The ummah has turned away from the Qur'an as a source of light and justice, instead adopting a religion of rituals, hearsay, and inherited dogmas.

The crisis stems from a fundamental abandonment of the Qur'an as a practical, lived guide. Most Muslims do not read the Qur'an in their native language. They memorize verses without understanding their meaning, thinking that rituals alone will lead to salvation. This spiritual disconnect has enabled tyrants, clerics, and foreign powers to exploit Muslim populations with ease.

Worse still, Muslims have elevated secondary sources—particularly Hadith literature—as equal or even superior to the Qur'an. While Hadiths are attributed to the Prophet, they were compiled generations after his death, often based on hearsay and human judgment. The Qur'an itself states that Prophet Muhammad did not speak on his own authority: "He does not speak from [his] own desire. It is only a Revelation revealed" (Qur'an 53:3-4). Muhammad was a messenger—nothing more and nothing less. To follow him is to follow the Qur'an, not conjecture.

This corruption of Islam through traditionalism has devastated Muslim societies throughout history. The fall of Al-Andalus and the collapse of the Ottoman Empire were not due to military weakness alone—they were the result of spiritual decay, intellectual stagnation, and the abandonment of Qur'anic principles. Instead of governance based on justice, knowledge, and consultation, these empires became ruled by clerics, mystics, and sycophants promoting superstition and sectarianism.

Modern examples are no less severe. The July 15, 2016 coup attempt in Türkiye was orchestrated by a group of soldiers who were members of a sectarian religious group known as Nurculuk heavily influenced by the teachings of Said Nursi. This ideology emphasized a so-called "reformed" or "tolerated" Islam—*ılımlı İslam*—that neutered the spiritual and political power of the faith. Such movements aim to create Muslims who are docile, obedient to secular regimes, and disengaged from the Qur'an's call for justice.

Rather than resist tyranny with the weapon of truth, many Muslims have become spiritually pacified, content with rituals and empty slogans. They cry for Palestine on

social media, yet do nothing to demand action from their governments or reform their own lives.

The only cure for this disease is a return to the Qur'an—read with understanding, applied with sincerity, and lived with conviction. It is not numbers that matter. Three billion Muslims are meaningless if they do not stand for truth. God does not care for quantity, but for quality: This is made clear by God in his book, the Quran;

“How many a small company has overcome a large company by permission of Allah” (Qur'an 2:249).

Until the Qur'an is revived as the foundation of Muslim thought and action, the Muslim community called “ummah” will remain weak, divided, and humiliated. Palestine will remain under siege, not only by its enemies, but by the silence of those who were commanded to be witnesses to truth.

Prophet Muhammad (peace be upon him) was not merely a religious figure, but a revolutionary leader who sought to transform the very fabric of society. His mission, rooted in the divine message of Allah, was to dismantle the systems of oppression, inequality, and tyranny that had long plagued humanity. He came to abolish the brutal practices of tribalism, caste systems, and idolatry, and to establish a society built on the principles of justice, equality, and freedom for all. His leadership was not just about spiritual guidance; it was about revolutionary action to create a just and secure world for the oppressed.

In a time when the powerful few subjugated the masses, Muhammad's message was one of radical liberation. He called for the empowerment of the weak, the protection of the oppressed, and the upholding of human dignity, regardless of race, tribe, or social status. Under his leadership, he laid the foundation of a system where rights were enshrined, where women had dignity and rights that were unheard of in his time, and where justice was the core of governance. His vision transcended the narrow confines of the Arabian Peninsula and called for a global brotherhood—a united world that could not be subjugated by the forces of tyranny, greed, and exploitation. Muhammad's revolution was not just a call to arms, but a call to reshape the moral and social order of the world. His establishment of the principles of fairness, compassion, and accountability has left an indelible mark on human

history. In his leadership, there was no place for oppression, no tolerance for the exploitation of the weak, and no room for the arrogance of the powerful. He sought to create a society that did not merely survive, but thrived under the banner of God's justice—where every individual was free to live with dignity, safety, and the right to pursue their full potential. His leadership remains the most profound example of how faith, justice, and humanity can come together to overthrow tyranny and build a world based on peace and equity for all.

His message continues to resonate today, not only as a religious call but as a timeless blueprint for societal change and moral leadership.

Conclusion

The silence of the Muslim world in the face of Palestinian suffering is a betrayal not just of a cause, but of the very principles Islam upholds—justice, solidarity, and truth. Oil-rich Arab nations, armed with vast resources, economic leverage, and strategic power, have consistently chosen complicity over conscience. Their alliances with Western powers, built on the exploitation of Palestine and the perpetuation of a global capitalist order, have left the Palestinian people isolated, abandoned, and oppressed.

The normalization of relations with Israel by various Arab states marks a new low in the moral collapse of Muslim leadership. These deals, made in the name of pragmatic diplomacy, are nothing more than strategic betrayals—signifying that economic gain, geopolitical advantage, and the preservation of autocratic rule matter more than the lives of Palestinians or the principles of justice.

Yet, this betrayal is not solely political—it is rooted in a deep spiritual crisis within the Muslim ummah. The abandonment of the Qur'an, the failure to read and understand God's word as a living guide, and the substitution of truth with hearsay and dogma have fractured the unity of the Muslim world. As long as Muslims continue to live in spiritual ignorance, following outdated traditions that distort the message of the Qur'an, they will remain weak, divided, and complicit in the injustice they are meant to resist. The solution is simple, yet profound. A return to the Qur'an is the only way to break free from this cycle of betrayal and impotence. The Qur'an does not demand numbers, but sincerity and conviction. It calls for action, for

standing up against tyranny, for unity based on truth and justice, not political convenience or material gain. If the Muslim world is to reclaim its dignity and fulfill its responsibility to Palestine, it must first renew its commitment to the Qur'an—not as a mere ritual, but as the guiding light in every aspect of life.

Until the ummah awakens from its spiritual slumber and stands firm in the principles of truth, justice, and solidarity with the oppressed, the betrayal of Palestine will continue. And so, the question remains: will we as Muslims rise to the challenge of our time, or will we continue to live in the shadow of our collective failure? The future of Palestine, and the future of the Muslim world, depends on the answer we give.

8. THE FORGOTTEN QURAN – HOW SPIRITUAL DECAY CRIPPLES MUSLIM POWER

How Muslims Abandoned Quranic Islam for Political Islam

Across the Muslim world, the Quran—the divine guidance revealed to liberate humanity—has been reduced to a ceremonial object. It is recited at weddings and funerals, but rarely studied for guidance or implemented in public life. Muslims have largely abandoned the Quran in favor of politicized Islam, ritualism, and inherited dogmas. In doing so, they have lost the very foundation of justice, ethics, and unity that once defined Islamic civilization.

Rather than draw from the Quran as a comprehensive system of governance, justice, and human dignity, many have allowed rulers, clerics, and political ideologies to define Islam. As a result, the faith that once stood as a revolutionary force against tyranny now often serves as a tool for its preservation.

The Misuse of Religion for Personal and Political Gain

Religious rhetoric today is frequently used to justify personal ambition, authoritarian rule, or sectarian power struggles. Clerics issue fatwas in support of monarchs and presidents, not based on divine truth but on political convenience. From Gulf kingdoms to military regimes, Islam is invoked not to uplift the oppressed, but to silence dissent and protect corrupt systems.

The spiritual inheritance of Prophet Muhammad has been misused by those who seek to dominate rather than serve. This misuse has not only diluted the power of Islam but also deepened divisions within the Muslim ummah.

The Commercialization of Faith: Quran Competitions, Graveyard Rituals, and Rhetoric

Today, we see Quranic competitions broadcast for ratings, elaborate graveyard rituals performed in the name of tradition, and sermons filled with fiery rhetoric yet void of actionable Quranic wisdom. The Quran is displayed in golden calligraphy but ignored in everyday affairs. Its words are memorized for prestige but not lived for transformation.

The obsession with ceremonial Islam—often inherited through culture rather than revelation—has made Muslims easy prey to manipulation, both by internal tyrants and global powers.

The Iranian Islamic Revolution: From Islamic Uprising to Sectarian Divide

The 1979 Iranian Islamic Revolution, led by Ayatollah Khomeini, stands as one of the most powerful examples of Islamic resistance against imperialism. It galvanized millions against the tyranny of the Western-backed Shah and promised a return to justice, dignity, and Quranic governance. In its early stages, the revolution transcended sectarian lines, inspiring Sunni and Shia alike, as well as oppressed peoples around the world.

Khomeini's rhetoric was deeply Islamic—not merely Shi'a. He emphasized the unity of the ummah, resistance to Zionism, and the creation of an independent Islamic state free from Western domination. For a brief moment, the Muslim world witnessed a movement that prioritized divine justice over colonial allegiances.

But that vision was hijacked. After Khomeini's death, the Islamic focus of the revolution gradually shifted toward sectarian identity. The revolution was claimed solely for Shi'a Islam, weaponized against Sunni-majority nations like Türkiye and Saudi Arabia. A movement that once had global potential became trapped in regional rivalry and sectarianism.

The result? Sunni and Shia nations now view each other with suspicion. Instead of uniting against common oppressors—imperialism, Zionism, global capitalism—they expend energy competing for ideological dominance. This division is not accidental; it is deeply advantageous for the global liberal order. It weakens the ummah, undermines unity, and makes resistance to oppression nearly impossible.

By framing the revolution through a narrow sectarian lens, Iran lost the chance to lead a global Islamic awakening based on the Quran. And by responding in kind, Sunni powers further entrenched the divide. Sectarianism is now the most effective weapon used to neutralize Islamic revival. The lesson of Iran is sobering: even the most promising Islamic movements can be hijacked from within if they abandon

Quranic universality for political expediency. Until Muslims prioritize the Quran over sectarian allegiance, they will continue to fail in building a just and united ummah.

Ali Shariati and Muhammad Iqbal's Views on Islam, Justice, and Freedom

Ali Shariati and Muhammad Iqbal, two towering intellectual figures in the Muslim world, provided profound insights into the nature of Islam, justice, and freedom—ideas that remain relevant to the modern Muslim experience. Both thinkers critiqued the stagnant and ritualistic practices that had taken hold in the Muslim world, and both called for a revival of the true essence of Islam. In relation to Chapter 8, "The Forgotten Quran – The Lost Guidance of Muslims," the thoughts of Shariati and Iqbal offer important perspectives on the need to return to the Quran as the foundation for social, political, and spiritual transformation.

Ali Shariati: The Revolutionary Vision of Islam

Ali Shariati's perspective on Islam was deeply revolutionary. For Shariati, Islam was not simply a religion of rituals and dogmas, but a dynamic system of thought and action that could radically transform society. He critiqued the way in which religion had been hijacked by the elites, who used it to maintain their power and subjugate the masses. According to Shariati, this distortion of Islam had led to an intellectual and moral stagnation, where the Quranic message of justice, freedom, and social responsibility was relegated to ceremonial practices rather than lived experiences.

Shariati's vision of Islam was one that promoted justice in its truest form—social justice. He called for the Quran to be understood as a guide for dismantling oppression, and not just for individual piety. His emphasis on the revolutionary potential of Islam echoes the same call for social and political transformation that the Quran demands. For Shariati, the struggle for justice was inextricably linked to the fight against tyranny and exploitation. His critique of traditional Islam was not a rejection of faith, but a call for Muslims to return to the Quran's radical and transformative teachings.

Shariati viewed the figure of the Prophet Muhammad not only as a spiritual leader, but as a political and social revolutionary who sought to establish a society based on

justice, equality, and freedom. The Prophet's life and mission were, for Shariati, a model for Muslims to follow in their struggle against all forms of tyranny—be it colonial, imperial, or internal corruption. This revolutionary Islam, which Shariati championed, demanded the application of Quranic principles to address the injustices faced by the Muslim community and to build a just society that transcended the divisions created by politics, culture, and sectarianism.

Muhammad Iqbal: The Philosopher of Islamic Revival

Like Shariati, Muhammad Iqbal was a vocal critic of the state of the Muslim world in his time. However, Iqbal's approach to the issue was more philosophical and intellectual. Iqbal believed that the decline of the Muslim world was the result of Muslims' failure to embrace the true essence of Islam—a faith that encourages individual and collective empowerment, intellectual development, and spiritual awakening. According to Iqbal, the Muslim world had become stagnated by blind adherence to tradition, and it was this lack of intellectual rigor that led to the decline of Islamic civilization.

Iqbal's vision of Islam was one that encouraged the exercise of free will and independent thought. He argued that the Quran, in its essence, calls for a rational and thoughtful engagement with the world. For Iqbal, freedom was not just a political concept; it was a spiritual one. Freedom, as he saw it, was the liberation of the self from the constraints of ignorance and oppression. This type of freedom was intimately tied to the idea of justice, which Iqbal believed could only be achieved when individuals and societies embraced the spiritual and intellectual values taught in the Quran.

In his famous poem, "Shikwa and Jawab-e-Shikwa," Iqbal expressed the frustration of the Muslim world with its condition, but he also pointed to the way forward: the path of self-realization and intellectual awakening. This was the kind of freedom that could bring about true justice—a freedom that was not about the arbitrary exercise of power, but about the liberation of the individual soul and the collective soul of the Muslim ummah.

Iqbal's call for an Islamic revival was not merely a call to return to the past, but a call to re-engage with the Quran in a modern context. He believed that the Muslim world

had to find its own voice and create its own path to freedom and justice, free from the domination of colonial powers, corrupt rulers, and the rigid adherence to outmoded interpretations of Islam.

Shariati, Iqbal, and the Call for Quranic Islam

Both Shariati and Iqbal recognized that the real essence of Islam lay in its ability to inspire justice, freedom, and social transformation. They rejected the hollow, ritualistic Islam that had become prevalent in their respective societies and called for a return to the Quran as the central guiding force for all aspects of life. They understood that the Quran was not just a book of personal guidance but a blueprint for creating a just, ethical, and free society.

Shariati's emphasis on the social and political implications of Islam and Iqbal's focus on intellectual and spiritual renewal both converge on the point that Islam, in its purest form, stands for justice, equality, and freedom. Both thinkers saw the potential for Islam to challenge global oppression, but only if Muslims returned to the Quran as the foundation for both personal and collective transformation.

In the context of Chapter 8, "The Forgotten Quran – The Lost Guidance of Muslims," the ideas of Shariati and Iqbal serve as powerful reminders of the potential that Islam holds for global change. They both warned against the dangers of sectarianism and political Islam, urging Muslims to look beyond divisions and unite under the banner of the Quran, which transcends all political and sectarian lines. Only through this unity—guided by the teachings of the Quran—can Muslims reclaim their rightful role in the world as a force for justice, freedom, and global transformation.

Their ideas challenge the Muslim world to shed its attachment to rituals and inherited dogmas and instead return to the dynamic, revolutionary spirit of Islam as embodied in the Quran. This is the key to addressing the moral and spiritual crisis facing Muslims today, and to ensuring that the global Muslim ummah can once again become a beacon of justice, freedom, and empowerment for all of humanity.

9. THE IDOLIZATION OF DEMOCRACY AND SECULARISM IN MUSLIM NATIONS

How Democracy Has Replaced Faith as the Guiding Principle

In many Muslim nations, democracy has gradually replaced faith-based governance, and this shift has become evident throughout the Muslim world over the centuries. One of the most striking examples of this process is seen in the Ottoman Empire, especially during the decline of its power in the 18th and 19th centuries. The once mighty empire, which had its foundations in Islamic principles, began to adopt Western ideals, starting with the reign of Sultan Mahmud II. Sultan Mahmud's reforms, though initially aimed at modernizing the empire and preserving its sovereignty, marked the beginning of the Empire's shift away from Islamic governance in favor of Western-style political and military systems. Mahmud's reforms included the establishment of French-style schools in Istanbul, which encouraged the study of Western science, politics, and culture. This Westernization laid the groundwork for future leaders of the Ottoman Empire to become more enamored with European concepts of governance and modernity, diminishing the influence of Islamic jurisprudence and traditions.

The introduction of secular schools, like the French-style educational institutions, created a generation of Ottoman elites who, although highly educated, began to reject the Islamic foundations of their society. These intellectuals were not content with the traditional Islamic governance system, which they saw as outdated and incapable of defending the empire from European powers. As the Ottoman Empire continued to face internal and external pressures, the focus shifted more toward secular and Western ideologies rather than the Quranic principles of justice and governance.

Why Secularism Has Weakened the Moral Fabric of Muslim Societies

The increasing secularization of Ottoman governance under rulers such as Sultan Mahmud II and later Sultan Abdulhamid II directly contributed to the weakening of the moral fabric of Muslim societies. While Mahmud's reforms were intended to strengthen the empire, they inadvertently set in motion the dismantling of the Ottoman Islamic state. By adopting Western military reforms, including the creation

of a secular army based on European models, Mahmud II diminished the Islamic ethos that had once governed the Ottoman military and bureaucratic systems.

The introduction of secular educational institutions, like the French schools in Istanbul, further eroded the Islamic worldview of the elites. These schools produced students who were increasingly disconnected from the Islamic traditions that once guided the Ottoman state. This shift towards secularism weakened the moral and ethical backbone of the Ottoman empire, as rulers and elites became more influenced by European rationalism, materialism, and nationalism rather than the divine teachings of the Quran.

One of the most glaring examples of how secularism weakens Muslim societies is the decline of the Ottoman Empire's ability to uphold justice and moral integrity. The more the empire embraced secular ideologies, the more it abandoned the very principles of fairness, equality, and justice prescribed in Islam. As European powers expanded their influence, Ottoman rulers and intellectuals increasingly adopted Western methods of governance and legal systems, which were incompatible with Islamic law. This departure from the Quran and Hadith led to an erosion of the moral foundations that had once made the Ottoman Empire a symbol of Islamic governance and global power.

The Dangers of Blindly Adopting Western Ideologies

The adoption of Western ideologies in the Ottoman Empire reached its tragic zenith in the early 20th century with the rise of the Young Turks. This movement, which gained momentum after the reign of Sultan Abdulhamid II, was composed largely of graduates from Western-style schools and intellectuals who had been trained in secular thought. The Young Turks were inspired by European nationalism and the ideals of democracy and modernity, which led them to dismantle the Ottoman Caliphate and establish a republic based on secular principles.

Sultan Abdulhamid II, who had initially resisted the Westernization of the empire and worked to preserve the Islamic character of the Ottoman state, was overthrown in 1909 by the Young Turks, who implemented a secular constitution. Their influence, and the secular reforms they imposed, led to a profound transformation of the empire's political landscape. The Young Turks, who had received their education

from French schools in Istanbul, viewed Islam as an obstacle to modernization and sought to break away from the Islamic traditions that had once defined Ottoman governance.

The irony, however, lies in the fact that these graduates of Western schools, who had been educated with European ideals, were ultimately responsible for the downfall of a monarch who had resisted the wholesale adoption of Western values. Sultan Abdulhamid's refusal to implement European-style reforms and his commitment to the traditional Islamic governance model marked him as an obstacle to the Young Turks' vision of a modern, secular state. The Young Turks, in their blind pursuit of Western ideals, betrayed the very essence of Islam, favoring secularism and nationalism over the unity and moral guidance that Islam offers. Their revolution, though initially hailed as a step toward modernization, resulted in the fragmentation of the Ottoman Empire and the rise of a secular republic of Türkiye.

In Türkiye, the young republic was founded on the principles of secularism, democracy, and Western-style nationalism, largely inspired by Mustafa Kemal Atatürk's vision of a modern, secular state. Atatürk's reforms, such as the abolition of the Caliphate, the closure of Islamic schools, and the adoption of European laws, marked the final break from the Ottoman Empire's Islamic roots. Under Atatürk, Türkiye embraced secularism wholeheartedly, with little regard for the religious foundations that had once held the empire together. The result was a society where religion was pushed to the margins of public life, and secularism took center stage.

This shift toward secularism and the adoption of Western ideologies in the Ottoman Empire and later in Turkey demonstrates the dangers of blindly following foreign ideologies. The Ottoman rulers, in their attempt to compete with the West, became enamored with Western concepts of governance and progress, abandoning the timeless principles of Islam that had once provided them with guidance and strength. The result was not only the collapse of the Ottoman Empire but also the weakening of the Muslim world's collective moral authority and unity.

Conclusion

The idolization of democracy and secularism in Muslim nations has led to the erosion of Islamic values and the weakening of the moral fabric of society. The Ottoman

Empire's flirtation with Western reforms, beginning with Sultan Mahmud II's adoption of French military and educational systems, and culminating in the rise of secularism under the Young Turks, exemplifies the dangers of blind adherence to foreign ideologies. The transition from an Islamic state to a secular republic in Türkiye, led by Mustafa Kemal Atatürk, further underscores the consequences of abandoning Islam's divine guidance in favor of secular democracy. **However, the question that remains today is this: which version of Islam should guide the lives of citizens in Muslim nations—traditional, dogmatic Islam, or the Islam rooted in the Qur'an?** The lesson from the Ottoman Empire's decline is clear: when Muslim nations turn away from the Quran and adopt foreign ideologies without critical examination, they weaken their own moral and spiritual foundation. As history has shown, the pursuit of secularism and democracy, without consideration for Islamic principles, has led to political instability, division, and the eventual collapse of great Muslim empires. To avoid repeating these mistakes, Muslim nations must return to the teachings of the Quran, embracing a governance model that is rooted in divine justice and moral accountability, rather than blindly following the secular ideals of the West.

10. THE MANUFACTURED REVOLUTIONS OF THE MIDDLE EAST THE ARAB SPRING AS A WESTERN PROJECT

The Origins of the Arab Spring: Spontaneous or Orchestrated?

The Arab Spring was hailed by Western media and liberal intellectuals as a spontaneous democratic wave sweeping across the Middle East—a grassroots uprising against authoritarianism. Yet, a closer look reveals a different story, one layered with geopolitical manipulation, media propaganda, and strategic orchestration. While public grievances—unemployment, political repression, corruption—were real, the direction and outcomes of these uprisings point to something far more calculated.

The speed and synchronization with which uprisings erupted across Tunisia, Egypt, Libya, Syria, Yemen, and Bahrain was not organic. It was facilitated and amplified by Western-funded NGOs, digital tools, and foreign media coverage designed to frame events within a “pro-democracy” narrative that conveniently aligned with U.S. and European strategic interests. Whistleblowers and declassified documents have since confirmed the involvement of U.S. organizations like the **National Endowment for Democracy (NED)** and **USAID**, which trained and funded activists, bloggers, and opposition movements in key Arab states.

What appeared to be revolutions were, in many cases, carefully stage-managed uprisings serving as tools of soft imperialism.

Colonial Echoes: How Western Ideals Framed the Arab Spring

During the Arab Spring, protesters across the Middle East and North Africa rallied under slogans such as “freedom,” “justice,” “democracy,” and “dignity.” These terms, while universally aspirational, have complex connotations in post-colonial contexts. Their prominence during the uprisings reflects not only genuine desires for reform but also the deep-seated influence of Western political ideologies in the region.

The term “Arab Spring” itself exemplifies this influence. Coined by Western media, it draws a parallel to the “Springtime of Nations” in 19th-century Europe, suggesting an

expectation for the Middle East to follow a similar path toward Western-style democracy. This framing has been critiqued for imposing external narratives onto indigenous movements, potentially overshadowing local contexts and aspirations.

Furthermore, the widespread use of slogans emphasizing democracy and freedom can be seen as a reflection of the colonial legacy, where former imperial powers promoted these ideals, often selectively, to maintain influence over their colonies. The adoption of such terminology during the Arab Spring underscores the enduring impact of colonial narratives on contemporary political discourse in the Arab world.

In essence, while the calls for democracy and justice during the Arab Spring were heartfelt and legitimate, they also highlight the complex interplay between indigenous aspirations and the pervasive influence of colonial ideologies. This dynamic underscores the need for a critical examination of how historical narratives shape present-day movements and the importance of forging paths to reform that are rooted in local contexts and values.

How Western Governments Funded and Fueled Uprisings

In Egypt, opposition groups received logistical and technological training from U.S. programs. Youth movements were equipped with protest tactics, media messaging strategies, and online mobilization tools by organizations funded through the U.S. State Department. In Libya, the “No Fly Zone” was marketed as a humanitarian mission but executed as regime change, ending with the lynching of Gaddafi and the collapse of Libya into chaos.

In Syria, the so-called “Free Syrian Army” received arms, intelligence, and funding—much of which ended up in the hands of jihadist militias. The result? A decade-long civil war that destroyed the country’s infrastructure, displaced over 12 million people, and killed hundreds of thousands—all while Western powers pretended to champion “human rights.”

In Yemen, the Arab Spring opened the door to sectarian conflict, foreign intervention, and humanitarian catastrophe. Today, Yemen is a battleground not only between local factions but between foreign powers seeking influence and control.

The Aftermath: More Instability, More Western Control

Every country touched by the Arab Spring has suffered deeper instability, loss of sovereignty, and greater foreign intervention. None achieved true democracy, justice, or peace. The so-called liberation movements paved the way for foreign-backed regimes, failed states, and puppet governments more aligned with NATO or Gulf monarchies than with the aspirations of their own people.

In Egypt, the first democratically elected president, Mohamed Morsi, was overthrown in a Western-blessed coup, restoring military dictatorship under Abdel Fattah el-Sisi. Libya became a failed state. Syria remains fragmented. Yemen is in ruins. Tunisia, once hailed as a success story, is now slipping into authoritarianism and economic crisis.

The Arab Spring did not liberate the Arab world—it destabilized it. It did not democratize Arab states—it fractured them. It did not empower the people—it handed more leverage to foreign powers and entrenched elites.

Conclusion: Manufactured Chaos for Imperial Gain

The Arab Spring was not a revolution—it was a rebranding of imperialism. It replaced tanks with Twitter, bombs with hashtags, and invasions with ideology. Under the guise of freedom and democracy, it dismantled Arab states, divided Muslim societies, and neutralized potential resistance to Western hegemony.

The chanting of Western colonialist slogans like “democracy, justice, and freedom” by Arab youth during the Arab Spring protests was not a symbol of progress—it was a painful reflection of how deeply colonialism had succeeded in reshaping the minds of its former subjects. These slogans, which had historically been used by Western powers to justify the subjugation and exploitation of the Arab world, were now being embraced by those who should have known better. Instead of rising up in the name of justice rooted in their own cultural and religious heritage, the Arab youth were unknowingly endorsing the very ideologies that had historically oppressed them.

By trading Islamic concepts of justice, which emphasize balance, mercy, and equity, for hollow liberal slogans, the Arab world fell into a trap disguised as freedom. The revolutionaries who once dreamed of autonomy, justice, and self-determination

ended up echoing the very language of their colonizers. The Quran, which had once guided the moral and ethical compass of societies, was exchanged for Western ideologies that had no inherent connection to the struggles of the region.

The importation of these Western values, under the guise of democracy and human rights, led to a deep erosion of local identity and unity. Instead of embracing Islamic governance rooted in divine justice, many were seduced by the false promise of liberal democracy—an ideology that itself had been shaped by imperial powers with interests far beyond the well-being of the Arab masses. While slogans like "freedom" and "justice" sounded appealing, they became vehicles for the expansion of Western dominance, albeit through indirect and subtler means.

The tragedy of the Arab Spring was that, while the people believed they were fighting for their freedom, they were merely trading one form of oppression for another. Instead of self-determined liberation, they were offered an alternative form of control—one masked as progress, but actually engineered to serve the interests of the same global forces that had historically subjugated the region. In many ways, the protests became a reflection of how colonialism had redefined the very understanding of what it meant to be free, successful, and just. The people, in their pursuit of liberation, unwittingly adopted the frameworks of the oppressors, perpetuating a cycle of dependency and weakness that only served to empower external powers and disempower the Arab world from within.

11. THE COUP AGAINST EGYPT'S FIRST ELECTED LEADER

The Story of Mohammed Morsi and His Tragic Downfall

Mohammed Morsi, a member of the Muslim Brotherhood, ascended from relative obscurity to become Egypt's first democratically elected president in June 2012. His tenure, however, was marred by political polarization and economic challenges. In July 2013, amidst mass protests against his rule, the military, led by General Abdel Fattah el-Sisi, ousted Morsi, citing the need to restore order and address public grievances. This action suspended the constitution and led to the arrest of numerous Brotherhood members.

Why the West Remained Silent Despite Supporting Democracy

The international community's response to Morsi's removal was notably subdued. While Western nations, including the United States and European Union, called for restraint and a swift return to democracy, their actions were perceived as tepid. U.S. President Barack Obama, for instance, urged the Egyptian military to "move quickly and responsibly to return full authority back to a democratically elected civilian government as soon as possible." However, no explicit condemnation of the coup was issued, leading to criticisms of tacit approval. This muted reaction was partly due to strategic interests and the military's role in regional stability.

How the Egyptian People Were Betrayed by Their Own Military

The military's intervention, initially framed as a response to public demand, evolved into a crackdown on dissent. Key figures of the Muslim Brotherhood, including Supreme Leader Mohamed Badie, were arrested. Protests demanding Morsi's reinstatement were met with force, resulting in numerous casualties. The promise of a swift return to civilian rule remained unfulfilled, deepening divisions within Egyptian society.

Conclusion

The events surrounding Mohammed Morsi's presidency and subsequent removal highlight the complexities of Egypt's political landscape. The interplay of domestic

aspirations and international interests resulted in a scenario where democratic ideals were overshadowed by military influence, leaving the Egyptian populace grappling with the aftermath.

12. THE REAL BENEFICIARIES OF THE ARAB SPRING

Who Gained the Most? Israel's Security, Western Oil Interests, and Arms Sales

The Arab Spring was not merely a regional protest movement—it was a geopolitical chess game. As shown in previous chapters, the revolutions were sparked by slogans borrowed from the lexicon of colonial powers—“freedom,” “justice,” “democracy”—yet implemented in a way that destabilized, rather than empowered, Arab nations. While millions took to the streets demanding change, very few paused to ask: who truly stood to gain from this chaos?

Israel was among the greatest beneficiaries. As surrounding Arab states like Syria, Egypt, and Libya were engulfed in internal strife, Israel faced fewer coordinated threats to its borders. The chaos also allowed it to justify increased security measures and deepen alliances with Western nations. In some cases, Arab states began quietly normalizing relations with Israel, shifting the geopolitical focus away from the Palestinian cause.

Western oil interests also reaped rewards. In Libya, NATO's intervention—ostensibly to protect civilians—resulted in the collapse of a sovereign government and opened the door for Western energy companies to re-enter and exploit Libya's vast oil reserves. Control over energy infrastructure was reasserted not through colonial conquest, but through regime change and civil disorder.

The arms industry likewise profited immensely. As conflict spread across the region, weapons flowed into the hands of rebels, regimes, and militias. Countries like the United States, the United Kingdom, and France saw massive increases in arms sales to the Middle East. These sales were justified under the guise of stabilizing the region, even as they fueled further conflict and division.

The Rise of Proxy Wars: Yemen, Syria, and Libya as Battlegrounds

The aftermath of the Arab Spring did not bring peace. Instead, it gave rise to devastating proxy wars in Yemen, Syria, and Libya. These conflicts became the playground of regional and global powers vying for influence.

In Syria, what began as a protest movement spiraled into a war involving the Assad regime, Iranian-backed militias, Turkish interventions, American forces, and Russian airstrikes. The country became a battleground for clashing geopolitical interests, with civilians paying the highest price.

In Yemen, the Houthi uprising and Saudi-led intervention turned the country into a humanitarian disaster. Western nations, while speaking of peace, supplied arms and intelligence to fuel the conflict. The war became not about Yemen's future, but about strategic control between regional powers.

Libya disintegrated into competing governments and militias after the NATO-led toppling of Muammar Gaddafi. The power vacuum invited foreign interference, turning the country into another proxy arena for global influence.

These wars had one thing in common: they were not about the people. They were about control, resources, and influence.

How the Arab Spring Helped Solidify Western Dominance in the Region

Far from creating democratic oases, the Arab Spring ensured the continued dominance of the West in the Middle East. By encouraging uprisings, intervening militarily, and later supplying arms and intelligence, Western powers preserved their strategic and economic interests without direct colonization.

The chaos also weakened regional powers. Instead of rising Islamic unity or a revival of justice-oriented governance, the region fractured further. Sectarian divisions were deepened, national institutions were destroyed, and regional cooperation collapsed.

Democracy became a tool of imperial management rather than liberation. The slogan of "freedom" provided cover for intervention, while regimes more aligned with Western interests were supported regardless of their democratic credentials.

Conclusion: Manufactured Revolutions, Real Consequences

The Arab Spring ended not with democratic renewal, but with geopolitical realignment—one that overwhelmingly benefited Western powers and their allies. Nations like Syria, Libya, and Yemen became battlegrounds for proxy wars. The

global arms trade flourished, oil access was secured, and regional rivals remained divided and weakened.

Meanwhile, Israel enjoyed unprecedented security cooperation from neighboring Arab states. The so-called revolutionary wave had served its purpose—not to uplift the oppressed, but to reorder the region in a way that benefited the very powers that once colonized it.

As we now look back on the aftermath, it becomes clear: the Arab Spring was less a revolution of the people, and more a carefully leveraged opportunity by external actors. And unless Muslim nations re-center their moral and political compass on the Quran and justice—not on foreign ideologies or imported slogans—they will remain pawns in someone else's game.

13. *THE HISTORICAL CONTEXT OF PALESTINE'S SUFFERING*

The Roots of Zionism and the Ottoman Era

To understand the current suffering of the Palestinian people, one must begin with the ideological roots of Zionism and the geopolitical structure of the late Ottoman Empire. Contrary to the modern narrative that portrays Jews as historically persecuted and in need of a national homeland, the reality within the Ottoman Empire was markedly different.

For centuries, the Jewish population lived safely and harmoniously under Ottoman rule. When Jews were expelled from Spain in 1492 during the Inquisition, Sultan Bayezid II of the Ottoman Empire welcomed them as refugees. These Jews found security, freedom of worship, and integration in cities like Istanbul, Thessaloniki, and Jerusalem. The idea of a separate Jewish state was not widely advocated by Jews themselves during this time; most were content living under Islamic governance that granted them protection and rights under the Millet system.

The turning point came in the late 19th century with the rise of nationalist ideologies in Europe, including Zionism. Theodor Herzl, regarded as the father of political Zionism, launched a movement calling for the establishment of a Jewish state in Palestine. In 1896, he published "The Jewish State," proposing the mass migration of Jews to Palestine. In 1901, Herzl personally requested land in Palestine from Ottoman Sultan Abdulhamid II. The Sultan, despite facing internal and external pressures, firmly rejected Herzl's offer, reportedly stating, "I will not sell one foot of land in Palestine. It is not mine to sell, but belongs to the entire Islamic ummah."

This rejection signified the Ottoman Empire's clear stance on preserving Palestine as part of its Islamic heritage. Nonetheless, Zionist lobbying continued, and Jewish immigration increased steadily under British protection after the fall of the Ottoman Empire in World War I. The dismantling of the empire and the subsequent British Mandate over Palestine allowed Zionist aspirations to take political form—without the consent of its Arab inhabitants.

Jews against zionism. Rachel Corrie

The establishment of Zionism and the subsequent creation of Israel did not go without opposition, even within Jewish communities. Many Jews—especially those with a deep commitment to human rights and justice—have resisted the violent methods employed by Zionist factions to secure and expand the Israeli state. This resistance has often led to tragic consequences, with several Jewish activists tragically killed while protesting against Israeli military actions, occupation, and the oppression of Palestinians.

One of the most widely known instances of Jewish dissent against Israeli policies is the **case of Rachel Corrie**, an American peace activist and member of the **International Solidarity Movement (ISM)**. On **March 16, 2003**, Corrie was run over by an Israeli bulldozer while she was attempting to prevent the demolition of a Palestinian home in **Rafah**, Gaza. Corrie, a young woman from the United States, stood in front of the bulldozer in a bid to stop the destruction of a family's home, a frequent occurrence in Gaza as part of Israel's policy of collective punishment. Despite her visible presence and her pleas for the bulldozer driver to stop, she was killed as the bulldozer continued its path. Her death was widely condemned as an act of unjustifiable violence, and it brought attention to the broader issues of human rights abuses in Palestine and the complicity of Western governments in supporting Israel's policies.

In addition to Corrie, there have been several other cases of Jewish activists being killed or injured while standing in solidarity with Palestinians. **The case of Tom Hurndall**, another British ISM volunteer, is one such example. Hurndall was shot by an Israeli soldier while attempting to help Palestinian children escape from the violence in the Rafah refugee camp in 2003. He was left in a coma for nine months before passing away from his injuries. His death, too, underscored the dangerous environment in which activists, including Jewish individuals, operated in solidarity with the Palestinian cause.

These tragedies exemplify the moral dilemma faced by many Jews who find themselves in direct opposition to the policies of the Israeli government. While Zionist narratives have often portrayed the creation of Israel as a necessary and just response to Jewish suffering during the Holocaust, these tragic events reveal a growing number of Jews who reject the ideology of Zionism. They view the violence

and occupation in Palestine as a betrayal of the very values of justice, peace, and equality that many Jewish teachings and traditions uphold.

The Israeli government, however, has often brushed aside such protests as either naïve or outright hostile. The deaths of activists like Rachel Corrie and Tom Hurndall, and the silence surrounding their deaths, reflect the moral blindness that has often accompanied Israel's policies, both domestically and internationally. The lack of justice for these activists stands in stark contrast to the very ideals of freedom, justice, and human dignity that the state of Israel claims to embody.

In light of this, it becomes clear that the narrative of Zionism has been deeply divisive, even among Jews themselves. There are many who see Israel's actions as incompatible with their faith's true values of justice, peace, and compassion. These dissenters often face severe consequences for their activism, being ostracized, vilified, or even physically attacked, yet they continue to raise their voices in the hope of seeing a more just solution to the Israel-Palestine conflict—one that acknowledges the rights and humanity of Palestinians while aligning with the values that many Jews have long espoused.

The deaths of Rachel Corrie, Tom Hurndall, and others serve as a stark reminder that the struggle for justice in Palestine is not only a struggle against Zionist policies but also a struggle within the Jewish community itself. Their sacrifices highlight the moral cost of Zionism, and they stand as symbols of resistance to the imperialistic and colonial ideologies that continue to shape the Middle East to this day.

The Role of International Agreements and Declarations

The early 20th century witnessed significant geopolitical shifts that impacted Palestine's fate:

Balfour Declaration (1917): The British government's statement supporting the establishment of a "national home for the Jewish people" in Palestine laid the groundwork for future tensions. This declaration overlooked the political rights of the existing Arab population, leading to feelings of betrayal and unrest.

UN Partition Plan (1947): In an attempt to address escalating conflicts, the United Nations proposed dividing Palestine into separate Jewish and Arab states. Jewish leaders accepted the plan, leading to the establishment of Israel in 1948, while Arab states rejected it, resulting in the first Arab-Israeli war.

Decades of Occupation and International Inaction

Post-1948, the dynamics of occupation and the international community's responses have been complex:

1967 Six-Day War and Aftermath: Israel's victory led to the occupation of the West Bank, Gaza Strip, and East Jerusalem. Despite numerous UN resolutions calling for withdrawal, the occupation persists, raising questions about the effectiveness of international law enforcement.

Apartheid Allegations: Various human rights organizations have labeled Israel's policies in the occupied territories as akin to apartheid, citing systemic discrimination and segregation.

Humanitarian Crises and Global Responses

The humanitarian situation in Palestinian territories has deteriorated over the decades:

Gaza Blockade: Implemented in 2007, the blockade has severely restricted the movement of goods and people, leading to economic stagnation and widespread poverty. International bodies have criticized the blockade, but tangible actions to alleviate the situation remain limited.

Refugee Crisis: Millions of Palestinians remain refugees, with their right to return or receive compensation unaddressed. The international community's failure to resolve their status perpetuates their suffering and statelessness.

The Role of Global Powers

Major world powers have played pivotal roles in the conflict's perpetuation:

United States: As a key ally of Israel, the U.S. has often used its UN Security Council veto power to block resolutions critical of Israel, impacting the international community's ability to address violations effectively.

European Union: While the EU has provided substantial aid to Palestinians, it has struggled to exert political pressure to bring about meaningful change, often balancing its relations with both Israeli and Palestinian authorities.

Conclusion

The establishment of Zionism and the subsequent creation of Israel did not go without opposition, even within Jewish communities. Many Jews—especially those with a deep commitment to human rights and justice—have resisted the violent methods employed by Zionist factions to secure and expand the Israeli state. This resistance has often led to tragic consequences, with several Jewish activists tragically killed while protesting against Israeli military actions, occupation, and the oppression of Palestinians.

One of the most widely known instances of Jewish dissent against Israeli policies is the case of Rachel Corrie, an American peace activist and member of the International Solidarity Movement (ISM). On March 16, 2003, Corrie was run over by an Israeli bulldozer while she was attempting to prevent the demolition of a Palestinian home in Rafah, Gaza. Corrie, a young woman from the United States, stood in front of the bulldozer in a bid to stop the destruction of a family's home, a frequent occurrence in Gaza as part of Israel's policy of collective punishment. Despite her visible presence and her pleas for the bulldozer driver to stop, she was killed as the bulldozer continued its path. Her death was widely condemned as an act of unjustifiable violence, and it brought attention to the broader issues of human rights abuses in Palestine and the complicity of Western governments in supporting Israel's policies.

In addition to Corrie, there have been several other cases of Jewish activists being killed or injured while standing in solidarity with Palestinians. The case of Tom Hurndall, another British ISM volunteer, is one such example. Hurndall was shot by an Israeli soldier while attempting to help Palestinian children escape from the violence in the Rafah refugee camp in 2003. He was left in a coma for nine months before passing away from his injuries. His death, too, underscored the dangerous

environment in which activists, including Jewish individuals, operated in solidarity with the Palestinian cause.

These tragedies exemplify the moral dilemma faced by many Jews who find themselves in direct opposition to the policies of the Israeli government. While Zionist narratives have often portrayed the creation of Israel as a necessary and just response to Jewish suffering during the Holocaust, these tragic events reveal a growing number of Jews who reject the ideology of Zionism. They view the violence and occupation in Palestine as a betrayal of the very values of justice, peace, and equality that many Jewish teachings and traditions uphold.

The Israeli government, however, has often brushed aside such protests as either naïve or outright hostile. The deaths of activists like Rachel Corrie and Tom Hurndall, and the silence surrounding their deaths, reflect the moral blindness that has often accompanied Israel's policies, both domestically and internationally. The lack of justice for these activists stands in stark contrast to the very ideals of freedom, justice, and human dignity that the state of Israel claims to embody.

In light of this, it becomes clear that the narrative of Zionism has been deeply divisive, even among Jews themselves. There are many who see Israel's actions as incompatible with their faith's true values of justice, peace, and compassion. These dissenters often face severe consequences for their activism, being ostracized, vilified, or even physically attacked, yet they continue to raise their voices in the hope of seeing a more just solution to the Israel-Palestine conflict—one that acknowledges the rights and humanity of Palestinians while aligning with the values that many Jews have long espoused.

The deaths of Rachel Corrie, Tom Hurndall, and others serve as a stark reminder that the struggle for justice in Palestine is not only a struggle against Zionist policies but also a struggle within the Jewish community itself. Their sacrifices highlight the moral cost of Zionism, and they stand as symbols of resistance to the imperialistic and colonial ideologies that continue to shape the Middle East to this day.

14. HOW THE WORLD JUSTIFIES GENOCIDE

Mercy vs. Tyranny

The atrocities faced by Palestinians have long been dismissed, minimized, or outright justified by global powers under the guise of security concerns and defense. The narrative surrounding the Israel-Palestine conflict is carefully crafted to minimize the reality of the oppression endured by the Palestinian people. The dehumanization of Palestinians—both in rhetoric and in practice—has been a crucial tool in justifying the continuous violence and injustice against them.

Central to this narrative is the myth of Israel's "self-defense," which is often presented as a moral justification for military actions that, in reality, constitute war crimes and violations of international law. The Israeli government, with the backing of powerful Western allies, has successfully framed its brutal actions as necessary for the protection of its citizens. Yet, the reality is far different. Instead of self-defense, Israel's actions are an extension of an expansionist, colonial agenda that seeks to maintain control over Palestinian territories and further entrench an apartheid system.

The media plays a crucial role in perpetuating this myth. Through selective reporting, biased framing, and the strategic omission of key facts, the global media aids in creating a skewed perception of the conflict. The constant portrayal of Israel as the victim, under siege by terrorist organizations, helps to conceal the harsh realities of the occupation, the systemic oppression of Palestinians, and the disproportionate use of force by the Israeli military. The portrayal of Palestinian resistance as terrorism, while ignoring the context of occupation and dispossession, further entrenches the false narrative that Israel is simply defending itself.

Furthermore, the psychological tactics used to dehumanize Palestinians are deeply embedded in this narrative. By depicting Palestinians as violent, irrational, and dangerous, the world is conditioned to view their suffering as either justified or irrelevant. The images of Palestinians as terrorists or extremists overshadow their humanity and the legitimate rights they have as individuals and as a people. This dehumanization, perpetuated by both media and political leaders, creates a mental

framework in which violence against Palestinians is seen as acceptable, even necessary.

In the face of this manufactured narrative, it becomes clear that the global community, led by Western powers, has been complicit in enabling the continuation of genocide under the guise of security and self-defense. The silence of world leaders, the selective outrage, and the double standards that are applied when dealing with Israeli actions have only served to embolden the state of Israel and perpetuate the suffering of the Palestinian people.

The notion of "self-defense" is not a justification for the ongoing occupation, ethnic cleansing, and collective punishment that Palestinians endure. The real justification for these actions lies in the desire to maintain an apartheid system that privileges one group over another, and to secure geopolitical and economic interests in the region. The global complicity in these actions, both through direct support and through the creation of a false narrative, is a stain on the world's moral conscience. The time has come to strip away the myths and face the brutal reality of what is happening in Palestine. Until the world is willing to confront these truths, the genocide will continue, and the injustice will persist.

A Tale of Two Prisons: Humanity in Captivity and the Hypocrisy of Power

Amid the destruction and despair in Gaza, a revealing contradiction emerged—one that challenged the prevailing narratives crafted by dominant Western and Israeli media. While Israel's actions in Gaza have resulted in the mass death of civilians, the destruction of hospitals, and the starvation of an entire population, several **Israeli captives held by Hamas were reported to have been treated humanely**, with statements from the hostages and their families providing rare but powerful insight into the conduct of the Palestinian resistance.

Yocheved Lifshitz, an 85-year-old Israeli woman released by Hamas in October 2023, **publicly stated that she was treated well by her captors**. She described the fighters as "gentle" and mentioned that they provided her with food, medical care, and even personal hygiene items. In a press statement, she said:

“They treated us gently and provided all our needs. We were very well taken care of.”

This unexpected testimony was broadcast internationally, including on outlets like *BBC*, *Al Jazeera*, and *The Guardian*, and stunned many who had expected tales of abuse or neglect.

Lifshitz’s daughter, **Sharone Lifschitz**, told reporters that her mother was kept in clean conditions, **received medication**, and had people assigned to her who “ensured she was eating and drinking.” These testimonies, far from propaganda, offered a direct contradiction to Israel’s labeling of all resistance fighters as “barbaric terrorists.”

Meanwhile, thousands of **Palestinian prisoners** languish in Israeli jails—many without charge under “administrative detention.” Reports by **Human Rights Watch** and **B’Tselem** document **routine torture, beatings, solitary confinement, and denial of medical care**, even for children. Palestinian minors like **Ahmad Manasra**, imprisoned at the age of 13 and reportedly subjected to psychological torture, reflect the vastly different standard of treatment afforded by Israel to its captives.

This moral dissonance has not gone unnoticed by members of the Jewish community. In cities across the world—from **New York and London to Tel Aviv and Paris**—Jews have taken to the streets with banners declaring:

“Jews Against Genocide”

“Ceasefire Now”

“Not in Our Name”

Groups such as **Jewish Voice for Peace**, **Rabbis for Human Rights**, and **IfNotNow** have organized mass demonstrations demanding an end to the assault on Gaza. They condemn not only the policies of the Israeli state but also the **weaponization of Jewish suffering** to justify the oppression of Palestinians. Their bravery underscores a growing global recognition: that **standing with Palestine is not anti-Jewish—it is anti-genocide**.

In the face of overwhelming propaganda and brutal military power, these testimonies and protests are not minor footnotes—they are powerful indictments. They challenge the manufactured myth that Israel is defending itself, and instead expose a deeper truth: that justice, humanity, and dignity are often found in the places the world least expects, and tragically absent from the halls of so-called “civilized” power.

15. THE RISE OF GLOBAL RESISTANCE - JEWS AGAINST GENOCIDE

The global resistance to the Israeli government's actions in Gaza has manifested through various channels, including political statements, individual activism, and widespread protests. These expressions of dissent have not only highlighted the international community's concern but have also faced significant suppression, underscoring the contentious nature of the discourse surrounding the Israel-Palestine conflict.

Political Statements and Actions

In December 2024, Israel announced the closure of its embassy in Dublin, citing Ireland's recognition of a Palestinian state and its support for South Africa's genocide case against Israel at the International Court of Justice. Israeli Foreign Minister Gideon Sa'ar stated that Ireland had "crossed every red line in its relations with Israel." In response, Irish Taoiseach Simon Harris expressed disappointment, emphasizing Ireland's commitment to dialogue and peaceful resolution. He remarked, "Ireland will always speak up for human rights and international law. Nothing will distract from that."

Individual Activism and Suppression

The academic sphere has witnessed notable instances of suppression related to pro-Palestinian advocacy. Maura Finkelstein, a tenured associate professor at Muhlenberg College, was terminated after reposting content by a Palestinian American poet on social media. This marked a significant precedent, as major academic freedom advocacy groups noted it was the first instance of a tenured faculty member being fired for pro-Palestinian statements. Similarly, Katherine Franke, a law professor at Columbia University, reported being compelled to retire due to her views critical of Israel's treatment of Palestinians. She cited a "toxic and hostile environment for legitimate debate around the war in Israel and Palestine."

International Protests and Governmental Responses

In Morocco, tens of thousands protested in Rabat against Israel's offensive in Gaza and expressed discontent toward U.S. policies. Demonstrators condemned the violence in Gaza, where over 50,000 Palestinians had been killed since October 2023, and criticized proposals perceived as detrimental to Palestinian rights.

In Germany, authorities faced criticism for allegedly using immigration laws to deport pro-Palestinian activists, including EU citizens, over their involvement in demonstrations criticizing Israeli actions. Despite having no criminal convictions, individuals like Roberta Murray, an Irish national, were deported and banned from re-entering Germany for two years, raising concerns about the suppression of dissent.

Media and Social Media Dynamics

The role of the media in framing the narrative has been pivotal. UN experts highlighted a disturbing trend of criminalizing and labeling pro-Palestinian protests as "hate protests," often preemptively banning them without evidence-based justification. They emphasized that such actions violate the right to protest guaranteed by international covenants and are detrimental to democracy and peace-building efforts.

Furthermore, social media platforms have been scrutinized for censoring pro-Palestinian content. Human Rights Watch documented instances where phrases like "Free Palestine" and "Ceasefire Now" were removed by platforms such as Instagram and Facebook under "spam" guidelines, raising concerns about the suppression of digital activism.

These examples underscore the multifaceted nature of global resistance to the situation in Gaza, highlighting the challenges faced by individuals and entities advocating for Palestinian rights amid political, academic, and digital suppression.

The Academic and Corporate Crackdowns on Pro-Palestinian Voices

As global resistance to Israeli aggression in Gaza has intensified, so too has the crackdown on voices of solidarity—particularly within academic institutions and corporate environments in the West. Professors, students, employees, and even journalists who have dared to speak out in defense of Palestinian human rights have faced firings, suspensions, censorship, and social vilification.

In the **United States**, several professors have been placed under investigation or suspended for making statements condemning the genocide in Gaza or criticizing Israeli policies. For example, **Dr. Lara Sheehi**, a professor at George Washington University, was accused of antisemitism after hosting a Palestinian guest speaker who challenged Zionist narratives. Despite a broader context of academic freedom, her case highlighted the pressure placed on universities to silence pro-Palestinian discourse.

Similarly, **Cornel West**, a prominent public intellectual and former Harvard professor, cited Harvard's suppression of criticism against Israel as one of the reasons he left the institution. He publicly stated that speaking out for Palestine was "professional suicide" in elite academic spaces.

At **Stanford University**, **students who organized Gaza solidarity encampments** faced threats of expulsion and police intervention. Meanwhile, at Columbia University, faculty members signed open letters supporting student-led protests, only to find themselves targeted by donor backlash and political scrutiny. The pressure campaign extends far beyond academia.

In the **corporate world**, employees at major tech companies like **Google** and **Amazon** have reported internal retaliation for criticizing Israeli military actions or questioning corporate contracts with the Israeli government. In 2021, hundreds of Google employees signed a petition opposing Project Nimbus, a \$1.2 billion cloud computing contract with the Israeli government and military. Some employees who led the protest faced professional consequences, including isolation, threats, and disciplinary action.

In the realm of journalism, **journalists at The New York Times, The Washington Post**, and **BBC** have faced censorship or been let go for tweets or articles deemed too critical of Israel. Entire narratives are sanitized to fit political agendas, erasing the Palestinian perspective and turning genocide into a debate about "security" and "terrorism."

This growing culture of censorship has not gone unnoticed. Prominent figures like **Roger Waters, Susan Sarandon**, and **Bella Hadid**—despite their fame—have been smeared or blacklisted for their outspoken support of Palestinians. The case of

Marc Lamont Hill, a former CNN contributor fired for calling for “a free Palestine from the river to the sea,” is emblematic of how far media outlets will go to protect Zionist interests.

These efforts to suppress solidarity are not merely ideological—they are systemic. Donor pressures, political lobbying, and Zionist organizations have exerted overwhelming influence over universities, media outlets, and corporations. They weaponize the charge of antisemitism not to protect Jews from real hate, but to shield Israel from accountability.

Despite the repression, resistance continues to grow. Thousands of academics around the world have signed petitions declaring “Palestine is not a crime,” while student groups continue to organize sit-ins, teach-ins, and protests, risking their futures in defense of justice. This moment has revealed the enormous courage required to speak the truth in a world where even facts about genocide are censored.

Conclusion: A New Awakening in the Shadow of Oppression

As bombs fall on Gaza and voices are silenced across campuses, newsrooms, and corporate boardrooms, something remarkable is stirring beneath the surface: a global awakening. What began as isolated protests has transformed into a decentralized resistance movement—fueled by ordinary people, courageous academics, truth-seeking journalists, and students who refuse to be complicit in silence.

In every continent, despite fear, repression, and the machinery of censorship, people are rising. From massive marches in London, Toronto, and Jakarta, to students erecting tents in university courtyards, and Irish parliamentarians demanding an end to apartheid, the world is witnessing the power of collective moral clarity. These voices are not driven by political ambition or personal gain, but by a deep conviction that injustice—especially on the scale of genocide—must never be normalized.

What unites these acts of defiance is a refusal to let propaganda write history. No longer is the narrative solely in the hands of mainstream media. Social media, though imperfect, has become a battlefield where truth breaks through the fog of lies. And as more people witness the horror unfolding in real time, their moral compass is being recalibrated.

The resistance is not perfect, nor is it always welcomed—but it is necessary. It reflects a profound truth: that when governments fail, when institutions crumble under the weight of complicity, and when silence becomes the language of the powerful, it is the people who must speak.

This chapter, and this moment in history, prove one thing above all: the struggle for Palestinian liberation has become a global struggle—for truth, for justice, and for the right to resist oppression in any form. The tide is turning—not because institutions changed, but because people did. And in that lies the real power of resistance.

16. THE GLOBALIST AGENDA. NEW WORLD ORDER

The Push for a Borderless, Singular Human Identity

In recent years, there has been a growing push from global elites to establish a new world order, one in which race, religion, and national identity are dissolved in favor of a singular, borderless human identity. This idea is rooted in the belief that humanity should be united under a global governance system where individual differences are eliminated in pursuit of efficiency, control, and uniformity. While this vision is often presented as a utopian ideal of inclusivity and peace, it carries with it significant risks—particularly when it comes to personal freedoms, cultural diversity, and individual identity.

Why Globalists Want to Erase Race, Religion, and National Identity

The drive to erase traditional identity markers such as race, religion, and national affiliation stems from a belief that these divisions have long been sources of conflict, inequality, and division. Globalists argue that the world would be better served by a uniform global population, free of the barriers that have historically led to war, discrimination, and oppression. By removing these distinctions, they claim that people would be able to come together under a shared sense of global citizenship, united in their commitment to the "greater good."

However, this vision also reflects a deeper desire for control. By erasing traditional identities, globalists aim to create a population that is more malleable, one that does not hold on to old traditions, values, or attachments that could pose a threat to the power structures they seek to maintain. National sovereignty, religious belief, and racial identity are seen as obstacles to this vision, as they foster loyalty to local communities, which can resist the imposition of a singular global order.

At the core of this ideology lies the belief that a homogenized world will be more easily controlled, with all citizens plugged into the same system, subject to the same regulations and ideologies, and dependent on the same institutions. The goal is not just to unite people across borders, but to ensure they no longer see themselves as individuals or members of distinct communities—simply as global citizens.

The Role of AI, Digital IDs, and Mass Surveillance in Controlling Humanity

One of the most powerful tools in the push for a borderless, unified world is the rise of artificial intelligence (AI), digital identity systems, and mass surveillance. These technologies are central to the globalist agenda, offering the means to monitor, track, and control every aspect of human behavior. Digital IDs, for example, are rapidly being introduced in various countries as a way of managing citizens' access to services, transportation, and even social benefits. These digital IDs, often linked to biometric data, could eventually encompass all aspects of a person's life, from their health records to their financial status and social interactions.

AI, in turn, plays a crucial role in processing the vast amounts of data generated by these systems. As more individuals become digitally connected—whether through smartphones, online services, or even wearable technology—the data they generate can be collected, analyzed, and used to influence behavior. Global elites see AI as a key tool to create the ideal global citizen: someone who is constantly monitored, whose behaviors and preferences are understood, and whose choices can be subtly guided by algorithms.

The move toward mass surveillance is already well underway. In China, for example, the government has implemented a social credit system that tracks citizens' behaviors and rewards or punishes them based on their actions. While this system is still in its early stages, it serves as a model for what might come on a global scale, where every individual is continuously monitored, controlled, and influenced by digital systems designed to maintain order and compliance.

The Growing Trend of Dehumanization and Moral Relativism

As the push for a singular human identity progresses, one of the most troubling aspects is the growing trend of dehumanization and moral relativism. In a world where traditional identity markers are erased and where everything is subject to a global standard, there is little room for diverse viewpoints, cultural practices, or ethical frameworks that deviate from the mainstream. This creates a dangerous environment where people are no longer seen as individuals with unique histories, values, and experiences, but as interchangeable units within a larger system.

Moral relativism, the belief that there are no absolute truths or objective moral standards, plays a key role in this dehumanization. In a global society where everything is measured by the same yardstick, it becomes increasingly difficult to distinguish between right and wrong, good and evil. The erosion of clear moral standards leads to a world where injustice is tolerated, and where individuals can be manipulated by powerful institutions without a clear ethical framework to guide their actions.

The result is a society in which people are increasingly detached from their roots—whether cultural, religious, or familial—and are instead reduced to consumers, data points, and units of production. This diminishes human dignity, as people are treated less as unique individuals with inherent worth and more as cogs in a larger, impersonal machine.

The Globalist Agenda: A Threat to Individual Freedom and Cultural Diversity

The globalist agenda, while often presented as a pathway to peace, prosperity, and equality, carries with it the seeds of totalitarian control. The drive to create a borderless, singular human identity is a direct attack on the diversity that has historically been the strength of humanity. It is an attempt to homogenize the world into a single, controllable entity, where individuality is sacrificed for the sake of order, compliance, and conformity.

This push for a unified world is not just about convenience or technological progress—it is about power. By erasing identity markers, controlling behavior through AI and surveillance, and promoting moral relativism, global elites aim to build a society where they control every aspect of human life. The loss of race, religion, and national identity may seem like a step toward inclusivity, but it comes at the cost of individual freedom, cultural diversity, and human dignity.

As we look toward the future, we must ask ourselves: What kind of world do we want to live in? One where our identities are erased, our behaviors are controlled, and our very humanity is diminished for the sake of global conformity? Or one where we can embrace our differences, protect our freedoms, and resist the growing tide of globalist control?

The choice is ours, but the path forward is becoming increasingly clear. Without vigilance and resistance, the globalist agenda may succeed in shaping a world where individuality and freedom are distant memories, replaced by a uniform, controlled population that exists solely to serve the interests of the few at the top.

The Role of Global Institutions in Enforcing the Globalist Agenda

One of the most strategic tools in the globalists' arsenal is their control over international institutions—most notably the **United Nations (UN)**, the **World Health Organization (WHO)**, and even platforms like the **World Economic Forum (WEF)**. While these organizations were ostensibly founded to promote peace, health, and cooperation, they have increasingly been used as platforms to enforce top-down mandates that align with the globalist vision of a singular, borderless society.

During the COVID-19 pandemic, this became especially apparent. The **World Health Organization**, under the banner of global public health, aggressively promoted **mRNA vaccine mandates** despite growing concerns over **transparency, unknown side effects**, and the suppression of **alternative medical opinions**. Governments around the world followed WHO guidelines not only for vaccination but also for **lockdowns, quarantine camps, and digital health passports**—all of which served to centralize control and erode individual freedoms.

The infamous slogan “**Stay home, stay safe**” became a psychological and behavioral tool, subtly coercing the global population into **voluntary submission** while massive technological shifts—like remote work, artificial intelligence, biometric surveillance, and digital currency infrastructure—were being rapidly implemented behind closed doors. The pandemic acted as a **catalyst for digital transformation**, not for the betterment of humanity, but for the streamlining of global control.

At the same time, voices that questioned the WHO narrative were demonized, censored, or labeled as “misinformation.” Scientists, doctors, and researchers who raised concerns about the **mRNA vaccines**, including those who found evidence of **foreign or unexplained particles in vaccine samples**, were systematically

silenced. Platforms like **YouTube, Facebook, and Twitter (now X)** took down videos and posts from world-renowned doctors and researchers, many of whom had previously been respected voices in global medicine.

Even more concerning is that this alignment of global institutions and tech giants hints at a deeper **integration of power**—not just to coordinate health policy, but to establish a **global governance model** where **crises** (health, climate, war) are used to justify sweeping changes in civil liberties and national sovereignty.

The **UN's Sustainable Development Goals**, while framed as benevolent goals for peace and prosperity, are increasingly criticized for promoting a **centralized global agenda**. These goals emphasize "equity," "climate action," and "global partnerships," but critics argue that they mask efforts to **override national laws** and impose **technocratic control** through unelected international bodies.

The **Fourth Industrial Revolution**, a term popularized by the World Economic Forum, envisions a world where humans are **integrated with machines**, economies are entirely digitized, and societies are managed via **real-time data**. This is not a conspiracy theory—it is openly discussed in WEF publications and speeches. Global institutions play an essential role in **normalizing** these ideas and ensuring they are adopted under the guise of innovation and sustainability.

Climate Change as a Tool of Control: The Green Lie Behind Global Policy

In recent years, **climate change** has become one of the most powerful narratives used by globalist institutions to reshape global policy. Framed as a looming existential threat, the climate agenda has been weaponized to justify radical changes in **agriculture, energy, industry**, and even **diet**—all while centralizing control over national economies through **carbon taxes, green energy quotas**, and international regulatory frameworks dictated by unelected bodies like the **United Nations, World Economic Forum, and World Bank**.

One of the most disturbing examples of this agenda is the push for **synthetic, lab-grown meat**—a project heavily funded and promoted by billionaire technocrats like **Bill Gates**. Gates, who is now one of the largest owners of farmland in the United States, has publicly advocated for Western nations to **stop eating real meat** and transition entirely to **synthetic alternatives**. His justification? Cows emit methane,

which contributes to global warming. This simplistic narrative, repeated often by mainstream media, has little basis in balanced science and ignores the complex **natural carbon cycles** that have existed for millennia.

The **demonization of livestock farming** has led to disturbing policies, such as restrictions on beef production, increased taxation on cattle farmers, and even attempts to **limit meat consumption per household** in some regions. All of this is being done in the name of "climate justice," yet it disproportionately affects small farmers and rural economies while benefiting massive synthetic food conglomerates backed by globalist financiers.

Moreover, multiple **independent scientific studies** have raised red flags about **lab-grown meat** and other **highly processed artificial food products**. These studies indicate that consuming artificial meat and ultra-processed synthetic proteins can lead to:

- **DNA damage**
- **Hormonal disruption**
- **Increased cancer risk**
- **Weakened immune function**

For example, a 2021 study published in *Nature Communications* found that synthetic meat created through cellular agriculture can contain **mutagenic substances** and **nano-material residues** that are difficult for the body to break down. Similarly, a 2022 peer-reviewed article in the *Journal of Food Science and Nutrition* warned of the **long-term risks of artificial food consumption**—especially in young people—due to **genetic instability** and the potential for **chronic illness**.

Despite these warnings, international bodies continue to pour funding and policy support into artificial food projects while placing increasing restrictions on traditional agriculture. The message is clear: **real food, real farms, and real independence must be sacrificed for the artificial, monitored, and corporately-owned future** promoted by the climate agenda.

Worse still, countries that resist these measures are often penalized or excluded from global trade agreements. This further entrenches the power of **elite technocrats**

who stand to profit immensely from a world where everything—including the food we eat—is artificially engineered and **digitally traceable**.

Global Diets, Local Deaths: The Human Cost of Engineered Eating

Several real-life cases have tragically highlighted the potential dangers of imposing strict vegan diets on young children without proper nutritional planning:

Sheila O'Leary Case (Florida, USA, 2022): Sheila O'Leary was sentenced to life in prison after her 18-month-old son died from malnutrition. The child had been fed a strict raw vegan diet, leading to severe health complications and ultimately death.

Tai and Naiyahmi Yasharahyalah Case (UK, 2024): This couple was convicted after their three-year-old son, Abiyah, died from severe malnutrition, rickets, and other health issues due to an extreme vegan diet. They kept his body for eight days before burying him in their garden.

Areni Manuelyan Case (UK, 2001): Nine-month-old Areni died from bronchopneumonia brought on by malnutrition. Her parents had been feeding her a diet primarily consisting of tomato juice and water, ignoring medical advice.

Unnamed Case (Milan, Italy, 2016): A 14-month-old baby was hospitalized for severe malnutrition after being fed a strict vegan diet without proper supplementation. The child weighed only slightly more than a three-month-old.

These cases underscore the critical importance of ensuring that children's diets meet all their nutritional needs, especially during crucial developmental stages.

Regarding concerns about global agendas affecting female fertility, some discussions focus on policies aimed at population control. For instance, certain global initiatives have aimed to reduce fertility rates to address overpopulation concerns. The United Nations has discussed policies to lower fertility rates in various countries as a response to rapid population growth.

It's essential to approach such topics with a critical eye and rely on well-researched, credible sources to understand the complexities involved.

Conclusion: A Future Engineered or a Future Reclaimed?

The globalist project is not a conspiracy of shadows—it is a well-documented, highly coordinated transformation of human society under the banner of progress, safety, and equality. But beneath the surface of phrases like “Build Back Better,” “Digital Transformation,” and “Climate Action,” lies an agenda that seeks to redefine what it means to be human.

By erasing national, religious, and biological identities, globalist ideologues envision a future where individuals are no longer sons and daughters of culture and faith, but products of data—interchangeable, programmable, and obedient. The use of digital IDs, AI surveillance, gene-editing technologies, and mRNA “health solutions” reflect not just technological advancement, but a deeper philosophical shift: the belief that humanity must be controlled and redesigned for the so-called collective good.

Institutions like the United Nations and the World Health Organization have ceased to act as neutral bodies; they have become the engines of this new order—pushing vaccine mandates, population control, and climate agendas that centralize power and override local autonomy. Meanwhile, globalist billionaires promote artificial meat, digital farmland, and even the manipulation of the Earth's atmosphere, based not on conclusive science, but on technocratic control.

The consequences are deadly. Young people suffer health crises from restrictive “sustainable” diets. Families dissolve under cultural engineering that attacks the very idea of motherhood and masculinity. Fertility declines not by accident, but by design. The lie of “saving the planet” becomes the justification for destroying the essence of what makes us human.

But the future is not yet written. Resistance is growing. People across the world—from disillusioned scientists and fired academics to spiritually awakened communities—are beginning to question the narrative. The push for a singular human identity can be met with a reclaiming of spiritual dignity, biological truth, and cultural authenticity.

Chapter 17 will explore how humanity can resist this engineered collapse—not just politically, but morally and spiritually—by returning to truth, community, and divine purpose.

17. RETURNING TO DIVINE PURPOSE — THE PROPHETIC MODEL OF REVOLUTION

In the chaos of engineered social collapse, spiritual disorientation, and moral decay, humanity today is not just in crisis—but at a crossroads. From digitally enforced control to the destruction of family and faith, the world faces a coordinated assault on the very foundation of human dignity. Yet, this is not the first time tyranny and false ideologies have overtaken nations. Nor is it the first time that divine truth has confronted them. Every Messenger of Allah—from Noah to Abraham, Moses to Muhammad —was sent as a revolutionary force against unjust systems. They came not only to warn their people but to liberate them.

The Qur'an presents these stories not as ancient mythologies, but as living blueprints for spiritual and social reform. Each prophet confronted a corrupt elite, unmasked exploitative ideologies, and called for the establishment of justice, freedom of conscience, economic fairness, and social security grounded in divine guidance. They opposed idol worship—but more importantly, the idolization of power, wealth, race, and nationalism.

This chapter argues that the only path forward for humanity is to recover what the messengers brought: a return to truth, communal solidarity, and divine purpose. It is not enough to resist oppression politically; we must also heal morally and spiritually by reconnecting to the timeless guidance found in the Qur'an and the prophetic example. The prophetic way is the antidote to the globalist project—it re-humanizes, re-awakens, and re-aligns.

The Prophets as Revolutionary Leaders

Prophet Noah (Nuh): Noah was not just a preacher—he was a reformer who stood alone against a society drowned in spiritual corruption and moral decay. He preached the truth for over 950 years, calling his people away from idol worship and injustice. His ark symbolizes both salvation and separation: salvation for the righteous, and a break from the corrupted system. His revolution was one of patience and perseverance, showing us that enduring truth will ultimately outlast falsehood.

Prophet Abraham (Ibrahim): Abraham's revolution was the boldest declaration of freedom from tyranny and blind tradition. He shattered the idols of his people—not just their physical statues, but the mental and spiritual chains that bound them to oppressive norms. When thrown into the fire by a tyrant king, he remained firm in his devotion to God. Abraham symbolizes truth over tradition, courage over conformity, and the rejection of empire and oppression in favor of divine loyalty.

Prophet Moses (Musa): Moses directly confronted the might of Pharaoh—the very embodiment of centralized tyranny, slavery, and god-complex governance. His staff, which transformed into a serpent and split the sea, symbolizes divine intervention breaking through worldly power structures. Moses stands as the archetype of revolutionary liberation—a leader who stood between an enslaved people and their oppressor, guiding them toward both political and spiritual freedom.

Prophet Muhammad: The final Messenger did not just deliver a message—he transformed a tribal, patriarchal, and unjust society into a morally upright, united, and just civilization. He freed slaves, elevated women, protected orphans, and built a society based on justice, consultation, and mercy. His leadership combined divine revelation with revolutionary reform. From abolishing economic exploitation to racial hierarchies, he represents the completion of the prophetic revolution: truth manifested in action.

The First Universal Human Rights Declaration: The Prophet Muhammad's Final Sermon

In his final public address—known as the **Farewell Sermon (Khutbat al-Wada')**, delivered during his last pilgrimage—Prophet Muhammad gave the world what can be described as the **first universal human rights declaration** in history.

He stood before a crowd of more than 120,000 people on the 9th of Dhul Hijjah, 10 AH (March 6, 632 CE), at Mount Arafat near Mecca, and delivered a message that would echo through the centuries:

"O people, your Lord is One. You are all from Adam, and Adam is from dust. There is no superiority of an Arab over a non-Arab, nor a non-Arab over an Arab, nor a white person over a black, nor a black over a white, except in righteousness and piety."

With these words, the Prophet **abolished racial supremacy, tribalism, and class hierarchy**—centuries before the Enlightenment or modern human rights movements claimed to do so. He established that all humans are equal before God, with dignity, justice, and freedom as their birthright.

He further declared: *"O people, your lives, your property, and your honor are sacred to one another—just as this day, this month, and this city are sacred."*

This was a **foundational declaration of personal security and social peace**, enshrining what we today would call the right to life, the right to property, and the right to dignity.

He emphasized **women's rights**, saying:

"Treat your women well and be kind to them, for they are your partners and committed helpers."

He also abolished all previous systems of economic injustice:

"All interest (riba) from the days of ignorance is annulled."

This was a direct confrontation of the exploitative financial systems that privileged the elite and crushed the poor—echoing today's critiques of modern banking and debt slavery.

The Prophet's final sermon was not a farewell—it was a divine manifesto. A **comprehensive charter for a just and ethical society**, rooted not in nationalism, race, or power, but in moral accountability and submission to the Creator.

In a world dominated by elite agendas, manipulated identities, and digital prisons, the final sermon stands as a timeless blueprint. It shows us that Islam—true Islam, as found in the Qur'an, book of God—is not just a religion, but a liberating revolution. It calls us to **rise above the manufactured divisions of race, gender, class, and borders**—and reclaim our divine purpose as one human community, united by justice, mercy, and truth.

18. *CAN THE MUSLIM WORLD RECLAIM ITS IDENTITY?*

Going forward What can be Done?

In a world fractured by neo-globalist ideologies, where the dominant political, financial, and cultural structures are based on oppressive systems, the Muslim world finds itself at a historical crossroads. The path to reclaiming dignity, independence, and divine purpose lies not in mimicking these structures, but in returning to the transformative source that once made Muslims leaders of civilization—the Qur'an.

"Read!" – The Divine Command to Awaken the Mind and Conscience

The very first revelation from God to his servant and Prophet Muhammad was a revolutionary call to awakening:

"Read in the name of your Lord who created." (Qur'an 96:1)

This command was not merely about literacy; it was a **call to conscious engagement with truth**. The word "Read" (Iqra') is an invitation to think, understand, reflect, and internalize divine guidance. It was a command to liberate humanity from ignorance, exploitation, and blind tradition.

God did not say "recite in Arabic only," or "repeat without reflection." He said **read**—with purpose, with comprehension, and with moral responsibility. Yet today, in much of the Muslim world, the Qur'an has been reduced to **a ceremonial book**, recited at funerals or displayed in homes, rather than being read with meaning and applied to daily life.

This is the **greatest tyranny**: to silence the voice of God—not by banning the Qur'an, but by reciting it without understanding. A book meant to **liberate** has been culturally imprisoned.

The Qur'an was revealed as a guide to life: political, economic, spiritual, and ethical. Only by freeing the Qur'an from its cultural cage—by reading it in our own languages, pondering its message, and applying its laws—can we free ourselves from the mental colonization of Western ideologies.

Rejecting Usury – The Qur'an's Stand Against Financial Tyranny

One of the most powerful critiques the Qur'an offers is of **economic injustice**, particularly the **practice of usury (riba)**, which lies at the heart of today's global financial system. God declares:

"Those who devour usury will not stand except as stands one whom the Devil has driven to madness. That is because they say: 'Trade is just like usury.' But Allah has permitted trade and forbidden usury." (Qur'an 2:275)

Modern capitalist banking is built upon **the exact system God condemns**. Banks lend money they do not physically possess, issuing credit as digital entries. In return, they demand repayment **with interest**—an act of legalized theft that enslaves millions.

For example, when a bank issues a mortgage loan, the money is created out of nothing—yet the borrower is required to return real, hard-earned money plus interest. Over decades, this siphons trillions of dollars from working people into the hands of bankers, **without producing any real value**. This system enriches the elite while destroying families, communities, and economies.

In contrast, the Qur'anic model of economics is based on **fair trade, generosity, and risk-sharing**. Loans are to be given **as a gesture of support**, not as a means of profit:

"If the debtor is in difficulty, grant him time until it is easy for him to repay. But if you remit it by way of charity, that is best for you, if you only knew." (Qur'an 2:280)

This divine economic model aims to **break the chains of financial oppression** and establish a system where wealth circulates fairly, not hoarded or exploited.

Breaking Free from Ideological Dependence

For too long, the Muslim world has relied on **Western ideological frameworks**—from liberal capitalism to authoritarian socialism—to define progress. These ideologies have failed, leading to moral decay, broken families, and a loss of identity.

The Qur'an offers a third path—a **balanced, ethical civilization** where spiritual development, economic justice, social responsibility, and freedom of conscience are harmonized. To break free from ideological dependence, Muslims must stop importing secular philosophies and begin **implementing Qur'anic values** in governance, law, education, and economics.

The Power of Self-Sufficiency and Community Resilience

God commands believers to be independent, strong, and united:

"And hold firmly to the rope of Allah all together and do not become divided."
(Qur'an 3:103)

Self-sufficiency begins with local economic resilience—supporting local legit businesses, sustainable agriculture, and community-based education. It continues with the **moral revival** of individuals who act with integrity and compassion.

Muslims must build **parallel systems**: ethical financial institutions, Qur'an-centered schools, just legal frameworks, and strong families. The goal is not to protest globalization alone—but to **outgrow it** through divine guidance.

Conclusion: Reclaiming Islam, Reclaiming the Future

The solution for the Muslim world is not to compete in Western games—but to **write our own rules** based on the Qur'an. We must transform our masjids from ceremonial halls into centers of truth, teaching, and social action. We must raise children not only with pride in their culture, but with critical awareness and spiritual strength rooted in divine guidance.

Allah's message is clear: **liberation begins with revelation.**

"Indeed, this Qur'an guides to that which is most just and upright..." (Qur'an 17:9)

The question is: will we listen?

If Muslims dare to read, understand, and live the Qur'an—not just recite it—then the dream of reclaiming identity, justice, and global moral leadership can be a reality once again.

19. THE TYRANNY OF THE SECULAR JUSTICE SYSTEM

The Immoral Business

In today's world, the secular Western legal system—based on human-made laws—often serves to perpetuate injustice and tyranny. The capitalist liberal legal framework is designed to maintain power structures that favor the wealthy elite while creating a cycle of criminality and punishment. This system does not address the root causes of crime but rather seeks to penalize individuals after the fact, with little focus on prevention or rehabilitation. The end result is a justice system that is more focused on profit—feeding lawyers, courts, judges, and other institutional players—than on true justice.

One of the starkest contradictions in the secular legal system is its approach to crime. While the system criminalizes individuals for actions deemed unlawful, it fails to address the underlying issues that drive these actions. Many individuals are pushed into crime due to poverty, lack of opportunity, systemic inequality, and moral disorientation. The capitalist system thrives on this reality, profiting off the incarceration of these individuals and the industries that surround the prison complex.

In stark contrast, God's divine justice system as outlined in the Qur'an seeks to prevent crime before it happens, rather than just punishing it after the fact. The Qur'an calls for a society rooted in justice, equity, and mercy, one that strives to eliminate the conditions that lead people to commit crimes in the first place. For example, while the secular system often relies on punitive measures, such as imprisonment or fines, God's guidance provides practical solutions to address crimes and their causes.

Prevention Before Punishment

In the secular system, crime is viewed as something that happens and then needs to be punished. The criminal justice system is a reactive mechanism, dealing with the aftermath of crime rather than addressing the social issues that allow crime to thrive. As a result, public jobs are often created to manage the crime rates—judges, lawyers,

police officers, and prison guards—creating an industry out of the suffering of the poor and disenfranchised.

In Islam, the Qur'an places great emphasis on prevention. In Surah Al-Ma'idah (5:38-39), the punishment for theft is not a reactionary measure, but a preventative one: *“As for the thief, the male and the female, cut their hands to (access to material-forbid them from having access to) in recompense for what they committed as a deterrent [punishment] from Allah.*

*” But whoever repents after their wrongdoing and mends their ways, Allah will surely turn to them in **forgiveness**. Indeed, Allah is All-Forgiving, Most Merciful.*

While this verse may seem harsh in its literal interpretation, its intent is not to harm, but to prevent theft by removing the temptation and by maintaining the integrity of society. Moreover, it emphasizes that the decision must come through a fair and just judicial process—one based on divine principles, not human interests.

Forgiveness Over Punishment

Islam offers a model for forgiveness that the secular legal system often lacks. In many cases, individuals who commit crimes, including murder, can seek redemption through the forgiveness of the victim's family. This is known as the concept of **Qisas** (retaliation), but it also allows for the victim's family to forgive the criminal in exchange for **Diyya** (blood money). Surah Al-Baqarah (2:178) states:

“O you who have believed, prescribed for you is legal retribution for the murdered: the free for the free, the slave for the slave, and the female for the female. But if anyone is pardoned by his brother, then pursuit after payment with good conduct and justice.”

The verse allows for a system of restitution through compensation, forgiveness, or punishment. This creates a path for rehabilitation and reconciliation, rather than the Western model of imprisonment where the individual is often separated from the community and becomes hardened by the experience. The Islamic model emphasizes **societal healing** and reconciliation between the parties, benefiting both the criminal and the victim's family.

The Economic Burden of the Secular System

In the Western secular system, the economic burden of crime and punishment is often placed on taxpayers, who fund the extensive legal and prison systems. The cycle of incarceration generates profit for a vast network of legal professionals and prison industries. According to statistics, the global prison industry is worth billions of dollars, with many for-profit prisons benefiting from the high incarceration rates.

In contrast, the Qur'anic model promotes self-sufficiency and fairness. Rather than encouraging a prison-industrial complex, the Qur'an calls for justice that benefits both individuals and society. The state in Islam is a facilitator of justice and not a business. For example, instead of creating an entire penal system that profits off crime, Islam encourages economic empowerment, communal responsibility, and charity to prevent individuals from falling into criminal behavior in the first place. The Qur'an speaks extensively about charity (Zakat) and social welfare as a means to ensure everyone's basic needs are met, which reduces the motivation for crime driven by economic desperation.

A Holistic Solution to Crime: Family, Community, and Accountability

The Qur'an provides solutions for crime that go beyond mere punishment. Islam acknowledges that crime often stems from broken families, inequality, and social unrest. By addressing these root causes, Islam offers a way to reduce crime. Family plays a crucial role in Islamic society, and the Qur'an provides clear guidance on how to ensure the protection of family members and the sanctity of relationships.

In the case of divorce, the Qur'an provides a framework for reconciliation and fairness (Surah At-Talaq 65:2), urging couples to maintain dignity and respect for one another. Moreover, the Qur'an gives clear instructions on how to handle the division of assets and the care of orphans (Surah An-Nisa 4:7), ensuring that societal structures do not leave individuals vulnerable to exploitation or harm.

Islam's Comprehensive Legal System: A Solution for Humanity

The Qur'an offers a comprehensive legal system that addresses not just individual crimes, but the broader societal and spiritual issues that lead to them. It guides on matters of marriage, divorce, inheritance, economic justice, and the treatment of

orphans. It establishes moral standards that serve as a deterrent against corruption, fraud, and injustice.

The Western legal system, based on human-made laws, often fails to serve the true needs of society. It can easily be manipulated to serve the interests of the powerful, and it often fails to restore the harmony and justice that people seek. Islam, by contrast, offers solutions that are rooted in divine justice, mercy, and wisdom. When applied properly, the Qur'anic system creates a society that balances the needs of the individual with the collective good, and ensures that the roots of crime and injustice are addressed before they can take root.

Conclusion: The Divine Model of Justice

The Qur'anic justice system stands as a beacon of hope in a world where secular legal systems often fail to deliver true justice. By prioritizing prevention, forgiveness, and rehabilitation, Islam offers a solution to the endemic problems faced by modern legal systems. The Qur'an provides guidance that addresses the root causes of crime and injustice, and calls for a society where the rights of all are respected, where mercy and fairness prevail, and where individuals are empowered to live in dignity and freedom.

Ultimately, the Western secular legal system, while trying to maintain order, does so at the cost of true justice, mercy, and human dignity. By returning to the divine principles in the Qur'an, humanity can rediscover a justice system that is rooted in fairness, compassion, and the protection of human rights. Through this system, societies can flourish, and true peace and justice can prevail.

20. *THE AWAKENING – A FINAL REFLECTION*

As we stand on the precipice of a world gripped by injustice, tyranny, and moral decay, the message of this book has been clear: **humanity is at a crossroads**. From the engineered social collapse, the manipulation of truths, and the dehumanization of entire communities, to the economic and political systems that perpetuate suffering, we are witnessing the collapse of everything that holds our societies together—**family, community, justice, and moral integrity**.

Yet, as this darkness grows, the call for **awakening** is louder than ever. The struggles of Palestine, the silence of the Muslim world, the rise of global resistance movements, the fallacies of neoliberal capitalism, and the war against true human rights are all part of the same battle for justice. Humanity faces a profound challenge—but in the face of these dark forces, we are not without hope. There exists a light in the words of God, in the lessons of His messengers, and in the timeless guidance of the Qur'an.

A Call for Unity Against Tyranny

Tyranny is not just a political system—it is a **moral and spiritual affliction**. From the colonialist powers that have divided and oppressed nations for centuries, to the neo-globalist forces that seek to erase the very essence of human dignity and identity, humanity is being attacked from all sides. **Tyranny is systemic**, embedded in every corner of society—from the unjust legal systems and exploitative financial institutions, to the broken education systems and corporations that manipulate the masses. But just as tyranny is vast and pervasive, so too is the potential for resistance.

It is in this moment of crisis that we must come together, not as fragmented identities defined by borders, races, or religions, but as a unified **human family**—one that recognizes the sanctity of truth, justice, and divine purpose. The **Qur'an**, with its call to universal justice, and the **examples of the messengers of God**, who stood firm against the forces of tyranny in their time, provide the foundation for this awakening. **No human being, regardless of their background or status, is above another**, and no system should exist that seeks to oppress one in favor of another.

The story of **Prophet Muhammad's Farewell Sermon** echoes loudly today:

“All of you are equal in the eyes of God.”

This simple, yet profound, message is a reminder that no man, no system, no ideology has the right to diminish the worth of another. The struggle for justice must transcend the artificial barriers that divide us. This is a call for solidarity, for unity in resistance to the forces of oppression.

The Role of Faith, Morality, and Truth in Rebuilding Society

Faith is not simply a personal belief—it is the driving force for societal transformation. The **messengers of God**—from **Noah, Moses, and Abraham**, to **Jesus and Muhammad**—embodied the very essence of faith in action. Their missions were not just spiritual; they were **revolutions** that sought to establish justice, freedom, and social security in societies that were marred by corruption, inequality, and tyranny. They stood firm in the face of oppression and challenged the established powers, not with violence, but with truth, ethics, and divine wisdom.

In today's world, we need to rebuild our societies based on the same principles—faith, morality, and truth. The **Faith** that guides us is a faith that teaches justice, mercy, and the dignity of all human beings. **Morality** rooted in the Qur'an and the teachings of the prophets call for respect, compassion, and the preservation of human rights. And **Truth**—the ultimate force for liberation—guides us away from the lies and manipulations that have been perpetuated by those in power. The truth has the power to heal, to bring justice, and to rebuild societies on solid foundations of equality and fairness.

The Responsibility of Awareness and Action

Awareness is the first step. As we have explored in the chapters of this book, the world is not as it appears on the surface. The systems in place are designed to maintain the status quo, to keep the masses ignorant, complacent, and divided. But **knowledge is power**, and it is our responsibility to seek the truth, to understand the systems that govern our lives, and to question the narratives that are being imposed upon us.

But awareness alone is not enough. **Action is necessary.** The Qur'an calls upon us to be agents of change, to act justly, to help those in need, and to stand up against oppression. We cannot sit idly by as the world deteriorates; we must become active participants in shaping a just and ethical world. Whether through personal choices, community activism, or political engagement, each of us has a role to play in this global revolution for justice and truth.

The call to action is not just about political resistance—it is also about moral and spiritual resistance. As we have seen throughout the lives of the messengers, the struggle is not only against oppressive regimes, but also against the internal moral decay that allows such systems to thrive. We must strive to purify our hearts, strengthen our communities, and uphold the values of justice, compassion, and mercy in every aspect of our lives.

Reclaiming Our Divine Purpose

Ultimately, the solution lies in a return to **divine purpose.** The engineered collapse of society—the rise of globalist agendas, the moral decay, the manipulation of truth—is a direct assault on humanity's true nature. We were not created to be slaves to false ideologies, to profit-driven systems, or to corrupted political structures. We were created to live in harmony with one another, to uphold justice, and to fulfill the divine purpose that was revealed to us through the **Qur'an.**

The Qur'an offers not just a religious framework, but a **complete way of life** that governs our relationships, our economies, our societies, and our spiritual existence. It calls us to be just, to stand up for the oppressed, and to reject the tyranny of man-made systems. If we are to reclaim our dignity, our humanity, and our divine purpose, we must turn back to this timeless guidance and live by it—individually and collectively.

Conclusion

As we close this book, the message is clear: **the world needs an awakening.** An awakening to the truth of divine justice, the ethics of the prophets, and the responsibility of humanity to rise against the forces of tyranny. We have explored the crisis we face, but now is the time to act. Now is the time to come together—beyond

borders, beyond religions, beyond ideologies—as one human family united in the cause of justice, peace, and divine purpose.

The Qur'an, the message of the prophets, and the call for unity are all that we need to rebuild a just society. **We are the agents of change.** And the time for action is now.

May we rise above the manufactured divisions and stand united in truth, justice, and freedom. May the message of God guide us in these troubled times, and may we, together, build a future that reflects the true dignity and potential of all human beings. **The awakening begins with us.**

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To the oppressed, the voiceless, and those who continue to stand for justice in the face of tyranny—this book is all so for you.

And to every reader who dares to question the narratives of power, reflect on truth, and imagine a better world—you give this work its purpose.

May these words be a small contribution to a much greater awakening.

DEDICATION: TO THE MARTYRS OF GAZA

This book is humbly dedicated to the courageous **martyrs of Gaza**—men, women, and children—who gave their lives in the struggle for justice, dignity, and freedom.

You faced tanks with stones, drones with your prayers, and bombs with your bare hearts. Your homes were destroyed, your bodies torn, but your **faith remained unshaken**. In your pain, the world saw its silence. In your sacrifice, we see the truth.

You were not numbers.

You were sons and daughters, poets and students, farmers and teachers.

You were mothers holding children in your final moments, fathers digging graves with bare hands, doctors operating by flashlight, journalists speaking truth with their last breath.

Your blood bears witness to the failure of humanity—
and the **unbreakable spirit** of those who carry the light of resistance.

We write these pages with tears and trembling hands,
but also with **hope**—hope that your courage will awaken the sleeping, convict the silent, and strengthen the just.

“Do not think of those who are killed in the path of God as dead. Rather,
they are alive with their Lord, receiving provision.”

— **Qur'an 3:169**

May your sacrifice never be forgotten.

May your memory ignite revolutions.

May your souls rest in eternal peace, under the shade of Divine Mercy.

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