

# THE LOST ISLAM

A Comparative Discourse Between  
The True & Perverted Islam



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*A Comparative Discourse Between  
The True & Perverted Islam*

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*Muhammad Bayazeed Khan Panni*

Muhammad Bayazeed Khan Panni  
The author (Dhaka, November 28, 2009)

## **GLAD TIDINGS OF A NEW CIVILIZATION FOR MANKIND**

The world today is rife with injustice, anarchy, warfare, bloodshed, killings, rape, unemployment, poverty - in one word, turmoil. The oppressed of the world cry Peace! Peace!! It has become unbearable to live in this world with oppression of the weak by the powerful, the deprivation of the poor by the rich, the injustice carried out on the ruled by the rulers, the victory of falsehood over truth and the deception of the innocent by the sly. Despite the fact that the entire of human race is the progeny of one couple, is one family, people have drawn lines and borders on the face of the earth according to their whims thereby giving rise to prolonged causes of enmity, division among humans and bloodshed. Showing total disregard for the way of life prescribed by the Creator, people have invented various different ways of life to govern themselves by. Little do they realize that for as long as they do not abandon the ways of life of their own making and espouse the system sent by the Creator, there is no way that these conflicts among races, warfare and bloodshed will cease. No matter how efficient law-enforcing agencies or how much efforts are made to restore peace, all will be in vain.

The only alternative is to implement and establish the way of life based on Tawheed, the sovereignty of Allah i.e. the Deen-ul-Huq on mankind. The definition of Tawheed is to accept the word of no other in any matter where the word of Allah and His Messenger already exist. This Islam is prevalent nowhere on earth today. The religion that goes by the name of Islam all over the world

today is one that is completely the opposite to the faith brought by the Messenger of Allah. It has been turned into a means of livelihood by the so called 'alems' of this religion, while another group has divided this faith into thousands of ferkas, mazhabs and remain engrossed in internal feuding over trivial masla, masaels, interpretations. Yet another part of this population has turned the masses against the very name of Islam by engaging in various acts of terrorism. The majority of people that adheres to this perverted version of the faith maintain the customary rituals with great fervour in their personal lives. However, not one of these factions practice the faith of Islam revealed to the last Messenger; for the literal meaning of Islam is 'peace'; therefore wherever Islam is practiced, peace is bound to prevail there. Islam was sent to this world with the very purpose of bringing the entire mankind into the fold of a peaceful existence, yet the entire Muslim population today is mired in great misery and turmoil. The Almighty Allah has bestowed His mercy on Emamuzzaman, the Leader of the Time, Muhammad Bayazeed Khan Panni and enabled him to understand the true nature of Islam. The movement started by him, Hezbut Tawheed has been tirelessly preaching this truth that was lost to mankind for the last 1300 years. The Almighty Allah has created this way of life completely in accordance with the law of nature. Just as water and fire, light and darkness, oxygen and other elements are necessary and suitable for the entire human race; similarly this way of life, e.g. Islam is applicable, suitable, acceptable and comforting for all. For this reason, the title of the Last Messenger of Allah is 'Rahmatullil Alameen', meaning bounty, mercy for the entire mankind. By implementing the Deen, this way of

life revealed to him, mankind is to reap the benefits of His mercy, His grace. Through an elaborate Mo'jeza (miracle) that Allah Himself conducted on the 24th of Muharram 1429, 2nd February 2008, He has let known that this merciful and beneficial system of life will again be implemented and established over mankind by Hezbut Tawheed. Therefore it is through Hezbut Tawheed that Allah will put an end to the very source of all unrest in the world, the Dajjal i.e. the Judeo Christian materialistic 'civilization' and the world will be blessed with a beautifully peaceful scenario.

Therefore, it is not long before the claustrophobic situation of the present will come to an end. The soothing light of a new culture, a new civilization beckons us from behind the darkness enveloping the world today, a world without any discrimination, based on the color of our skin or personal faiths. In that world will remain no bloodshed, injustice, tyranny, oppression or enmity among people. Black, white and brown, all of Bani Adam (mankind) will be one family, one people. Anyone who wishes to travel to the other side of the earth will be free to do so without any hindrance. Every food item made legal, halal by Allah will be for all to enjoy. A unique example of freedom of speech and thought will be the hallmarks of that world. The sky will shower all its rahmat, blessings on the world and the earth will empty its coffers to them. This is the good tidings Hezbut Tawheed brings to the people of this world.



Hossain Mohammad Selim  
Emam, Hezbut Tawheed



**EMAMUZZAMAN, THE LEADER OF THE TIME**  
**MUHAMMAD BAYAZEED KHAN PANNI**

- He urged mankind towards Monotheism,
- He revealed the true nature and concept of Islam before the world,
- He identified the Dajjal! the source of all unrest in the world,
- He presented the actual and collective form of salah,
- He raised his voice against religion-mongering and terrorism,
- He paid the proper respect to all nabis-rasuls and avatars and their faiths,
- His advent was to unite all people descended from the same parents, created by the same Lord.



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**PART-I**  
**PRESENT STATE OF THIS POPULACE**

## THE CREATION OF MAN

Long long before time, Allah created this universe, a universe so vast that we have not been able to see the end of it with the most powerful telescopes, though some modern and latest ones like the Hubble are enabling us to see objects billions of light years away. He made laws and rules for His creations and made uncountable numbers of Malayek (Angels) to run and conduct the affairs related to it. Neither the creations nor the angels have free-will to do anything except what He has fixed for them to do. The angels do not have the power to deviate an atom's worth from the job He had ordained for them. Sun cannot rise or set a split second earlier or later than what He has set for it, nor can any of the trillions upon trillions of suns (stars) or planets floating around them change their course by a hair-breath. In short His rule is absolute. Not one of an atom molecule or a proton or a neutron could do what it likes, because neither these nor any of the Angels He created has Free-will, only He himself has it.

After billions or trillions upon trillions of years, He wished to create something new. Not just another creation bound by His laws but something with Free-will and power to do anything it likes or not to do anything it dislikes, e.g. the Man. Why He wanted to do this I am unable to answer. We can only surmise some possible reasons from what He has said in the Quran. But that He has His own reasons is apparent from His statement that He did not created this universe as a pastime.<sup>1</sup> And then we get a glimpse of

His purpose from His statement that- He has created death and life to see who do good work (and bad).<sup>2</sup> However, whether we understand or not the reality is that He had created Man.

Before creating Man He wanted to know the opinions of His Malayeks (Angels) about the new creation and informed of His intention to create His Khalifa (Vicegerent) on earth. They humbly opined that His new creation would cause Fasad (Turmoil, unrest) and Safakuddima (bloodshed).<sup>3</sup> Here, a question arises: Allah had not yet created Man, He only informed the angels of His intention. Then how did the Angels know beforehand what this new creation would do after it was created? The answer lies in the word He used about His new creation. He said He would create His Khalifa (Vicegerent), He did not use the word Man or Adam. From His use of that word, the Angels immediately understood that this new creation would not be like any other creation, or even like them who meticulously obeyed His orders abiding by His laws and rules, as they don't have Free-will. Since this new creation will be His khalifa, Vicegerent it must possess something of His powers and qualities including the Free-will, ability to do what it likes and wants, even to disobey His Creator. The inevitable consequence of disobeying His laws, Codes and rules is turmoil, conflicts and bloodshed unlike the rest of the creation, perfectly harmonious, peaceful disciplined. Had not Allah use the word Khalifa (Vicegerent) the Angels would not have opined against this new creation. However Allah told the Angels that He knew what the Angels did not and overriding this objection created Adam (a.s.).<sup>4</sup>

There was a difference in creating all other things and Adam. Allah created the whole universe and everything in it by ordering, "Be" and it was created.<sup>5</sup> That was and is the process of creation by Him. In this case, however, He created Adam with His own hands.<sup>6</sup> Why this honor when He had created even the Angels besides everything by just saying "Be", why did He create Adam with His own hands? The reason is obvious. He was creating His Khalifa (Vicegerent) into whom He would presently blow from His soul. Even being created by the hands of the Creator, the Lord of heaven and earth Adam a.s was one of the trillions of other creations. Only when He blew from His soul into him, Adam became not only unique but the Ashraful-Makhluqat (the most honored in the entire creation).<sup>7</sup> When Allah blew from His soul, Adam was endowed with all the Sifat (qualities, attributes) of the Creator, which none other of the vast creation had possessed or possesses. We have been informed about 100 names of Allah, each possessing a different Sifat (quality, attribute) like Khaleque (the Creator) Rub (the Sustainer), Qadir (the all Powerful), Rahman (the most beneficent), Rahim (the merciful) etc. When He blew from His soul, every Sifat (quality, attribute, property) of Allah was also infused, transferred into Adam along with the power of Free-will, ability to do or not to do a thing, which none other in the creation has. Yet Adam did not become Allah (God), he was given a drop from the endless ocean.

If a drop of ocean water is examined physically, chemically and with microscope it will be found to be exactly the same thing, containing everything that the ocean water contains. Yet, it is not the ocean itself. It is

infinitesimally small but the same thing. In spite of being the same thing it will not be able to raise a hurricane or tornado and sink ships like the ocean can. Another similitude is the lighting a candle from the fire of the sun. The fire in the candle is exactly the same fire with power to burn, radiate light and heat. Yet, it will not be able to radiate light and heat to distant planets, like the sun does.

Then He taught this new creation the name of all things.<sup>8</sup> By this we understand that He taught Adam properties of all things i.e. what is done with what i.e. science, through which He had created the universe. This teaching of names indicates that mankind, the children of Adam will acquire much of knowledge of science later. Then He ordered all the Malayeks (Angels) to prostrate themselves before Adam a.s.<sup>9</sup> If we want to understand the matter of this prostration by the Angels we shall have to understand what the Angels are, and what is the meaning of the prostration. Angels are the natural forces He has created to run His universe in discipline and in order. The fire, the air, the water the electricity, the sun, the earth, the light and trillions of these things are Angels. Natural forces or Angels have no Free-will of their own. They do exactly what Allah has fixed for them to do; they cannot deviate an atom's measure from the work He has ordained for each of them. By ordering Angels to prostrate themselves before Adam He ordained that they would render service to Adam, i.e. to mankind.<sup>10</sup> So the Angels, natural forces continue serving mankind in thousands of ways, millions of ways.

When mankind forgot the monotheism taught by one and every Messenger of Allah, they were awed by the

forces of nature and started calling them gods and goddesses and gave them different names and started worshipping them. So they actually call the Angels as gods and goddesses, worship them without knowing. This opinion of mine will probably be objected by the orthodox and the Ulema; but two reasons should settle the question. First, the similarity in the number of the Angels and gods and goddesses. According to the Hindu religion the number of gods and goddesses is 330 million. Christianity also believes the number of the Angels to be in the millions. The thirteenth century Christian priest Alburtis Masques has put the number of Angels as three hundred forty-eight million twenty thousand and four (the last four obviously being the four main Angels of both Christianity and Islam), about eighty million more than what the Hindus believe. The Shinto Buddhists believe the number of Angels to be eight million. In Islam we find that when the last Messenger of Allah to mankind went to Miraj (Ascension) he saw huge number of Angels entering the Baitul Maamur mosque in the heaven to perform Salah (prayer) through one door and going out by the other after salah. When asked by him about the total number of Angels, Jibrail (Gabriel) answered those who once performed salah there will never get a second chance.<sup>11</sup> That means the number is innumerable, uncountable. Secondly, about their job responsibility. Allah says - "Angels are to serve mankind And He has made subservient to you from Himself, all that in the heavens and on earth."<sup>12</sup> The natural forces are doing exactly the same thing. The fire, the air, the earth, the sun, the water, every natural force is serving mankind, indeed without their service we would be dead within



minutes. As each of the Malayeks was given charge of a particular kind, it knew only about that and nothing more. Fire knows how to burn, give light and radiate heat, it cannot wet a thing; water can wet a thing but cannot burn. That is why when after teaching Adam names of all things, Allah asked the Angels to name the things they could not and said Subhanallah (the absolutely perfect One) we have no knowledge except what you taught us.<sup>13</sup>

However, when Allah ordered the Malayeks to prostrate themselves before Adam, all did except the Eblis.<sup>14</sup> Here another question arises. If Malayeks did not have any Free-will how did the Eblis disobey Allah's order? Apparent answer is that, while Malayeks are made of light the Eblis is made of fire and originally he was a Jinn who by his extraordinary Ibadat (obedience and dutifulness) rose to the rank of a Malayek, the only one not made of light. But the real answer is that it was necessary to put an opposition force in Adam to test him to see what he does with the Free-will he is endowed with, as the Vice-gerent of Allah on earth. If he was sent to earth with only the soul of Allah blown into him it would be like scoring as many goals as you wished when there was no opponent team to play against. So the Eblis disobeyed Him in accordance with a big plan made by Allah Himself. Allah gives the Eblis's pride, vanity as the reason of his disobedience yet had Allah willed otherwise who is Eblis to disobey Him?<sup>15</sup>

Then Allah ordered Adam and his wife Hawa (Eve in the Old Testament He created for Adam's company in the meantime) to live in the Garden of Eden forbidding only one act.<sup>16</sup> Allah cursed the Eblis for disobeying

His order to prostrate before Adam. Eblis told Him that he would prove that the new creation i.e. Adam, Man would, also disobey Him if he i.e. Eblis is given the power to enter into Adam's body, mind and thought.

He was granted his wish and Allah told him that He would send Guidance to Adam i.e. mankind. If they follow that Guidance he would not be able to misguide them into disobeying Him.<sup>17</sup> The Guidance is Tawheed, Serat ul Mustaqueem that He promised to mankind through His nabis and Rasuls.

After Adam and Hawa (Eve) were placed in the Garden of Eden with instruction not to do a certain thing and Eblis was bestowed with the power he wanted from Allah he got into the body, mind and soul of Adam and Hawa and persuaded him and Hawa (Eve) to disobey the only prohibition Allah put on them. So Allah expelled them from the Garden and sent all of them to earth with instruction to Adam and Hawa to reproduce and not to obey anybody, any power or authority except Him and with assurance of sending this Guidance (Hedayah, Siratal Mustaqim) to their progenies from time to time through His Messengers.

There is no Islam without Tawheed. To enter in the fold of Islam, to be a Mu'min (believer) one has to believe, pronounce and act on Kalema (the Word). Without doing that no one can become a Mu'min, and not being a Mu'min necessarily means being a Mushrik (Polytheist) or a Kafer (unbeliever). And that Kalema is La-Ilaha Illa Allah (There is none to be obeyed other than Allah). This Kalema (the Word) has never been changed from the first Messenger Adam (a.s) to the last Messenger of Allah Mohammad (SM). After Adam

(a.s) Allah sent many many Messengers with His promised Guidance in different ages and different places of the earth,<sup>18</sup> whenever the Eblis has been able to ambush and snatch away a people from the Guidance, the Siratal Mustaqim, the plain, straight path, as was his challenge to Allah, He has sent a Messenger with the same Tawheed to bring the people back to His Guidance. Those Messengers' names have been added to the Kalema (The Word), like La Ilaha Illah Allah, Musa Kalimullah, (There is no Ilah except Allah, and Musa [Moses] who talked to Allah, is His Messenger); La Ilaha Illah Allah, Isa Ruhullah, (There is no Ilah except Allah, and Isa [Jesus] the spirit of Allah is His Messenger), La Ilaha Illah Allah, Ibrahim Khalilullah (There is no Ilah except Allah, and Ibrahim (Abraham the friend of Allah is His Messenger) an so on.

Allah has one hundred and one names, His very own name is Allah and the rest one hundred indicates His attributes, His qualities. Unlike his attributes the name Allah being unique, there is no plural or feminine of it. When He blew into Adam a.s i.e. mankind from His soul all His attributes got into Adam a.s. and hence into mankind along with the spirit, soul. Out of the hundred names He has selected only one name in the Kalema Tayyeba (the Word) and that is Ilah, which means He who is to be obeyed. Adam (a.s) to Mohammad (SM) the Kalema has never been La Khaleque illa Allah, (There is no Creator except Allah) or La Rub illa Allah (There is no Lord, sustainer except Allah) or La Rahman illa Allah (There is no Beneficent except Allah), La Gafur illa Allah (There is no oft-forgiving except Allah) and so forth, not even La Ma'bud illa

Allah (There is none to be worshipped except Allah) even once. It has always been Ilah, one of the attributes of Allah, like the other ninety-nine. Yet none can become a Mu'min by pronouncing and believing that there is none to be worshipped except Allah, (La Ma'bud illa Allah), or by no Creator except Allah (Khaleq), nor by no Lord except Allah (Rub) and so on, by any other name of Allah except the one He has fixed that is the Ilah. The reason is Allah wins in the challenge of Eblis only if mankind accepts Him as the only Ilah, not by accepting Him in any other name. Ilah means- He who is to be obeyed, as Ma'bud means He who is to be worshipped. He does not win in the Eblis's challenge if mankind accepts Him in any of the ninety-nine names except the Ilah. Accepting Him, believing Him in any other name i.e. attribute will not bound mankind to the obedience to His Guidance and hence there will not be Peace (Islam) among them and Allah will be defeated and Eblis will win. For example one can accept and believe Him as Creator, and Lord, as Ma'bud (He who is to be worshipped), as Merciful, as Beneficent as Forgiving, as all Powerful so on, i.e. all His names and attributes yet not as He who is to be obeyed, the Ilah, and hence not bound to lead his life according to His Guidance. To elaborate it further, a son believes his father to be his father, loves him, respects him, does all is that to be done for his father, prostrates himself five times a day to him but refuses to lead his life as the father orders and advises, he himself decides what he would do or not do, obeying a thing or two if he likes. In that case in spite of the sons accepting his father as father and taking all the case he is a disobedient (Mushreq, Fasek, Kafer) son.

Therefore, to say and believe that La Elaha Illa-Allah is to say and believe and act accordingly that there is none, no authority, no power except Allah. To sum up; Tawheed means that where there is a say from Allah or His Messenger in any subject, be it personal, familial, national, law, rules, regulations, penal, economic, social, education, in short about anything, any subject or matter, not to accept anybody any authority other than Allah and His Messenger.<sup>19</sup> That is the Tawheed on which foundation Islam stands, anything short of it, accepting any authority in even very small matter is Sherk (Polytheism) and Kufr (disbelief, denial). Allah will not accept any Tawheed short of it. And Allah may forgive any sin if He likes but has promised that He will never forgive Sherk and Kufr.<sup>20</sup>

When Allah cursed, yet granted the Eblis his wish and endowed him with powers to enter into the body and soul of Adam and Hawa and induce and persuade them and expelled him from His presence, Eblis threw a challenge to Allah. He said, "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. (the Guidance, the Hedayah), Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

In reply Allah said- "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."<sup>21</sup> Here it is important to note that Allah did not contradict the Eblis when he challenged that he would ambush and snatch away most of mankind from the Siratal Mustaqim the Hedayah (Guidance). He only

said He would fill the Jahannam (Hell) with the Eblis and those he will be able to snatch away, misguide. This indicates that majority of mankind will be misguided by the Eblis and hence will be in Jahannam (Hell) (and you will see that I have snatched away.<sup>22</sup> It also should be noted that the Eblis did not challenge that he would instigate, persuade mankind to commit sins, or no refrain from performing religious actions, from saying prayer worshipping, fasting etc. but only to remove them from the Guidance i.e. Siratal Mustaqim, the Tawheed, i.e. from obeying Him.

Adam a.s, Hawa (Eve) and the Eblis were thrown out of Paradise and sent to earth with order to reproduce<sup>23</sup> and inhabit the earth, and the Eblis residing in the body of Adam, Hawa (Eve) and their children with power to influence their thought and action. So every Bani-Adam, human being, be he a king or a slave, illiterate or most learned, penniless or multimillionaire, stupid or clever, ugly or beautiful atheist or firm believer retains in him the soul of his Creator which contains all the qualities and attributes of His and the seducing, persuading and enticing power of the Eblis. The struggle between these two will continue in every human being till his or her death.

Human being is social creature. It is unthinkable that mankind will live on earth without a system which contains laws, rules, penal codes, economic politics etc. to control and regulate its action. What would that system will be? There are only three possibilities. Firstly to wholly accept the Guidance promised to Adam (a.s.) i.e. mankind by Allah. Secondly, to totally reject that Divine Guidance and make the system themselves. Thirdly to formulate a system by

themselves consisting of some Divine Guidance and some formulated by themselves. The 1st one is Tawheed, Islam, the 2<sup>nd</sup> is Kufr (rejection) and the 3rd one is Sherk (Polytheism, partial belief). It is of necessity that any of the three systems must contain socio-economic political, judicial and moral polices and principles, besides laws and penal codes. If mankind does not decide to accept the First choice, that it has to formulate a system or systems by themselves. Question is- is man capable of it? Capable of formulating a complete and comprehensive system, which is so faultless and perfect that if mankind abides by it, it will live on earth in perfect peace (Islam in literal sense). Or at least near perfect one? Evidently not, as we, have rejected the Guidance and have made our own system hence living in Kufr, we see that though we are at the pinnacle of civilisation, the world is full of turmoil, every kind of injustices, battles and wars, blood-shed and death. That is exactly what the Malayeks (Angles) which included the Eblis told Allah when He informed them about His intention of creating His vicegerent on earth. "Your vicegerent will cause Fasad and Safaquddima" said the Malayeks. Now, the word Fasad contains the meaning of turmoil, unrest, tyranny, injustice, oppression etc. and the word Safakuddima means shedding of blood, battles, clashes, wars etc. The truth of the Malayeks', statement is too manifest not only to-day but throughout the history of mankind. So it is evident that mankind could not find out a way of life, to formulate a system and a constitution which would enable them to live in peace and security i.e. Islam (literally peace).

No wonder, because mankind has been given very little

knowledge.<sup>24</sup> Though He taught man names of things, (Science) He taught him very little about the secrets of Creations (Ilm ul gaib). Only He has the knowledge of Ilm ul Gaib, not even His Messengers possessed this.<sup>25</sup> That is why mankind with all his knowledge about other things is unable to formulate, compile a system and a constitution and live by it which will lead mankind to a state where there is almost perfect peace and security. Mankind's history is ample proof of it. Only when a part of mankind has accepted the promised Guidance (Hedayah) i.e. obeying none other than Allah sent through a Messenger, it has been able to live in peace (Islam), albeit for a period only, as the Eblis would not sit idle.

The Eblis had doubled, trebled his effort and by appealing to mankind's greed, lust, vanity, pride etc. had been able to distort and perverse the system to such extent that it had lost its utility and effectiveness and finally to persuade them away from the Guidance itself resulting in the Fasad and Safaquddima. So the Merciful Allah had sent another Messenger to guide them back on the Siratal Mustaqim, the straight path i.e. obeying only Allah and none other, and worshipping i.e. serving only Him.

Had mankind been endowed with the knowledge of the secrets of Creation, it might have been able to formulate such laws, codes, permissibles, policies in short a constitution and a Way of life, Deen that would enable it to live in peace and security where Fasad (injustice, oppression, tyranny, turmoil) and Safaquddima (conflict, blood-shed, battle, war, murder) as stated by Malayeks including the Eblis would be practically non-existent. The fact is, mankind has not been



endowed with it, and so must accept the promised Guidance or as natural consequence of refusal it must suffer the Fasad and Safaquddima as it is suffering now.

As I have stated earlier, after being thrown out of Paradise Adam a.s, Hawa and their children, now mankind, has only three ways open, to them. 1) To accept the promised Guidance and lead personal, family and collective lives by it. 2) To accept the Guidance partially and formulate the rest by themselves; like, the Guidance in personal life and make laws, regulations, codes for collective lives themselves 3) To totally reject the Guidance from Allah and decide what laws, policies, rules, regulations and codes they will live by on earth. When Allah blew into Adam a.s. i.e. mankind from His soul mankind come to possess all the qualities, attributes of Allah including the Free-will to do or not do a thing to decide, a power none other in the whole creation posses for which mankind has become Ashraful Makhluqat (the most honored in the whole creation).

There has been lot of discussions and research about the "Amanat" Allah had offered to His creation.<sup>26</sup> It has been speculated as various things like Islam, Qur'an, Hedayah (Guidance) etc. I think there was no need of any searching about, as it was just a simple question of what it is that mankind has and the rest of the creation does not. The answer is the soul of Allah that He blew into Adam a.s. with all His attributes including the Free-will which is the Amanat, the trust deposited in every human being, and none other.

Allah has given the power to mankind the Free-will to choose and decide which of the three options it will choose, and informed it the consequence.

Before proceeding further let us better understand the purpose of the whole thing. Allah creates Adam a.s. and Hawa i.e. mankind, gives mankind His attributes including Free-will by blowing into Adam from His soul. He tells mankind that I shall be sending you Siratal Mustaqim (simple, plain, straight way) i.e. the Guidance through My Messengers from time to time by which you shall live on earth. If you do that, there will be no Fasad (turmoil, oppression, insecurity, injustice) and Safaquddima (bloodshed, battle, and war) among you and you shall be able to live on earth in peace (Islam). So, I have named this system, way of life, Islam peace and security. If you do that I shall be victorious in the challenge thrown to Me by the Eblis. In that case I shall forgive all your sins and cause you to enter Paradise to reside there for eternity, and if you reject My Guidance then you have to make your own system to live by and which can never be so perfect that it will enable you to live in peace and security, that will inevitably result is Fasad (unrest, injustice, turmoil etc.) and Safaquddima (fight, bloodshed) among you as warned by the Angels. That will be defeat for Me by the Eblis. In that case I shall throw you in Hell to burn in fire there for eternity. I am all-powerful and if I wish whole mankind will believe and accept my Guidance in a moment.<sup>27</sup> But I shall not do that as I want to see what you do by using the Amanat (trust) along with the Free-will I have given you, to test you.<sup>28</sup>

This is the crux of meaning of the Creation of the universe and the mankind. Mankind must decide the system it shall live by. Shall it be the Guidance from Allah or it would formulate its own system rejecting the Guidance? The Guidance from the Creator of this

stupendous universe whose end is still unseen and unknown inspite of the most powerful telescope produced by the modern science and technology. Apparently mankind has decided to reject the divine Guidance and has formulated its own systems, many kinds of them, resulting in earth being filled with Fasad and Safaquddima, insecurity and death as predicted by the Angels when Allah told them His intention of creating His vicegerent on earth. That was the challenge of the Eblis also and apparently he is in winning position right now in spite of all the prayers pilgrimages, charity, fasting and thousand of pious activities of all the righteous of the world.

Now, the big question is what is this Guidance that following which "There shall no fear come upon them neither they shall grieve"<sup>29</sup> and rejecting and disbelieving which will result in "living in Fire (hell) for eternity".<sup>30</sup> This is a big question, infact very big question- as this is the factor and not any other factor, nor the prayer, the Zakat or Hajj or the fasting which will decide our place in the hereafter either in Jannah (Paradise) or in Jahannam (Hell) forever. This Guidance is Tawheed, to obey none other than Allah. This Tawheed must not be confused with Wahdaniyah, the Oneness, Unity of Allah, the Monotheism, though both the words come from the same root word Ahad, i.e. One. Wahdaniyah is the belief in the Unity, One ness of Allah and Tawheed is to strictly deny obedience of all and everything other than that One (Allah). For several centuries now it is believed that believing in Oneness of Allah, not to worship any idol makes a person believer (Mu'min). This wrong Aqidah, concept has turned the whole mankind, including those known as Muslims into

Mushrik (Polytheists) and Kafer (disbelievers).

This is the Guidance (Hedayah) that Allah promised to send through His Messengers from time to time. If we buy a car or a vehicle we get a manual in which instructions are given to look after the vehicle so that it gives long trouble-free service. In it advices directions are laid down- what kind of fuel, oil and lubricant is to be used, what should be the air pressure in the tyres be etc. We follow every instruction and advice and never question any of its correctness. We don't, because of the simple reason that those who have manufactured the vehicle know better. We don't use that simple logic when its matter of the system, the way how we should live on earth- though it is from the Creator Himself who is Sobhan (Perfect, Faultless who is beyond any mistake) and Qadir (All-powerful). The puny creature defies his Creator, the height of audacity. Says the Lord Himself- "Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?"<sup>31</sup>

Doctors prescribe medicine for us, we don't question him. We take the medicines even if poison is written on the bottle with bold, red letters though hundreds of thousands people have died due to wrong prescriptions. Thousands of deformed, limbless babies were born due to wrong prescriptions of thalidomide to pregnant mothers some time back, yet we have not stopped taking medicine prescribed by physicians, who are human beings like us only because we think they know better. But when we are asked to accept the Divine Guidance for our own good, for our peace and security, we say we know better and reject it. Says the great Creator- "Does not He know who has created? He knows everything to

the finest detail. Whether you speak in secret or aloud, He knows what is in your hearts. Shall He who has created all things not know? He is the Gracious and All-knowing"<sup>32</sup> Clinching argument!

So He has said in the Qur'an - "He it is who has sent His Messenger with the Guidance and the true Deen (system of living), way of life, so that he may prevail it over all other systems, ways of life and He himself is witness to it"<sup>33</sup> as the challenge is that His creation Adam (a.s.), i.e. mankind will commit Fasad (all kinds of injustices, unrest, turmoil, sorrows etc.) and Safaqud-dima (bloodshed, fights, battles, wars, murders etc.) among themselves on earth. To make mankind commit the Fasad and Safaqud-dima, the Eblis knew he had to do only one thing - to derail Man from the Siratal Mustaqim, the Tawheed. He need not desist/dissuade Man from his worshipping, prayers, fasting, pilgrimage, charity and other pious activities or induce him to commit theft, adultery, murder, robbery and other sins and crimes. All he had to do was snatch Man away from the Siratal Mustaqim, the Guidance i.e. the Tawheed He promised to send through His Messenger time to time. And that is exactly what he said to Allah when he spoke of derailing mankind from Tawheed. He said, "I shall ambush your vicegerent on his Siratal Mustaqim and snatch them away and you shall find most of them ungrateful" meaning the Eblis will be able to snatch most of the mankind.<sup>34</sup> Allah also knew that if the Eblis could snatch His vicegerent from His Guidance then he would win the challenge he had thrown to Him, since without His Guidance mankind would plunge into the Fasad and Safaquddima, and He would be defeated in the challenge.

## AQIDAH

Now that we know that the Deen (wrongly taught to be religion and which is actually a system to conduct all affairs of life, i.e. a Way of life) we see being practiced to-day in the 'Muslim' majority Nation-States is not the real Deen-ul-Islam that was sent by Allah through His last Messenger, the question arises that then what is the real, True Islam?

I am neither a Messenger nor a Nabi. I am an ordinary man with little formal education with no particular brilliance in any particular field and certainly I do not know the real Islam to the last detail. But, by His Grace I shall, ensh'Allah place before you the fundamentally important and vital matters of the true Islam, the matters that concern life and death of the Deen and the Ummah.

Before getting into the main subject I think I should discuss to some detail the importance of Aqidah. Allah has not mentioned 'Aqidah' by name in the Quran. Yet, it is considered so important by Ulema that it is mentioned along with Iman (Faith) itself as "Iman-Aqida" when speaking about Faith. Moreover, the Ulema are unanimous in the opinion that, if a person's Aqidah is not correct and right, his Iman and all his/her action (Amal) and worship (Ibadat) are in waste and futile. Though this population (Muslim) is divided in many Mazhabs (Factions), hundreds of Firqas (Sects), in Shia and Sunni etc and in thousands of opinions, they are unanimous in this. This makes Aqidah a very important matter. Aqidah appears more important in a sense than the Iman (Faith) itself when one considers that wrong Aqidah renders Iman itself

and all works (Amal) based on the Iman futile. So, it is essential that we must understand what is meant by the Aqidah and its importance before going into the subject of true Islam.

The word Aqidah has originated from the word 'Aqd', which means a knot. We commonly use the word for wedding, meaning knotting together a man and a woman in marriage. Its plural is Aqaed i.e knots. To-day the prevailing idea of Aqidah is Iman (Faith). The reason Iman and Aqidah is mentioned together meaning that these two are the same thing. This wrong notion is one of the main reasons of Islam being perverted. The real meaning of the word is comprehensive concept, perception about a matter-to have the right, correct perception about a thing, why the thing has been created, what is its purpose and its goal and how.

For example, consider a car. The car has been manufactured with the basic purpose of carrying people from one place to another; this is the main reason for which the car has been created. Then, to make the journeys comfortable, soft seats, air conditioner, has are fitted into it, radio cassette players are fitted to enable the passengers to listen to news and music and finally the car is painted to make it look beautiful. The additional things are less important than the main purpose of the car, its mobility. If the mobility of it is lost for some reason then all the amenities and fittings and its beautiful looks are futile, useless.

To make it more clear: you present me a good car, you also supply me with a manual book in which there are instructions and advices to look after the car so that it gives me good service and doesn't cause me problems.

Let us take that car to be Islam and the maintenance and the manual book to be the Quran and Sahih (True, correct) Hadith. Now, for some reason, if I do not know what a car is for, do not understand that this machine has been manufactured to carry people from one place to another and that you have presented this car to make me mobile, then what will happen? Most probably, I shall think that the car has been made to sit comfortably in as there are comfortable seats in the car. Or it may be, if I am clever, that the car has been manufactured to get into in it during hot summer noon, sit on its soft seats, switch on the air conditioner, cassette player and enjoy music or listen to news from the radio in cool comfort. Since I greatly value your gift I shall very carefully read the maintenance book, follow its instructions meticulously and put the fuel of right octane in the tank, put oil of correct viscosity in the engine, pump air into the tires to the pressure advised in the maintenance book, even polish the paint according to the instruction, but I shall not go places. Though the maintenance book has detailed instructions and advises for the up keeping of the car, it has nowhere said that the purpose of the car is to make me mobile and for the same reason Allah has not used the word Aqidah in His Quran, though He has made the purpose, goal of Islam very clear in it.

Once the Aqidah is wrong, the sense of priority is gone and when sense of priority is topsy-turvy, you start believing that the comfortable seats are the most important thing in the car, and another person will believe no, the air conditioner is, and still another will be convinced the radio is as much more important as it updates you about what is going on around the world



besides airing many kinds of knowledge, as some will even consider the color of the car more important than the engine. The correct Aqidah about Islam, its purpose, its goal the process to achieve that goal etc has gone wrong, resulting in this Ummah, rather this population being divided in many factions, some believe meticulous adherence to Shariah is the purpose of Islam. Some believe closeness to Allah by purifying their souls is the real purpose of Islam. Some believe beating their chests and bloodying themselves will bring them salvation, some believe that Islam wants us to be pious, not to commit any sin, perform much nafal Ibadah besides the farz etc. Now every 'Muslim' Nation-State has its own kinds of Islam.

Aqidah is like the rudder of a ship. A ship even with excellent sails or powerful engines, strong hull but with a broken rudder is a lost ship. It will float on the sea, every whiff of wind will turn it to this way and that and it will never reach its port. Today the ship of Islam is floating on the sea ripples, turning this way and that buffeted by wind from different directions, its hull leaking, its engines stopped, its rudder broken into pieces or missing.

Aqidah can be stated in more ways. A garland is made of many flowers. A thread passed through many flowers and the two ends of the thread is knotted together, then it becomes a different thing, a garland. Without the knot (Aqida) its not a garland, without the knot the flowers will fall scattered. All the acts works (Amal) of Islam are the flowers. Allah wants the garland and without the knot there is no garland, only scattered flowers. Truly it has been stated that, without correct Aqidah, the knot,

Iman, Amal (Faith and acts of piety) are futile.

Finally: an example to make clear how absence or wrong Aqida or Aqaeds can render a person's or a nation's all good works, piety useless. Write a figure, any figure, 1 or 2 or 5, or 9 then add a 0 to it. Surely the figure becomes ten times increased. Add another 0, it increased 100 times, add another 0 and surely it increases a thousand times. As you keep on adding 0s the original figure keeps on increasing. The figure is correct Aqida, the correct comprehensive concept, correct perception of Islam its, meaning, its purpose and process to achieve that purpose, and the 0s are good Amal (action) works. By adding hundreds of 0s you increase the figure thousandfolds. Now erase the figure, what remains? Many meaningless, valueless zeros. Or you replace the figure with a triangle  $\triangle$  or a square  $\square$  or a pentagon or drawing of a mountain, your all those zeros will avail you nothing. This is the relation of the Aqida and Amal.

Since the correct Aqida/Aqaed are lost there are almost as many kinds of Aqaeds in this populace as many people there are, and unfortunately all wrong. The Aqida of the Ulema is that proper observance of Islam is to meticulously follow the Shariah and follow the Messenger of Allah in his clothes, his personal habits. Aqida of the Pirs (spiritual guides) is that Shariah is not so important; cleansing Ruh (soul) by certain processes is the real observance, amal etc. Similarly there are hundreds of different Aqaed prevailing in this populace which believes and claims to be true Muslim and which is far from the thing they claim to be. The Shiah Aqida is that they do the best service to Islam by beating their chests and bloodying the bodies for a wrong done

thirteen hundred years ago, something they can neither correct nor do anything about now.

*Now, the question is what is Islam's true, correct Aqida? This book Insha'Allah, in its totality will place it before you.*

## **Islam, its True Meaning**

Now a days, Islam is described as submission "to the will of Allah". There is another type of people who say, Islam means peace; by this it is meant that Islam is peaceful, there is no violence, no conflict, no fight against others in Islam. The very meaning of the word Islam is peace so they argue; it cannot have anything, which is not peaceful. Wars, battles, conflict and clash with other are not peaceful hence these can have no place in Islam. This meaning of the word Islam is the most favorite of the present day leaders of the populace called Muslims, and their ardent followers about whom Allah has said in His Qur'an - "I have blinded them though they have eyes, have made them deaf though they have ears and put seal on their hearts."<sup>35</sup> These leaders and their followers don't understand that by giving that meaning to the word Islam they are not only denying the words of Allah where He is says - "Return the kind of injury they inflict on you in the same kind," but also the very biography of His Messenger and the history of his true Ummah, which is full of wars and battles against disbelief and ways of life based on sovereignties other than Allah's. When confronted with these facts they say, those were defensive fights which, as I proved to the hilt in this book, is not only wrong

and false, but a lie. The leader and their followers love this meaning of the word as they are not only unable to oppose or resist their masters but are afraid to say or to do anything that may cause any displeasure to them, and the masters hate to see any sign of disobedience in the populace who call them Muslims. The masters of the leaders of this 'Muslim' populace and the section, which is with them, want to see that they believe and practice a kind of Islam, which produces a docile and spineless people, a people they love to called 'Moderate' Muslim people, a people who will be busy in saying prayers, paying Zakat, performing Hajj, fasting, grow long beards, clip away mustaches put caps or pugrees on their heads, obey them in all other 'worldly' matters, not Allah and His Messenger.

However, they wrongly interpret both the meaning of the word 'Islam' and this system of life; they perceive a meaning quite different from Allah and His Messenger. Firstly it is not submission to the will of Allah. There is nothing in the heaven and earth that can resist the will of Allah even minutely. If it is the will of Allah that mankind submits to His will, then there cannot be the second's delay in its happening and then the creation of Adam, the Man, blowing of the soul of Allah into him, ordering all Malaiks (Angels) to prostrate before Adam, Eblis's refusal to do so, Allah's permission to Eblis to enter Adam's body and mind to induce him to disobey, and most significantly his challenge to Allah that he will coerce Adam to be disobedient to Him, all these would be meaningless in an instant. That is why He says in His Qur'an that - "If I will all Mankind will become believers instantly."<sup>37</sup> No, He will not impose

His will on mankind as that will, as I have just said, render all these things waste, but He wants to see what we, Mankind do. As I have stated before in the chapter 'Creation of Man', when Allah blew into Adam from His Soul,<sup>38</sup> His Free-will and ability to do or not to do a thing, along with all other qualities, attributes of Allah passed into Adam. Allah wants to see what Man does with that Free-will, whether he accepts the Hedayah (Guidance), sent through His Messengers or listens to the evil suggestions of Eblis and disobeys Him, ignores the Guidance, creates new sovereignties and conducts of life according to laws, rules, systems made by themselves. So Islam is not submission to His will but to obey Him, nor is the meaning of it as the kind of peace the present day 'Moderate Muslim' proclaim it to be.

To understand the true meaning of the word Islam we have to go back for a while to the Creation of Man. As I have discussed about it already, I shall confine myself within only as far as the meaning of this word.

When Allah declared to the Angels His decision to create His vice-gerent on earth, the opinion of the Angels was that vicegerent of His will cause Fasad and Safaquddima on the earth. This opinion of the Malaiks is not only very interesting but also demands serious thoughts and pondering. How did they predict the activities of a thing not yet created, I have explained in the Chapter Creation of Man. Now let us focus on what they predicted. They said this new creation, when created and placed on the earth would cause Fasad and Safaquddima.<sup>39</sup> Like most other Arabic words these two words also imply and contain wide range of meaning.

Fasad means and implies unrest, turmoil, injustice, wrong, anxiety, worry etc. and Safaquddima means and implies fight, battles, wars, killing, murder and any flow of blood. It is to be noted that the Angels did not say that your new creation will not say their prayers regularly, will not pay Zakat, will not perform pilgrimage, will not fast but will commit theft, will commit adultery, will lie, cheat other people etc. etc. They did not mention any one of these things but said it will cause Fasad and Safaquddima, two words that depict a condition, a state exactly opposite of peace. It also should be noted that Allah did not say to the Angels that they were wrong, that His vice-gerent will not cause Fasad and Safaquddima on the earth, or that His Vice-gerent will live on the earth in peace, nor did He contradict His Angels, but only said that yet I shall create My Vice-gerent, because you Angels do not know what I know.

We know that then He created His vice-gerent Adam and from him Hawa (Eve), and us. When challenged by Eblis He said - I shall send My Messengers to Bani-Adam (Children of Adam, the Mankind) with Guidance so that by abiding to that Guidance Mankind can live on earth in peace and security and not slither into the Fasad and Safaquddima as predicted by the Angels in which the Eblis was included. And those who will not accept the Guidance and the Deen (system of life) built on that foundation but make system of life founded on their own thinking will result in the Fasad and Safaquddima. So the system, which if established in life will result in wiping out all injustices, turmoil, unrest, insecurities is named Islam, literally peace. This

system has been named as Islam in this sense, and not in the sense used today by the religion's pundits, political leaders, so called intellectuals etc. which implies escaping from all Jihad (struggle) conflicts, fights which will be necessary to establish the system founded on the Guidance from Allah sent through His Messenger, which is Tawheed, deny every and any authority, every sovereignty other than Allah. This is the real meaning of the word Islam about which Allah has said that no other Deen (system of life) is acceptable to Him other than this.<sup>40</sup> In short, Islam is that peace and security which is the inevitable result of conducting personal and collective lives of Mankind by the system based on the Guidance, i.e. the sovereignty of Allah, given to us by Him through the Messengers, not only through Mohammad s.a.s. but by all the Messengers from Adam (a.s.), Nooh (a.s.) (Noah), Ibrahim (a.s.) (Abraham), Musa (a.s.) (Moses), Isa (a.s.) (Jesus) and many others and lastly and most comprehensively through Mohammad (s.a.s).

## **THE PRESENT STATE OF THE POPULACE**

I do not think that, there is any need to describe in detail the present state of the populace, which believe itself to be Muslims. In the history of mankind there has hardly been any other nation, probably with the

exception of the Jews, which has been subject to the defeat, humiliation, insult, disdain contempt by all other nations of the world, like the present day Muslims. The injustice that is being meted out to this populace by all other nations of the world since past several centuries can only be compared, again, with that of the Jews who were subject to similar injustice for many centuries. Because of being a small nation the scale of the injustice and humiliation was also smaller than that of the Muslims. Because of their small number the Jews were subject to insult, humiliation, and contempt only by the Christians and was limited inside Europe; and being much larger and spread all over the world, the Muslims are being subjected to the same treatment and injustice by not only the adherent of the four world religions but even by small, tiny stone, tree ghost-worshipping jungle tribes. Of the five present day world religions, four of them- the Christians, Jews, Hindus and Buddhists are friendly among themselves, they do not fight among themselves, if sometimes any dispute occurs or even if some minor conflicts or clashes do occur, they soon compromise and settle their affairs amicably. But in the matter of Muslims, they are all united against this populace. It is like a room where there are five persons; four of them are friendly; they are beating, torturing insulting, humiliating the fifth person. They are kicking, slapping him, spiting on him, tearing his hair and humiliating him in every possible way. On the face of the earth, each of the four nations is doing this in their own areas. The Jews being very small, they are doing this in Palestine. Hindus being limited in India they are doing this in Kashmir besides all over India.



Buddhist doing this in South Asia and China and Christians being spread all over the world like Muslims, doing it everywhere, wherever they can. In the past, the Christians committed genocide, forcibly converted Muslims to Christianity and annihilated the entire Muslim population of Spain. Recently, they tried to annihilate the Muslim populace in Eastern Europe and in the process committed genocide, raped two hundred thousand Muslim women, prevented the impregnated of them to abort the forced pregnancy by keeping them confined for 7-8 months in Bosnia Herzegovina, a diabolical act unparalleled in human history. Outside Europe, Muslims are being killed in Fillipines, Sudan, repressed in East Timor, Nigeria and other African countries. Muslims' just causes are being suppressed, justice denied, in Buddhist China, Thailand, Myanmar. They have been subjected to genocide, in Laos, Cambodia. For centuries, Jews were subject to Pogroms only by Christians in every country of Europe, now the populace that foolishly believes themselves to be Muslims are being subject to similar pogroms not only by the Christians, but also by all other nations and unlike the Jews, all over the world.

Why so? What is the history of this populace, which claims itself to be Mumin, Muslim and Ummat-e-Mohammadi, the nation of Mohammad (As Salat was-salam)? That history is that the idolator Arabs, almost illiterate, lived in the heartland of Arabia. Almost isolated from the rest of the world, probably the poorest people on earth having no natural resources, they were contemptuously ignored by the then two super powers Romans and Persians who occupied the

fertile northern and Southern parts of the Arabian Peninsula. The northern part consisting of Syria was occupied by the Christian Romans and Iraq and Yemen in the south was occupied and ruled by the fire-worshipping Persians. They did not consider the barren heartland of Arabia worth occupying and left the people there alone. So, this poor illiterate pagan people had one boon, political freedom, freedom to have their own legal, economic, social systems. These systems were formulated, applied and controlled by tribal chiefs. Though they varied in different tribes, generally, these were based on the monotheistic religion established by the Messenger of Allah Ibrahim a.s. (Abraham of the old Testament). Among the Arab the clan of Qurayesh claimed their descendancy from Ismail (Ishmael of the Old Testament), the eldest son of Ibrahim, the rebuilder of the Qaba, the House of Allah, and also his religion, which they called Millat-e-Ibrahim, religion of Ibrahim, through by several thousand years the monotheist religion of Ibrahim a.s. was perverted to idol worshipping. These Arabs believed themselves to be true followers of Ibrahim a.s., believed their religion to be that of Ibrahim, notwithstanding their idol worshipping, and called themselves Hanifs - true followers of Ibrahim. Though, there were some Atheists, some Jews and even some Christians, most Arabs believed themselves to be the Millat-e-Ibrahim (the Nation of Ibrahim). And this clan, the Qurayesh was the leader of the Arabia because they were in charge of the Qaba, the House of Allah.

Among those people Allah sent His last Messenger Mohammad (SM) as with every other Messenger, he

called his people to forsake idol worshipping and believe in the sovereignty of Allah and accept him as His Messenger. And as with every other Messenger his people disbelieved him, refuted and resisted him, persecuted and tortured him and those who understood and accepted him as Messenger of Allah forsook idol worshipping and accepted Allah as their only Elah (He who is to be obeyed) and Mohammad as His last Messenger to mankind. None can frustrate Allah the Al-powerful hence in spite of all the persecution, rejection and resistance Allah gave His Messenger and his handful of followers victory over much powerful forces of disbelievers, and idol worshipping was fully eradicated and governance by law of Allah was established all over Arabian peninsula. It all happened in twenty-three years.

After the Messenger's passing away, his followers, the nation (Ummah) he built, left their homeland and spread out throughout the world to establish the supremacy of the last edition of the true Deen (Way of life) over the prevailing idol and fire worshipping and perverted Christianity and Judaism. In the process the then two world powers, the Christian Roman and fire worshipping Persian empires resisted them militarily. Astoundingly, these two then super powers with all their economic, political and military might and highly trained armies were routed, astoundingly again, not one at a time but simultaneously, by the illiterate, starving, much smaller rag-tag followers of Mohammad (SM) in battle after battle till finally the Romans were driven away from Syria and North Africa and Persians from Iraq and Yemen. Soon after whole Persian people

accepted and converted to Islam, en-masse, and established law of Allah in their collective life. The Ummat-e-Mohammadi did not stop after the two world powers were routed but kept their struggle on and within sixty to seventy years spread and established the rule by Law of Allah from the shore of Atlantic in the west to Chinese border in the east and Caspian Sea in the north to the shore of Indian Ocean in the south; an area of almost half of the then known world. From then till several centuries the Ummat-e-Mohammadi was militarily, politically, economically, the most powerful nation on earth who advanced rapidly in every sphere of education and technology and the rest of the world stood in awe before the new civilization and its political, economic and especially its military might.

This in very very brief is the first chapter of the history of the populace that is known today as Muslims. After remaining as the world's most educated, politically, economically and militarily the most powerful civilization for some time, it started degenerating, its enemies started losing their awe and fear of it and finally started attacking it militarily. Soon, Christians reoccupied Spain; either forcibly converted Muslims to Christianity or eliminated them completely. They drove out Muslims from Eastern Europe forcibly. By the end of the 18th and beginning of the 19th century, with the exception of Hejaj in Arabia which contains the House of Allah the K'aaba in Makkah and the tomb of His Messenger in Madina, whole of the Muslim world was militarily occupied by different Nation states of Europe. Probably, Allah Himself saved these two places for the honor and prestige of Himself and His

Messenger, as by then this once mighty nation had become so weak that they could not defend even the sacred places had the Europeans decided to occupy these. The mighty rulers of half of the world were reduced to slaves ruled by European Christians.

This again in very brief is the second chapter of the history of the populace, no longer a nation, which is known as Muslims. The third chapter is where we live in. I have already put down some words about the present state of this populace known as Muslims. But in reality this populace is far from being either Mumin or Muslim let alone Ummat-e-Mohammadi. From that angle this population is broadly divided into two parts. The 'Muslim' world, which was occupied by the Christian European nations, consists one part and the other part, which was not physically occupied by them; the Central Arabia, which is now called Saudi Arabia. The difference between these two divisions is that the European Christians, after forcibly occupying the Muslim world enforced their own laws, penal code, Judicial and economic system etc. with some necessary modifications for the enslaved people, after removing Shariah by which the Muslim people till then were being governed though the Shariah was already considerably perverted by different Muslim Monarchs, kings and Sultans. As the European nations did not physically occupy the central Arabia, the shariah or at least the basic laws and penal code were left untouched and still remains so. That is how the Saudi Arabia is governed by shariah generally and the rest of the Muslim world is governed by the laws, penal code, economic, political and education system taught and

left by the occupying Christian European nations, not by the laws, penal code nor the economic system given by Allah in the Quran.

The nation known as and called Mu'mim and Muslim in the first chapter, from its beginning to about one hundred years and the present populace known as Muslims are definitely not the same. The difference is so obvious, blatant that only the blind can fail to see it. Yet, for actually being blind the populace which calls itself Muslims believe the Deen (Way, system of life, nowadays wrongly called religion) it follows and practices is same as the one taught by the last Messenger of Allah. The people of this population do not realize that starting from the first man Adam (a.s.) all Ways of life have come from Allah through different Messengers and all have been perverted by Eblis. There is only one Deen-ul-Islam, a way of life based on the foundation of sovereignty of Allah has been perverted and deviated again and again and Messengers have been sent again and again to reestablish the Tawheed, the sovereignty of Allah. The previous editions were sent through Adam, Nuh (Noah) Ibrahim (Abraham), Musa (Moses) Isa (Jesus) and thousands of other Messengers. The Sanatan Dharma today known as Hinduism was established on the basis of Tawheed. There is no religion named Hindu. The word Hindu does not occur even once in any of the scriptures as the word itself not being a Sanskrit one the language of all the Hindu scriptures. It is probably a word of Central Asian origin meaning region of Indus valley and eastwards. One of the four Vedas starts with 'Ekamabat ditiam', (There is only one, no second) there is no

mention of idol worshipping in any of the Vedas, only unity, oneness of the Creator; idol worship has been condemned in the Geeta, the main two scriptures of the Hindu religion. Today, the main objectives of worship of the Hindus are dozens of idols, yet they claim to be true followers of Vedas and Bhagobad Geeta. Jesus (A.S.) was sent with the same Tawheed. Today, Christians have become polytheists by believing in Father, son and Holy Spirit, a Trinity and yet proclaim their faith in God and Bible. Similarly, this Muslim population has long become de-facto polytheists by forsaking Tawheed and adopting a collective way of life taught by Western Civilization and yet proclaims to be monotheists.

Question is what transformed the probably poorest people on earth, illiterate, superstitious, having no wealth in their barren desert country, worshipping 360 different kinds of idols, eternally feuding and fighting among themselves into a solidly united motivated nation which left their homes, business, lands families in short everything worldly and swept away all obstacles, including two mighty world powers before them and established the rule of the Creator on almost half of the world within 60-70 years?

The answer is simple - Islam, the last edition of Islam<sup>41</sup> sent by Allah through His last Messenger Mohammad s.a.s. on whom He revealed His Message to mankind, the Quran. By the Quran and its explanations by its Messenger the almost wholly unlettered (among the followers of the Messenger who numbered almost half a million including women and children at his death, there were hardly forty persons, according to historians,

who could read and write) Arabs knew and understood the purpose of this creation, the purpose of the creation of Man, the Vicegerent of the Creator Himself- the responsibilities of the Vicegerent, the reward and punishment of success and failure of fulfilling the responsibilities. They realized that, as Allah's Vicegerent on earth their first and foremost responsibility was to acknowledge the sovereignty of Allah on mankind and establish a Way of life (Deen), a system of conducting the affairs of their lives based on that sovereignty (Tawheed). All other responsibilities are less important and only follow and complement that. They also realized that fulfilling this responsibility demand sacrifice of their lives and worldly possessions, the reason for which Allah has bought the lives and worldly wealth of the Mu'min.<sup>42</sup> They also realized that their leader, the Messenger of Allah was entrusted with the responsibility to proclaim the sovereignty (Tawheed) and establish the Way of life (Deen) over the whole world on that foundation and since that was not possible for him alone and in a life span, after his death, the fulfilling of that responsibility rested on them. This deeply felt realization of responsibility made them do what they did and what is now history.

Now, there is no escape from the fact that, the Islam practiced by the Messenger of Allah and the present day Islam are not only different from each other, but are in fact fully opposite to one another in their perception of life, its goal and the process of achieving that goal. History is witness that Islam was dynamic, extrovert even explosive. Its first explosion covered the Arabian Peninsula and the second explosion after the



death of their leader covered half of the world. Today's Islam is static, introvert and implosive, lifeless.

As long as the nation, Ummat-e-Mohammadi was striving to fulfill its responsibilities towards Allah, He was kind to it, helped it in all way resulting in an incredible achievement unparalleled in mankind's history. There are many occasions in history where a population has migrated from one place to another. The reasons have been change of climate, desertification of their land, invasions by other nations, epidemic diseases etc. but there is no instance in human history when almost all able bodied men and women of a nation had left everything and gone out in the world not to occupy others' land, not to plunder, not to kill, not even to convert other people to their faith, but to accomplish an ideal, to establish a way of life, a system (Deen) founded on the sovereignty of the Creator (Tawheed).

The difference between the Islam practiced by the last Messenger of Allah and his followers, his Ummah for almost hundred years, and the Islam practiced today does not end there. The Islam of the Messenger and his Ummah was founded on the sovereignty of Allah (Tawheed). In present day Islam, that sovereignty has been replaced by the sovereignty of people (Democracy), of Kings (Monarchy) of certain classes of people (Socialism, Communism) of individuals (Fascism, Dictatorship) etc. in different Muslim countries. True Islam is based on the sovereignty of Allah (Tawheed) without which there is no Islam. As this sovereignty has been replaced by other sovereignties in the present Islam, the populace today known as Muslims are, notwithstanding its prayers,

zakat, pilgrimage, and all other religious activities, are de-facto Mushriq (polytheists) and Kafer (unbelievers). So, the kindness, grace, help of Allah, which He showered on His Messenger's followers, has turned into Ghadab (Wrath) and Lanah (Curse).

The difference between the stunning victories and the other achievements of the small, poor, unlettered Ummah of the Messenger of Allah and the defeat, humiliation, and worthlessness of the huge and otherwise rich populace known as Muslim today has convinced many thinking people that these two peoples and their Deen are not the same. But unfortunately, they have not been able to understand the true reason for this difference and the consequent downfall. To find out the reason, we must correctly ascertain what made that unlettered, extremely poor small people constantly feuding and fighting among themselves transform into a steel solid, disciplined nation valiant, utterly fearless fighters but just, merciful and kind to all who did not stand in their way.

The answer again is - Islam; the true Islam. It was Islam, its teachings that did the miracle. Some western historians have written that, the cause of the transformation of the people was the unparalleled leadership, wisdom, tremendous personality and other qualities of the Messenger. But no, achievements like conquering vast areas of earth are there in human history, like those of Changis Khan, Taimur (Tamarlene), Alexander, Hannibal etc, but those were results of leadership and other qualities of individuals and that is why those crumbled and disappeared after their leadership was gone. In the case of

Ummat-e-Mohammadi, it was exactly the opposite. It burst into huge explosion that engulfed half of the world after the leadership was gone. So, it was not the leadership only, it was what the leader left with his followers; and that was true Islam. For reasons I shall put forward later that true Islam, first slowly then rapidly became perverted and degenerated and today it has reached a point, where the Islam which Allah revealed to His Messenger, Mohammad (S.A.) and established by him, and the present day Islam practiced by our 1600 million people are not only not the same but are two different Islams. These two look to be the same from outside, but inside these are moving in opposite directions.

To elucidate this fact, I want to place a comparison between the Ummah created by Mohammad (S.A.) the last Messenger of Allah and the present populace which believes themselves to be the same Ummah (Nation) and that they are practicing the same Islam.

Z S	<b>The Ummah at the time of the Messenger of Allah and till 100 years.</b>	<b>The present day populace which claims to be the same Ummah.</b>
1.	Total population about half a million.	Total population- around 1600 million.
2.	Lived in barren desert, had no natural resources, no oil, gas, minerals, and even hardly any agriculture.	Owner of huge portion of natural wealth of this earth. Owner of more than 60% of world's oil, and more than 40% gas of the world, without

52	<b>The Ummah at the time of the Messenger of Allah and till 100 years.</b>	<b>The present day populace which claims to be the same Ummah.</b>
		which the Judeo-Christian Technological Civilization would grind to a halt. Besides oil and gas, possesses considerable portion of other natural wealth of this planet.
3.	Illiterate, historians' opinion is that there were hardly forty persons in the whole Ummah who could read and write.	There are millions of literate persons in the present population, besides hundreds of thousands of scientists, physicians, lawyers, intellectuals, technologists and highly educated Ulema, Fukaha, Mufassir, Muhaddis, Pir, Morshed and millions of their disciples.
4.	There were less than half a dozen handwritten copies of Quran with that Ummah.	Now there are hundreds of millions of copies of excellently, brightly printed Quran all over Muslim world. There are even Quran written with golden letters.

SN	<b>The Ummah at the time of the Messenger of Allah and till 100 years.</b>	<b>The present day populace which claims to be the same Ummah.</b>
5.	There was no translation of the Quran.	Quran has been translated into every major language of the world, not by one in one language, but by many different translators. Also it has been translated in practically all-regional languages.
6.	There was no written interpretation (Tafseer) of the Quran.	At present there are thousands of commentators (past & present) who have interpreted the Quran according to their own understanding.
7.	That Ummah was united like a solid piece of steel.	The present 'Muslim' population is physically divided into more than 50 Nation-States, into hundreds of political ideologies aping the West and hundreds of Mazhabs and Firqas (Sects) interpreting Islam in different ways and into hundreds of Tariqas spiritually.

SN	<b>The Ummah at the time of the Messenger of Allah and till 100 years.</b>	<b>The present day populace which claims to be the same Ummah.</b>
8.	That tiny newly born illiterate Ummah attacked two Super Powers of the then world, not one by one, but simultaneously and drove one (Eastern Roman Byzantine Empire) out of Syria and North Africa and the other (Persian Empire) accepted Islam en-masse.	The presently huge 'Muslim' population is militarily defeated, insulted, humiliated, despised by every other nation and religions of the world.
9.	Romans and Persians used to consider one soldier either of them were equal to ten of the Arabs in battlefield, and that was conceded by the Arabs themselves. After conversion to Islam, within a time span of only ten years the Muslims routed several times larger, well trained, well equipped Roman and Persian armies in battle after battle.	The present day 'Muslim' population being numerous in number and possessing a considerable portion of earth's natural wealth is defeated in every conflict with others, is looked down at and despised by all other peoples of the world. During last several centuries, this claimant of being the same Ummah has been defeated in every conflict with Christians, Jews, Hindus and Buddhists.

SN	<b>The Ummah at the time of the Messenger of Allah and till 100 years.</b>	<b>The present day populace which claims to be the same Ummah.</b>
10.	It is history that the rest of the world looked at that Ummah with respect and awe.	Today, all other nations look down at 'Muslims' with contempt and disdain.

These a few comparisons between the Ummah created by the last and the greatest Messenger of Allah and the present populace (no more a Ummah) which claims and believes itself to be the same thing is enough to convince any thinking reasonable person that, these two are not the same. It is not that these two things are merely two totally and completely different things but actually these two are opposite things as I have stated earlier. The similarity is only superficial, visible with physical eyes; inside it is totally opposite to each other. Its like two different trees, very similar to look at but producing two different kinds of fruits, or two very similar looking machines producing totally different things. Or it is like you knew a man many years back, a brave valiant warrior sacrificing everything for a great cause, honest, pious and sincere. You meet him again after a long time and recognize him as the same person, but you don't know that for many reasons he has changed inside into a selfish, dishonest, insincere, thieving coward. His outside look will not tell you about that, you will take him to be the same person you knew long before. Such is the case with the Ummah the Messenger created and its present populace, which claims to be the same thing.

Unquestionably it was the true Islam, the Islam that Allah sent through His last Messenger that transformed the Arabs; transformed the 360 idol worshipping illiterate, extremely poor, incessantly feuding and fighting among themselves for generations, into a solidly united, disciplined Ummah, eager to dedicate themselves for a great cause. Undoubtedly had the Islam as taught by the Messenger been present today, the condition of the population that claims to be practicing the same Islam would not be what it is today. That Islam is lost many centuries ago. Its blood circulation slowed down within one hundred years after the Messenger, the inevitable decaying process set in and continued till several more centuries and its heart stopped after it was defeated and occupied militarily by the Christian Nation States of Europe (as promised by Allah in the Quran).<sup>43</sup>

Today its huge body lay prostrate from Africa's western shore to the shore of Pacific Ocean, in south-east Asia dead and stinking.



**PART - II**  
**THE REASONS OF THE FALL**



## THE REASONS OF THE FALL

Now the question is why, what are the reasons of this change into the present miserable condition of the population called Muslim? According to the Creator of the Universe, this populace is supposed to be the best. Not only that, this populace is promised the authority in this world by Him, none of these is present.

The clear and basic reason of this is that, this populace- no longer a Nation- is neither Mu'men nor Muslim and far from being the Ummat-e- Muhammadi, it is supposed to be and as it claims to be. The Islam, which was sent to mankind by Allah through His last Messenger and the present day Islam, is not only two entirely different things but these are two contradictory opposite things. These two look more or less alike, but inside these are different and opposite things. It is like a person you knew many years before as an honest, god fearing gentleman whom you could trust in any circumstance and you meet him after long years who for some reasons, some occurrences in his life has formed into an Atheist, vile and corrupt person. You would recognize him as the same person from his outward look and appearance but who has changed into not only a different but entirely opposite person. Or as an example, two trees looking alike, its leaves branches are more or less the similar, but the trees bear entirely two different kinds of fruits; one sweet, delicious and the other bitter offensive fruits. Now can these two trees be the same kind just because they look alike?

This is what has happened to the Deen (system or/code

of life) that has been sent to mankind to live by, to conduct our lives; personal and collective lives as dictated by the Creator Himself. Through the centuries, the Deen has slowly changed like the man I have mentioned, who is more or less similar to his old self to look at, but his soul has died and his character has changed completely and now he is an entirely different person inside. Yet the Deen-e-Huq that the last Messenger established in Arabia, and which his immediate followers spread over half of the then world and the present day deen is taken to be the same one, the same tree though like the two trees I have mentioned behind, these two trees bearing entirely different fruits.

These are three basic reasons of this unfortunate state. The very first one is wrong perverted Aqaed, secondly the misconception about Tawheed and finally misunderstanding about Ebadat.

## **WRONG PERVERTED AQAED**

It is stated and accepted throughout the Muslim world that, if the Aqida of a person or a group of people or a nation is wrong, then his/her/their Iman (Faith, belief) is worthless, meaningless. Once, one's Iman is gone, it follows that, all his Amal (activities, pious deeds) are also washed away worthless, because all Amal are based on the Iman (Belief, Faith). This statement, opinion is agreed upon and accepted by all factions, sects in Islam. This is one of the few articles, which are accepted by even Sunni & Shiite Mazhabs, and all different tariqahs (Sects).

The fact that wrong Aqaed (plural of Aqida) render a person's or a nation's very Faith and hence all his/their good Amal futile indicates the tremendous gravity and importance of it. It seems, in fact it is more important than the Iman (Faith, Belief) itself, as its wrong perception can render one's whole lifetime of pious works (Amal-e- Swalehan) futile. Notwithstanding all these differences of opinions in other subjects, all ulemas (Learned in religion) of all Mazhabs (Factions) and Firqahs (Sects) and even Shiite and Sunnis are unanimous on this opinion.

What is Aqida, or its plural Aqaed? The prevailing opinion in the 'Muslim' world is that Aqida means Iman (Belief, Faith). Unfortunately, this is wrong and this wrong idea is one of the reasons of the perversion and fall of this Millat (Nation). Given the gravity and importance of the Aqida, which in a sense surpasses the

Iman (Belief, Faith) itself, it is clear that wrong opinion about it would destroy the Nation, or at least lead it astray, away from its goal, rendering meaningless its own existence like a bullet missing its mark. Aqida cannot be Iman. Iman and Aqida are entirely two different words from two different roots and meaning two different things. The meaning of the word Iman is belief, Faith and meaning of the word Aqida is knot. This word Aqida is also used in wedding, marriage as Aqd, i.e. knotting two persons, a man and a woman in a knot. In Islam it means concept about a subject-and correct Aqida means the correct idea about the goal, purpose of Islam, correct idea about why Allah has created this Universe, this earth, this mankind, Malaeks (Angels), Eblis (Devil), Adam and why He blew His own soul into him, His Messenger, hell and Heaven.

What is the purpose of creating all these things? What after all, does He want, expect from us, mankind? To have an idea about all these in a nutshell is Aqida. If idea about the purpose, goal or all these things is wrong, then all Amal (work, labor etc) are in vain useless. Aqida can be described as "Comprehensive Conception"; idea about a particular thing, a subject about the purpose of its creation, why it has been created and what is expected of it. If this idea is not correct then that thing is rendered useless and if the idea is correct, then that is useful and will serve its purpose. That is why the early Mu'men (believer) have opined that wrong Aqida about Islam rendered everything, even the Iman itself worthless, meaningless, and futile and that opinion is still prevailing.

To understand the subject more clearly, let us take the case of a car. A car is manufactured with only one

purpose- to carry people from one place to another; none other. Its engine, wheels and chassis have been made to make it mobile. Steering wheel has been made to control its direction so that the people carried can reach their destination. To make the journey comfortable, seats have been installed. To make the journey more comfortable air conditioner has been fitted. To make the journey enjoyable, cassette/CD players have been fitted too. Finally, to make the car look beautiful, it has been painted in a nice color. Now in spite of all these addition and fittings the basic and main purpose of manufacturing the car is to carry people from one place to another. If one fails to understand the purpose of the car, then that car is useless, meaningless thing to him. Let us proceed further. Suppose you present me with a brand new car. You also supply me with a manual in which it is explained how I should look after the car so that it remains in excellent condition and gives me long trouble-free service. Now, suppose that I have greatest regards, respect and love for you, so I give attach value to your present, gift and consider it a precious thing.

Yet another example, or similitude, take flowers and garland. A garland consists of flowers, yet its a different thing. You run a thread through a number of flowers and put the two ends of the thread together and tie the knot, and it becomes a different thing- a garland something that you can wear around your neck but you couldn't do with the flowers. That knot makes the garland, without that knot there can't be any garland. That is what is meant by the word Aqida whose root is Aqd i.e. knot. Without that knot all flowers would be strewn around and there would be no garland.

But suppose, I do not know for what purpose the car has been manufactured or why you have presented it to me. In that case, what will happen? I shall closely look at the car and try to find out what to do with it. When I shall see the comfortable seats I shall think this car has been made to sit and relax. Similarly, when I see the air conditioner, I shall think that this is to keep me more comfortable in the hot seasons. The cassette and C.D. player will make me think that these are fitted for my enjoyment while I relax on the comfortable seats, and the radio for news, to keep me informed about what is going on in the world.

In such a case what shall I do? Since I consider the car a precious gift from a great person I shall be very careful about it. Keeping it in a garage and whenever I am hot and tired would go to the garage, sit in the car, put on the A/C, relax and listen to music or news. Since I value the car much, as it is a gift from you, whom I adore, I shall take much care of it, read and follow the instructions in the manual meticulously. Wash and clean the car periodically grease and oil the points mentioned in the manual, fill the tank with correct fuel, put the right oil in the gear case, even paint the body of it with same color if by chance any part of it is damaged. But since my Aqida (Comprehensive Concept) about the purpose of the car is wrong, the whole idea of presenting me with it is useless, worthless and meaningless. That is why it is accepted among all the learned of Islam, that if Aqida about Islam is wrong then everything including even the Iman (Belief, Faith) and the following all Amal (actions, prayer, spending, pilgrimage, fasting and all other) are waste.



Besides the car being useless, as it is not doing the work it was manufactured for i.e. carrying people from one place another, there will be some more consequences. I shall have wrong priorities about the different parts of the car. To me, the seats will be of more importance than the engine, the Cassette and C.D. player more than the wheels, the radio more than the steering wheel, as I do not know the main purpose that the car is made for.

For more understanding of the Aqida, I can put forth the well-known story of five blind men visiting the elephant. They could not see so felt the elephant's different parts with their hand and later fell into dispute about the elephant. The one who felt the trunk said that the elephant was like a Python snake. The one who felt the legs was sure that the elephant was like a pillar of a house. The fourth person who felt the abdomen of the elephant is undoubtedly like a huge drum, while the fifth person who felt the tail of the elephant would insist that it's all like a wipe. None had seen the whole elephant, only the parts of its body, so none had correct Aqida about the elephant and its purpose, like the person who didn't know that the purpose of the car and so couldn't use it for that purpose.

Yet again take the example of thousand of buildings in a city. The buildings are more or less similar to look at. All are buildings made of steel and concrete having a foundation, walls, roof, doors and windows.

But every building is for a different purpose. Some are residential, to live in; some are hospitals; some are educational institutions; some are shops; mosques churches, temples etc. Now, correct Aqida is to know

correctly which building is for what purpose. A person with wrong Aqida will enter a hospital for renting as residence, or enter a church for medical treatment or enter a school or college to buy a T.V. or a toaster and be thoroughly disappointed. Whereas, another person with correct Aqida will not do so; he will enter the right building for the right purpose.

So Aqida is not Iman (Belief, Faith). Aqida is knowledge about a certain thing; matter or object, goal and what are expected of it. And correct Aqida is to know that correctly and Iman is belief, surely and certainly on the Aqida. Aqida and Iman are two different things though these two are symbiotic, riveted together.

Let us go back for a short time, to the similitude of the car. Suppose that the car is the Islam and the manual supplied with it is the Quran and the correct Hadis. If we have wrong Aqida about why Islam has been created what is its purpose and goal, what its Creator, Allah expects of it, then what we would do? Like the person who was presented with the car and who did not know that it was manufactured to carry people from one place to another and so kept it immobile in the garage and meticulously followed the instructions in the manual for its upkeep, we do not know the purpose of Islam, kept it immobile, confined in the mosques and khankas (cloisters) and trying our best for its upkeep by meticulously following its manual, the Quran and the Hadis. The consequence of this is that at present the Aqida of a part of the people who profess Islam is that strictly and meticulously abiding by the personal shariahs (do's and don'ts rules, laws) is the purpose of Islam and has hardly anything to do with the soul.

Another part has nothing to do with the Shariah aspect, their Aqidah is they would attain salvation by cleansing their souls of all sins through certain spiritual process (tariqahs). Still another parts, which have been educated in secular schools, colleges and universities established by Christian Occupation forces, have nothing to do with either of the Aqidahs. They only have a vague Aqida about Islam as a religion. Besides these main divisions, there are many more Aqidahs about Islam, all wrong. Hence the state and condition of this populace called Muslim is what it is today.

Aqida is like the rudder of a ship or a boat. Today the ship of Islam is floating on the sea without its rudder and is baffled by strong winds and waves from all directions, without any idea of its port.

Now, what is the correct Aqida of Islam? Aqida is the comprehensive Concept about the goal, purpose of Islam.

Some people confront me with the question why I am giving so much importance to Aqida since Allah has not mentioned it in the Qur'an at all when He has mentioned the Iman so many times. My answer to them is that the thousands of volumes written on Aqida in the last thirteen hundred years have been written by people who are accepted by the Muslim world as the most learned in Din-Imams, Ulemas, Allamas doctors etc and not by me. If Aqida is so unimportant that Allah has not mentioned it in His Quran then why have all those most learned men have written thousands of volumes on that? The answer is that, there are some very important things, which are taken granted without mentioning. Aqida is such a subject. To understand it, let us revert to

the example of the car. When one is presented with a car or bought one, along with it a manual is supplied in which all instructions, advises are given in detail for maintenance and up keeping of the car. But nowhere in the manual it is written that this machine has been manufactured for taking people from one place to another, as it is obvious, doesn't need to be mentioned or explained. In the Qur'an Allah has not mentioned Aqida for exactly the same reason the car manufacturers have not written it down in the manual the purpose of the car i.e. carry people from place to place.

## TAWHEED-SOVEREIGNTY

It is indisputable that the Deen-ul-Huq is founded on Tawheed. As there is no Islam without Tawheed, it is of the utmost importance. Unfortunately this Tawheed is now misunderstood by the populace known as Muslims, Tawheed is now understood as belief and faith in Oneness of Allah and worshipping Him. Though the words Tawheed and Wahdaniyah (Oneness, unity of Allah) both originate from the same root, they don't mean the same thing. Wahdaniyah means Oneness of Allah and Tawheed means sovereignty and unconditional obedience to that one Allah and Allah only. The Mushriq, polytheist Arabs among whom the last Messenger of Allah was sent had believed in only one Allah but did not obey Him, they conducted their personal, social and collective lives by laws, rules and regulations made by themselves and overseen by the Qurayesh, the priests of the House of Allah, the Qaba. Although they worshipped idols, their Faith in One Allah, one Creator was no less strong than that of the present populace that claim and believe themselves as Mo'men and Muslim. But since obedience to that Creator was absent among the then Arabs the faith and belief was useless, and consequently their lives were full of injustices, unrest, turmoil, insecurity and blood shed, the Fasad and Safaquddima<sup>44</sup> of long and hence the Messenger was sent to make them obedient to the Creator Allah which he did, and as inevitable result the society transformed into a society full of security, justice happiness and peace (Islam). Even to-day Christians, Jews and Hindus believe in One Creator, in

spite of worshipping Trinity, son of God and idols. They believe in One Creator but do not obey Him, do not conduct their collective lives according to His orders and laws, so they are de-facto Moshreks (Polytheists) and Kafers (disbelievers).

Present day Muslims do not understand and realize that the pre-Islamic stone and wooden idols have transformed into Democracy, Socialism, Fascism, Monarchy etc. and they are obeying these instead of Allah. Each of these 'cracies' and 'isms' is a way, a system of life, a Deen, as against Islam, Deen ul Huq. The only difference between these and Islam is these manmade Deens cover only parts of human life, some with emphasis on political, some on economic, some on social aspects, but not the whole life while the Deen-ul-Huque covers every aspect of human life from very personal to collective life even to the extent of whole mankind. Present day Muslims are obeying the dictates of these 'cracies' and 'isms' in their collective lives along with the Christians, Jews, Hindus and Buddhists, as the pre-Islamic Arabs obeyed their Qurayesh leaders representing the idols. Present day Muslims do not realise that Democracy has taken the place of the idol Hubal, Socialism place of Laat, Communism place of Manah, Nationalism place of Uzza, Monarchy in place of Dul kaffayan etc. and by doing so they have become as Moshreks and Kafers as the Arabs among whom the last Messenger of Allah was sent to re-establish the Tawheed (sovereignty) and not Wahdanyat (unity, oneness), only which those Arabs already believed in. No, this so-called Muslim populace is worse Moshrek and Kafer than those Arabs because

those Arabs did not believe any of their idols as their Allah, the Creator and Sustainer but they worshipped those believing that by worshipping those they would attain nearness (Qurbayah) of Allah<sup>45</sup> and those idols would solicit to Allah for them.<sup>46</sup> That means that the ultimate purpose of their idols worshipping was pleasure of Allah Himself. But the present day idols are worse since there is no place of Allah in any cracies or isms, in fact these are completely oblivious to the existence of Allah. So the present day Sherk (Polytheism) and Kufr (Disbelief) practiced by the populace claiming to be Mo'men and Muslim is much worse than the Sherk (polytheism) and Kufr (Disbelief) of the Arabs among whom the last Messenger of Allah was sent.

It is very important to fully understand how and why this present populace, which claims to be Mo'men, Muslim and Ummat-e-Mohammadi is not any of these and is de-facto Moshrek (Polytheist) and Kafer (disbeliever). I am fully aware of the gravity of calling the present one and a half billion people de-facto Moshrek and Kafer. But I would request my readers to react only after reading and thinking about the reasons I am putting forward for such opinion. Here I would only submit that if this populace is really Mo'men etc. then many Ayats (verses) of the Qur'an including the no. 55 of Sura Noor<sup>47</sup> are rendered wrong, which, of course, is impossible and absurd.

The foundation of Islam is Tawheed - the sovereignty of Allah. It's Kalema (Word) is La Elaha 'ella' Allah. This is the Kalema (Word) which remained as the foundation of the Deen-ul-Huq since Adam (a.s) till

Mohammad (SM) and has never been changed to any word other than the word Elah. Allah has many names, said to be over one hundred, all meaning His attributes, but no one of the one hundred twenty four or two hundred twenty four thousand Messengers of Allah were sent with any of His names other than the Elah as the Kalema (Word). This Kalema has never been La Ma'bud illa Allah (there is none to be worshipped other than Allah) or La Khaliq illa Allah (there is no Creator other than Allah) or La Rab illa Allah (there is no Sustainer other than Allah) etc. That is, though Allah is all of these, He is the only One to be worshipped, the Sustainer, the Creator etc. the Kalema, the foundation of Islam has always been none of these but La Elaha illa Allah. Without believing and professing, proclaiming which no one can become a Mo'men, a believer.

The real meaning of the word used in the Kalema i.e. Elah is "He who is to be obeyed". Through the centuries, somehow, this meaning of the word Elah has been changed from obedience to worship. As the meaning of the word Hedayah (Guidance, direction) of the original Islam has been changed into Taqwa (carefulness), Aqidah into Iman, so has the meaning of the word Elah changed from obedience to worship. At present all over the world, it is taught in the Madrasahs (religious schools) established by the Christians, that the meaning of the Kalema (Word) is that there is none to be worshipped other than Allah. Even in the English translations of the Qur'an all over the world the Kalema is translated this way- La Elaha illa Allah (there is none to be worshipped other than Allah). The fault and misnomer of this is very clear. The Arabic word which



means "He who is to be worshipped" is Ma'bud. So if the present translation of the Kalema is retranslated into Arabic it becomes "La Ma'bud illa Allah" which never has been the Kalema (Word) of Islam from Adam (as) to Mohammad (s.a.s); no non Muslim can be converted to Islam by proclaiming La Ma'bud illa Allah, he must pronounce La Elaha illa Allah to become a Muslim. The result of this unfortunate change of the meaning of the word Elah in the Kalema of Islam itself, the populace called "Muslim" has been dislodged from the very foundation of Islam and hence is no more Mo'men (believer).

Besides being thrown out from the orbit of Islam i.e. becoming de-facto dis-believer, (Moshrek and Kafer) there has been other grave consequences. The result of the change, misnomer of the word Elah has changed the very Aqida of this populace about the Kalema. The Aqida, which if wrong, renders all the amal (acts of piety) and the Iman (Faith) itself futile. In its Aqida now there is no importance of obeying Allah, now it is enough to worship Him. This Aqida is now embedded deep in the psyche of the sub-conscious mind of this populace. Result is that all over the world there is no group of people, no state which obeys Allah's orders in their collective lives which is much more important and vital than the personal obedience, but saturate the heaven and earth with tremendous amount of in vain worshipping that does not invoke His forgiveness or mercy and all the humiliation, defeat, insult, torture by other nations on this populace continues unabated.

That the word Elah denotes obedience and not worshipping is clear in the Qur'an in many places. Take

Ayat (verse) No. 17 in Sura (Chapter) Fatah where Allah says - "And whoever obeys Allah and His Messenger, He will make him enter the gardens (Paradise)". Here Allah sets no pre-condition to the obedience, no worshipping, no Salah (prayers) no Zakah (tax---to the national fund), no Hajj (pilgrimage), no Saom (self-restrain, fasting) not to speak of other minor piety and promising Paradise just for obeying Allah and His Messenger. Or take Ayat (verse) No. 69 of Sura (Chapter) Nesa. In this Ayat Allah says - "Whoever obeys Allah and the Messenger they will be in company of those on whom Allah has bestowed His grace the Messengers, the truthfults, the Martyrs and the righteous". Here also there is no pre-condition save obedience, and where would this august company be but in Paradise? Nowhere in the Qur'an Allah has promised Paradise, and the company of those on whom He has showered His grace (i.e. His Messengers, the truthfults, the Martyrs in His way and the righteous) to the worshippers or any other kind of people. So the meaning of the Kalema (The Word) cannot be worshipping, it has to be obedience. At the very first, one must commit himself to obey and then obey the order to worship Him. Obeying must come first, then worshipping. Ponder over the Ayat No.25 of Sura Ambia where Allah says - "There is no Elah except Allah- so worship Him." If worshipping is the main point then the Ayat should have been- "There is none to be worshipped other than Allah, so obey Him" which in Arabic would be La Ma'bud illa Allah, fa attabeu hu.

But it is not there in the Qur'an in that way. Allah has

used two distinctly different words, Elah and Ma'bud, whose meanings are quite different. The Elah comes first then the worship and He uses the word "So, or hence" clearly indicating that one should worship Him because He is Elah (He who is to be obeyed), should worship because He has ordered to do us so. Allah has nowhere said that obey Him because He is to be worshipped. That is why the Kalema (The Word) of this Deen (way of life) is La Elaha illa Allah i.e. there is none to be obeyed other than Allah, and the present day understanding and translation of Elah into He who is to be worshipped is wrong.

That the prevailing translation of the Kalema-La Elaha illa Allah as 'There is none to be worshipped other than Allah' is wrong is proved by a Hadis by the Messenger of Allah in which he has predicted five things to happen in the Later Times (Akheri Zamana).

One - Islam will remain a name only.

Two - The Qur'an will remain in its letters only.

Three - Mosques will overflow with worshippers (Musullis), but there will be no Hedayah (Guidance) there.

Four - The Olema (learned people) of my Ummah (nation) in those days will be the worst living thing under the sky.

Five - The Fitnah (trouble, unrest, conflict) created by them will eventually be upon them.<sup>48</sup>

Here the Messenger is clearly mentioning two different things- the Musullis of course gather in mosques for worshipping, and the Messenger is saying - there will be no Hedayah (Guidance) there. This Hadis makes

clear that worshipping (Ebadat) and Hedayah (Tawheed, Sovereignty) are two different things; the point I have been trying to make clear in the previous pages. This lack of Hedayah (Guidance) in the worshippers is the direct result of translating Elah (He who is to be obeyed) into Ma'bud (He who is to be worshipped).

Not only this, other points in the Hadis as Islam being present in name only, will not retain its true form, the Qur'an being only in letters not being applied and effective in this nation's life, its Olema being the worst living being under the sky and the Fetnah created by them turning back upon them like a boomerang all because of this changing the meaning of word 'obedience' into 'worshipping' in the Kalema itself.

Moreover, if the meaning of the word Elah is "He who is to be worshipped" then what about obeying Him? Among the over one hundred names of Allah there is none, which means "He who is to be obeyed" if we take the meaning of Elah to be "He who is to be worshipped". If Elah means "He who is to be worshipped" then Allah need not to be obeyed, as there is no other name which means that He who is to be obeyed. And that is exactly what has happened in this populace called Muslims. Nowhere in the world this populace which claim of being Mo'men obey Allah in matters of collective lives, the law, the penal code, the economy, the social and political matters. They do not care about what Allah has to say about their collective life in the Qur'an and the Messenger in the Hadis, they obey the Jews and Christians in those matters. They obey His orders only in matters of personal life and yet claim to be very excellent Mo'mens and Muslims. They

do not understand that by doing so they have been thrown out of the Kalema (The Word) and hence from Islam itself, as there is no Islam without the Kalema.

The second reason is that this populace of one and a half billion, which believes that it is not only Muslim but also Mo'men and Ummat-e-Mohammadi, is not any of these, but is de-facto Moshrek (Polytheist) and Kafer (disbeliever).

Keeping in mind as background the present miserable, despicable condition of this populace called Muslim, will you ponder over these facts?

1. It is stated in the Qur'an where He addresses us who claim to be Mo'men and Muslim, "If you are Mo'men I shall give you authority over this earth".<sup>49</sup> Obviously authority here means power and ability to do things you want. My question to the claimants of this populace is that do you have any authority over the earth? The hard fact is that far from having the authority you are defeated, humiliated, dishonored, you are being kicked about by every other nations in every corner of the earth, all other nations look at you with contempt, disdain and hate, other nations attack and occupy your nation-states (though there is no concept of nation states in real Islam, so it is a Sherk), all these are a far, far cry from what Allah promised you if you are Mo'men. So, if Allah is true to His promise, you are not Mo'men, and not being Mo'men is definitely being Moshrek and Kafer and if your claim of being Mo'men and Muslim is right then, by sheer logic Allah is not true to His promise. That Allah's promise is true is proved by the history of this nation, when it was a nation (Ummah). An Ummah of half a million people

including children, old and women; almost fully illiterate, ignorant of the outside world, one of the poorest, probably the poorest people on Earth, when they became Mo'men i.e. denied everybody, every authority, every sovereignty except Allah, and Allah, true to His promise made them the most powerful Ummah (Nation) on earth, before whom knelt the world with awe and respect. Now you decide which one is true; your claim or Allah's promise. By your claim of being Muslim, Mo'men you are implying that Allah is not true to His promise, or is unable to keep His word (Naoozubellah).

2. Allah, in His Qur'an says- "Those who don't judge by what He has revealed are Faseks (disobedient), Zalems (wrong-doers) and Kafers (disbelievers)."<sup>50</sup> In these Ayats (verses) the word judge means not only to judge in a court of law, but to conduct one's whole life, both personal and collective, by the revelation, i.e. the Qur'an. Now this claimant of being Mo'men, Muslim and Ummat-e-Mohammadi is no more an Ummah, a nation, but is divided geopolitically into more than fifty Nation-states, and since being occupied and enslaved by European Christians, Jews and Idolators, do not judge their affairs by "what I have revealed" i.e. the Qur'an and hence have become Fasiqs (disobedient), Zalims (wrong-doers) and Kafers (disbelievers). This populace now judge their actions of collective lives by what has been taught by the Jews and Christians and by the law, rules and regulations enacted in their Nation-State parliaments, not by what has been revealed by Allah.<sup>51</sup> In their personal and private lives, now they want to adhere more to the west's ideology, than the Quran's.

Nowhere in the world there is a single Muslim nation-state which judges by i.e. obeys what Allah has revealed i.e. the Qur'an, except the Saudi Arabia in West Asia, where only some crimes and offences are punished by the Shariah laws. The criterion of being Mo'men is absent there too as I shall show later in this book Insha'Allah.

3. Allah, in His Qur'an has said that, "Whenever there will be a clash, fight, battle between Mo'men and Kafer, the Kafer would show their backs (run away defeated)."<sup>52</sup> As reason He is saying that that is because they (Kafers) do not have any guardian or helper (the Guardian and Helper being on the side of the Mo'mens). That this will happen every time, whenever there will be clash and fight is stated in the next Ayat (verse) where He is saying "His Sunnah (way of doing things, practice) a Sunnah that is omnipresent and a Sunnah never to be changed".<sup>53</sup> Now when we look at the first 60-70 years of the history of this Ummah (nation) we see the truth of this Sunnah of Allah. Outnumbered by thousands, starving, poorly armed, illiterate Mo'mens routing far bigger, well-equipped, well-trained armies of the Super-powers of the then world in battle after battle. While what we see now the claimants of being true Mo'men defeated in battle after battle by those very people who were once routed, and finally being enslaved and ruled by them. We find no history of see any victory by the claimants of Muslims in the last thousand years and nor very recently in Afghanistan and Iraq. If Allah's Sunnah is unchangeable, as He claims in the Ayat 23 of Sura Fatah then this populace is not Mo'men in His eyes, He

is not with them, and He is not their guardian.

So, as you can see it is not I who is saying that this populace of one and a half billion people who claim to be not only Mo'men and Muslim but also Ummat-e-Mohammadi, is de-facto Moshrek and Kafer, but Allah Himself says that. I am only pointing it out.

4. "And don't become weak and faint or be saddened" says the Lord, Allah to us, "you shall be victorious, if you are Mo'mens".<sup>54</sup> We are not victorious in any fight in last several centuries; so if Allah's words are true than we are not Mo'men (Believers) and not being Mo'men necessarily means being either Moshreks or Kafers.

5. Allah assures us that to help believers is incumbent upon Him.<sup>55</sup> When European Christian nations militarily attacked and overran, occupied the whole 'Muslim' world and enslaved the people who believed and still believe that they are very excellent Mo'men, Muslim and Ummat-e-Mohammadi, where was the help from Allah which He says is incumbent on Him?

Has He given false assurance? No, it's unthinkable that He would. The answer is simple- His assurance is for Mo'men (Believer) not for Mushriqs and Kafers.

6. "Allah is the protecting guardian of the Mo'men".<sup>56</sup> The same question arises again. Where was His protection, His guardianship, when the Nation He has described as the greatest, best among mankind<sup>57</sup> was defeated militarily, enslaved, their people killed, women raped, their houses burned, their mosques were destroyed or changed into offices and clubs? That is past; But what of now? The present where is His promised protection, His guardianship, His help now



which He has described as incumbent, must on Him - when the nation-states of the claimants of being Mo'men, Muslim and Ummat-e-Mohammadi is being bombed into rubble, their women raped, their young men captured, taken away to far distant prisons, where they are tortured inhumanly, stripped and compelled to perform sexual acts among themselves besides various other humiliating, dishonorable, abhorrent acts. Here also if this populace is Mo'men and Muslim, Allah has failed to protect them.

7. In many places in the Qur'an Allah has indicated signs by which Mo'men can be known. One of these is Ayat No. 29 of Sura Fatah. Here He states that Mo'men are "severe, hard on Kafers (disbelievers) and merciful, kind among themselves." If we look at this populace of one and a half billion people who claim to be Mo'mens in the light of the Ayat we see that this whole populace is Kafer (unbeliever) because we see exactly the opposite of what Allah has said about the indications, signs of the Mo'men. We see this populace loves the Kafers with all their hearts, grovels at their feet, attacks fellow Muslims on the enemy's instigation, obey them in most matters and fights among themselves on the slightest of issues, be it political, economic, even religious.<sup>58</sup>

These are only seven concrete reasons to understand that this populace of one and a half billion is not Mo'men or Muslim and far from being Ummat-e-Mohammadi. Yet out of sheer ignorance the people of this populace sincerely believe themselves to be what they are not and do their utmost to perform prayers, pilgrimage, pay the Zakah and fast for months. In their ignorance they do not understand that

all these, besides all other Nafal (extra acts of piety, merit) are futile, waste. The definition of a Munafeq (Hypocrite) is who professes one thing and believes and does another. By this definition, this so-called Muslim populace is also Munafeq, besides being kafer and Moshrek, as it professes the sovereignty of Allah but lead their lives under sovereignty of people, of Kings, Amirs of individuals and certain class of people, accept and adopt laws, economic, political, social system made by them, rejecting those sent by Allah and upheld by His Messenger.

What has happened and happening to the present 'Muslim' populace is because in the eyes of Allah it is no more Mo'men or Muslim, it is de-facto not only Moshrek and Kafer but also Munafeq. So He has no obligation about it, He is no more its Wali (Protecting Guardian), He has no responsibility to help it. His Nafrat (Contempt) and Ghadab (Wrath) is now on this populace in way of the defect, humiliation, injustices meted out to it by the rest of the peoples of the world, in way of abuse, taunt, disdain and ridicule by them who once looked up at them with awe and respect. All because of these basic reasons. This populace has changed the obedience to Allah of the Kalema into worshipping Him and now disobeys Him in every matter except in worshipping and obeys the system of the Jews and Christians by doing so this populace is no more in Islam.

Here we must clearly understand what the concept of Tawheed and Deen are and the differences between these two. Tawheed is the foundation and the Deen is the superstructure, building on it. Tawheed is denying

every other sovereignty, and every other authority except Allah and obey Him in everything. In short, to obey Him in every facet of life, every subject every matter where He has something to say. We, both individually and collectively, are free to choose our actions in matters where He or His Messenger are silent about.<sup>59</sup>

This is the foundation, premise, and the Deen is the super-structure on this foundation and that is the Shariah, do's and don'ts, goods and evils, legal and illegal, prohibited and permitted, rights and wrongs based on the foundation of the Tawheed, sovereignty of Allah. These two things together make up the House of Islam. These two are symbiotic, two things riveted together inseparably. Beginning with Adam (as) Allah has sent Messenger after Messenger in every place where people lived.<sup>60</sup> Whenever they went astray, away from Tawheed i.e. the Guidance, He has sent His Messenger, always with the Tawheed and the building of the Shariah on it. The size and the shape of the buildings have been different with every Messenger depending on the place, time and people concerned, but the foundation has always, without exception, been the same, the Tawheed, the sovereignty of Allah, La Elaha illa Allah (There is none to be obeyed other than Allah) and the then Messenger's name has been added after it. In this process, since Adam (as) there has been sent one hundred and twenty-four thousand (in another Hadis we get the number to be two hundred and twenty-four thousand) Messengers to bring back people to Tawheed, the Guidance who had been misled by Eblis (Lucifer) and Shaitan (Satan), as challenged at the creation of Adam (a.s.)

While all of them were Messengers, they were not equal in responsibility and rank. Some were sent for a large area with large population, some smaller with less number of people involved and some still smaller area and smaller population. Many have been sent for certain tribes like Bani Esraels. We get in the Hadis that a Messenger has been sent even for a family only.

Since after fall of this Ummah and after being enslaved by the European Christian powers, there has grown a tendency, out of sheer inferiority complex, to put up the Ayat No 84 of Sura Al Imran of the Qur'an to prove that all Messengers are equal. Say, "We believe in Allah and what is revealed to us; in that which was revealed to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Ya'qub (Jacob) and the tribes and what was given to Musa (Moses), Isa (Jesus) and the Messengers from their Lord. We make no distinction between one another among them and to Him we have submitted." By the words "no difference (La nufarreqe)" in the Ayat they mean all the messengers are equal. This meaning is wrong. By the words "No difference" Allah implies that it is not that one is a Messenger and the other or the others are not. He is saying all are My Messengers, no difference in that; there is no question of their ranks here, only being Messenger or not being Messenger. The underlining and direct both imply that all mentioned are Messengers from Him; there is no question about their authenticity. As for the difference in ranks Allah is making it clear in Ayat No. 55 of the Sura Bani Israel in the Qur'an that there is difference in honor and ranks among His Messengers. Allah says, "We have exalted some Messengers above others."

Now, living in the depth of darkness Christians believe that Jesus is the only truth, believing in him is the only way of salvation, the rest, Mohammad (s.a.s.), Buddha (a.s), Krishna (a.s.), Mohavir (a.s.) etc. are all impostors. Most of Hindus believe that Krishna (a.s.) is an incarnation of God, all others are frauds, Buddhist believe that Buddha is the only way to Nirvana, rest great teachers are all wayward. Jews have no doubt that Jesus was nothing but an illegitimate child of Mary, and founder of all other Deens (so called religions) are cheats and frauds, they being the only "Chosen people" by God. In Ayat 18 of the Sura Al Maedah Allah is making it clear that - No, they all are My Messengers.<sup>61</sup> In the Day of Judgment, the followers of the present day Christianity, Judaism, Hinduism, Buddhists will be stunned, speechless, staring blank when they will see all the Messengers of Allah, Mohammad (s.a.s.), Musa (a.s) (Moses), Isa (a.s) (Jesus), Nooh (a.s) (Noah), Buddha (a.s), Solaiman (a.s) (Solomon), Daud (a.s) (David), Yaqub (a.s) (Jacob) (a.s) etc. and thousand others embracing and lovingly calling each other brother (except of course Adam (a.s) and Ibrahim (a.s) who will be called father by other Messengers). Then in the language of Qur'an - "...their eyes will be bulging."<sup>62</sup>

## EBADAT - WORSHIP

To understand Tawheed more clearly we have to understand what is meant by Ebadat (worship). It is not difficult to understand obedience; it is to obey His orders, whatever the orders are. But to understand Ebadat we have to go a bit deeper. The very first thing to do is to understand the meaning of the Ayat 56 in Sura Dhariyat where Allah says "I have not created the Jinn (invisible beings) and men to any end other than that they may worship (Ebadat) Me." Before going into the subject I must state here that I shall omit the matter of the Jinn totally as I have no knowledge about it, and shall deal only with the human being, the Man. Since Allah has said in His Qur'an about the Jinn, I believe in its existence, but I have no further knowledge about them than that Jinns are made of fire and I do not need it either. I am too pre-occupied with the very serious matter of the Mankind and the Ummah in particular, its fall, its disgrace and the present despicable state of it to think about the Jinn. So I am discussing only about us, the Mankind.

If you want a definition of Ebadat then I can put it like this: Ebadat is to do that work for which a thing is created, manufactured. The Sun completes its worship by radiating heat and light for which it has been created, fire worships by burning, water by wetting, electricity by lighting bulbs, by running all electrical appliances, earth by producing plants, crops etc. etc. These are their worship their 'ebadat', to achieve what they are created for. These are created by Allah, and the same thing is applicable to things manufactured by Man. You put the switch on and the bulb lights up, and by this it is worship, doing the job it is manufactured for; you drive your car and go places, the car is doing the job it had been manufactured for and is serving. That means that to worship is to serve, to serve is to worship.

It is very significant that after creating Adam (a.s) and blowing into him from His own soul, Allah ordered all the Malayeks (Angels) to perform Sajda i.e. to prostrate themselves before Adam (a.s).<sup>63</sup> This is a very remarkable matter, because to prostrate before someone other than Allah necessarily means worshipping him. And Allah, who is so uncompromising about His own sovereignty ordered all Malayeks (Angels) trillions upon trillions of them, to prostrate themselves i.e. worship not Him but somebody else, i.e. Adam (a.s). In Islam it is strictly prohibited to prostrate (Sajda) before anybody, anything except only Allah, not even His Messengers, as prostrating before anybody means worshipping him and it is Sherk (Polysheism) and Kufr (Disbelief) to worship any other than Allah. So what does it mean to prostrate before Adam (a.s)?

The reason of Allah's ordering the Malayek (Angels) is that He has created the Malayeks (Angels) for serving not Him, but His special, most honored creation Man and serving means worshipping. He says in His Qur'an, "I have subjected everything to Man for his service. (And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him."<sup>64</sup> He has even mentioned particular things He has created for the service of His most honored creation, the Man. In Qur'an He says He has put the Sun and the moon and the sea at the service of Man i.e. to worship him.<sup>65</sup>

Now, if Ebadat, worship is service, then how do we, Mankind worship, serve Him for which He has created us?<sup>66</sup> The answer lies in the word He used when He wanted to create Adam (a.s), the Man. He used the

word Khalifah<sup>67</sup> which means a vicegerent, a representative, an agent. A vicegerent, a representative, an agent, of necessity, must have some authority and power of the person who appoints the agent, without which his appointment is pointless. He must have a power of Attorney to perform works on behalf of the person who gives the appointment. This Allah did by blowing into Adam (a.s) i.e. Mankind from His soul,<sup>68</sup> and that empowered Man with all the attributes, powers, qualities and authorities of the Donor albeit in infinitesimal quantity. Vicegerents, representatives are always provided with power and authority to perform duties which the donor would have performed himself had he not appointed his agent.

So what is the job we Mankind is supposed, expected to do on His behalf in this world? To do that is serving Him i.e. worshipping Him. What is His work? Do not forget He said "on the earth"<sup>69</sup> when He informed the Malayekes (Angels) His intention to Create Adam (a.s.) i.e. Mankind. That means He said I do my work in the whole of the vast creation but I will put somebody else to do what I do, My vicegerent "on the earth" as an exception and hence I have empowered him by blowing into him from My soul, My power of Attorney. Now, what is that work that He does?

The one of the main works He does is He governs, rules, administrates His stupendous creation, the universe by the laws and regulations He has set, enacted Himself. To do that on the earth on His behalf is the Ebadat, the worshipping, the service which Adam (a.s) i.e. Mankind has been created for.<sup>70</sup> Those who do not perform this Ebadat, are not performing the main



Ebadat for which Mankind have been created, however loudly they proclaim their Iman, establish Salah (prescribed prayers), pay Zakah (prescribed taxes), perform Hajj (prescribed Pilgrimage) and keep Saom (restrain themselves) besides all others pious acts. As I have already stated that a vicegerent's, representative's duty is to do what the Master would have done Himself had he not appointed his vicegerent and that would be the service, the Ebadat, the worship, and that, in this case is to govern, administrate the affairs of Mankind in this world by the laws, rules, regulations enacted by Allah. To establish prescribed prayers, to pay taxes, to perform Hajj or fasting is not the main Ebadat as Allah does not establish prayers, does not pay taxes, does not perform pilgrimage or fast. To do these is to obey Him, as He has ordered these acts and He has ordered to do these and many others things because these are necessary for the main Ebadat i.e. to govern, administrate on His behalf.

The very first duty of a vicegerent is to proclaim that he would obey none except him whose vicegerent he is; without this proclamation, announcement he cannot become a vicegerent, a representative, an agent. That is why the Kalema (word) is La Elaha illa Allah i.e. there is none to be obeyed other than Allah. Then the vicegerent starts the service (Ebadat) for which he is created and that is to do what the Creator would have done Himself had He not created the vicegerent, and that is to govern the affairs of Mankind with the laws, rules and regulation enacted, formed by the Creator. This service is the worship for which Mankind has been created<sup>71</sup> and the vicegerent does this service

because he has been ordered to do so<sup>72</sup> by Him whose representative he is.

If I have been able to convey my ideas correctly, then it should be clear to my readers that Allah has created the Angels for serving i.e. worship Mankind, not Himself, as He does not need the service of the Angels, He is Samad, He who needs nothing, absolutely nothing, is free of all wants. He does not need the air, the fire, the water, the electricity, the sun or the moon etc. which are all Angels, and that is why He ordered the Angels i.e. all the natural forces to prostrate themselves before Adam, eventually the Mankind, i.e. to worship, serve the Mankind, not Him. So it boils down to the fact that the Malayeks, the natural forces are created to serve i.e. worship Man; and Man (and the Jinn) have been created to serve i.e. worship Allah. We, Mankind are Ma'bud (to be worshipped) of Malayeks and Allah is our, Mankind's Ma'bud. The only difference is that while the Malayeks are serving, worshipping Mankind as ordered by Allah which has started from the Sajda (prostration) by the Malayeks (Angels) by His order.<sup>73</sup> They are in Sajda even now and will remain so till the Last Day. That is they are continually and ceaselessly serving Mankind as ordered by Him and will keep on serving till the Last Day.

Here it is to be noted that the Malayeks obeyed Allah's order i.e. submitted to His sovereignty (Wahdanyah) and started serving mankind each of them in a different way as ordered by Allah. They obey Him but do not serve Him, because He doesn't need any service from anything, anybody.

Now the question arises, why and how would mankind

worship or serve Him? Allah has sent mankind to this earth with power of attorney to govern and administrate themselves by the system He has given to Man, the way He would have done Himself had He not appointed him as His Khalifah (vicegerent). To do it properly is to serve (worship) Him. For example, when you appoint a lawyer to fight a case in a court of law on your behalf, you give him a power of attorney. When he fights this case in the court he is serving you. This is the Ebadat that He demands from His Khalifah, agent, representative, vice-gerent, the Mankind.

Throughout its history Mankind periodically has slipped from the Guidance from Allah through His Messengers, the Seratul Mustaqim (the Straight Path), and awed by the power and might of the natural forces have started to worship these. Deviated from the Aqida (Concept) of Tawheed (the sovereignty of Allah) they saw that they could not survive without the light, heat of the Sun, so started worshipping it; they saw that they could not live without air, so since air did not have a form, they gave it an imaginary one in stone or wood and started worshipping it. This they did with all the natural forces. Thus were born the gods and goddesses, in reality the natural forces, when in fact Man started worshipping their servants. The idolator Hindu, standing half submerged in the Ganges and with folded hands worshipping the sun does not understand that what he is worshipping is actually his servant which has been created by the great Creator of the Universe for serving, worshipping him.

My identifying the Angels with idolators' gods and goddesses will perhaps be objected to and opposed even by English reading people as it had raised a storm

of protests among the Alims and Molla's when I wrote this in my book "E Islam Islam e Noy" (This Elsam in not Islam At All) in Bangla. The Alems' and Mollas' idea of Malayeks is same as the Christians, a being with wings who fly around with missions entrusted to them by Allah. They think the Angels are above Mankind. In the old days people were incapable of grasping a concept different or more scientific than that and that perception (Aqida) is prevailing today. Though, I think, what I have written about the Malayeks (Angels) and the gods and goddesses being the same thing should be convincing for the western educated people, whose mind are more open, broader and enlightened than the narrow minded Alims and Mollas and the Christian clergy. I am putting down two main points for their observation.

### **1. The number:-**

The number of gods and goddesses in all idol worshipping religions is huge. In Hindu religion<sup>74</sup> the number of them is 330 million. In Christianity which is not fully idolatry but believes in the Angels the number of these Angels is also taken to be in the millions. According to Reverend Albertus Magnus of thirteenth century the correct number of the Angels is 339 million 920 thousand and four, about 70 million more than the idol, i.e. Angel worshipping Hindus. The last four of the reverend's account seem to be the four main Angels, (Gabriel, Michel, Uriel, Raphael) In Shinto religion the number of the gods and goddesses are minimum 8 million. Islam has surpassed all other religions (Deen) in the matter of the number of the Angels. Writes the Encyclopedia of Islam in Bengali the number of the

Malayeks (Angels) is beyond the figures of Arithmetic.<sup>75</sup> When the Messenger of Allah went to Meraj (Ascension to heaven, to Allah) he visited the Baitul Ma'mur Mosque where thousands of Malayeks were entering it through a door and after performing Salah (prayer) going out of another. Being asked by the Messenger of Allah about their number, Jibrael (Gabriel) answered that those who once prayed there will not get another chance (though the process of it has started from the time of the creation and will continue till the end of the time).

## **2. Performance:**

The sphere of action of both the Malayeks (Angels) and the gods and goddesses are same. In the idolator's religion each god and goddesses is believed to be in charge of a certain natural force and has been named accordingly. In Hindu religion they have tried to name as many natural forces as they could think of with a name of a god or a goddess, like fire, air, water, earth, sun, moon etc. and hence ran into millions as there are no ends to the natural forces. So did the Greco-romans, choosing names for every natural force they could think of like Hindu gods or goddesses-for fire, air, water, sea, sun and moon and so on.

In Islam there are Malayeks for different natural forces, like air, fire, water and so on, though unlike the idolatrous religion does not make gods and goddesses out of them. But the very commitment of the natural forces to Angels makes it clear that Angels and natural forces are the same thing. For example the Angel Mikail is entrusted with the management and control of the climate, weather and hence the vegetation on the

earth. The number of the Angels and the gods and goddesses and the kind of works entrusted to them make it clear that these are the same thing and these are made to serve i.e. worship us, the Mankind and that has been ensured by Allah by His order to perform Sajda (prostrate themselves) to Adam (a.s) at the very beginning of the creation and the Angels, trillions upon trillions of them have prostrated themselves before Mankind and have not raised their heads and will not, till the last man walks on earth.

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So, now we can see clearly the difference between worshipping and obeying. The present day aqida or concept prevailing all over the Muslim world of the Kalema La Elaha illa Allah is proclamation that Allah is one and He has no partner. If this meaning of the Kalema is correct then it is enough for being a Mo'men to believe that Allah is alone, is one and has no partner. This belief does not bind the Mo'men to obey the orders of that one Allah. Then Allah remains in the heavens as an inert idle entity with no activities. Then why should mankind worship Him? If you say we worship Him because he has ordered us to do so,<sup>76</sup> then you are admitting that order comes first and then worshipping by obeying His order. And that is what the Kalema is-there is none to be obeyed other than Allah.

To make this subject clearer let us go back to the time of creation of Man for a short while. It is widely known that prior to the creation of Adam (a.s) the Eblis worshipped Allah so to the extent that there was hardly

any rival in the creation, so much so that he being a Jinn, was raised to the rank of the Malayeks due to his worshipping. It is a very interesting fact that in spite of being absolutely uncompromising in the matter of sherq, saying in the Qur'an that, "I shall forgive whom I please but it is a promise from Me that I shall never forgive sherq,"<sup>77</sup> He ordered His innumerable Malayeks to prostrate themselves before Adam i.e. worship him, a clear act of sherq. All Malayeks obeyed except the Eblis who disobeyed. Eblis' tremendous amount of worshipping was wasted, he was called a Rajim (rejected), Qafer (disbeliever), cursed by Allah and thrown out of His presence all because of a single act of disobedience; all his Ebadats were turned into dust, just because he became disobedient, he didn't obey the Lord, Allah. The innumerable Malayeks prostrated themselves before Adam (a.s) made out of clay and committed an apparent act of sherq just because they were ordered to do so, and they obeyed their Lord. Here we see the clear distinction of obeying and worshipping. The obedience is much more important than worshipping. It should be understood that Eblis was not a disbeliever (Kafer) in Allah, not a polytheist (Moshrek), nor a hypocrite (Munafeq), he openly declared his disobedience to Allah, but by just disobeying a single order he became a Faseq (disobedient), and became Kafer (disbeliever), Zalem (wrong-doer) and was cursed.

That Allah is one, has no partner, is Almighty, is not only believed by the Eblis, it is in his knowledge, because he has seen Allah and talked with Him. No human being can have a stronger a faith about the existence and oneness of Allah as the Eblis. So if the

Kalema is belief in the existence and oneness of Allah, then who can be a stronger believer in the Kalema than the Eblis? So there is no doubt that the meaning of the Kalema La Elaha illa Allah is neither belief in the oneness of Allah, nor in worshipping Him but in the belief that-there is none to be obeyed other than Allah.

This misunderstanding of the kalema is the main reason of the misguidance of this populace which claims and believes themselves to be Mo'men and Muslims, and the consequent result of the present day pitiable, despicable humiliating condition.

Unless and until this populace reverts back to the real meaning of the kalema, its pitiable state will keep worsening.

What has been the result of changing the meaning of Elah (He who is to be obeyed) into Ma'bud (He who is to be worshipped) is that, today this 1.6 billion strong populace is extremely busy with all sorts of worshipping the Fard (most obligatory), Wajeb (obligatory), Sunnah (the things that the Messenger of Allah used to do), Nafl (not obligatory), Mustahab (good works) etc. But disobeying Allah in their collective lives rejecting His laws, penal codes, economic policy and system, political and social system and replacing them with those things from Jews and Christians and enacting themselves. The populace is unable to understand that by doing so it has become disbeliever (Kafer), wrong-doer (Zalem) and disobedient (Faseq),<sup>78</sup> all the attributes applicable to the Eblis. Moreover, this populace has posses two more attributes than the Eblis; these are polytheism and



hypocrisy. The Eblis never committed sherq and hypocrisy. This populace commits sherq by obeying Allah in their personal lives and disobeying in the collective lives, and commits hypocrisy by proclaiming La Elaha illa Allah i.e. the sovereignty of Allah by mouth, going to mosques for prayers, paying Zakah, performing Hajj and fasting in the month of Ramadan and many other pious acts but having faith in different forms of cracies, isms in heart and conducting their collective affairs by those. That is why this populace is cursed by Allah.

Once there was nothing except the Face of Allah (Wajhu). And again everything will vanish except the face of Allah, the Mighty,<sup>79</sup> so there was only His face before the creation. This face is His very existence which contains all His attributes. Of all the attributes and powers only His Uluhiyah (the being who is to be obeyed) and His power of seeing and hearing were active. Rest all the attributes were latent. For example, before this creation He was not Ma'bud (he who is to be worshipped) because there was none to worship Him, He was not Rabb (Sustainer) as there was nothing to sustain, He was not Creator as there was nothing that He created, He was not Razzak (provider of earthly needs) as there was none to provide for, He was not Rahman (Merciful) as there was nothing to bestow mercy on, He was not Hafez (Protector) as there was nothing to protect, He was not Malek (Possessor) as there was nothing to possess. In short He had no attribute except being the Elah (He who orders with infinite might, power, infinite knowledge, infinite mercy, infinite everything that His attributes indicates). He was All-knowing, All-seeing and All-hearing. Then

He created this vast creation by ordering Kunn--Be and everything came into existence including the Malayek and He became the Creator, the Sustainer, the Rahman, the Hafez, the Malek etc. Everything in this stupendous creation is a malayek (angel); the sea, the air, the fire, the electricity, the sun, the moon, the star, the river, the mountain, trees, the animals all the natural forces are Malayeks. But Allah was not Ma'bud yet. That is why the number of Malayeks is uncountable and innumerable. He was not Ma'bud because none of these creations worshipped Him i.e. they did not serve Him. Because He is Samad, He does not need anybody's service. This is proved by the Qur'an where Allah says, "I want to place My vicegerent on earth." In reply to it all the Malayeks said, Will You place therein those who will make mischief and shed blood, - while we glorify You with praises and sanctify You." He (Allâh) said: "I know that which you do not know."<sup>80</sup> Here they did not say, are we not enough for your worship i.e. for your service? Instead they said, are we not enough for Hamd and Tasbih? So it is clear that they did not worshipped Allah, they did Hamd and Tasbih only. Secondly, in another Ayat Allah says, "I have not created the Jinn (invisible beings) and men to any end other than that they may worship (Ebadat) Me." Here He did not include the Malayek. He mentioned only Man and Jinn as His worshipper (Ebad). When He created Jinn He became Ma'bud. Though He became Ma'bud of the Jinn, Jinn was not His Khalifah and nor did He blow His soul into the Jinn. Unlike the Malayek who have no free-will the Jinn was given free-will i.e. to obey or not to obey Allah's orders. The differences we find between Mankind, the Jinns and the Malayek are:

1) Man has been appointed Allah's Khalifah on earth with free-will to obey or not to obey Allah's orders and has been entrusted with power of attorney by way of blowing from His own soul,

2) Jinn has not been appointed His Khalifah on earth and hence He has not blown from His soul into the Jinn, but was given free-will i.e. to obey or not to obey Allah's orders,

3) Malayeks, the natural forces of the creation are not appointed Khalifah, nor had Allah blown from His soul into them, or have they been given any free will.

After creating Adam (as) He blew into him from His soul which made Adam a being having all the attributes of Allah in Him. Then He ordered all the Malayeks to prostrate before Adam which means that the whole creation was ordered to serve Adam i.e. to worship him. All the Malayeks obeying Allah's order and prostrated themselves before Adam and by doing so made themselves servants (Ebad) of Adam and Adam their Ma'bud. And since then they have not raised their heads and will remain so till the last human being will remain on earth. The Eblis who had free will disobeyed Allah's order and did not prostrate himself before Adam due to egotism for being made of fire and not of mud like Adam.<sup>81</sup> Allah due to this disobedience and arrogance which made him a Kafer (rejecter), Allah expelled (Rajim) him from His Presence.

So it is now clear that before creation He was Ma'bud of none, but He was Elah, whose order was all-prevailing. He became Ma'bud only after creating the Jinn and then Mankind. So Kalema cannot consist

of something which is not eternal. Allah was and is and will be Elah (He who is to be obeyed) eternally, but He became Mabud' only after creating Jinn and Mankind and will not remain Ma'bud after the Qeyamat. So the Kalema cannot entail Ma'bud, which is temporary and not eternal. But His attribute of the Elah is eternal. So the Kalema must be La Elaha illa Allah (There is none to be obeyed other than Allah) and not "La Ma'bud illa Allah (There is none to be worshipped other than Allah).

If I have been able to make my point clear to the readers it should be understood that performing sajdah (prostrating) means worshipping which means serving. By ordering Malayeks to prostrate themselves before Adam (as.) Allah put all of them i.e. all the natural forces to his service. Hence mankind is Ma'bud of the Malayeks and Allah is the Ma'bud of mankind.

PART - III  
THE PROCESS

## **THE PROCESS**

Now we know what Tawheed is. Allah wants, expects this Tawheed from His vicegerent. The main, if not the only weapon, instrument, by which He can win in the challenge thrown to Him by the Eblis is establishment of the Tawheed and the Deen, the system of life based on the Tawheed. Without mankind accepting and living by His Tawheed i.e. obeying Him only, He cannot win against the Eblis. No amount of Ebadah (worshipping) in the sense understood today, no amount of piety by mankind will make Him victorious against the Eblis. So th this Guidance must be established in the life of mankind for two reasons:-

1) Establishment of Tawheed and Deen based on the foundation of the Tawheed will cause eradication of

every kind of Fasad and Safaquddima from the life of mankind and it will live in peace (Islam).

2) Allah will win in the challenge thrown to Him by the Eblis only if this Tawheed and the Deen is established in the life of mankind. If the Tawheed and the Tawheed based Deen i.e. the system of life, way of life is not accepted and established, mankind will live in every kind of injustice, unrest, turmoil, tyranny (Fasad) and bloodshed (Safaquddima) as it is living now. The Eblis will win in his challenge and Allah will be defeated. Allah wins only if His vicegerent i.e. mankind lives on earth in security and peace (Islam).

A very important question that now comes up is what should be the process of establishing the Divine Guidance (obeying none but Allah) and the true Deen, system in the life of mankind? Allah has sent His Messengers with the Guidance in every age and every inhabited place on earth<sup>82</sup> so that none can say that he or she was not informed and warned about the Guidance. We do not know what process those Messengers adopted to make people accept the Guidance, because we do not know enough about them. Of the one hundred twenty-five thousand (or two hundred twenty-five thousand by another source) we have been informed only about twenty-eight in the Qur'an, a very small number indeed. Even of these twenty-eight we do not know enough details of their lives and activities to determine the process they employed to establish the Tawheed in people's lives. But we are fortunate that we are aware of the tiniest detail about the life of the last Messenger and since we are his followers, his Ummah, that is enough for us. We

do not need knowing the processes of his predecessors.

It doesn't take a thorough and deep study of the Qur'an, the Hadis, the history and the biographies to reach the conclusion that the process employed by the last Messenger of Allah to have the Divine Guidance and the system of life based on it accepted by mankind was Jihad (utmost struggle) and Qetal (armed fight). This fact, I am sure, will be shocking and unacceptable to most of the people of this populace that to-day believe themselves to be Mo'men and Muslim but unfortunately which they are not. In the last thirteen hundred years their Aqida (concept) about their 'Deen' has not only changed completely but has reversed from what was taught by the last Messenger. From a full and complete system of life the meaning of the word Deen has changed into a vague idea of man's spiritual relation with Allah which has nothing to do with his collective lives, laws, penal codes, economic system etc. Today the Deen is called 'religion' taught to us by the Christians who do not have those subjects in their religion and whose belief concerns only matters spiritual, connection with the Creator and piety. This has happened not only to this populace which calls itself Mo'men and Muslim but to all other Faiths. Deen means a system of life, a way of life, which contains every aspect, every facet of human life, including the spiritual.

However, shocking or not, this, as I shall show presently, is hard fact. The process of establishment of the Guidance and the system based on it could be inviting, preaching, argument, proving to other people the superiority of it, pleading, imploring etc. or to fight



and establish it. It is astonishing news to most of the people who think that they are Muslims that Jihad and Qetal have been made mandatory (Fard) by Allah in the Qur'an.<sup>83</sup> Jihad means utmost struggle, endeavor; and Qetal means armed fight. That means that out of all processes Allah has chosen that His Guidance and the Deen, the system, way of life based on the Guidance be established on earth by Jihad (utmost struggle) and Qetal (armed fight). In various places in the Qur'an He has urged Mo'men and Muslims to do Jihad (struggle, endeavor) and has made armed fight mandatory by saying Qetal (armed fight) is hereby ordained for you. His last Messenger understood this fact fully and hence declared- I have been ordered to continue Qetal (armed fight) against mankind till it accepts that there is no Elah (He who is to be obeyed) except Allah and Muhammad is His Messenger".<sup>84</sup> The above Ayats (verses) besides several hundred more in the Qur'an relating to Qetal (armed fight) together with the pronouncement of the Messenger leaves no shadow of doubt that the process of establishment of the Guidance and the Deen (system) based on it is Jihad (utmost struggle) and Qetal (armed fight) and that has been decided not by the Messenger but by Allah Himself.

It is He and He only knows why He has chosen Jihad and Qetal as the policy and process of establishing His Guidance and Deen on earth and not any other. We can only surmise that He being the Creator of mankind and its psychology, He knows that, with the Eblis residing inside Man with the powers given to him no amount of preaching, argument or any other process will succeed. History is also a kind of a proof of this.

Ummat-e-Mahammadi (followers of Mohammad) fought armed combat ceaselessly for about 60-70 years resulting in the Divine Guidance and the Deen being established on nearly half of the then known earth. But after the Jihad and Qetal was forsaken by the Ummah there has been hardly any further progress in the last thirteen hundred years in spite of the fact that during this time the population of the people claiming to be Ummat-e-Mohammadi has increased manifold and there has appeared hundreds of thousands of Imam (leaders with great knowledge), Ulama-e-din (highly learned in religion), Fuqaha (Specialists in Laws, Jurisprudence), Mufasssirs (who explain and analysis the verses of the Qur'an), Muhaddis (experts, specialist of the Hadis), etc. besides great Pirs and Mashaikhs (Spiritual guides), while within the small Ummat-e-Mohammadi there was not one instance of these. History tells us that it was mostly illiterate. It is also history that the greatest and the last Messenger of Allah could not bring to the Guidance more than about two hundred people in thirteen years of ceaseless effort through advice, arguments and preaching, in Makkah, but after Hijrah (Migration) to Madinah, and after resorting to Qetal (armed fight), almost whole of Arabia accepted the Hedayah (Guidance i.e. Tawheed) and the Deen (way, system of life) in less than ten years.

We may have an idea why Allah has chosen armed fight as the policy and process for establishing His sovereignty and authority on earth, if we ponder on the present situation in the world. The United States of America is the leader of the world now. It is doing

whatever it wants to do anywhere on earth. There is nobody who can oppose or confront it. All other nations are in awe or afraid to do anything, which can cause its displeasure. It ignored world opinion, the United Nation and even invaded other sovereign countries and occupied them and the world is not only silent spectator but many countries actually help it, to earn the pleasure and charity of the super-power. These countries, though they are members of the United Nations are actively helping and collaborating with the United States that invaded other countries ignoring and defying the United Nations. It is not because of its technology nor its financial might, because Europe, Russia or Japan is not inferior to the United States in those fields, yet are unable to order about everybody like the U.S.A. does. It is its military might that all are afraid of and that is the deciding factor. Allah being the Creator He knows that without military might His sovereignty and authority cannot be established on earth, it cannot be done by preaching, by pleading, by arguing or any other method for that matter. Even Christianity, which teaches offering the other cheek if slapped on one has spread all over the world only after the European nation-states occupied other nations by military might and colonised them, not by love. I am not saying that some people were not converted due to preaching of the Christian missionaries, but it is history that Christian clergy, priests and missionaries came to Asia, Africa in the wake of their invading and conquering armies and they preached to the colonised people not as equals but as their masters. It is doubtful that Christianity would have been what it is to-day, numerically the highest among the world religions, had

the Christian European Nation-States not militarily overrun Asia and Africa and ruled them for centuries.

As Ummat-e-Mohammdi endeavored to establish sovereignty of Allah (Tawheed) all over the earth through military process, so is the West trying to establish sovereignty of man (Democracy) all over the earth in the same manner. In the past the West conquered the East by military might and as master taught it Democracy which is still the prevailing system there. Now they are trying to establish the sovereignty of people (Democracy) on rest of the world, where it is not already accepted, by the same process, the military might, and thereby eliminating all other sovereignty. The sovereignty of Allah is already non-existent in the world to-day, thanks to the populace which claims to be believer in the sovereignty of Allah.

What remains is a hotchpotch of belief in the Creator, worshipping Him together with accepting and adopting different cracies, isms in various degrees. The present leader of the unipolar world, the master of the only super-power has declared that he would spread Secular Democracy (the word used is freedom) to every inch of the earth.<sup>85</sup> Finally all our arguments should cease because of the words of Allah Himself where, after making the Qetal (armed fight) Fard-e-Ain (incumbent, mandatory), He says - "Though you dislike this order, it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allah knows and you do not know."<sup>86</sup> That's that. After this no Mo'men can utter a word against Qetal (armed fight) being defensive because Allah has not added, "When or if you are attacked."

However, whatever the reason, the fact is that Allah has chosen Jihad (utmost struggle) and Qetal (Armed fight) as the policy and process for establishing the Guidance and the true Deen (Hedayah wa Dinul Haq)<sup>87</sup> on earth for peace and security and happiness of mankind and His own victory over Eblis. This is also proved by the fact that in the very definition of a Mo'men He has put Jihad (utmost struggle) which contains Qetal armed fight<sup>88</sup> besides ordaining Qetal (armed fight) making it a must, mandatory for a Mo'men. Though the word Jihad means utmost struggle, endeavor to achieve something in proper way and includes Qetal (armed fight), later these two word become synonymous, Jihad meant Qetal. Even in the time of the Messenger, going to Jihad meant going to Qetal. For example- once Ummul Mo'menun (Mother of Mo'mens) Ayesha (Ra) asked the Messenger of Allah- "shall we women not go to Jihad?"<sup>90</sup> It is evident in the question itself that she meant Qetal by the word Jihad as struggle in all other way cannot be prohibited for women, rather it is obligatory. This concept (Aquida) was prevailing among all other Mo'mens and Muslims then.

The definition of Mo'men by Allah in Ayat No.15 in Sura Hujarat makes it clear that none can be a true Mo'men without fighting in the way of Allah (i.e. to establish the Tawheed based Din) with life and property, wealth; and not to be a Mo'men necessarily means that he is Moshrek or Kafer. There is no space in between Mo'men and Kafer- Moshrek, belief and disbelief.

Also, it is indisputable that in Islam the highest reward and the highest honour is reserved for the Shahids (Martyrs), those who fight and lay down their lives in

the fields of battles to establish the Tawheed based Deen, System, Way of life to ensure peace (Islam) and security of mankind and victory of Allah over the challenge thrown to Him by the Eblis. The reward is entry into the highest paradise without any question asked about their activities in this worldly life and the honour is that Mo'mens and Muslim are barred from saying that they the Shaheed are dead.<sup>91</sup> This is promise of Allah and He has not promised these to any other class or people in Islam, not even to the highest class in mankind, the Messengers of Allah. Says the greatest of them, the last one: - Besides being admitted in the Jannah (Paradise) immediately on their martyrdom with no question asked about their activities in the world, Allah has bestowed five special status, special distinctions to the Shahids (Shuhada, Martyrs) which He has not bestowed to even the Messengers. Searching for Hadis along this line, we come across some more benefits reserved for shaheeds that are denied to any other class of people. For e.g. the Messenger of Allah has said, 'The souls of all Nabis, Messenger and myself will be received by the Malek-ul-Maut, e.g. Azrail, but Allah himself receives the soul of Martyrs'. "All the deceased including the Messengers and Myself will be given funeral bath, but there is no need to perform this bath for Martyrs." The deceased are wrapped in the funeral shroud, but not the Martyrs. All Nabis, Messengers are mentioned as being dead with the exception of those give up their lives fighting for the Cause of Allah. All Nabis & messenger will have the right to intercede on behalf of their Ummah, their people, but the shaheeds, martyrs can intercede on behalf of any people, regardless of whose

Ummah they belonged to.<sup>92</sup>

A Shahid has six other benefits; Al-Miqdam Ibn Ma'di Karib (R) narrated that the Messenger of Allah said: "A martyr has six bounties: He will be forgiven with the first drop of his blood that is spilt; He will see his place in Paradise (at the time of death); He will be saved from the 'Great Horror' (on the Day of Judgment): A Crown of Dignity will be placed on his head, which contains many corundums, each one being more precious than this life and all that it contains; He will have seventy two Women of Paradise; And, he will be allowed to intercede for seventy of his family members (who would have otherwise gone to hell)." (Tirmidhi & Ibn Maajah).

Now if the policy and process of establishing the Deen, the way of life based on the Tawheed, the sovereignty of Allah was not struggle and armed fight, then how could the highest reward and honour and the special status mentioned in the Hadis be reserved for them? Says the Messenger- "On the Day of Judgment the Shahid will walk among men with sword in hand and people, even the Messengers of Allah will make way for him, and then he will proceed and sit on high place on the sideline with honour and watch the trial and Judgment of mankind by Allah (like sitting in the gallery of a stadium and watch games being played below)". Besides making armed fight mandatory (Fard) for Mo'men,<sup>93</sup> Allah has urged Mo'men to fight as a means for establishing the Deen on earth. Says He- "Fight in way of Allah until all Fetnah (turmoil, injustices, insecurity etc.) is no more and the whole Deen (system of living) will be for Allah alone."<sup>94</sup> Not only that, He urges His Messenger to rouse, inspire

Mo'mens to fight in the way of Allah<sup>95</sup> and fight in the way of Allah means fight to establish the Deen, the way of life, the system of conducting the whole life of mankind based on the Tawheed, the sovereignty of Allah denying all and every other sovereignty and system (Deen). In the Qur'an there are over six hundred Ayats (verses) directly or indirectly relating and concerning Jihad (struggle) and Qetal (armed fight). Except His Tawheed, His sovereignty, there is no other subject which has been mentioned so many times in the Qur'an with so much importance and emphasis, not even the Salah (mandatory prayer), not Zaqah (Income tax), not Hajj (Pilgrimage) nor Saom (fasting), the four of five pillars of the Deen-e-Islam, the other one - being the Iman (Belief) itself.

It is remarkable that the Jihad (struggle) which includes Qetal (armed fight) features in the definition of a true Mo'men by Allah, besides ordaining i.e. making Qetal (armed fight) Fard (obligatory, mandatory) for all.<sup>96</sup> This necessarily means that to be a Mo'men one has to be a fighter, a warrior, otherwise how can he fulfil the obligation of Qetal (armed fight)? In other words he who is not a fighter, a warrior cannot become a Mo'men and not being a Mo'men means he is either a Moshrek (Polytheist) or a Kafer (a Disbeliever, rejecter). That makes the present day populace of one thousand and five hundred million which believes itself to be Mo'men (believer) and Muslim (those who submit) de-facto Moshrek and Kafer except a small number. Let me put the subject in an example for better understanding. If a society or an organisation is formed with a certain objective or purpose, which declares in



its constitution that whichever member of that society is able to win the gold medal for swimming in the next world Olympic, will be awarded the highest reward and the highest honor of that society, we know that the society is a society for swimming and not for Cricket or football or Tennis or any other purpose. Can any person who cannot swim or does not know how to swim or neglect swimming be a member of the society? If such a man applies to be a member of it will he be granted membership? It is common sense that he will be refused and at best will be advised to learn swimming first and then apply.

Now take the society (Islam) which declares in its constitution (the Qur'an) that the member of this society who lays down his life in the battle field will be awarded the highest reward and the highest honor (top Paradise and honor of not being called dead). In this case can a person who is not a fighter, does not know how to fight can become a member or will he be allowed membership of this society called Islam? Obviously not. Imagine the ridiculous state of the people who not only believe themselves to be members of this society (Islam) but many of them even claims to be champions of it without being a fighter, a warrior, without having the primary requisite of its membership.

Why must a person become a warrior, a fighter to be a Mo'men, a Muslim or a Ummat-e-Mohammadi? To understand that we have to think over the Ayat No.28 of Surah Fatah, Ayat No.33 of Surah At-Taubah and Ayat No.9 of Surah As-saff where Allah gives the reasons for sending His Messenger. He states - "He has sent forth His Messenger with Hedayah (Guidance) and the

Deen-ul-Huq (true system of life) so that he may prevail it above all other Deen (systems of life)." Here He mentions two subjects that He has sent His Messenger with. The first one is the Hedayah. This is the Hedayah (Guidance) He promised to sent to mankind through His Messengers from time to time against the challenge thrown to Him by the Eblis<sup>97</sup> (the Tawheed, to obey and serve none other than Allah) and the other one is the true Deen (the building, the edifice, super-structure on the foundation of that Guidance, i.e. do's and do not's, right and wrong etc. and this involves everything that concerns mankind's individual and collective lives, the Shariah). These two together comprise the total Islam. Now the second part of the reason of sending the Messenger; and that is to establish the total Islam (the Guidance and the building, Shariah) on mankind subduing all other sovereignty guidance and system of life. How to accomplish the second part of it? As I have stated before, the policy and the process was dictated to him by Allah Himself and that is Jihad (utmost struggle) and Qetal (armed fight). If we look at the life of the Messenger we see the confirmation of this. Through Jihad and Qetal he established the Guidance and the Deen in almost whole of Arabia, obliterating the existing way of life of the people which was based on Sherk (Polytheism). In his life we also find the meaning of the Ayat No. 15 of Sura Hujurat where Allah says that true Mo'men are only those who believe in Allah and His Messenger (which means obey and serve none other then Allah and His Messenger) and struggle (which includes Qetal, armed fight) in way of Allah (to establish the Guidance and the Deen founded on it). That is the sum-total of the life

of the Messenger and his Sunnah, about which he said that anyone who forsook his sunnah was not of him, i.e. he is thrown out of the orbit of this Ummah, the Ummat-e-Mohammadi.

I am fully aware how difficult it is for the present populace, which claim and believes that it is the same Ummah that the Messenger of Allah built, to accept what I am writing. Since abandoning Jihad and Qetal to establish Tawheed based Deen all over the earth, the responsibility that Allah had bestowed on His Messenger<sup>98</sup> and the responsibility the Messenger had entrusted on his Ummah on his passing away, the so called Khalifahs, after the first four righteous Khalifas began to rule and enjoy the vast region gained at the cost of Jihad (utmost struggle), sweat, blood, and lives of thousands of martyrs of Islam like any other Kings and monarchs. These so-called Khalifahs, because of their perverted Aqidah, could not or did not realise that they had lost the very reason of their existence. The Ummah was created to fight on behalf of Allah to make Him victorious against Eblis in his challenge by establishing Tawheed (sovereignty of Allah) and the Deen (the super-structure of the Shariah) on the foundation of that Tawheed. Now if that Ummah abandons the very purpose for which it was created then obviously there remains no reason for its existence. That is exactly why Allah has warned it in Ayat 38-39 of Surah Taubah of the Qur'an that "if you abandon going out for Jihad."<sup>99</sup> Note that Allah informs us what He would do to this Ummah if it forsook Jihad (utmost endeavor, struggle) which includes Qetal (armed fight, which has been mandatory in Ayat No.216

in Surah Bakarah and 38, 39 in Surah Taubah). He has mentioned two things He would do. First is Azabun Alim (great punishments) and the second one is remove this Ummah from the position of authority, power and role and replace it with other nation or nations.

Consider the first one, the great punishment. By saying that He implies that in His eyes this Ummah is no more Mo'men or Muslim, because Mo'men will never be punished. Nowhere in the Qur'an there is a single Ayat where it is said that Mo'men, a believer will ever be punished. On the contrary all through the Qur'an Mo'mens have been promised forgiveness and Jannah (Paradise), Jahannam (Hell) has been made Haram (prohibited, unlawful) for them (Qur'an and Hadis). By promising punishment for it He is clearly meaning that in His eyes this populace is no more Mo'men since abandoning Jihad and not being Mo'men in His eyes necessarily means being either Moshrek (Polytheist) or Kafer (Disbeliever), notwithstanding professing Kalema, saying prayer, paying Zakah, performing Hajj or fasting. The second one is replacing this Ummah by other people. This is outright rejection, throwing out, as a person throws out a pen when it does not write or a watch when it does not show time and replace it with a new one.

There is more grave and serious significance of this Ayat of the Qur'an. The severe punishment followed by ousting from the power and authority<sup>100</sup> and replacing them by other powers clearly means that this Ummah was ousted from Islam itself by Allah, and has never been accepted back into the fold of Islam as this ousted populace has not repented and resumed the Jihad, it had abandoned thirteen hundred years back. There is very

good reason why Allah has thrown this Ummah out of Islam. Consider the Ayat No.15 of Surah Hujurat of the Qur'an. In it Allah gives the clear definition, criterion of a Mo'men or Mo'mens and it is divided into two parts. First part is belief in Allah and His Messenger (This belief is not confined in only Oneness, Unity of Allah, but in obeying none other than Him, (see chapter on Tawheed) and the second part is Jihad (utmost struggle, which includes the Qetal, armed fight) on earth, sacrificing life and property. By this definition the Ummah was true Mo'men, Muslim and Ummat-e-Mohammadi till only 60-70 years after the Messenger. Now, when the sham Muslims, the hypocrite Khalifahs forsook Jihad, the second part of the definition of a true Mo'men, to enjoy the power and authority acquired by the true followers of the Messenger of Allah, they were no more true Mo'men by the definition given in the Qur'an by Allah. It is the second part of the definition that Allah is warning about - the Jihad, and He has promised that if you ever abandon this part He shall punish you severely and throw you out of power and authority on earth and replace you with some other people, because you have abandoned the very purpose, the very obligation for which you, as a Ummah were created, even if you remain firm in the first part of the definition i.e. obey none other than Allah and His Messenger (Later the Ummah was out from this first part of the definition too, and thus fully out of the definition of Mo'men (see chapter on Tawheed).

The other very important reason of the inclusion of Jihad in the very definition of being Mo'men is that

the Tawheed and the Deen (the super-structure, building, Shariah) founded on that Tawheed is useless if it is not established and made effective in mankind's life, exactly as an excellent constitution of a country is useless if that country is not administered, ruled by that constitution, if the laws, the penal code, the economy, its social system etc. are not based on the constitution, however perfect that constitution may be. The process of establishing, making effective the Shariah (the Qur'an, the Constitution) on mankind's life has been decided by Allah, not by the Messenger, to engage in Jihad (utmost struggle) and Qetal (armed fight) at the cost of lives and worldly wealth and properties of the Mo'mens. Though Jihad includes armed fight, yet to make it clear to us and to emphasize it He has made armed fight Fard (mandatory, must) in Ayat No.216 in Surah Bakarah where He states- "Qetal, armed fight is hereby made mandatory, for you", so that we must not limit it within utmost struggle in other ways only. If we only believe in the constitution (Qur'an) but do not execute the Jihad (utmost struggle) and Qetal (armed fight) to establish it on mankind, then, as Allah has warned in the Qur'an He would expel us from Islam with Azabun Alim (sever punishment) and make us slaves of other people. The sum-total of the Ayat No.38, 39 of Surah Taubah is plain and that is Allah warning us that if we abandon Jihad than He abandons us with severe punishment and replaces us with other people.

The reason is simple and that is: - the challenge of the Eblis to Allah is that he will cause Fasad (Unrest, injustice, disorder, confusion etc.) and Safaquddima

(Shedding of blood, battles, wars) among mankind by enticing mankind into disobeying Allah and make, formulate Deen (System, way of life to conduct their lives) for themselves. Allah knows, since He is the Creator of Man, his body, mind and psyche, given that He has allowed the powerful Eblis to enter and remain in Man influencing his thought, mind and action that no amount of good advice, reasoning, argument will make Man obey and serve Allah and conduct their lives, both collectively and individually by the Deen (system) given by Allah through His Messengers. He knows if He has to win in the Eblis's challenge it has to be done by force. Ummat-e-Mohammadi (other Ummahs before him were formed for the same purpose for that matter) was created by the last Messenger for that purpose, his whole life is proof of this fact, fighting and managing over 107 small and big battles in 9.5 years and establishing the Tawheed based Deen in the peninsula of Arabia and in the process teaching his Ummah firsthand how to do it. On his departure his Ummah knew the objective of their lives was to complete the unfinished work of their leader, i.e. to institute the Tawhed based Deen on earth by Jihad and Qetal and thereby accomplish two objects. One- make Allah victorious in the challenge of the Eblis, two-eliminate all Fasad (injustices, disorder, unrest confusion etc.) and all safaquddima (conflict, wars, blood-shed) from mankind's life's resulting in peace (Islam) there. That is exactly the thing the real Ummah of the Messenger did. It is history that they abandoned their houses, properties, gardens, shops, businesses, their families and went out in the wide unknown world to do that. Now, if for any reason that Ummah abandons this

Jihad (utmost struggle) then there remains no meaning of its existence. And that is what it did under the Khalifat of the sham Mo'men Umaiyaahs within 70 years of the departure of its leader from this world.

Here a question arises from the fact that Allah replaced this Ummah by European Christian powers. Were they supposed to do the same work the Ummat-e-Mohammadi was entrusted to do? No, Allah did not replace them to establish Tawheed and Deen by them obviously, He did that only to punish this people which abandoned going out in the world to fight to establish the Tawheed and the Tawheed based Deen (system, way of life) and thereby establish peace (Islam) in mankind's life and make Him victorious against the Eblis.

O people, who claim and believe that you are Mo'men, Muslim and Ummat-e-Mohammadi, I tell you, you are none of these, you have been ousted from Islam by Allah Himself thirteen hundred years back when, during the rule of the sham Mo'men hypocrite Khalifahs you forsook the very duty you were created for and hence ceased to be of use to Him and Allah commenced His promised Azabun Alima (severe punishment) in way of your degradation, fall from the position of power and authority, the respect and awe the people of the world had for you. Allah continued this punishment for several centuries, waiting to see if you repented and restarted the struggle on behalf of Him to make Him victorious. When you did not and reached the bottom of disgrace He had you conquered, subjugated and enslaved by Christian European powers, and thereby fulfilled His promise of severe,



stern punishment and enslavement by other peoples, which He would never do to Mo'men, Muslim or Ummat-e-Mohammadi.<sup>101</sup>

After the promised punishment of Allah, the expulsion from Islam and authority and power and the enslavement, started the third phase of the history of this populace, no more the Ummah the Messenger of Allah left. This phase is continuing till now.

With the abandonment of Jihad thirteen hundred centuries back the flame of Islam was extinguished; only some embers kept glowing here and there during the enslavement.

After the occupation and enslavement, the Christian European powers extinguished even those embers. I shall, Ensha-Allah, explain that further later on along this book. After that what is left now is the huge body of Islam called the 'Muslim' people, lying across the earth from east coast of the Atlantic to the west shore of the Pacific, dead and decaying.

There are only two ways, two doors of going out of Islam. The first one is to reject Allah as the only One to be obeyed and served and reject Mahmmad (s.m) to be His Messenger (La Elaha illa Allah wa Mohammad Rasul-Allah). The second way is to abandon or to forsake Jihad. To go out either of these is to walk out of true Islam. That is why in Ayat No.15 of Surah Hujarat Allah has given two conditions of being a true i.e. complete Mo'men and the two conditions are exactly what I have just said. Without either of these two conditions, no amount of piety, praying all night, every night, fasting whole year or pilgrimage to

Makkah every year or polishing of souls will not make a person Mo'men or Muslim or Ummat-e-Mohammadi.

Now if you look at the populace called Muslim you will find neither of these two conditions exist in it. The first condition, there is none to be obeyed and served other than Allah (La Ellaha illa Allah) has been replaced by "there is none to be worshipped other than Allah (La Maabud illa Allah) (See Chapter on Tawheed) resulting in filling up heaven and earth with extensive worship [nafal (extra, additional) prayers, besides the mandatory, paying Zakat taxes, performing Hajj, pilgrimage) and month long fasting] but disobeying Him in everything else and obeying others. And the second condition the Jihad and the Qetal have been, as I have already showed has been forsaken, abandoned thirteen centuries back... So this populace has walked through both of these two doors out of Islam. There is no other sin, no other action by which one can go out of the orbit of Islam. All other actions are pardonable, forgivable whenever one is in Islam i.e. on those two conditions of Ayat 15 of Surah Hujurat. Says the Messenger of Allah- "He who remains steadfast on La Elaha illa Allah (the Tawheed) till his death, he will enter Jannah". One of his close companions Abu Zarr Giffari (Ra.) asked him that if that man commits adultery and theft? Replied the Messenger- "Yes, even if he commits adultery and theft". Astonished, Abu Zarr repeated his question four times and every time the Messenger of Allah replied yes and finally, in replying the fourth time he added that such a man will enter Paradise even if Abu Zarr's nose is rubbed in dust.<sup>102</sup> The Messenger's reply to Abu

Zarr's (Ra) question once should have been enough, as a Messenger of Allah knows what is he talking about, but we understand Abu Zarr's (Ra.) astonishment from the fact that the Messenger mentioned the two sins for which the Shariah has codified very strong punishment-one hundred strikes/lashes and death for one and cutting off of hand for the other. For no other sins has the Shariah ordered such severe punishment. Abu Zarr (Ra) was sort of taken aback when the Messenger said even those most serious sins would not be able to stop a man from entering Jannah (Paradise) not to mention smaller ones, if he is steadfast, unshaken on the Tawheed, hence his questioning the Messenger four times, who confirmed it in the strongest words.

Then by sheer logic of what the Messenger of Allah has stated exactly the opposite Islam prevails today. Therefore, this populace with all their namaz, roza, hajj and zakat and piety walked out of true Islam from both the doors, firstly by interchanging the Elah of the Kalema with Ma'bud, thereby disobeying Allah and secondly through abandoning jihad, the struggle to establish it on earth. The Qur'an is replete with two things, the Tawheed (to obey and serve none other than Allah) and Jihad (to struggle, strive to establish that). Allah has mentioned no other subject so many times as these two. Salah (prayers) 67 times, Zakah (prescribed tax) 29 times, Hajj 10 times and Saom (fasting) only twice, but the Qur'an is replete with the Tawheed, Jihad and Qetal, exactly the two subjects that constitute a true Mo'men, the Tawheed 223 times and the Jihad and Qetal 164 times.

The Messenger of Allah was asked- "What is the most

important matter in Islam". The Messenger replied "Iman (belief) in Allah and His Messenger". What is the next most important matter", he was asked again. "Jihad (struggle and strive) in way of Allah he replied.<sup>103</sup> Now put this reply of the Messenger of Allah beside the Ayat No.15 of Surah Hujarat and Ayat No.28 of Surah Fatah, Ayat No.33 of Surah Taubah, Ayat No.9 of Surah Saff of the Qur'an and you will find both are implying the same- belief in Allah as the only Elah (He who is to be obeyed and served) and Jihad (struggle and strive), which includes armed fight) to establish and institute that on earth. You look at Islam from any angle it will culminate finally on these two subjects. Obey and serve none but Allah and to have this truth accepted by mankind by struggle and fight. If you look at the history of the Ummah and its leader, the Messenger of Allah, you will clearly see this truth. The Messenger and his Ummah fought over 107 big and small battles in the short span of 9.5 years and had the Tawheed accepted by people of Arabia and after his passing away from this world, his Ummah continued the struggle, strive and armed fight ceaselessly for 60-70 years more and had the Tawheed accepted by nearly half of the people of the world. Had the sham Mo'men, de-facto Munafiq (Hypocrite) Umaiyahs, Abbasiyahs, later Fatimids and Hashemite not turned khelafat into monarchy and abandoned Jihad, the rest half of the mankind too would have accepted the Deen based on the Tawheed and this planet would not have been what it is to-day, full of unrest, turmoil, injustice, tears, anguish, conflict, blood-shed and completely devoid of peace (Islam).

It is Allah Himself who decided that the Tawheed based

Deen will have to be established, instituted on the life of mankind by no other process but Jihad (utmost endeavor, struggle) and Qetal (armed fight). That is why He sent a warrior as His last Messenger, who fought more than 107 battles in the short period of 9.5 years. Declared the Messenger of Allah- I am a warrior Messenger.<sup>104</sup> That the statement is one hundred percent true is proved by the history. Of the more than 107 battles, he himself led 27 of them, for the rest of the battles he appointed different generals for different battles clearly to train and create new generals for the future battles after his passing away from this world. He knew, and of course Allah also knew that the tremendous responsibility of establishing and instituting the Tawheed (Guidance) based life system (Deen) on whole of mankind, cannot be accomplished in the life time of the Messenger, the responsibility would have to be shifted on to the shoulders of the Ummah (Nation) he created, and the Ummah must continue the Jihad and Qetal till whole of mankind is brought under it and thereby eliminate every Fasad (injustice, unrest, conflict, distress etc.) and Safaquddima (fight, battle, war, murder, blood-shed) resulting in profound peace and security (Islam) in the life of mankind.<sup>105</sup> Anybody who will shrink away from this responsibility "He is not one of us" said the Messenger of Allah. Naturally, because this is the cause he was sent for and the cause he put on the shoulder of his followers, his Ummah when he went away from this world to his Creator. The commanders he trained, later, leading the Ummah stormed out of their home-land Arabia, leaving everything worldly behind and like cyclones, tornadoes swept away the much larger, much more equipped and

trained imperial armies of Roman and Persian super-powers in battle after battle, till one super-power was chased out of west Asia and the other capitulated and accepted the Tawheed based Deen and was inducted into the Ummah.

One proof of the fact that Allah has decided that the Tawheed based Deen shall have to be effective in mankind's life by Jihad and Qetal is the life of His warrior Messenger since the Hijrat (migration) to Yathrib (Now Madina-tun-Nabi) till his passing which was full of battle, struggles - one battle in the average of 32 days. Considering the requirements before every battle; the training, the procurement of arms and weapon, the logistics etc. one wonder how the Messenger had time for anything else. It is indeed one of the miracles of his that yet he accomplished so much more, about other facets of human life.

Even lying in death-bed he inquired, directed the expedition to Syria and one of the last things he talked about was the Syria expedition, its arrangements and its commander, Usama bin Zaid (Ra).

If an unknown man dies and going to his house you see that his house is full of musical instruments, then is there any need to tell you that the dead man was a musician? Or you see another dead man's house full of all sort of chemicals, would you have doubt that the man was a chemist? Would you take it if someone tells you that no, the man was a musician if you don't find a musical instrument in his house? Now what was found in the room where the last and greatest Messenger of Allah died? Besides a bed, a pillow, a few leather water-bags, a cup or plate, there were 9 swords, 5

spears, 6 bows, 1 quiver, 2 helmets, 7 mails/amours, 3 fighting robes, 1 belt, 1 shield and 3 flags (used in battles). If after this clinching proof someone still insists that the Messenger of Allah was not a warrior then I think it is futile to try to make him see the truth. Then he is one of those about whom Allah says - "I have made them blind".<sup>107</sup> So no use in arguing with them. In this present Islam (which is not the Islam of Allah and His Messenger nor of the Islam of the first 100 years of the Ummah), the Messenger of Allah is depicted as person who was best of everything but a warrior, a fighter. The present huge populace known as Muslim and which contains hundred of thousands of Ulema (highly learned in the religion), Pir, Mashayekhs (Spiritual guides), Mufasssir (Commentators and explainer of the Qur'an) and Muhaddis (experts in the matters of the Hadis) besides hundreds of thousands of people highly learned in other fields of learning and knowledge, who do not know the Messenger of Allah in his true identity. And that true identity is that firstly he was the last and greatest Messenger of Allah and secondly he was the greatest warrior, the greatest army commander, who always fought against several times larger, better equipped enemies and never lost a battle. (The battle of Uhud, which is referred to as a defeat by those who always try to belittle the Messenger and his followers, was actually not defeat but a temporary setback, of course with considerable loss, due to disobedience by a section of his army. Know that, defeat in any of the three battles, Badr, Uhud and Ahzab also called Khandak (trench) would have spelled the end of Islam forthwith, and today there would have been no Deen in

the world called Islam). Compare this true identity of the Messenger with the Ayat 15 of Surah Hujarat of Qur'an and see the similarity of- Iman (belief in Allah as the only one to be obeyed) and struggle and fight in the way of Allah, the two things that comprise the true Islam and true Mo'men.

Still, if all these facts do not convince someone that Allah Himself did decide the Jihad and Qetal as the policy and process of establishing and making effective the Deen ul Islam in mankind's life, then please refer to the Ayat No.39 of Surah Anfal of the Qur'an where Allah says- "And fight (armed fight) them (Disbeliever, polytheists) until Fetnah (turmoil, injustices, persecution, insecurity things opposite of peace i.e. Islam) is no more and the whole Deen (system of life) is for Allah". Can anything be clearer than this declaration? In this Ayat it is clear that as the policy and process for establishing Deen and thereby eliminating Fetna (which includes Fasad) Allah is not prescribing, invitation, argument, publishing etc. but specifically fixing Qetal as the only process. And it is also clear that for eliminating all Fasad and Fetnah it has to be the Deen of Allah to be the only Deen (system of life) prevailing in the life of mankind. In Ayat 75 of Surah Nisa Allah says- (to Mo'men) "What has happened to you that you fight not in the way of Allah and for weak men, women and children who cry: O our Lord! Rescue us from this country of Zalims; give us from Your presence a protecting guardian and help from Your presence."<sup>108</sup>

What it is that Allah says in the above Ayat in the Qur'an? Clearly He is inspiring the Mo'mens to go, fight



against the Zalims (wrong doers) and rescue the men, women and the children and let them live in security and happiness which is peace (Islam). Here again the process He determines for the Mo'mens to rescue the men, women and children and thereby eliminate all Zulm is Qetal (armed fight). Here He is not asking the Mo'mens to go and plead with the Zalims for the oppressed men, women and children, nor He is asking the Mo'mens to preach or argue or extend Dawah (invitation) to them but to go straight and fight and defeat them, because He being the Creator of the Zalims and their psyche He knows nothing else will do.

Compare this order with Ayat No. 39 of Surah Anfal where He is ordering Mo'men to fight, till Fetna is eliminated and order, security and peace is restored. Fetna, Zulm, Fasad these are all same-that which is opposite of peace (Islam).<sup>109</sup> Recall that this is the main issue, the challenge of Eblis thrown to Allah that he would throw mankind into Fasad (unrest, insecurity, turmoil problems, conflict, injustice etc.) and Safaquddima (blood-shed, battles, wars, murder etc.). The only way Eblis can achieve his purpose is to entice mankind into disobeying Allah, the same way he enticed Adam (as) and Hawa (Eve) into disobeying Him. Eblis has no other way by which he can make mankind involve itself in Fasad or Fetna or Zulm. On the other hand the only way Allah can win in the challenge of Eblis is when mankind denies every other authority and obeys Him and Him only. That is why Allah will forgive and pardon a person's all sins if he is unmoved and steadfast till death on La Elaha illa Allah (None to be obeyed other than Allah) (Hadis). As opposed to this Eblis is declaring his way of winning in the challenge.

'I shall lay in wait (ambush) on the Straightway'.<sup>110</sup> That Sirat-ul-Mustaqim (the Straightway) is simply not to obey and worship anyone except Allah. Neither Allah nor Eblis has mentioned a word about the Salah (prayers), Zakah (tax), Hajj (Pilgrimage) or Saom (fasting), nor a word about theft, robbery, adultery, murder, lying or any other sin or crime for that matter.

One of the two most important subjects of the Deen-ul-Islam is Jihad and Qetal (struggle and armed fight) the other being the Iman (Belief) itself. Basically Islam is comprised of these two things. That is why one needs these two things to be a true Mo'men<sup>111</sup> and that is why when asked about the two most important matters in Islam, the Messenger of Allah replied first Iman (Belief) and next Jihad (utmost endeavor, struggle which includes armed fight) in way of Allah.<sup>112</sup> There is no end of points to prove this fact. Take for example the Ayat No111 of Surah Tawbah in the Qur'an. In it Allah declares that "He has bought the lives and worldly properties of the Mo'mens in exchange of the Paradise". Bought for what? What will He do with the lives and properties of human beings? Is not Allah above all needs? Is He not Samad (He who does not need anything, is not dependent on any other, anything)? In the same Ayat in the following words He explains the reasons of this purchasing the lives and properties of the Mo'mens and that is "they will fight in the way of Allah and kill and be killed (in the process)". To emphasize on the deal and its gravity, He further states that "the deal is a promise in which He remains bound in the Taurah (Torah), in the Injil (Gospel) and in the Qur'an. And who fulfills his promise better than Allah? So rejoice in the bargain you

made for, this is the supreme success."

Is there any need of any more reasons? To write more about it will only increase the size of the book. I have nothing to say for those who will still remain skeptical about Jihad and Qetal being absolutely essential to being a Mo'men, except that they are among those about whom Allah says- 'I have sealed their hearts.'<sup>113</sup> Yet for them I want to quote some Ayats of the Qur'an in which Allah has warned those who do not give the importance to Jihad that is due to it. In the Ayat No.142 of Surah Al-Emran of the Qur'an Allah asks the Mo'mens- "Do you think that you will enter Jannah (Paradise), before Allah knows those of you who struggle (Jihad) and those who remain steadfast?" In this Ayat though the word used is Jihad (utmost struggle) and not Qetal (armed fight) it is clear that armed fight has been meant as Jihad includes Qetal in its totality and the Ayats immediately before and after this leaves no doubt about it. In this Ayat Allah says in clear terms that those who will not fight and remain steadfast simply would not be allowed to enter Jannah (Paradise).

And again in Ayat No.24 of Surah Taubah Allah warns- "If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, the commerce in which you fear loss, the dwellings you delight in, are dearer to you than Allah and His Messenger and the Jihad (which includes armed fight); then wait for His decision and His command; and Allah does not guide Faseqs (who are disobedient) people." In this Ayat Allah threatens those who will not struggle and fight in the way of Allah to establish the Tawheed based Deen on the earth with dire consequences and by

adding the word 'Faseq' in He has included them among Faseqs, thereby prohibiting them from entering the Jannah.

One can argue that Allah has advised His Messenger to call people to the Deen with wisdom, fair exhortation and reason with them nicely.<sup>114</sup> So why not Islam be preached that way? The answer is that the purpose of the Ayat is limited to personal Dawah, Balag (invitation). This Dawah, Balag is must for the initial stage of the Jihad to convert people to the truth of the Tawheed (sovereignty of Allah) and recruit them one by one to build a group of people. At this stage there is no scope of fight as there cannot be fight with so little number of people. The thirteen years of life of the Messenger of Allah, after he was bestowed the Messengerhood at 40 years of age, was this stage; when he only preached, first secretly, then when they grew in number, openly. During this stage he and his followers endured terrible persecution, torture, insult, humiliation and abuse, and followed the policy laid down in the Ayat 125 of Surah Nahl - by "calling people to the way of your Lord with wisdom and fair preaching and excellent reasoning", because to fight with the Moshreks (Polytheists) and Kafers (Disbelievers) at that stage would have been just suicide. So the policy laid down by Allah in the Ayat was for conversion of people to the truth at the first stage without which obviously nothing could be done. But after Hejrah (Migration) to Yathrib, Madinatun Nabi (City of the Messenger), where the number of the Mo'mens (believers) grew to a reasonable figure, the Messenger, on order from Allah resorted to Qetal (armed fight), that being the policy for collective action for fulfilling mission the Messenger

was sent with i.e. to prevail the Tawheed (sovereignty of Allah) and the Deen based on it over all other Deens (systems of life). This does not mean that the particular Ayat of the Surah was rendered invalid or cancelled. It was not, even today yet not is applicable collectively, but remains effective personally.

Now, do all these orders to struggle and fight mean that people of the world, the mankind has to be compelled to convert into Islam? As the non-Muslims, even some 'Muslim' for that matter has suggested, even insisted? No, there is a fine but decisive difference between fighting to establish the rule of Allah on earth and compelling people to convert into Islam. Before going into the discussion of this fine but decisive difference, let us see what Allah says. On one hand He has made the Qetal (armed fight) Fard (must, ordained, prescribed, obligatory) for Mo'mens,<sup>115</sup> ordered and urged Mo'mens to struggle and fight, ordered His Messenger to inspire, rouse the Mo'mens to fight to establish the Deen on earth;<sup>116</sup> on the other hand He has categorically said-There is no compulsion in the Deen<sup>117</sup> and "The truth is laid before you, accept it or reject it."<sup>118</sup> Sounds contradictory? No, not at all. To understand it correctly, let us see what the Messenger of Allah, our leader and teacher said and did. When he sent out Mo'mens to fight, he always told them to offer three alternatives to the enemies before attacking them. The first one is that to inform them that Allah has sent His Messenger to mankind with the true Guidance (None to be obeyed and worshipped other than Allah) and the true Deen (System of living on the earth based on it), we are inviting you to accept these and become our brothers; second is - if you don't accept that, leave the

administration in our hands, we shall apply the laws, regulations, social system, economic system, penal-codes etc. that have been sent through the Messenger of Allah. We shall not only not interfere in your religious lives; we shall protect your Churches, Synagogues, Temples and Pagodas in exchange of a small fee the Jizya, you shall live in full freedom. Thirdly - if you don't accept either of these, then we are sorry, we have to fight you. As long as the Ummat-e-Mohammadi kept on their mission of spreading the truth, they stuck to those three conditions taught to them by the Messenger, before every fight or battle.

History tells us that after refusal of the first two conditions (which happened in most of the cases) Ummat-e-Mohammadi fought and conquered nearly half of the then known world and nowhere did they demolish a single church or a temple or a synagogue nor converted a single person forcibly. The fine but clear distinguishing line between making Allah's administration in collective life effective and giving full freedom to individual lives to non-Muslims is demonstrated in Khalifa Omar's (Ra.) action in Jerusalem, confirmed and followed by all subsequent administrators, all over the region they controlled till Ummat-e-Mohammadi was true Ummat-e-Mohammadi. When the Ummat-e-Mohammadi, in the process of fighting disbelieving people, reached Jerusalem, the Christian rulers realized the futility of resisting the then invincible Ummat-e-Mohammadi and decided to surrender. But they put the condition that Jerusalem not being like any other city, its honor, prestige and sacredness being special it could not surrender to the

commander of the Mo'mens, it would surrender only to the Khalifa himself. Though the Ummat-e-Mohammadi could easily storm Jerusalem and conquer it, the Amir (Commander) decided to wait and sent messenger to Khalifa Omar (Ra) informing him about the term of the Christian ruler. Omar (Ra) held consultations with other Mo'mens and decided to travel to Jerusalem and thus avoid unnecessary blood-shed.

As promised, on Omar's (Ra) arrival, the Christian rulers surrendered Jerusalem without blood-shed. There was no destruction, no molestation, no force applied and no insult to the Christian, Jewish and other people.<sup>119</sup> Later, when accompanied by the Christian leaders Omar (Ra) was visiting important and worthy places and it was time for Salah (prayer) and they were in the Church of the Resurrection, the biggest church of Jerusalem. Jerusalem had just been conquered; no mosque was built, so the army had to establish Salah (prayer) in open field. As Omar (Ra) sought to go out for the congregation the Christian leaders asked Omar (Ra) to hold the congregation inside the Church. Omar (Ra) thought for a moment and politely declined and went out and led the congregation prayer in an open field. Later, when asked why he did not hold the congregation inside the Church as offered by the Christians, he said- "I did not hold the congregation and say prayers inside the Church because if I did, I am afraid, later Muslims could have turned the Church into a Mosque by the plea and excuse that Khalifa Omar (Ra) once held Salah congregation there, so the church should be turned into a mosque."

Now, what it is all about? You abandon all your worldly

possessions, go out in the wide world, fight risking your lives, reach far away Jerusalem, conquer it, and far from forcing Christians and Jews to converting to Islam at the point of the sword, destroying their Churches and Synagogues or turn them into Mosques you pray out in the field to avoid any future interpretation or excuse to turn the church into a mosque. What is the point in sacrificing your lives and properties, what is your goal, what do you want after all? The answer is Ummat-e-Mohammadi did all that to not conquer and establish an Empire, not to loot and plunder, not even to forcibly convert people of the world into Islam. All they wanted was that mankind abandon conducting its collective and individual lives by systems made by themselves and adapt the system, the laws, penal system, administration, economic system, social system given by Allah, the Creator through His Messenger Mohammad (SM), and thereby achieve two goals, one, free themselves from unrest, social, political, economic injustices, conflict, wars, and blood-shed and live in peace (Islam) and security; two, make Allah victorious in the challenge thrown to Him by Eblis. Once mankind did that Ummat-e-Mohammadi not only gave people of other religions freedom to practice their respective faiths in their personal, individual lives, but also took the responsibility to defend their rights, their places of worship, the churches, synagogues, temples, and pagodas. And this they did officially and the history is replete with instances how far the Mo'men administrators have gone to defend the rights and honour of the non-Muslims under their administrations.

Khalifa Omar (Ra) had a young Christian slave, who grew up in his house. Omar (Ra) preached Islam to him



many times but he always refused to give up Christianity. Finally Omar (Ra) gave up his effort, and the slave remained Christian as long as is known of him.

## **IS JEHAD DEFENSIVE?**

It should already be clear from what I have so far written that, since Allah Himself has decided that the policy and process of establishing His sovereignty, the Tawheed and the Deen, the super-structure founded on it, on earth to be Jihad which includes Qetal and that Jihad has to be aggressive. And so it is, hundred percent. The history of the Ummat-e-Mohammadi is the clear proof of the fact. But after the subjugation of this people by its enemies, the promised punishment of Allah for abandoning the Jihad, it sunk in abysmal inferiority complex, as every enslaved people does, and started exculpating to the world that their Jihad is not aggressive in nature, it is fully defensive and to be engaged in when absolutely necessary. Later this exculpation deteriorated further and at present, since the crusade that has been started after the demolition of the World Trade Center (by whom it has not been ascertained yet due to opposition by the U.S administration), the leaders of this populace is propagating that there is no militarism in Islam. Islam is a religion of peace as its very name indicates. These ignorant, spineless apologists do not realize that by saying that they imply that the Qur'an is wrong, the Messenger of Allah was wrong.

As I have already said earlier after Allah has ordained armed fight for the Mo'mens,<sup>120</sup> Himself has ordered Mo'mens directly to go and fight,<sup>121</sup> asked His

Messenger to wage, inspire, rouse the Mo'mens to fight,<sup>122</sup> His Messenger fought a battle every 32 days and subjugated whole of Arabian peninsula, there remains no shadow of doubt that fighting for establishment of the Tawheed based Deen is one of the most important amals (acts) in Islam. Those spineless apologists preach that the Messenger fought only in defense. I think I must put a few words to clear this misunderstanding. It is true that the Messenger and his followers, while in Makkah endured all persecution, torture without striking back, because that would have been suicidal for so small a group of people to go against such odds. But, do these apologists know, or have they not read the history of their own people, that immediately on migrating to Yathrib (the Madinatun Nabi); the Messenger went on the aggressive? Within only two months of the migration he started sending out what in modern military terminology is called aggressive patrols or combat patrols.

About two hundred persons abandon their homes, properties in Makkah and go to another town about 300 miles away where they have nothing, simply nothing; not an inch of land, no source of income or sustenance. How much time did that small band of people need to arrange some shelter to live in, to find a source of livelihood; was two months enough for that? Yet, their leader considered the importance of going on the aggressive so much that he did not spend more than only two months for settling down, before he started sending out armed aggressive patrols of different sizes and to different directions into the desert in search of the enemy. Before the battle of Badr, he sent out seven

such patrols. These patrols were ordered to attack whenever they came into contact with the enemy.<sup>123</sup> Besides sending out these aggressive patrols he himself led several of these. The very first one of the patrols consisted of 60 to 80 horse and camel riders under Ubaida bin Hares (Ra) which came across the Qurayesh in a place called Waddan. Here the first arrow was shot at the enemy by Sa'ad bin Abi Waqqas (Ra). Remember this was the very first arrow shot in a conflict between truth and untruth, light and darkness, right and wrong which lasted till the sham Mo'men Umayyads stopped it nearly 70 years later. That very first arrow was shot by a Mo'men, not by a Moshrek or Kafer and that arrow was not shot in defense. Out of the seven aggressive patrols three were led by the Messenger himself which did not come across any enemy, two patrols clashed with the enemies and one led by the great warrior and uncle of the Messenger Hamza (Ra) bin Abdul Muttalib came across the Quraish near the sea shore. The Moshreks (Polytheists), 300 of them were being commanded by none other than the notorious Abu Jahl. Hamza's (Ra) band consisted of only 30 Mojaheds (fighter). Had not a local leader Majdi bin Amr al Juhani who was at peace with both the Mojaheds and the Quraish intervened there would have been a terrible fight there. Note that, in spite of being only one tenth of the number of the enemy, Hamza (Ra) was about to attack them, indicating the fearlessness and dauntless attitude of the Mo'mens. The other patrol was led by Abdullah bin Jahsh (Ra) and consisted only eight fighters, which came across a commercial caravan, heading for Makkah in a place, called Nakhla. That was in the month of Rajab, one of

the months held as sacred since before Islam came, and all warfare, fighting was prohibited. These months were considered sacred by Islam also and any fighting was considered sacrilege to the Mo'mens too. So Abdullah (Ra) was in a dilemma; that day being the last day of Rajab, if they waited for the next day to attack the caravan would enter the sacred area and hence they could not attack it. There was another problem; out of only eight fighters, two of them, Saad (Ra) and Utba were out in the desert looking for their lost camels they were riding. But so strong was the urge to attack, that after holding a consultation they decided and attacked the caravan. Waqid (Ra) shot and killed one, two surrendered and rest escaped. Abdullah bin Jahsh (Ra) came to Madina with the merchandise and deposited those to the Messenger.

Those who try their utmost to prove that there is no militarism in Islam, at the worst it is defensive, and are adept in twisting and turning facts, even resort to lies, put forward this incident in their support. They imply that the fact that the Messenger did not accept the booty and kept it in hold indicating his disapproval of the attack, many of them even go to the length of saying he was angry - which is not true. The fact is that he never disapproved their attack on the caravan, because he sent them with the order to attack, it was the timing of it, the Haram (sacred) month of Rajab and that is exactly what he said- "I have not ordered you to fight in the sacred month".<sup>124</sup> Since the booty was acquired after fighting in the sacred month, he did not receive it along with the two prisoners immediately and waited for Allah's decision about it. And the decision

came presently. There in Allah's decision also the question was not about fighting itself, it was about fighting in the sacred month. "They ask you about the sacred month, and fight in it", says Allah in the Qur'an in the Ayat No. 217 of Surah Bakarah<sup>125</sup> He makes it clear that fight, even in the sacred months is legitimate to establish the Word of Allah. Fighting, attacking the caravan was not in question at all; question was the attack, fight in the sacred month only, and that too was decided by Allah in clear terms. It is difficult to understand how this incident is still being used to prove Islam's docility when in fact it proves just the opposite that Islam's policy is so aggressive that it transcends the sacredness of the prohibited months- which in the words of Allah is "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And persecution is worse than killing." No wonder, Allah's Lanah (curse) is on these people. Of about 100 battles fought in nine and a half year during the lifetime of the Messenger of Allah, of which he himself led and fought in 27 of these, there were only 2, which were defensive, the Uhud and the Ahzab. And the spineless apologists, frightened to death on the very mention of fight, yet claimant of being very excellent Ummat-e-Mohammadi (because they grow long breads) argue that the Jihad and Qetal are defensive.

# THE BADR

This is another subject, which has been made a matter of controversy by those people. A simple event has been turned into a bone of contention trying to prove what it was not. As I have stated before, pursuing the policy and process set by Allah Himself, the Messenger, on arrival in Madina and even before settling down properly, went on the aggressive and started sending out armed aggressive patrols to engage the Moshreks, wherever and whenever they came in contact with them.<sup>126</sup> Soon after the incident at Nakhla the Messenger of Allah got information that Abu Sufywan was leading a large commercial caravan from Syria to Makkah, which contained much valuable merchandise and cash, belonging to many people of Makkah. He immediately decided to attack and plunder the caravan and assembling about 300 fighters he set out to intercept it on its way to Makkah. Abu Sufywan, one of the main leaders of the Qurayesh was an intelligent and wary person, who unlike the present spineless apologists, knew that Mohammad (Sm) and his companions, after migrating to Madina, were no more the small band of people whom they had held in contempt, persecuted, tortured and even killed thinking nothing would come of it. From the experience of the attitude, courage and morale of the aggressive patrols

of the Mo'mens, the Moshreks now were anxious even alarmed that the Messenger of Allah might attack their rich caravan, hence they were alert and tried to get information about the Messenger's activities, if any. Soon Abu Sufywan got the information that the Messenger, accompanied by several hundred of his companions had set out from Madina. Abu Sufywan had no illusions about the intention of the Messenger and had immediately rushed a messenger, Damdam bin Amr al Giffari to the Qurayesh in Makkah with information that the Messenger was lying in wait for the caravan and called them in defense of their properties. This done, he left the usual route of the caravan and took a detour by the seashore to avoid the Mo'men fighters.

The Messenger and the fighters which consisted of both Muhajers (Migrants, those Mekkans who migrated to Madina) and Ansars (Helpers, residents of Madina who pledged to help and defend the Messenger) lay in wait for the caravan while Abu Sufywan avoided them by changing his course and the Qurayesh proceeded from Makkah to defend their property in the caravan. They came and confronted the Messenger and the companions in a place called Badr. The caravan was gone in a different direction and now the Messenger faced the enemy army. In the ensuing battle the Qurayesh were defeated decisively with tremendous loss of both men and leaders. This much is historical fact. Now all the controversy is about the intention of the Messenger. Those who want to depict the Messenger innocent of such deplorable actions as plunder of a caravan says his real intention was attacking the Qurayesh which is an

offensive action. And the apologists of more recent times go to the ridiculous length of saying that Badr was a defensive action.

Since they cannot deny so many battles that the Messenger and his companions fought and all the battles after him as that is history they want to show the Messenger of Allah as a docile man of peace who had fought only as the last resort, when all other means failed. Peace to them means subjugation, subordination by others, not what is meant by the word peace (Islam), by Allah and His Messenger.

### **The facts about the battle of Badr are-**

1) On hearing and confirming the news that a very rich caravan of the Qurayesh was on its way to Makkah from Syria, the Messenger of Allah decided to attack and plunder it. This was in accordance to the policy laid down by Allah Himself and the attacks on caravans previous to Badr were also in the same line.

2) It is to be noted that the Messenger did not allow any Ansar of Madina in any of the Sarias (aggressive patrols) sent out before the battle of Badr, but they were included in the expedition to attack the caravan. The reason was that Ansars were pledge-bound to defend the Messenger as they would defend their own family (Pledge of Aqaba), but were not obliged to fight if the Messenger went on aggressive himself; in that case they were free not to defend him or fight for him. That is why the Messenger did not include any Ansar in the patrols as these were aggressive, ordered to fight. The Sarias (aggressive patrols) always consisted of Mohajers (migrants from Makkah) only. But the



expedition to attack Abu Sufywan's caravan was a different matter, it was a matter of plunder, perhaps for that reason the Ansars accompanied the Messenger, or perhaps they thought that though they were not bound to accompany him they did it out of a sense of responsibility beyond the binding of the Pledge of Aqaba. The history is not very clear on this point. However, the fact is that the Ansars did accompany him and when the hostile Qurayesh confronted the Messenger and his companions, it was the Messenger who consulted both the Muhajers and the Ansars, whether to fight the Qurayesh who, even though their caravan was now safe for which they had come all the way from Makkah, they decided to attack the Mo'mens. First the Muhajers, who were to go by the decision of their leader any way, spoke and assured the Messenger of the obedience to him, especially Al-Miqdad (Ra) who said- "O Messenger of Allah! Go wherever Allah asks you to go, we shall be with you. We shall not say to you as the Children of Israel said to Musa (as) (Moses), "You and your Lord go and fight, we shall stay put here", but we say that you and your Lord go and fight, and we will fight with you. By Allah, if you were to take us to Bark al Ghimad (A town in Abyssinia, Africa), we would fight resolutely with you against its defenders until you conquer it".<sup>127</sup> The Messenger thanked and blessed him. Then he sought advice from the Ansars, about whether to fight the army from Makkah or to withdraw, as the purpose for which he came i.e. to attack the caravan was already out of the reach, and the Ansars were not obliged to risk their lives in the fight against the Qurayesh. Saad bin Muadh (Ra) stood up and spoke for the Ansars.

Said he- 'We believe in you, we declare your truth, and we see that what you have brought is the Truth, and we have given you our word to obey; so wherever you go we shall be with you, and by Allah if you order us to plunge into the sea and you plunge into it, we would plunge into it with you, every single man of us. We do not dislike the idea of confronting your enemy to-morrow. We are experienced fighters, reliable in combat. It may be that Allah will let us show you something that will delight you; so take us along with you with blessings of Allah."<sup>128</sup> So the die was cast.

3) The Messenger of Allah set out of Madina with the intention of attacking and plundering Abu Sufywan's rich caravan which was escorted by only 30-40 armed guard thus an easy prey. But Allah had other plan which is evident from the Ayat 7 of Surah Anfal where He says- "And when Allah promised you one of the two bands (of the enemy, either the caravan or the Qurayesh army) that it should be yours, and you wished that the other than the armed one (the caravan) might be yours; and Allah willed that He should cause the Truth to triumph by His words and cut the root of the disbelievers." So it becomes clear from this Ayat that it was Allah who decided which of the two would be the vanquished and if we look closely at the Ayat we see "and cut the roots of the disbelievers" and its materialization in the elimination of almost total leadership of the Qurayesh. Of the most powerful leaders of then only Abu Sufywan, being with the caravan was spared.

Both aspects of Badr, the caravan and the Qurayesh army was totally aggressive, as were the armed

aggressive patrols sent out prior to it, notwithstanding the whimpering of the spineless apologists sunk into the abysmal depth of inferiority complex, a La'nah (curse) of Allah. The going out to raid and plunder the caravan was of course aggressive and to fight the Qurayesh who came to rescue the caravan was also aggressive, as its evident from the fact that the Messenger sought approval for it from the Ansars. If it was not aggressive, only defensive, then there was no need for it as the Ansars were pledge-bound to fight for the Messenger's defense as they would for the defense of their wives and children, their families.

There is no doubt that battles of Uhud and Ahzab [also called Khandak (trench)] were defensive. But those are defensive in the sense that even in an offensive war; defensive battles must be fought occasionally depending on circumstances prevailing. There is no question that WWII was started by Germany offensively, but it is on record that they had to fight many defensive battles in deferent places. Islam's military conflict started with the sending out of armed aggressive patrols by the Messenger of Allah and the very first arrow was shot by one of those patrols; and the battle of Badr itself was caused by the expedition by the Messenger to attack the caravan of Abu Sufywan undoubtedly an offensive act.

# THE UHUD

As I said the battles of Uhud and Ahzab were defensive. After the humiliation and loss of almost total leadership, the Qurayesh became mad with fury and wanted revenge. Politically so far they had been holding the position of utmost respect and reverence by the Arabs as the custodians of the Kaaba, which they believed to be the House of Allah, and where people from entire Arabia used to come to perform Pilgrimage. The crushing defeat with loss of almost all the leaders by a much smaller force of the Messenger lowered their position in the Arabs. Qurayesh had to restore that. So they all contributed and formed a powerful army with the intention of attacking the Messenger of Allah in Madina and exterminate, eliminate Islam from the earth and thereby restore their prestige and position at any cost. The Messenger of Allah met this force at Uhud outside Madina, again with a much smaller force, about one third of the Qurayesh and would have crushed the Qurayesh like Badr had not a portion of his followers unfortunately disobeyed his orders and left a vital defensive position vacant. The clear victory turned into near defeat due to that disobedience, yet with Allah's help the brilliant military leadership of the Messenger saved the day and the battle became a stalemate, a draw, no side having a clear victory. The Qurayesh went back, their purpose unachieved.

## THE AHZAB (KHANDAK, TRENCH)

Determined to crush and eliminate the Muslims once and for all the Qurayesh and other unbelieving forces mustered and organized a huge army consisting of many major and minor tribes of Arabia including the large and powerful tribe of Gatafan besides the Qurayesh themselves. They also managed to coerce the Jewish Bani Qurayza tribe of which Madina itself who were treaty-bound to fight along with the Messenger to defend Madina into agreeing to betray him and attack Muslims from the rear. The Messenger of Allah when informed about the number and strength of the combined forces of disbelief and who was facing them with only one fourth of the number of the enemy said only that "Allah is enough for us." And sure enough Allah was really enough as the huge force of the disbelief was unable to cross the trench around Madina in number and finally was struck by a storm from Allah and was scattered, disorganized, lost morale and fled away. So undoubtedly the battle of Ahzab, like Uhud, was defensive.

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As I said before in all wars, either offensive, or defensive, there must be battles, which are defensive. Even in aggressive wars there must arise circumstances when defensive battles must be fought. That was exactly the case with the battles of Uhud and Ahzab. According to the policy set by Allah Himself, His

Messenger started the aggressive war against the unbelievers by sending out armed aggressive patrols with order to attack the enemy whenever they come in contact with them if the circumstances permit. The very first arrow was shot by one of the fighters of these patrols and the war thus ensued continued for over half a century. We must remember that numerically the Messenger's companions were insignificant compared to the enemy, hence he could not go on the offensive in a big way, so he kept on attacking them wherever he could. Whenever the enemy came to attack them in force, he went on defensive, like Uhud and Ahzab. Till Uhud the Messenger was always on the offensive and after the Uhud he immediately went on the offensive again till Ahzab. All though his strength was increasing and the enemy's decreasing, but he never reached a position of strength when he could attack the very centre of enemy's strength, Makkah till after the treaty of Hudaibiyah when Allah gave His Messenger the tidings of the coming victory in the Surah Fatah.<sup>129</sup> Had he gained enough strength earlier he would have attacked and conquered Makka, without any delay. It is indisputable history that soon after the Hejrat (Migration) to Madina the Messenger started sending out armed aggressive patrols and had sent seven such patrols till the battle of Badr which itself was aggressive on the part of the Messenger. Between the time of Badr and Uhud, roughly a year, the Messenger of Allah sent out six aggressive patrols.

After the battle of Uhud the Messenger kept on sending the patrols as before and dispatched four more of them till the battle of the Ahzab. Only hours after Ahzab

where he was compelled to fight on the defensive because of the enemy's numerical superiority of one to four he went on the offensive and besieged the Jewish tribe of Bani Qurayza to punish them for their treachery and betrayal of the treaty with the Messenger. The present day Muslims who are so punctual and unfailing in their prescribed Salah (prayers) but not only unconcerned but even against the Jihad (utmost struggle) and Qetal (armed fight), should know that when sending the contingent of Mojaheds (fighters) the Messenger of Allah ordered them not to stop anywhere on their way and to skip the Asar (late afternoon) prayer, hurry and attack the Jews. This he did because as the Messenger of Allah knew the priorities of Islam, that the Qetal (armed fight) was much more important than the prayer, which is training for the Jihad. His Aqidah and the present-day Muslim's Aqidah are as different as day is to night: the latter renders whole life's good amals (actions) useless, futile; it even makes and has made the Iman (belief, faith of the present-day Muslims) itself meaningless. After punishing the Bani Quraizah he went out with two hundred horsemen to attack Bani Lihyan to avenge his followers at Al-Raji. But the people of Bani Lihyan fled to mountains and he failed to achieve his purpose. Next he went out pursuing the band of enemies who raided his milch-camels. Soon after the Messenger led a patrol to attack Bani Al-Mustaliq of whom a number of the Moshreks (Polytheists) were killed, their women, children and men taken as booty. It is here where a Mo'men fighter, Hesham bin Subha was mistakenly killed by a fellow Mojahed. Then, after the armistice of Hudaibiaah in A.H. 07, the Messenger went out and

attacked Khaibar, a conglomeration of different sizes of forts and castles, a very secure bastion of the Jews. After defeating the Jews and taking prisoners and booty from Khaibar the Messenger proceeded to Wadiul Qura and besieged the tribe there for several days.

On his return to Madina he kept on sending out armed patrols as before and sent one as far as Syria in A.H. 08. By this time the Messenger grew in strength so that in this expedition he was able to send 3000 fighters instead of the small numbers he could muster previously. Unexpectedly this small band of Mojaheds came face to face with two hundred thousand strong Eastern Roman Empire forces consisting of Greeks and Arab Christians under the Emperor Heracles himself who happened to be in that region at that time. This small force of only 3000 under the command of Zaed (Ra.) bin Haritha was under order to attack the enemy on contact as in all previous patrols. But this time it meant attacking an enemy 67 times larger than themselves, an act of suicide. It is history that, this was exactly what they did, attacked the enemy head on. One wonders what motivation, unity, discipline, obedience, and above all eagerness to die for the love of Allah and His Messenger were infused into those human beings to make them do what they did. Commander after commanders fell, Mojaheds were decimated, but they did not flinch nor step back. After all the commanders appointed by the Messenger fell, Khaled (Ra) bin Walid took command. Khaled (Ra) a brilliant cavalry commander in his Moshrek (Polytheist) life, who was one of the causes of the near defeat of the Muslims in the battle of Uhud, a new convert to Islam and instead



of fighting to the last man, as was the wont of the Mo'mens, tried to save whatever he could of the small band of the Mojaheds from utter annihilation. Fighting fiercely and making some brilliant strategic move he finally could extricate the Mojaheds from certain extermination.

**It should be of great interest to the present day 'Muslims' who, because of the thoroughly perverted "Islam" they observe, which turns lions into jackals and rats, what happened when the remnant of the expeditionary force returned to Madina.** In any other time, in any other nation Khaled (Ra) would have been hailed as a hero, would have been decorated with the highest military medals and awards for his brilliant achievement. Instead Khaled (Ra) and his warriors who fought at 1:67 ratio of the well trained and well equipped Imperial army, faced taunts and insults from their people. People of Madina started to throw dirt and dust to them saying- "You furrars (runaways)!! You fled from the fight in the way of Allah".<sup>130</sup> People avoided talking with them, their wives refused to allow them in their beds; they were confined in their houses fearing the taunts and insults so much so that they stopped attending the prayers in Al-Masjid an-Nabawi (Mosque of the Messenger). Their lives would have been worse had not the Messenger of Allah intervened and told the people not to behave that way with the Mojaheds of Mu'ta, saying - "No, they are not runaways, but will come again, Allah willing" meaning, they shall fight again as the Mo'men Mojaheds fight.

In this incident one gets a glimpse of the Ummah (nation) the Messenger of Allah built, its Aqaed

(comprehension, perception and attitude), its character and its psyche. A nation which greets a commander of an army with taunts, insults and ridicules for an act which any other nation would have greeted with the greatest honor and award and made him a national hero for the same i.e. saving several thousand troops from utter annihilation by dint of his courage, valor and military leadership. The difference of the attitude of the Ummat-e-Mohammadi and other nations is that in their nation the highest honor and the highest reward for a member of this nation is in sacrificing his or her life and worldly properties in the way of Allah in the battle field. The honor is that the rest of the nation is forbidden to say they are dead, and the reward is immediate admittance to Jannah (Paradise) without any question about his or her activities in this life. This honor and this reward have not been assigned for any other class of people in Islam. So the people of the Ummah the Messenger built gave priority to laying down their lives in the battle-fields than any other Amal (actions, acts of piety). Parents used to send their sons to fight and pray to Allah that He grant them martyrdom and that they don't come back to them; wives used to hand swords to their husbands' belts and prayed to Allah to accept them as martyrs so that they can stand before their Lord in the Day of Judgment as wives of martyrs. A brother and son of Omar (Ra) bin Khattab went to fight in the battle of Yamama. Omar's (Ra) brother was martyred and his son Abdullah (Ra) came back victorious. As Abdullah (Ra) faced his father Omar (Ra) shouted at him saying- "You wretched, your uncle achieved martyrdom and you have come back empty handed?" Abdullah (Ra) wept

and said- "Father, I have tried my best to get martyred but Allah has not granted me that, how can I help that?" Omar (Ra) said- "Away from me you unfortunate."<sup>131</sup> That was the mentality, the attitude of the people of the Ummah the Messenger built towards Islam, exactly the opposite of the Aqidah of the present day 'Muslim' claiming to be the same Ummah.

To go back to the main print of discussion; some time after the battle of Mu'ta, the Qurayesh broke the treaty of Hudaibiyah by helping and joining the tribe of Bani Bakr in attacking the tribe of Khuza. After doing that they realized that they had made a terrible blunder by breaking the treaty with the Messenger of Allah.

Since the Hejrat (Migration) to Madina and going on the offensive the strength of the Messenger was growing and that of the Qurayesh was dwindling and by now the small band of Mo'men (believer) whom the Qurayesh looked down with contempt and disdain, humiliated and tortured and even killed at will had grown into a formidable force they could no longer ignore and had grown actually afraid of. Soon they realized the folly of breaking the treaty and became so apprehensive that the leader of the Qurayesh Abu Suf'yan himself traveled to Madina to repair the damage and renew the treaty.

Long before this the Messenger of Allah became aware of his own strength and position and knew that he was strong enough now to conquer Makkah. But since he was treaty bound with the Qurayesh he remained quiet. When Abu Suf'yan came to him and wanted to continue the treaty he remained silent and did not talk with him. In desperation Abu Suf'yan approached his daughter, the Messenger's wife, Umme Habiba (Ra), Omar (Ra),

Ali (Ra), and Abu Bakr (Ra) and entreated them to request the Messenger to continue with the treaty. None agreed and Abu Sufyan had to go back to Makkah empty handed. Free of the binding of the treaty the Messenger ordered preparation for an expedition without making known where to. He mustered a large army of ten thousand Mojaheds and proceeded towards Makkah. He wanted to surprise the Qurayesh so that they could not prepare and put up resistance and so there be least bloodshed. So avoiding the usual route he took his army through detours and unused ways and was entirely successful and Makkah, totally surprised surrendered unconditionally without any significant resistance. Advocates of only defensive wars in Islam, please note that the Messenger of Allah avoided the no hostility state with the Qurayesh by refusing Abu Sufyans entreaties to extend the truce and proceeded against Makkah when the Qurayesh were too weak to defend themselves, not to speak of attacking the Muslims.

Next comes the battle of Hunain. While still in Makkah the Messenger received news that the tribe of Hawazin was gathering other tribes to fight him. The news being reliable he decided to fight them and proceeded to attack them in their region. The Hawazin and their allies were waiting in a Wadih valley and ambushed the Mojaheds. The attack was fierce and the Mojahed army, taken absolutely by surprise, scattered. However soon they regrouped and the battle was won. We should remember that though the Hawazin prepared to fight the Mo'mens, it was the Mo'mens who proceeded to attack them and that unlike previous conflicts this time the Mo'mens numbered 12000 and the Hawazins and

the tribes with them consisted only about 6000. Not much of a defensive battle for the Messenger.

From Hunain the Messenger proceeded to Ta'if and besieged the town as people there were preparing to defend themselves from the Mo'mens. But the Moshreks there defended themselves so resolutely that the Messenger could not occupy Ta'if and he withdrew from there and went back to Madina. If one examines carefully the history of all the warfares of the Messenger he is sure to see that from the time of the Hejrat (Migration) to Madina till his passing all the military conflicts, and there were over 100 of them, all were offensive except the battles of Uhud and Ahzab. On these two occasions the Qurayesh and other Moshrek tribes mustered considerable force and came to destroy the Muslims and naturally the Messenger had go on the defensive. These continuous offensive actions were entirely compatible with the policy and process to establish the Deen on earth, set by none other than Allah Himself. How could His Messenger adopt any other policy or resort to any other process? That was just impossible for him. Today the claimants of being his Ummah are turning heaven and earth to prove just the opposite, that he never went on the offensive, fought only when he had no other way and very reluctantly at that. They belie their own history. Allah is also rewarding them with what they deserve; defeat, humiliation, ridicule, insult, contempt by the rest of the Mankind, He is having them tortured, killed, their residence, their countries bombed into ruins, their women raped by the thousands.

# THE TABOOK

Now I shall deal with a very important subject. The subject, being the expedition to Tabook which took place in A.H. 09; no particular importance has been given to this expedition by the Olema (scholars) of this Deen or by the historians; they have treated it as any other raid and expedition, perhaps even less as there was no fight or battle in it. In reality this expedition was by far more important and pregnant with weighty significance than any previous expedition or battle though there was actually no fight involved in it. The very first point is that the spineless apologists have tried to show that this expedition also, like all other actions of the Messenger of Allah was defensive. To justify their claim they have stated that the Messenger heard from some traders that the Romans were preparing to attack the Muslims, and so he proceeded to confront them. That they have added this false information later, when effort to exonerate themselves of being accused of offensive and aggressive began, is proved by the fact that in the very first biography of the Messenger the "Sirat-e-Rasulallah" by Muhammad bin Eshaq there is no mention of any trader or anything like that in the chapter - The Raid on Tabook. A.H.9. There he simply writes- "The apostle stayed in Madina from Dhellhijja to Rajab, and then gave orders to prepare to raid the Byzantines." The afore mentioned lie is absent in all other early biographies of the Messenger indicating that it has been added much later by the apologists. Secondly, by adding the lie they have disgraced Allah's Messenger, whom He has described as Uswatun Hassana (the finest model) as being naive enough to arrange and prepare the largest and strongest

army in his career which was special in many ways, as I shall presently show, just because some traders whose names or identity was not even mentioned told him so. If these apologists, living in the depth of their inferiority complex, are right, then we have to admit that the Messenger of Allah was really naive enough to arrange the biggest expedition of his life and lead 30,000 Mojaheds out of Arabia and find that the information was false, there was no enemy to fight as the Romans were nowhere to be seen.

The reality is that there was no such information that Romans were coming to attack the Muslims or anything like that even remotely. To understand the affair of the Tabook expedition in its true significance we have to remember some basic facts, which are:- a) Allah he sent His last Messenger to Mankind with two basic things. One, is Hedayah (the Guidance, Right direction or orientation), two, Deen ul Haq (the true Deen i.e. system, way of living on earth) with order to establish and make these effective in Mankind's life, thereby making all other ways, systems of life ineffective, inactive. In at least three places in the Qur'an He clearly informs us the reason of sending His Messenger to Mankind. He says-"It is He who has sent His Messenger with Guidance (Hedayah) and the true Deen (system, way of life), so that he makes it prevail over all other systems." Here the Guidance is Tawheed, i.e. obey and worship none other than Allah, and the Deen is the system of life based on that Guidance. The reason of doing this I have stated earlier in the chapter on Tawheed and the Kalema. For Allah to win in the challenge thrown to Him by the Eblis the only way is to make Mankind obey none other but Him and Him only. Mankind must have and live by a system of life, which

must contain legal, penal, economic, political, social, other systems. It is impossible for Mankind to survive without a system to live by and if they do live by a system they themselves device, which cannot be perfect, then they will land into injustices, economic, social, political injustices, and disruption of law and order resulting in crimes and offences, conflicts among mankind and bloodshed exactly the things the Eblis said he will throw Mankind into by seducing them away from the guidance sent through the Messengers, and what we are now living in.

As I have stated earlier, the policy and process to "prevail it over all other systems" has been ordained by Allah Himself to do Jihad (utmost struggle) and Qetal (armed fight). To ensure that the Mo'mens do not limit and confine themselves within only Jihad (struggle) He has explicitly state in another Ayat that Qetal is also included. In Ayat 216 of Surah Baqarah He in unambiguous terms puts down - "Armed fight is hereby ordained for you" putting an end to all arguments if Islam is militant or not. The Messenger of Allah, according to policy and process set by Allah fought over 100 armed battles and established, 'prevailed' the Tawheed based Deen over Arabia. But he did not forget that the responsibility to establish the Guidance (Tawheed) based Deen over the other Deens was not limited to Arabia, but over the whole world, which was not possible in his lifetime. So he created the Ummah (Nation), taught them how to struggle, fight, sacrifice lives and properties in the way of Allah to establish Islam, thereby put an end to all injustices, turmoil, unrest, bloodshed on one hand and on the other make



Allah victorious in the challenge thrown to Him by the Eblis. He knew this Ummah must continue to fight to fulfill his incomplete task after his departure. So besides training the Mojaheds in more than 100 battles, he trained different commanders by sending armies under their command. His success is manifest in the history of the Ummah after his departure, where we see those commanders leading the Mo'mens like furious storms and tornadoes which blew away the much larger Imperial armies of the Romans and Persians, besides other smaller forces.

After establishing Tawheed (Guidance) based Deen (system of life) over the whole of Arabia, when time came for him to return to his Creator, **he wanted to see if he had been able to build an Ummah which had acquired the qualities essential to achieve the great and arduous goal** of prevailing the Guidance and the Deen over all other Deens (systems of living lives) on earth. He very much wanted to know if he was successful in building an Ummah (Nation) which was afraid of nothing except Allah, which could sacrifice life and wealth in His way without hesitation, could obey and carryout any order of the leader, undertake any hardship for Allah's cause. **That was why he ordered the expedition to Tabook.** That this expedition was not like other Sariahs (armed aggressive patrols) is evident from the following facts.

1) When ordering for the preparation for the expedition he declared that it was against the Roman might in Syria. Previously in all military actions he not only never let it be known what his target, his destination was, he used to talk about it so elusively that people

never knew his actual destination or at best got a wrong idea about it. This was meant to deceive the enemy intelligence. **Tabook was the sole exception.**

2) Since the Messenger made known the target of the expedition people knew the long distance they would have to journey in the terrible heat.

3) When he ordered the expedition it was time for harvest.

4) It was summer, and heat that summer was much more intense than usual.

5) Unlike other previous expeditions he ordered everybody to join and contribute as much as they could to the war-fund.

If we look into these points carefully which are exceptions and different from all other expeditions we find that:–

1) By declaring that they were going to fight the mighty Eastern Roman (Byzantine) empire the Messenger wanted to find out if his Ummah had become fearless and daring enough to take on anybody, any power on earth, if it had become afraid of nothing except Allah. It is known to historians that in pre-Islamic days the Roman and Persian soldiers claimed and believed that any one soldier of theirs was equal to ten Arabs whom they called beggars with contempt. Arabs themselves conceded to that claim. When the Messenger made known his target, the reputation of the Byzantine of the Roman army was evident from the fact that many were saying to the Mojaheds who were preparing for the expedition – “Do you think that fighting Byzantines is like a war between

Arabs? By Allah, we seem to see you bound with ropes tomorrow.” So by declaring his destination and target, unlike all his previous expeditions the Messenger wanted to see if his Ummah had overcome all fears.

2) Since the Messenger declared the destination, his Ummah knew it was long distant. Until then, his Ummah was fighting inside Arabia, their own country, this time they knew they had to fight outside it.

3) He ordered the expedition at a time when fruits, dates in the Madina and around were ripe and it was harvest time. The Messenger chose that particular time to see if his Ummah was ready to sacrifice the crop on which people have put much labor and time, and on which their sustenance depended, just at the time of harvesting it, for the cause of Allah.

4) It was summer and that year the heat was exceptionally intense. My own opinion is that Allah increased the heat of that summer in response to His Messenger's prayer to test his Ummah. Men and women were oppressed with the severe heat and everybody sought shade and cool places.

5) Unlike all previous expeditions, raids, patrols, this time he ordered that it was compulsory for every able-bodied man to participate and also ordered them to contribute the most each person could. This he did to find out how much discipline and obedience was infused into it and how much people of his Ummah contributed voluntarily to the war fund. It was in this event that Omar (Ra) bin Khattab contributed half of all his cash and properties and thought none would surpass him, but was surprised and dismayed to find

that Abu Bakr (Ra) contributed all he had had. When asked by the Messenger what had he left for his family Abu Bakr (Ra) replied that he left Allah and His Messenger for them.

So, it is clear that the event of the Tabook was no ordinary expedition as has been described in the Hadis and histories: rather it was, at the end of the life of the Messenger, an answer to his query about what he had been able to achieve. After living a life unmatched in its persecution, humiliation, torture and confrontation followed by success, victory and triumph he **wanted to know if he has been able to build the kind of Ummah he wanted**. In spite of being the greatest life that ever lived, he knew his mission was not complete. The mission he was sent with by Allah was only partially accomplished, only Arabia was brought under the rule of Allah, but he was sent for the whole world, for Mankind. He wanted to see **if he was successful in creating such an Ummah which would be able to continue his work in his absence**, if the Ummah feared no power on earth, was ready to sacrifice their properties, trades, lands, family and proceed through terrible hardship to distant lands to sacrifice their lives for the cause of Allah and His Deen.

What did he find out? **The test showed that he was entirely successful**. From the entire Ummah only about 80 persons did not join the expedition, which constitutes only 0.26 percent. There is no instance of a leader in mankind who was able to transform an illiterate, extremely poor, starving, fighting internecine feuds for generation after generation into such an Ummah (Nation) in 25 years, in reality 10 years save Mohammad

(SM) bin Abdallah, the last Messenger of Allah.

Now, the still **bigger significance of the expedition** to Tabook is what kind of test the Messenger of Allah took from his Ummah. What was the quality he wanted to find out if his Ummah had acquired? It is obvious that he would **test his Ummah on those particular qualities which he thought the most important for carrying on the work he was to leave incomplete.** The test of the Tabook expedition shows decisively that the Messenger considered those qualities stated above to be the most important in the character of the Ummah he built through his life long struggle and endeavor and was leaving behind. He did not try to find out how saintly Muttaqis (people who overcome their passions and refrains from all evil sins and performs only the acts of piety) through the people of his Ummah were, or how great Alems (learned in religion) or how impressive Muballegs (preacher) or how remarkable Mufassers (expounder of the Qur'an and Hadis) or how discerning Muftis (dispenser of religious decrees) or how adept Fuqaha (specialists in the religious law and jurisprudence) consisted the Ummah, he spent his life to build; nor did he try to see if his Ummah had produced Pirs.<sup>132</sup> What he wanted to see at the end of his life was whether by his utmost struggle he was successful in building an Ummah which had attained the qualities of character to be able to continue the Jihad (utmost struggle which contains armed fight) to bring the Mankind under the rule, laws of Allah. So he wanted to see if his Ummah was united, disciplined, obedient, and ready to sacrifice all worldly possessions, travel long distances even to the other end of the world

in adverse climate, in terrible heat or cold, fearless of mighty enemies, eager to lay down their lives to bring peace, security and happiness to Mankind and make Allah victorious against the Eblis in his challenge to Him. **From the test itself it is manifest what kind of Ummah he had tried all through his life to create.**

**That Tabook was not just another expedition is proved** by the fact that again **unlike any other expedition** the Messenger, on return to Madina, sat down to take account who are the people were who, in spite of his order that everybody should participate, did not do so. It was found that about 80 persons failed to join the expedition who came with various excuses for not joining it.

The Messenger of Allah heard them and accepted their excuses. One can have some idea of **the tremendous importance of this expedition** from the fact that though the Messenger accepted their excuses, **Allah did not.** He says in His Qu'ran— “They will make their excuses to you when you return to them. Say— Make no excuses, for we shall not believe you, Allah has informed us about you Allah and His Messenger will see your conduct and then you will be brought to back to Him who knows the unseen and the seen and He will tell you what you used to do. They will swear by Allah to you when you return to them, that you may let them be. Let them be, **surely they are unclean and their dwelling place is hell**, as recompense for what they used to earn. They swear to you that you may accept these. Though you accept them, certainly Allah does not accept wrongdoing people.”

The point to note especially for the present

“over-Muslims” is that Allah declaring those people who **did not join the expedition as unclean and that their abode is hell**, and that He will not accept their excuses even though His Messenger did. Nowhere in the Qur’an has He ever said that the people in the Ummah of His Messenger are not Alems are unclean and their dwelling place is hell, or that who are not Faqih, are unclean and will go to hell, or about the Mufassers, Muhaddes, Mufti, or about Pirs, or Mashaekhs. But He specifically says that those who did not go to Jihad in the expedition **are not only Rijs** (Najas, unclean) **but they will abide in hell**. Allah has not used the word ‘unclean’ for any other category of people among the Ummah, not people who did not say their prayers regularly, pay zakah on time or make the pilgrimage to Hajj or observe sawm yet about those who shunned from fighting in His way are called ‘unclean’ and their dwelling place is to be hell.

There is yet another point worthy of note is that in the Qur’an Allah has ordained His Messenger to bar the Moshreks (Polytheists, idol worshipper) from going to the Masjidul Haram (the mosque which houses the Qaa’ba in its center), and as reason for the prohibition He says that the Moshreks are ‘najas’ (unclean). In Ayat No. 95 of the same Surah (Tauba) He is saying **those who did not go to Jihad were dwellers of hell**, the reason being they were Rijs. Both the words mean unclean. In different English translations both have been translated as unclean, impure. By using the two words meaning same thing, **is not Allah meaning that the ordinary Moshreks were Najas (unclean) and those shun Jihad are Rijs** unclean of much more

severity and degree and marked for hell?

Does this fact give some idea that the Deen Allah sent through His last Messenger fourteen hundred years ago and the Deen practiced today by fifteen hundred million people are **two entirely different things with two different and opposite Aqidah** (concept, perception). This is the fact I am trying to place before you as the basic reason for the deplorable state of this populace called Muslims today; one enjoys authority and rule and honor in this world and eternal peace and happiness in the Next; and the other endures unrest, injustice, humiliations, defeat, insult by all others in this world, as it is today, and eternal torture and burning in hell in the Next.

In this connection a Hadis comes in my mind. A man had died in Madina, and people were assembled where the Messenger of Allah came to lead the Janaza (funeral prayer). Omar (Ra) bin Khattab asked the Messenger not to lead the prayer himself. When the Messenger asked why Omar (Ra) said the dead man was a Fajer. Now, Fajer means a very bad, sinful person. The Messenger asked the congregation if any of them has seen any good work by the deceased. At first all were silent, as none had seen any good work by that man. Then someone said that he had seen him to stand guard for half a night in a particular Jihad. Hearing this the Messenger lead the Janaza prayer, took part in the burial process, spread earth over his grave, and when done he looked at the grave and addressing the deceased said—“Your companions think that you are Na’ri (belong to fire, dweller of hell), I am declaring that you are dweller of Paradise.”<sup>133</sup>



In this apparently ordinary incidence there are certain important points to think over. First, what kind of a person the Messenger openly declared to be a dweller of Paradise. Second, Why? Omar's (Ra) request itself was indicative how bad the deceased was, and when the Messenger asked the congregation if anyone had seen any good work by that dead man **the only answer was his standing guard as a sentry at a military camp for half a night.** When the Messenger asked the people about the dead man's activities he used the words Amal min Islam— work of Islam, which includes any good work, Salah, Zakah, Hajj, Saom (prayer, Poll—taxes, pilgrimage, fasting). We can assume that the Janaza (funeral prayer) being a Wajeb (must) and that it was to be led by the Messenger himself, almost all Madina was present. From that large assemblage none said that he had seen that man to have done any of those things except that one action, that exception being standing sentry guard for half a night. From the open declaration of the Messenger it was obvious that in spite of being a Fajer, **that single action was enough for him to achieve Paradise.**

There is more in this Hadis for our understanding of the true Islam. Firstly, why did the Messenger of Allah declare that kind of man as a Jannati, a dweller of Paradise? What I have been trying to say in this book is that the real, true Aqidah about Islam is that basically it consists of two things, 1) the Tawheed, the sovereignty of Allah, to obey none other than Allah and His Messenger in every matter, every subject, be it personal, family, society, law, penal system, economy, administration, politics, in short everything that matters

mankind's affairs. 2) Secondly, to strive, struggle with utmost endeavor, and fight with life and worldly possessions and wealth to establish and make the Tawheed based Deen, system of life effective on earth. Remember that these two are the definition of Mo'men (believer) also. Islam as an entity, consists of these two things, the rest all other things are supplementary to this whole Islam. Anybody who fulfills these two things is a true Mo'men (believer) and is destined for paradise. Now, the person concerned, the Fajer (miscreant) obviously believed in Allah and the Messenger, otherwise he would not have been among the Mo'mens and thereby fulfilled the first part of the definition of a true Mo'men and by accompanying the Mojaheds in the Jihad and by performing the duty of a sentry he fulfilled the second part of it and thereby qualified himself, notwithstanding all his misdeeds and sins, for paradise. So the Messenger declared him as Jannati, a dweller of paradise.

There is another important part in this Hadis—why did the Messenger of Allah declare such a person to be dweller of paradise? Was he naïve enough not to understand that his pronouncement of such a man being Jannati (dweller of paradise) would encourage common Muslims, by making them think that if such a person can go to Jannah (paradise) then why not them, who are far better than him, exactly the reason Omar (Ra) requested the Messenger not to lead the Janazah prayer (prayer for forgiveness, salvation of the deceased) for. Of course he was not naïve, he did it knowing all that due to his regard for truth. He knew that the Fajer (extreme miscreant), by his fulfilling the two

conditions of being a true Mo'men, was destined for Jannah but he could have remained silent about it for those reasons. But no, he declared it openly so that people know the truth that no amount of bad deeds, sins would prevent a person from forgiveness and mercy of Allah and will be admitted into Jannah whoever fulfills the two conditions of being a true Mo'men—accept no sovereignty, no authority, obey none but Allah in all matters and struggle and fight to establish the system of life based on that sovereignty. We see the Messenger in another occasion declaring the same truth to one of his close companions Abu Zarr Ghefari (Ra), when he told him that a person who remain steadfast till his death on the belief that there is none to be obeyed other than Allah will enter and reside in Jannah (paradise), even if he commits adultery and theft and added that it would be so even if Abu Zarr's nose is rubbed in dust, when Abu Zarr (Ra) expressed a bit of surprised at the statement.

It is not that the Messenger of Allah was not aware of the possible effect of such statements and pronouncements on the common Muslims, a possible relaxation in their effort for becoming better Muslims, yet his profound regard for truth and his intention and eagerness to make people understand the real Islam inspired him to openly and publicly declare these. Incidentally, we see this uncompromising attitude about truth on the occasion of the death of his young son Ebrahim. Soon after his death there occurred a solar eclipse and the world became dark. Illiterate, superstitious Arabs were afraid and thought Mohammad (SM) must be a Messenger as he claims,

otherwise why would the sun and the earth have become darkened on his son's death? And many disbelievers wanted to come and accept him as a Messenger of Allah. But what did he do when he came to know about this? He assembled people and said—“No, this eclipse is not because of my son Ebrahim's death, it is a natural phenomenon ordained by Allah, the Creator of the universe, is was only a co-incidence.”<sup>134</sup>

Today, it is very difficult for us, who are very busy in amassing Sawab (piety, merit) living in a perverted Deen, to understand the action of the Messenger of Allah. Yet his action of declaring such a Fajer man to be a dweller of Paradise is entirely compatible with the Aqidah of true Islam of Allah and His Messenger.

## THE SPECIAL THREE

Among the people who did not join the expedition of Tabook were three Mo'men who were true, sincere but negligent. Let the expedition start today, they thought, I shall start tomorrow and catch up with it. Next day he thought today is too hot, probably tomorrow will be a bit less hot and I shall start and join it. This kind of procrastination, human weakness kept them back from joining the expedition, till suddenly they came to know that the Messenger was returning to Madina. Then they realized what they had done and became highly repentant and remorse. Unlike the other disaffected they did not come up to the Messenger with excuses but honestly stated the fact, admitted their guilt frankly and asked for pardon. Allah did not declare these three as Rijs (unclean, impure), nor that they were dwellers of hell like the disaffectors who put up excuses, (probably for their sincerity and admittance of guilt) but ordered their excommunication from the Ummah. Later when order was passed that they were not allowed to approach their wives, the wife of Helal (r.a.) bin Abu Umayya came to the Messenger to tell him that Helal (r.a.) was so old that he was lost without someone to serve him. The Messenger allowed her to serve him provided that he would not approach her, to which she replied that Helal (r.a.) was almost constantly

weeping, meaning that he had no time or thought of anything else. After fifty days during which the lives of the three Mo'mens turned into nightmares, people did not talk to them, did not return their greetings, their lives became miserable to such extent that they desired death or pardon that came from Allah.

The point to note in the matter of the special three is that Helal (r.a) was **punished for not joining the Jihad, which was Qetal (armed fight)**. If an old person like Helal (r.a), who had to be given especial permission to be served by others due to his age, **who is there in this Ummat-e-Mohammadi, any younger than him, who can afford not to fight in this crisis, critical time of the Ummah and still claim to belong to the Ummah, of being a Mo'men or a Ummat-e-Mohammadi?**

Throughout the last thirteen hundred years the Expedition of Tabook has been seen as just another of the many Sariyas (aggressive patrols), by the historians, Muhaddises (masters in Hadis), biographers of the Messenger and by Alems and Muslims in general. In fact it was far from it. The Messenger of Allah was sent to earth with Hedayah (the right, Guidance) and the Deen-ul-Huq (the right way, system of life to live by) based on the Guidance **with order to establish, prevail this over all other Deens** (systems)<sup>135</sup> Allah also fixed the policy and process of achieving that goal for His Messenger and that was Jihad (utmost struggle) and Qetal (armed fight). So, on the instruction of Allah Himself he formed an Ummah (Nation), fought aggressive, occasionally defensive when required, battles and eradicated all other sovereignty and systems

of life in Arabia. Since it was not possible to fulfill the mission of prevailing the Hedayah (the Guidance) and the Deen-ul-Huq over the entire earth in one lifetime, he trained his Ummah, more correctly, his army, so that it would carry on his Jihad (struggle) and Qetal (armed fight) after his death and accomplished the task entrusted to him. Before leaving this world to meet his Rafiq (dear, helping friend) in A.H '09 he wanted to assert if he was successful in building an Ummah which had attained all the qualities needed to carry on the mission Allah had entrusted him with. And that was the expedition of Tabook and nothing else, and the test itself lets us know what he wanted to leave behind, a dauntless, valiant army, which would not hesitate to sacrifice everything, to undertake any hardship, and eager to lay down its lives to establish Islam (peace) in Mankind's life and thereby make Allah victorious in the Eblis's challenge, **exactly the opposite of the present thousand and five hundred million claimants of being the same Ummah.**

However, even after the Tabook expedition, in which the Messenger of Allah was happy to know for certain that he was successful, with the help from Allah, to build a nation, an ummah, a Millat which was united enough, disciplined enough, obedient enough, motivated enough, dauntless enough to carry on his mission Allah entrusted on him with. During the 10 years he spent in Madina he continuously trained new and newer generals by sending out 'shariyah' or armed patrols under their command. There were Ghalib (Ra) ibn Abdullah al-Laithi's attack on Bani Mulawah; raids on Al-Jumum and Wadi-ul-qura by Zaid (Ra) bin

Haritha; Abdallah (Ra) bin Rawaha's raid to Khaibar to kill Yusayr; Abdallah (Ra) bin unais' raid on Nakhla to kill Khaled bin Sufyan, Bashir Ibn Sa'd al-Ansari (Ra.) raid on Bani Murra; Amr (Ra) bin Aas' raid on Dhat ul Salasil; Ibn Abu Hadrad's (Ra) raid on Idam and Dumatul Jandal, Abu Ubaydah (Ra) bin Jarrah's raid to the sea coast; Amar (Ra) bin Umayyah's mission to kill Abu Sufyan; Umayer (Ra) bin Adiy's mission to kill Asma; Alqama (Ra) bin Mujazziz' expedition to take vengeance of Dhu Qarad; Ali (Ra) bin Abu Taleb's raid to Yemen (twice) and finally the expedition to Palestine under Osama bin Zayed (Ra), which was ready to march before the death of the Messenger of Allah, but did march only after his passing away.

That the Messenger's effort and endeavor to create an Ummah which was totally fit to carry on the Jihad and Qetal after his death did not stop after the success of Tabook but continued till his death is evidenced from the fact that just before his passing he ordered the expedition to Palestine under the command of Osama (r.a) bin Zayed (r.a). He did not let his own serious illness slow down the preparation and progress of it. From his death bed he kept on issuing orders, instruction and kept himself informed about it in such manner that by the time of his last breath the army was fully prepared, assembled at a place a few kilometers away from Madina and ready to march, and indeed marched after he died. Does this leave any doubt in any reasonable mind about **what was it that the Messenger of Allah gave the highest priority in his life's work?** Lying in death bed did he call his followers and talk to them to find out how big Alems



he had produced? Or how qualified Fuqaha, Mufasser, Muhaddes, Mufti they have become, or how sinless, saintly his followers have become to perform miracles with their spiritual powers? He did nothing of the kind, instead we see him, when informed that some disaffected people are whispering about the appointment of a young man of only 18 years of age as the commander of the army which included all the veteran Mohajers (Migrants who forsook Mecca and came to Madina), get up, leaning on two persons and dragging his feet go to the Mosque and scold the disaffections in strong terms.

What do we learn from this? We learn that today we have become masters of the things the Messenger did not speak even once about in his last days, the Fuqahas, the Mufassers, the Muhaddes, the Muftis, the Alems, but we are light years away from the things he was most concerned about; the unity of his Ummah, the discipline and unquestioned obedience in it, and its Hejrat<sup>136</sup> and its Jihad (utmost struggle and endeavor to prevail and establish the Hedayah (Guidance) based Deen (system, way of life) over all other Deens. No wonder Allah has cursed this populace for abandoning the Sunnah of its leader, the Messenger, and has subjected them to defeat, insult, humiliation, contempt and disdain by all other nations and all over the world. He apparently **does not value any of their good work, their virtue and piety** and not only does not heed their earnest prayers, but mostly **does the opposite of the things they pray for.** It's also apparent that He is cursing and punishing this populace which claims to be the same Ummah, same Mo'men (believer) and same

Muslim, as the original one, with vengeance, is cursing them and has prepared the Jahannam (Hell) for them.

## ISLAM AS A PERSON

The Messenger of Allah at different times has tried to make his followers, his Ummah, understand Islam in its true perspective. For that he has used similitude, analogues and examples. For instance he has used a house, or a structure, a building to make us understand the relation of Salah (prayer) with Jihad. He has said Islam is a house, Salah is its pillars and Jihad is its highest peak or roof.<sup>137</sup> In it he has clearly stated the relation and importance of these and their priority. A house, a dwelling place, is absolutely worthless without its roof, even if it is equipped with very expensive furniture, utensils and other necessary things. Its pillars are meaningless even if those are made of diamond, if no roof is made as none can live in it, which is the real purpose of a house, a building.

I want to make an analogy of Islam with a human, a person. If we take a human being as Islam, its brain is Aqida or Aqaeds, its heart is Tawheed, its blood circulation is Jihad, and its skeleton is Salah. These

four are the most important, most vital organs for human being as with Islam. If its brain goes wrong, he becomes insane; his actions will be of a mad man, he loses all value as a human being even if the body is healthy and strong. This is why all the Alems, early and present, are unanimous in their opinion that if a person's Aqida/Aqaed is wrong, all his amal (action) are useless and even his Iman (belief, Faith) is futile. Even if the person is physically very strong and healthy he is worthless as a human being if his brain does not work properly. His heart is Tawheed which is "There is none to be obeyed other than Allah", and not the prevailing- "There is none to be worshipped other than Allah", the Kalema which is the soul of Islam, without which there is no Islam, the foundation of the Deen. Jihad is the circulation of blood, which is pumped by the heart. These three are the most important organs of the human body. Other organs the lungs, the kidneys, stomach, liver etc. though important are of lesser priority, if they become diseased, they can be treated and cured, but stoppage of the heart or the circulation of the blood would cause instant death. That is why Allah says- "If you abandon Jihad He shall punish you severely and replace you with other nations" i.e. since your blood circulation has stopped you are dead and useless and so I do not need you anymore. But without the skeleton the previous three organs will however, be of no avail. Imagine a person who has a sane brain with correct perception of his existence and purpose of life, healthy heart, pumping blood into the arteries and veins but without the skeleton it will be nothing but a heap of muscles, arteries, veins lying on the floor, unable to stand up or do anything, unable to fulfill his mission of

struggle and fight for prevailing the Deen-ul-Huq (true way of life) over all other ways. In that state of a mass of flesh and blood even the heart will not be able to pump the blood into the arteries and veins because these will be in twisted condition resulting in eventual death and decay of the muscles and other parts. Hence the strong skeleton i.e. Salah is essential (Fard) for Islam. All other organs of the human body, though they belong to the body are gradually lesser in importance and priority. The limbs after the lungs, kidneys, liver etc. then eyes, ears, nose and finally the skin, hair, beard, the moustache, the eye-brows, eye-lashes, nail etc. If you shave off either the hair or beard, nothing will happen to the body, if you cut off its ears, nose, it will look bad but the body will not die, it will not die even if you cut off its limbs. But if its brain loses its sanity, the human being is totally worthless and if its heart ceases to pump, or the blood circulation is stopped it dies immediately.

It is the blood circulation, which keeps the entire body alive. It keeps all the organs of the body including the brain healthy and it travels even to the hair and nails and keeps them alive and growing. Once that flow is stopped whole body dies and eventually starts to decay and rot.

The blood circulation of this “Islam” which is being practiced to-day has ceased thirteen centuries back when under the Khilafat, which was by then Monarchy, no more real Khilafat of Islam, it abandoned Jihad to have the Deen prevail over all other Deens existent there. By that deed it ceased to be the dynamic and vibrant Islam which was sent through the last

Messenger of Allah. Allah had no need of the dead body anymore and so withdrew His loving, helping hand from this Ummah, and turned it into hand of Azabun Alim (severe punishment) as promised in Ayat 39 of Surah Tauba in His Qur'an. It is noteworthy that the most of the Ummah did not realize that they have already ceased to be real and full Mo'men by the definition of Mo'men in the Qur'an<sup>138</sup> and kept on believing that it was the same Mo'men as in the time of the Messenger and kept on practicing the Islam they thought was perfect. But their inability to realize the truth did not save them from the decaying of the corpse and the promised Azabun Alima by Allah. These two proceeded together since forsaking Jihad, in way of military defeat after defeat by the rising enemies, thereby loosing country after country to them, humiliation by them till finally the fulfillments of Allah's promise of replacing them by the European Christian nations and making this Ummah their slaves. Astonishingly, even today, thirteen centuries since Allah has abandoned this Ummah and has been not only punishing it in every possible way but is also cursing it, its people complacently praying, fasting, paying Zakat, performing Hajj, besides doing various other-pious works, works of sawab (piety, merit). They are confident that doors of Jannah (Paradise) wait open for them. To their horror they will find that the "Doors of Jannah lies under the shadow of the swords" (Hadis, Bokhary, Muslim, Meshkat from Hazrat Abu Musa al Ash'yary r.a) a thing they have forsaken long and now are no longer acquainted with it and hence will not be able to enter through them. Their prayers, spending, pilgrimage, fasting and all other works of sawab (piety,

merit) will not help them as these are done by people of all other religions also.

The huge body of the present Islam lies across the surface of the earth from Morocco to Philippines, dead and stinking. Its attendants are busy washing the dead body putting on excellent clothes on it, perfuming it, combing its hair and beard and putting antimony on the eye-lids, and polish on its nails. Being blind, deaf and without power of smell they do not know what they are attending to and serving is long dead and stinking. Its brain does not think properly (Aqida has gone wrong), its heart now is not the Kalema, Tawheed i.e. “There is none to be obeyed other than Allah” but is changed to “There is none to be worshipped”, which is not the Kalema. So it has stopped pumping the blood resulting the death and decay. And its skeleton is deformed, it is unable to stand and soft like wax. This huge body of Islam will become alive, will stand up again with all its old strength and glory, only when its heart starts beating with the Kalema of “La Ilaha Illa Allah, there is none to be obeyed other than Allah” and pumping blood throughout its body, by re-starting the Jihad, forsaken by Munafiqs (Hypocrites) thirteen hundred years ago. Nothing else will work. The Azab (punishment) and the La’nah (Curse) of Allah will continue as now, or maybe even in worse ways, even if this populace of 1.6 billions, every one of them, becomes Tahajjudi (praying at dead of night every night), fasts all the year round, perform Hajj every year, abstain from every kind of sin; and worse punishment will be waiting for them in the Hereafter.

# THE EFFACED PART OF THE MESSENGER'S LIFE

The true character of Islam is outwardly dynamic and extrovert and the present perverted Islam's character is inwardly, inert and introvert. The Messenger of Allah was an entirely different person from what he is thought today. Today one aspect of the life of the Messenger, the real aspect is given almost no importance. The aspect of the teacher of a Deen is known, discussed, taught and widely accepted all over the populace one who encouraged good qualities and excellent moral behavior. The other aspect of his life as a head of state, a warrior, a commander of an army are neglected, not given any importance, not taught and not mentioned. The ignorance about this aspect of his life has reached such a stage that this fact has lost its credibility in this populace which believes itself to be his Ummah. Most of the claimants of being Mo'men, Muslim and Ummat-e-Mohammadi is horrified if they are informed that their leader, the Messenger of Allah had ordered 6 assassinations, rewarded people in 3 cases who brought the enemy's head and presented it before him, ordered torture of prisoners in at least 1 case and another was within his knowledge, and even permitted his followers to lie with the enemies in at least 2 cases, because they are not acquainted with this aspect of the Messenger of Allah. They have completely forgotten that besides of being teacher of a

religion he was a head of state, a warrior and a commander of an army. He was as modest as a newlywed bride; on the other hand he was a commander of fierce fighters, the very mention of whose name created fear and awe in the hearts of enemies.

These assassinations and torture of prisoners and lying are practiced by every head of states today only in much greater scale. Every modern nation state has got its own intelligence departments and secret services for its security. Whenever necessary for the security of state its head orders assassinations which are duly carried out. The Messenger of Allah had ordered only 6 assassinations; today's heads of states are credited with much more. He had ordered torturing of prisoners only on one occasion and the process was only beating; today's heads of states are carrying out these in thousand times bigger scale and in ways which are hair-raising, gruesome and cruel. Only a few like Guantanamo, Abu Gharib, Baghram Airbase are known, unknown and innumerable are the secret prisons in Europe and all over the world. The permission to lie given by the Messenger is insignificant compared with the lying, deceit, dishonesty practiced by the modern day nation-states, example: Iraq and Afghanistan.

We have entirely forgotten that besides being the Messenger of Allah he was a head of state. If we do not realize this fact we shall never understand his order of killings of certain persons and permitting some of his followers to lie in special cases. If we confine him to a role of great religious personality like other religions, we shall never understand these activities. As the head of a state he had to fight, order killing of other people



and perform other duties which any head of state must.

Now we should understand why and how this populace has lost this aspect of the Messenger's life.

Islam consists of three things. We find these three things at least thrice in the Qur'an, in Sura Fatah-Ayat-28, Sura Tawbah, Ayat-33, Sura Saff- Ayat 9 in which Allah says, "He has sent forth His Messenger with Hedayah (Guidance) and the Deen-ul-Huq (true system of life) so that he may prevail it above all other Deens (systems of life)." The Hedayah here is the Kalema La Elaha illa Allah (There is none to be obeyed other than Allah), Deen ul Huq is the edifice consisting of the Shariyah, do and don'ts, right and wrong, just and unjust, Halal and Haram, permitted and not permitted, good and bad all based on the Kalema, the foundation, La Elaha illa Allah (There is none to be obeyed other than Allah) i.e. on the Hedayah. Then He entrusts His Messenger with prevailing this Deen ul Huq over all other ways, systems of life in the world. The Hedayah, the Deen (Shariyah) and the struggle (Jihad) for prevailing this over all other ways, systems of life--these three together is the whole of Islam. There is no Islam outside or beyond these three fundamental topics.

This is consistent with the definition of the real Mo'men given by Allah in the Qur'an.<sup>139</sup> Here we get three criterion of a real Mo'men. The first is to believe in Allah and His Messenger, this means La Elaha illa Allah, Mohammad Rasul Allah (s.m) i.e. to obey none other than Allah and His Messenger (this includes believe in the Shariyah, the Deen ul Huq, the true way of life), the second is never to falter, and the third is Jihad e fee sabillillah i.e. utmost struggle to prevail the Deen based on the Tawheed. This consistency will be

found throughout the Qur'an. For example, says, "O you who have attained faith! Shall I point out to you a bargain that will save you from grievous torment? You are to believe in Allah and His Messenger, and to strive hard (Jihad) in the way of Allah."<sup>140</sup> Here also the same three things. Whoever complies with these three Allah promises him Jannah that is accepted him as a true Mo'men. Not only that, He promises him help and a victory very soon to come.

Allah has sent His Messenger with two things, Hedayah i.e. the Kalema and the Deen ul Huq based on that Kalema, Hedayah. These two are from Allah Himself. Besides believing in these two the third condition is utmost struggle for prevailing which is the Messenger's and hence our responsibility. The first two things given by Allah are useless without making these two effective in human life i.e. to prevail the Deen over all others. So the third part, struggle is as important as the first two things given by Allah. That is why Allah has said in the Qur'an that **If you do not go forth (for fight to establish the Deen), He will punish you grievously and place another people in your stead (that means enslave you by other nations).**<sup>141</sup> Here it is to be noted very seriously that in whole of Islam or in the Qur'an there is no crime, no sin, no fault, no shortcoming, and no mistake for which Allah has warned so grievous a punishment as enslavement by other national together. Allah has not warned or indicated grievous punishment and enslavement by other nation which of necessity is non believers for not saying prayers (Salah), not performing Hajj, nor fasting (Saom) in Ramadan, the pillars of Islam not to speak of any other minor sins or faults. Why so?

As I have stated before, sending His Messenger with Kalema i.e. Hedayah and the Deen i.e. the way of life all these are useless if they are not established and not made effective. That is why Allah has warned the grievous punishment for whoever that abandons this struggle.

Due to perversion in the Aqida i.e. to correctly understand the meaning of Islam, its goal, process of attaining the goal was perverted, this Ummah abandoned this very struggle (Jihad) within one hundred years of departure of the Messenger from this earth. Since then the Ummah ceased to be true Mo'men in the eyes of Allah and by the definition of true Mo'men.<sup>142</sup> They also ceased to be Ummat e Mohammadi because they forsook the main sunnah of their leader. Allah entrusted His Messenger with prevailing the Hedayah (Allah's sovereignty) and the Deen ul Huq (the true way of life) over all other Deen (Le use herahu ala Deen-e kullih).<sup>143</sup> The Messenger spent his life on carrying out this trust and left this responsibility for continuing this struggle (Jihad). By saying "He who doesn't follow my sunnah is not of me and I am not of him and also he who turns away from my sunnah is not of me and I am not of him" he meant this sunnah of his. So 60 to 70 years after of his departure from this earth when this Ummah abandoned this struggle and started ruling and enjoying the vast territory won by tremendous sacrifice, blood and sweat of the true believers (Mo'men and Ummat e Mohammadi), they ceased to be Ummat e Mohammadi and also ceased to be true Mo'men by the definition given by Allah in Ayat 15 of Sura Hujurat. That this would happen was predicted by the Messenger of Allah when he said "My Ummah's

life span (Hayah) would be 60-70 years.<sup>144</sup> History tells us that this prediction was fulfilled between 60-70 years after the Messenger of Allah after which the true Ummat-e-Mohammadi died.

Since then this nation, called the Muslim nation ceased to be Ummat-e-Mohammadi and true Mo'men in the eyes of Allah. All help, mercy, affection from Allah was withdrawn and so their decline started. In time the enemies of this nation started counter attacking and this nation, once invincible in the battlefield, started conceding defeat. The promised punishment of Allah mentioned in Sura Tawbah 38-39<sup>[145]</sup> had begun. The decline and defeat and Allah's punishment continued till most of the area of this nation was militarily conquered by the European Christians. In fact except the central Arabia which contains the House of Allah and the Tomb of His Messenger, the whole Muslim world was conquered and the Muslim nation enslaved. Allah has fulfilled His promise of grievous punishment and enslavement of this population that still believes themselves to be Mo'men, Muslim and Ummat-e-Mohammadi none of which it is. From the above facts it is evident that no amount of Salah, Zakah, Hajj, Saom and all other pious works which is not short in coming in this populace is failing and will fail to please Allah Who demands unconditional obedience (La Elaha illa Allah) and its establishment through all out struggle and endeavor (Jehad). To be accepted as Mo'men, Muslim and Ummat-e-Mohammadi and to get back His favor, pleasure and help, this populace has to abandon and reject all the Elahs (Alehatan) in forms of cracies, isms and all that and accept Allah as the only sovereign and accept Mohammad (sm) as His

Messenger and obey none other. There simply is no other way.

To go back to the original point i.e. why and how the militant and temporal aspect of the Messenger's life is lost. As a result of abandoning the struggle, the fight (Jihad), that aspect of Islam started losing importance. Similarly, for the same reason that aspect in the life of the Messenger also started fading out and now has almost disappeared from both. As an example, when discussing the life of the Messenger of Allah to emphasize the importance of education and learning given to them by the Messenger of Allah, the example of the ransom of the prisoners of the Badr is cited. As ransom of a literate prisoner of the Badr the Messenger had fixed educating ten children of his followers. This incident of his life is praised much as his giving importance to education and a present day Muslim will hear about this many times in sermons of the AImams, in speeches by the western educated people, would read it in articles, magazines etc. throughout his life. But one would not hear or read anywhere another fact that in the same occasion the Messenger of Allah had fixed as ransom one thousand battle spears for another prisoner.<sup>146</sup> This is how by eliminating or ignoring or giving less importance on the temporal side of the life of the Messenger only a part of his character remains evident today. That is why as this aspect of his life is absent today, his supposed followers become horrified and even refuse to believe when this side of the Messenger's life which comprises the side of his life as a head of state, as a military commander and a political leader is presented to them. All these are due to forsaking the struggle (Jihad) warned about by Allah in

Ayat 38-39 of Sura Tawbah.

When this struggle (Jihad) was abandoned, forsaken the military aspect of the Deen started becoming less and lesser important and at present not only has completely disappeared but it has become apparently un-Islamic and antagonistic to Islam. As another example, we can take the subject of personal things left by the Messenger of Allah. It has been hidden from the eyes of the public that among the things of personal use after the Messenger's departure from this world, there were **9 swords, 5 spears, 6 bows, 1 quiver, 2 helmets, 7 mails, 3 fighting robes, 1 belt, 1 shield and 3 flags (used in battles)**<sup>[147]</sup> besides **a bed, a pillow, a few leather water-bags, a cup or plate**, a blanket, turban, staff, seal etc. The populace called Muslim knows about his robe, turban...all these things left by the Messenger of Allah because these things are mentioned whenever the things he left is discussed. But doesn't know or hardly knows about the arms he left listed above. A picture album published by a publication supposed to be the biggest which is managed and run by the heads of the olema in this country contains pictures of almost all the important places and things of Islam shows a turban, two seals, two staffs, a chest and no weapon except only one sword.

As I have stated earlier in the book that when an unknown person dies if it is found that he has left a room full of musical instruments, there would be hardly any doubt that the dead man was a musician. Or if a man leaves a room full of different kinds of engines, hammers, spanners, screwdrivers and others such instruments then there is no doubt the dead man was a mechanical engineer. When the last Messenger of Allah

died, it was found that his room was full of arms and weapons. What conclusion can be drawn from this than that the man who lived in this room was primarily a warrior even if he was also something else? That's what he meant when he said, "I am a warrior Messenger."<sup>148</sup>

This identity of the Messenger of Allah has no similarity with his image that we have now. At present when the Messenger is mentioned the image of saintly, timid, self effacing, meek person with a tasbih (rosary) in hand appears in our mind which is entirely opposite of the warrior who fought seventy eight battles in nine and a half years only and left a room full of arms and weapons when he died. Not only that he himself was a warrior Messenger of Allah but he trained his followers and made them such warriors that after his death though numerically much smaller they attacked Roman and Persian empire, two super powers of the then world, not one after another but simultaneously and defeated them completely and established the Deen –ul-Huq (The true system, way of life) on a great area on the surface of the earth.

The process of effacing the struggle (Jihad) or establishing the Deen-ul-Huq in the life of mankind from both the Deen itself and the life of the Messenger started from the moment of abandoning the struggle (Jihad) within 60-70 years after the death of the Messenger and continued through the centuries and has finally not only erased it but has changed its Aqidah so much that it is now believed that the struggle (Jihad) and armed fight (Qetal) are un-Islamic.

The biography of the last Messenger of Allah has been written by hundreds, probably by thousands of writers, historians, researchers in many languages over the centuries. The very first large and reliable biography of

the Messenger of Allah was written by Mohammad ibn Eshaq in the 2nd century of the Hejrah. By then the correct Aqidah of Deen ul Islam had already begun to pervert. By then the Jihad, all out struggle for prevailing this Deen over all other systems was abandoned indicating that the Aqidah of the Ummah had been already perverted. As I have said before that Islam consists of three things<sup>[149]</sup> and every true Mo'men must have all these three. By abandoning Jihad they abandoned half of the True Islam. They could not abandon half of the True Islam without perversion of the correct Aqidah. Their Aqidah of the True Islam was lost hence they could forsake the Jihad. Due to this wrong concept they did not realize that by forsaking half of the True Islam they were no-more true Mo'men defined in the 15th Ayat of Sura Hujurat, nor Ummat-e-Mohammadi. That is why the Messenger of Allah said that the Hayat (life span) of his Ummah would be of 60-70 years. History shows that his Ummah left this Jihad about 60-70 years after his departure from this earth and eventually ceased to be his people.

So when his first biography was written by Mohammad ibn Eshaq in the 2nd century of Hejrah, the concept about the Messenger had already been changed somewhat. The following biographies kept on changing the priority of the different aspects of his life. The dynamic, struggling, fighting, ruling aspects of his life gradually losing their importance and priority, and the spiritual aspects of his life were being given increasing importance. This continued and the present day biographies depict the Messenger of Allah as a person



who is far, far away from his real-self. One who reads the Messenger's biography by Mohammad Ibn Eshaq, Abdul Malek Ibn Hesham etc i.e. the very early biographer can get the more or less correct idea about the unique personality. I said more or less correct because even by then the correct Aqidah about Islam, its purpose, its goal, and the process of achieving the goal had already been perverted. That the Aqidah was perverted is proved by another fact. The Khelafat was de-facto changed into monarchy though the title of Khalifah was retained to deceive the common Muslims.

However, the process of effacing the image of the warrior, ruler, administrator and head of state by replacing it with a meek, solitude-seeking, non-violent, introvert, and saintly person continued in subsequent biographies. Consequently readers of biographies of the Messenger of the last a few centuries are introduced to a person absolutely different from the real one. Those who out of love and sense of duty want to follow the Sunnah of the Messenger in their lives, brush their teeth regularly instead of having their teeth broken in the field of battle like the Messenger himself and Abu Obaydah (Ra); sleep on the right side on their beds with Tasbih (rosary) near their heads instead of sleeping in the war-fields with sword near their heads; they wear caps or turbans instead of helmets; they wear long robes instead of wearing armors and mails; they eat sweets after their meal instead of fighting battles with empty stomach etc. The present day followers of the Messenger understand very well when told about the kind-heartedness, compassion, modesty, humbleness, meekness, humility, mercy, forgiveness, pity, love of learning education etc. but they are horrified and almost faint when they are told that the person

they are trying to follow besides being all those mentioned before, ordered six assassinations, permitted one, rewarded and prayed for the persons who brought and presented the enemy's heads before him, ordered torture of prisoner at least in one occasion, permitted lying to the enemies at least in two occasions and their desire to follow his Sunnah vanishes into thin air. To know about the real Messenger of Allah, one must read the earliest biographies like Serat-e-Rasul Allah by ibn Eshaq, ibn Hesham etc.

The enemies of Islam who attacked and militarily defeated the populace called Muslim and conquered their lands knew that they could not keep this huge population under their boots unless this populace were kept away from two things. One is the real meaning of Kalema (Tawheed i.e. the sovereignty of Allah which means to belief that there is none to obeyed other than Allah); and the other thing is the all out struggle (Jihad) which includes arms struggle (Qetal) to establish the Kalema based Deen (way of life) in mankind. They also knew that they could not do it, as these two are the very life of the religion of the conquered people. So they decided to substitute the meaning of the Kalema by changing the meaning of the word 'Elah' from 'He, who is to be obeyed' to 'He, who is to be worshipped'. If this huge population believes that Elah means 'He, who is to be obeyed', then they wouldn't obey the conquerors. So the true meaning of this word was changed from 'He, who is to be obeyed' to 'He, who is to be worshipped'. So that believing in this new meaning this populace called Muslim obey the conquerors and keep themselves busy with worshipping Allah and other pious deeds.<sup>150</sup> Secondly, they found it extremely difficult to substitute the meaning of the word Jihad with something else

because its meaning is so clear throughout the Qur'an and the Hadis. The armed fight specifically made obligatory<sup>[151]</sup> by Allah. So to give greater importance to something else they substituted the meaning of the Jihad to fight against one's Nafs. In support of their contention they placed a supposed Hadis in which the Messenger of Allah has said that Jihad against one's Nafs is great Jihad.

Now let us try to gauge the foundation for the discovering of this 'hadis'. Those who discovered this have only been able to provide three instances where the Messenger of Allah has named the internal struggle with one's self to be the Jihad-e-Akbar. They are narrated from Ibn Najjar, Dailami and Khatib respectively. What is noteworthy is all Mohaddes are unanimous in their opinion that this Hadis is at best a very weak or 'daief' one. The famous Mohaddes Hafez ibn Hajjar is adversed to even calling this a Hadis. His opinion is that the likening of fighting against one's own self as a Hadis is absolutely wrong, it is and ancient Arabic proverb only.<sup>152</sup> This is an aspect of determining the truth behind any so-called Hadis. The major factor of discrimination between truth and falsehood among Hadis is the comparison of it vis-à-vis the Qur'an. If the message of any Hadis is found to be contradictory to the teachings of the Qur'an, it is broadly taken as a falsehood. The Messenger of Allah himself has set this standard saying, "My message will be made null and void by the Message of the Almighty, but the Message of the Almighty will not be cancelled by my message."<sup>153</sup> Also we can search the Qur'an what inferences have been made there about this issue.

In Sura Forqan, verse 52, it is said, “So obey not the rejecters (Kafer), but strive against them with utmost striving.” Utmost striving has been described here as ‘Jehadan kabira’. Akbar and Kabir are of the same root word and convey the same meaning. Therefore whereas Allah Himself described the fight against rejecters as Jihad-e-Akbar, these people want to assert their own opinion of fighting against one’s own self as Jihad-e-Akbar; in short, they want to impress exactly the opposite of what the Almighty Himself has pronounced. Now let us find out what the Messenger of Allah has stated in this matter. When asked to name the highest, superior Jihad, he answered – To fight with life and wealth against rejecters.<sup>154</sup> Here we see the resonance of the Qur’an and we find yet another instance of the Messenger's assertion of what the highest amal in Islam actually is.

So what possible reason can be to overturn the Message of the Qur’an and the Messenger of Allah, disregarding the thousand of Sahih Hadis regarding the armed fight, the verses of the Qur’an replete with glorifying the armed struggle and its reward and in their place trying to establish claiming the fight against one’s own self as the supreme Jihad?

These two changes and its substitutions have reversed the Aqidah of this conquered population from extrovert and explosive to introvert and implosive. The real meanings of the Kalema and Jihad are befitting and proper for a dynamic leading and ruling people and the substituted meanings of the Kalema and Jihad are befitting and proper for a conquered, vanquished, enslaved people. To engrain these substituted meanings

of the Kalema and Jihad in the mind and soul of the conquered populace, the European Christian powers established Madrasahs in all the nation states of Muslims<sup>155</sup> where they started teaching a dead Islam whose very soul the Tawheed (the sovereignty of Allah) and its activity, the Jihad was absent. As a result of being taught this dead Islam in Madrasahs for over two centuries, this populace called Muslim has become fully inert and introvert befitting an enslaved people with bottomless inferiority complex towards their conquerors and masters. The purpose of the conquering European Christians has been fulfilled and even after their departure freeing this populace called Muslim from their enslavement after the 2nd world war the state of this nation remains the same. This Muslim populace even today believes and practices the same Tawheed-less and Jihad-less dead Islam and is de-facto Kafer and Moshrek. As in its collective life it believes in other Elah than Allah and has no Jihad (utmost striving) for establishing the Deen. That is why this populace called Muslim becomes horrified when they are informed that the Messenger of Allah whose name they utter when reciting the Kalema has ruled over a powerful nation, Ummah has led armies in wars, fought battles, has ordered assassinations, permitted lying. An inert, introvert, coward, mentally enslaved people cannot understand the mind of a dynamic, extrovert, valiant, ruling nation, Ummah.

## **THE COURSE OF ACTION**

From the first Messenger of Allah, Adam (As) to the Seal of their line, Mohammad (SM), each and every Nabi or Rasul that Allah sent for the guidance of mankind has been sent with the one key-word – La Elaha illa Allah, there is none to be obeyed other than Allah i.e. the sovereignty of Allah. This has been followed by the name of the particular Nabi or Rasul declaring him to be a Messenger from Allah. Depending on the region, its climate, environment and other factors the codes, rules and regulations i.e. the Shariah have been different in the Deen brought by the different Messengers. Even the laws, penal codes, economic policies have been different in the Deen (ways of life) sent with the different Messengers. But the key-word, the foundation of the Deen (way of life) has not been different even for once. It was always been “La Elaha illa Allah” with every one of the one hundred and twenty four thousand Messengers.<sup>156</sup> Every Messenger has been entrusted with the responsibility of bringing his people within the Deen based on the sovereignty of Allah. The last in the lineage of the Messengers, Mohammad (SM) bin Abdallah is our leader and we are his followers and Ummah.

The difference between our leader Mohammad (SM) and the other Messengers is that prior to him every Messenger was sent to a particular region of the earth, to a particular people for their guidance in a certain point of time in the process of evolution of mankind, and our leader was sent for the guidance of the whole mankind for all time to come. Allah said that He has sent His Messenger with the Guidance (Hedayah) and

True Deen (way of life) to prevail it over all other ways of life.<sup>157</sup> Here we can see that there are three subjects in these ayats. The first two, Hedayah and the Deen ul Huq, the True way of life based on the Hedayah i.e. the Tawheed are from Allah and the third subject, the job of prevailing these two over all other ways of life is the responsibility of the Messenger. Allah has sent Tawheed based true way of life through His Messengers but it is common sense that this Tawheed based true way of life is absolutely useless if it is not made effective in the life of mankind. That is why He entrusted His Messenger to accomplish it. As a constitution of a nation or state however excellent it is, is useless if it is not made effective in the people's life, so sending His Messenger with the Deen based on the Tawheed, the sovereignty of Allah is also useless if it is not made effective in mankind's life. That is why He entrusted His Messenger Mohammad (s.a.s) with the task of prevailing the Deen ul Huq over all other ways of life in the whole world, i.e. to make it effective in the life of mankind.

Hence, we can see that the full and complete Islam has two parts, the Deen ul Huq based on the Tawheed of Allah (Allah's part) and prevailing it over all other Deens (the Messenger's part). These parts are interdependent. The first part, Tawheed based Deen ul Huq is useless without the second part, effectiveness of it in the human life; also there would be no need of the second part if the first part is unavailable. Hence, both the parts are absolutely equally important, one is meaningless without the other.

We have seen that Allah has given the Tawheed based

Deen ul Huq consisting of the Qur'an and entrusted His Messenger to prevail it on all other Deens, ways of life. Now the question is how would the Messenger accomplish the task? Has Allah given the great responsibility to His Messenger without telling him how to accomplish the mission and left him to think about ways and means to do it? No, He hasn't. Allah is Sobhan i.e. He is faultless, does not make any mistake, has no shortcoming, has no defect or flaw, in short is not only perfect but ultimately and absolutely perfect. So it cannot be that He would order something but not inform or teach the ways and means of doing it. In the whole of the Qur'an nowhere Allah has ordered His Messenger or the Mo'mens (believers) anything which He has not explained how to go about. And most of these processes of how to accomplish them have been taught through the Messenger. For example, in the Qur'an Allah has ordered the Messenger and the Mo'mens to establish Salah, but has not said how to do it. It is through His Messenger that He informed the Mo'mens about the details of performing the Salah; standing in straight line facing the Qaba, reciting from the Qur'an, bowing down, prostration, straightening up, going down to Sajdah, sitting back, turning head to right and left etc. So when He ordered His Messenger to prevail this Deen-ul-Huq over all other ways of life in the world, He must have informed him how to accomplish this enormous responsibility. Of course Allah knew that the opposition and confrontation that His Messenger would face would be as big and serious as the task He has entrusted with. Has He taught His Messenger the policy and the process how to overcome the opposition and crush the confrontation? Yes, Allah



has not failed to guide His Messenger with the policy and the process. This we find in a Hadis narrated by Abdallah ibn Omar (Ra) where the Messenger says, “I have been ordered to continue fighting against the peoples till they accept Allah as the only Elah (He, who is to be obeyed) and me as His Messenger.”<sup>158</sup> That means the policy and the process is not preaching, arguing, showing people the superiority of Deen-ul-Huq over other Deens, ways of life, by writing books, delivering lectures, by holding public meetings and processions, holding debating sessions, or by holding elections but by fighting. Was this policy and process for prevailing this Deen over all other Deens decided by the Messenger himself? No, it was not his own decision as he said, “I have been ordered.” Ordered by whom? Of course by none other than Allah Himself. So the policy and process of prevailing this Deen over all other Deens is fighting which is decided by Allah Himself. A look at the Messenger’s biography leaves no doubt that he has followed this policy and process meticulously. Besides making battle, fighting a Fard<sup>[159]</sup> (compulsory, mandatory) for the Mo’mens, the mention, order and urging to fight occurs over hundreds of times in the Qur’an, promising of forgiveness of all sins, small and big and entry into Jannah (paradise) without any accounting and reserving the greatest reward for the Shuhada (martyrs).

Allah has bestowed a course of action, an agenda based on this policy on His Messenger for prevailing the Deen over all others. He informed him that this course of action, this agenda must be the Tariqah (process) for establishing the Tawheed based Deen-ul-Huq over all

other Deens. Again, a glance at his biography makes it evident that he has executed this agenda, this course of action given to him by his Lord to the letter throughout his life. Not only that, to ensure that his Ummah adopts no other Tariqah (procedure, process) other than this to accomplish the task of prevailing this Deen-ul-Huq over all others, he told his Ummah, “Allah has given me this Agenda and I give it to you.” He added, “He or those who deviates even a hand’s span from this course of action, this agenda consisting of five items, will untie the knot of Islam from his or their neck and necks. Albeit he or they repent and return to the fold of Islam.”<sup>160</sup> History is witness that the Ummah, the Messenger of Allah left had followed the same procedure consisting of the five items as their departed leader in their Jihad (utmost struggle) to prevail this Deen over all others and succeeded in bringing about half of the then known world under the Deen-ul-Huq.

Unfortunately between 60-70 years after the departure of the Messenger from this world Eblis succeeded in perverting the correct Aqidah of Islam taught by Allah and His Messenger resulting in the Ummah’s forsaking and abandoning the Jihad (utmost struggle) and Qetal (armed fight) and hence the agenda. The Ummah did not realize that doing so they untied the knot of Islam, stepped out of the boundary of Islam and no longer remained Ummat-e-Mohammadi. It is common sense that when deviation of even a hand’s span means going out of the fold of Islam, the total abandoning of it must mean that it is impossible to remain a Muslim or a Ummat-e-Mohammadi in spite of performing establishing Salah (namaz), paying Zakah, performing

Hajj or fasting in the month of Ramadan. This is what the Messenger of Allah meant when he said, "The Hayah (life span) of my Ummah is between 60-70 years."<sup>161</sup> Ignorantly this Hayah (life span) is understood today to be the individual life span of Ummat-e-Mohammadi which is like any other people, the Christians, the Jews, the Hindus, the Buddhists etc. In this Hadis the Messenger meant his Ummah as one unit and predicted that its life span (hayah) would be between 60-70 years after him. History shows that his Ummah, after him took up the responsibility of the Jihad (utmost struggle) to prevail this Deen over all others and continued it till 60-70 years. Then they abandoned the Jihad and ceased to be Ummat-e-Mohammadi. The Ummah was dead as predicted by its founder.

In the Qur'an Allah has warned the Mo'mens and Ummat-e-Mohammadi that, "If you abandon going out on expedition (Jihad for establishment of the Deen), I shall punish you severely and enslave you by other nation."<sup>162</sup> It is history how His warning has come true. The once invincible Ummah started being defeated, humiliated in battle after battle by the enemies. Gradually the enemy militarily occupied the whole Muslim world from the shores of the Atlantic to the shores of the Pacific. Allah's punishment of slavery by enemies has not ended; the present indirect slavery by the western powers is much more real and severe than the previous direct slavery.

As this Jihad (struggle) was abandoned between 60-70 years after the Messenger, so was the agenda, the course of action consisting of five items naturally. It

remained as a Hadis among thousands of other Hadises. During the last thirteen hundred years this Hadis has been studied by millions of Alems (learned), Faqih (experts in jurisprudence), Mofasser (explainers and commentators of the Qur'an), Mohaddes (specialist in Hadis), Shayekhs (spiritual guides) besides students and common people. But none of them have been able to realize the special significance of this Hadis as the agenda, i.e. the tariqah the course of action consisting of five items given to His Messenger and consequently to the Ummah for prevailing this Deen over all others. In spite of all their learning and knowledge, it seems that Allah has not let them understand its significance because they had gone out of the bond of Islam by abandoning the second most important Amal (act) next to Iman itself.

During the last two centuries there have been many attempts to revive this Ummah in different parts of the Muslim world. These attempts have been made by both small and large groups of people like the Wahabi movement of Arabia, Jihad and Ekhwanul Muslimin (Brotherhood of Muslim) of Egypt, Jamayat e Islami of the Indian subcontinent, Islamic Salvation Front of Algeria, An-Nahda of Tunisia, Al Arkam of Malaysia, Jam'a Islamia, Darul Islam of Indonesia etc. However, because of the wrong, perverted Aqidah of these groups, Allah did not let them understand that to revive this Ummah to its original state and accomplish the task of His Messenger and the Ummah, that it is the only agenda, only course of action; tariqah none other will succeed. Hence the leaders of those groups of people, parties have devised their course of action,

agenda themselves by using their learning, knowledge and experience resulting in every party or group having their own course of action and agenda and acting according to these. None have succeeded anywhere. Though some of them have been trying to do it for nearly a century. The reason of this failure is that all those agendas and course of action are result of human knowledge, not given by the All Knowing Allah. They are not being helped by Allah as they have not adopted the five itemized agenda made by and sent to His Messenger by Allah. Many of those parties, after failure to prevail this Deen anywhere have adopted the very ways and means of the enemy itself i.e. holding meetings, delivering speeches, leading processions, shouting slogans etc. Other parties, for the same reason, i.e. failure in understanding the correct concept adopted another wrong process, in way of bombing tourist spots and buses raging into clashes with the security forces and agents of the enemy and making suicidal attacks here and there. Both these ways and processes are bound to fail as these will not be helped by Him. He will help only them who have adopted the five itemized agenda and course of action He has given to His Messenger and the Messenger in turn entrusted with his Ummah with.

After keeping the Ummah deprived (Mahroom) from five itemized agenda and the course of action for thirteen centuries for the great sin of abandoning Jihad (utmost struggle) and Qetal (armed fight) and disobedience, the Merciful Allah has revealed the real identity of the Hadis in my heart through elham. I came to understand this Hadis for what it is. Thankfulness to

Him cannot be expressed even if I remain prostrate before Him for the rest of my life.

## **TOWARDS UNDERSTANDING OF THE HADIS CONTAINING THE LISTED 5 POINTS AGENDA**

Many Hadises, even Sahih, correct have more than one version, because the same action or saying of the Messenger of Allah has been described by few or sometimes several different Companions. Several Sahabas, Companions have heard the Messenger of Allah speaking on a subject, when they told or discussed the subject later with others, naturally there have occurred some variances between them because of the difference of their individual power of understanding and memory. This is how sometimes one single Hadis has got several versions. It has so happened that a Sahaba has forgotten a part of a Hadis and another has remembered the full of it. So one is complementary to another and both have been taken as Sahih if the Sanad is correct. The Hadis we are discussing similarly has a few versions showing some little variations. The main subject i.e. the five items are absolutely the same. In one version the Messenger says, "I am entrusting you with responsibility of five duties."<sup>163</sup> In another version the Messenger of Allah says, "Allah has entrusted me with responsibility of five duties and I am entrusting you with the same responsibility of five items."<sup>164</sup> "Allah has entrusted me with responsibility of five duties" is additional to the other words. Secondly, it has been said in one version that

he who would call people towards something of the time of ignorance (Aiyame Jaheliyah), he would be the fuel of fire of the Hell even if he believes himself to be a Muslim and says his prayers (Salah, Namaz) and fasts (during the month of Ramadan).<sup>165</sup> In another version only the fasting (of Ramadan) is mentioned, saying of prayers (Salah, Namaz) has not been mentioned. Now we must naturally accept that version in which the Messenger has said that, “Allah has entrusted me with responsibility of five duties” and the version in which both Salah and Saom have been mentioned, because it is possible that a Sahaba (Companion) may have forgotten a part of what the Messenger has said, but it is impossible that a Companion would add something from himself what the Messenger had not said, that would be lying about the Messenger of Allah. If we follow this policy the different versions of this Hadis takes the following form:-

The Messenger of Allah has said– Allah has entrusted me with responsibility of five duties and I am entrusting you with the same responsibility of five items. These are:-

1. Be united,
2. Hear
3. Obey
4. Migrate
5. Struggle in the way of Allah

Anyone who moves away even a hand’s span distance from this bond of agenda unties the knot of Islam from his neck until he repents and returns into the fold of it. He who would call people towards something of the time of ignorance (Aiyame Jaheliyah), he would be the

fuel of fire of the Hell even if he believes himself to be a Muslim and says his prayers (Salah, Namaz) and fasts (during the month of Ramadan).<sup>166</sup>

Now let us try to understand these five points, the course of action (tariqah) for the establishment of the Deen that Allah gave to His Messenger, which the Messenger executed throughout his life and entrusted his Ummah with before returning to the presence of Allah.

**First duty—be united.** One of the basic truths of the creation is that **unity is more powerful and stronger than disunity.** Ten persons united are stronger than hundred disunited persons. A nation may be powerful economically and militarily with enough arms and weapons and still be defeated by a much smaller, less equipped but strongly united and disciplined nation in a conflict. This truth is eternal even for a nation, a state, a party, a group of people and even for a family. A huge task like establishing the Deen (the way of life) founded on the sovereignty of Allah is not possible without unity. That is why Allah in His Qur'an has laid so much importance on unity. He has ordered the Mo'mens (believers) to hold on to the rope of Allah unitedly and has ordered not to be disunited.<sup>167</sup> He has also ordered to fight against the enemy unitedly like a wall of molted lead.<sup>168</sup> It is to be noted that even a needle cannot be inserted into a wall of molted lead. Allah has warned severely about those people whose action or speech harms the unity of the nation. His Messenger has classed any and every action or speech which causes disunity in the nation as Kufr (unbelief).



**Second duty—listen.** The nation which has been entrusted with the responsibility of making the Deen ul Huq (the true Deen) victorious, prevalent over all other Deens, ways, systems of life by overcoming all obstacles and resistances must naturally always be alert and conscious about its duties. Its people, engaged though they remain in earning the livelihood and other tasks must remain alert about what decisions are being taken by their leaders. This includes consciousness, alertness and discipline without which the alertness will be of no avail.

**Third duty — obey.** This means obedience to the leader, obedience to the commands and orders of the leader to the letters without any question and hesitation. The unity (number one) will be rendered useless and ineffective if the obedience is not as full and complete. This order to obey has come from both Allah and His Messenger equally and strongly. Allah in His Qur'an has directly ordered the Mo'mens to obey Allah, His Messenger and the immediate commander.<sup>169</sup> Obedience must be like going to Ruku (bowing-down), straightening up, going to Sajdah (prostration) and turning heads for salam in Salah on Takbir (orders) of the Imam (leader). In fact, this obedience is one of the main teachings, trainings and practicing of obedience of the Salah. In this chain of command Allah has not differentiated between His own command, His Messenger's orders and the order of a person's immediate commander. The Messenger also has confirmed it by saying, "He who obeys me, obeys Allah. He who doesn't obey me, doesn't obey Allah; he who obeys his commander obeys me, and he who

doesn't obey his commander disobeys me.<sup>170</sup> He has also ordered his followers that, "You shall obey your commander even if he is a Negro slave with little brain whose ears have been cut off (for some offence)."<sup>171</sup> He has also said that, "You must obey the orders of your commander without hesitation even if it seems to you that the order is wrong. If the order is wrong the commander will be responsible, not you."<sup>172</sup> These teachings of Allah and His Messenger were reflected in the obedience of Khaled bin Walid (Ra) leaving the position of the commander in chief of the Muslim army without a question on order of Omar (Ra) and in the obedience of Mohammad bin Kasem to the unjust order of the then Umayyah Khalifah Solayman by surrendering his post of commander in chief of the army and returning to Baghdad as a prisoner where he was actually killed.

**Fourth duty—Hejrat (migrate).** Due to perverted Aqidah (correct conception of the true meaning of Islam and its goal) it is difficult to understand or to make others to understand the true meaning of Hejrat. When the Makkans under the leadership of the Qurayesh rejected the Messenger of Allah's call to Tawheed, Allah directed him to leave Makkah and migrate to Yathrib with his followers. This is called Hejrat which means to separate oneself from a particular atmosphere, location or migrate. The Hejry calendar starts from this event. Question may arise as to, why the Hejrat has been included in the modus operandi by Allah. Why the Ummah must perform the Hejrat when struggling to establish the Deen-ul-huq an act which the Messenger of Allah had to perform due to

particular circumstance. There is good reason for it.

The word Hejrat does not only mean to migrate from one place to another. Concise Encyclopedia of Islam<sup>[173]</sup> states the meaning of the word Hejrat as-- i) to cut off connection, ii) to forsake an association, iii) To migrate from one place to another. Those who understood the Messenger's call to Tawheed disassociated themselves from those who rejected his call and formed a society and brotherhood centering the Messenger of Allah. By doing this they fulfilled the first two requisites of Hejrat. They cut themselves off from the disbelievers of Tawheed and disbelievers, idol worshippers. Later obeying the Messenger of Allah they migrated to Yathreb and thus fulfilled the Hejrat. In short Hejrat means disassociating and cutting off from anything Gayrullah and Tagoot (worshipping i.e. serving any deity other than Allah and obeying any authority, people or king or dictators etc. other than Him). After conquering Makkah the necessity of third kind of Hejrat was gone. But other two kinds of Hejrat remained and remain today and will remain till the End. In course of time whenever the Deen ul Huq (the true way of life) will deviate from the Serat-ul-Mustaqeem, will be perverted due to enticement of the Eblis and the majority of the people go astray, the necessity of performing the Hejrat will reappear and the people whom Allah will bless with Hedayah (the Guidance) will have to perform the Hejrat like the Messenger and his companions; which means cutting off, disassociating from the wayward majority. The need of this Hejrat will never end. The role of Hezbut Tawheed today is similar to the role of

the small band of followers of the Messenger of Allah among the majority of Arabs who believed in Allah worshipped Him facing the Qa'ba performed yearly hajj, in the month of Zillhajj, went around the Qa'ba (Tawaaf) loudly proclaiming "Allahumma Labbaik Allahumma Labbaik, La Sharika Laka " (Here I am, Oh Allah before you, you have no partners); as it is proclaimed even today, observed fasting during Ramadan and even performed circumcision as taught by the Messenger of Ebrahim (A.S.) and yet were Moshreks.<sup>174</sup> As the true Ummah of the Messenger of Allah Hezbut Tawheed is calling this populace who believes in Allah and yet is Moshrek towards the all embracing Tawheed. Hezbut Tawheed in its effort to become true Ummat-e-Mohammadi has left worshipping and all other acts of faith with the Moshrek populace as the Messenger and his followers did 1400 years before. Otherwise the Messenger's Sunnah will be abandoned and hence there will be no help from Allah in the Jihad (struggle) to prevail this Deen over all others.

The Messenger of Allah said, "Hejrah will not end till Tawbah (to repent) ends and Tawbah will not end till the sun rises from the place of its setting (i.e. west)."<sup>175</sup> One of the signs of the Days before the Resurrection is rising of the sun from the west. After that no repentance will be accepted. This means the need of Hejrah will remain till the Day of resurrection as will be the case with Jihad for prevailing the Deen over others.<sup>176</sup>

**The fifth and the last duty-Jihad**, the all out struggle and endeavor to prevail the Deen ul Huq (the true way of life) over all other ways, systems. The purpose of the

first four duties is the success of the fifth one. The fifth cannot be performed successfully without the previous four. Without the unity discipline, obedience and Hejrah, the Jihad (struggle) the fifth one cannot be successful. The first four is like a chain. The stronger it is the more chances of the fifth one being successful, and a chain is as strong as its weakest link.

After entrusting his Ummah with this five itemized agenda, the Messenger of Allah said, “Anyone who moves away even a hand’s span distance from this bond of agenda unties the knot of Islam from his neck until he repents and returns into its fold. He who would call people towards something of the time of ignorance (Aiyame Jeheliah), he would be the fuel of fire of the Hell even if he believes himself to be a Muslim and says his prayers (Salah, Namaz) and fasts (during the month of Ramadan).<sup>177</sup> In the Qur’an Allah has addressed the Arabs of the Messenger's time, as Moshreks and Kafers. Because they deviated from the Tawheed taught by Ebrahim (As) and they lived their collective lives according to the directions of the Qurayesh, the guardians of the Qaba, the House of Allah. Likewise this population today which believes itself to be Mo’men, Muslim and Ummat-e-Mohammadi has deviated from the real Tawheed and conduct their collective affairs, political economic, educational, legal even partially social life as taught by the Jews and Christians. This means that there is no difference between those Arabs of Aiyame Jaheliah (the days of ignorance) and the populace which believes themselves to be Mo’men, Muslim and Ummat-e-Mohammadi today. As far as the question of

the Arab's worshipping idols I have earlier explained the matter where I have said that the Sherk (polytheism) and Kufr (disbelief) of today's Muslim populace is much worse than those of the idol worshipping Arabs. If today a group or a party of men and women somehow understand by the Grace of Allah the real purpose and goal of this Ummah i.e. their Aqidah becomes right and struggles (Jihad) to make other people understand it basing their activities on the five itemized agenda, they would be rightly guided (Muhtadun). Now if any person be it among this guided ones or from among the masses says that the world's economic system is based on interest; it will not be pragmatic to do away with it outright. So let us leave it as it is temporarily till the time when it would be proper to abolish it. Then that person will be fuel of the Jahannam (hell) notwithstanding if he believes himself to be a Muslim and establishes regular Salah (prayers) and observes fasting during the whole month of Ramadan. Same thing is applicable to all other Gayrullah and Taghut worshipping i.e. serving (any deity other than Allah and obeying any authority, people or king or dictators etc. other than Him).

Considered carefully this five itemized agenda is very similar to a military agenda. All military organization's basic principles are similar to the five itemized agenda except the fourth one i.e. Hejrah. Even this is partially practiced in way of the military personnel living in cantonments and barracks separated and isolated from the rest of the nation where their lifestyle is very different and where there is no trace of democracy. In my book "Aei Islam Islam ei noy—(this Islam is no

Islam)” I have written that, the Ummah (nation) the Messenger of Allah built on His direction was more of a military force than an Ummah. The Ummah within a span of just nine years fought 78 battles, almost everyone became invincible warriors; everyone including its leader bore scars from wounds of battles on his body. What other name can be given to such an Ummah other than an army or a super army? The five itemized agenda prepared by Allah and given to His Messenger vindicates my writings.

Allah in His infinite mercy has given mankind a five itemized Deen (1.Tawheed, 2.Salah, 3.Zakah, 4.Hajj, 5.Saom) so that mankind can live in absolute security, justice, righteousness, happiness and contentment, all told which means peace (Islam). Only making this Deen effective on the way of life of mankind will make this peace (Islam) possible, nothing else, no ism, no cracy, as it can be seen today in the world. The world is full of insecurity, injustice, wrongs, unhappiness, cruelty, treachery, tyranny and the system given by Allah, the Deen ul Huq (the true way of life) is totally absent in today’s world. So to make the five itemized Deen ul Huq effective in mankind’s life Allah has given His Messenger a same five itemized agenda [1. Steel like unity, 2. (Alertness) Discipline, 3. Unquestioned obedience, 4. Hejrah, 5. (All out) Struggle to make it victorious over all other Deens]. Since not being effective in mankind’s way of life renders the Deen ul Huq (the true way of life) useless, the importance of executing the five itemized agenda is as important as the Deen ul Huq itself. To understand this two five itemized matters better I am giving a comparative diagram below.

<b>1. Hedayah and the True Deen</b>	<b>2. Hedayah and Establishing the True Deen</b>
He has sent forth His Messenger with Hedayah (Guidance) and the Deen-ul-Huq (true system of life)	so that he may prevail it above all other Deen (systems of life). <sup>178</sup>
The true believers are only those who believe in Allah and His Messenger and never doubt;	and fight for His cause with their wealth and lives. <sup>179</sup>
I. Tawheed II. Salah III. Zakah IV. Hajj V. Saom	I. Be united II. Hear III. Obey IV. Migrate V. Struggle for Allah's Cause

The number (1) diagram is the basis of the Deen ul Huq and the number (2) diagram is the agenda or process of prevailing it, i.e. making it effective over all other ways of life. The number (1) diagram (Deen ul Huq) is absolutely useless if the number (2) diagram is absent and there is no need of diagram (2) if there is no diagram 1. So it is clear that these two diagrams are interdependent and hence of equal importance.

None can remain a Mo'men or a Muslim by denying or rejecting any of the five items of the 1st diagram. Similarly one will be thrown out of the realm of Islam (untying the knot of Islam from one's neck means shifting out of the realm of Islam and become a Kafer) who moves away even a hand's span from the five



itemized agenda and one who would suggest some other agenda than this would be fuel of the fire of Jahannam even if he believes himself to be a Muslim [i.e. he believes in Allah, His Messenger, the Book Qur'an, the Day of Judgment, the Angels, the Jannat and Jahannam (paradise and hell) and all that is necessary to believe to be a believer], and perform the daily prayers and fasts during the month of Ramadan.

60/70 years after the Messenger of Allah the Jihad (utmost struggle) to prevail the Deen ul Huq (the true way, system of life) over all other ways, systems was forsaken by the impostors who called themselves Khalifahs (Caliphs), this five itemized agenda prepared by Allah Himself was also abandoned and forgotten. It remained just as a Hadis among thousands of other Hadis in the books. It lost its special significance as a tariqah, something created and prepared by Allah Himself and given to His Messenger as a process of accomplishing the responsibility given to him in the end part of Ayat no.28 of Sura Fatah, Ayat no.9 of Sura Saff, and Ayat no.33 of Sura Tawbah. Naturally so, because when the very Jihad (utmost struggle) was forsaken the previous four requirements for it were of no use.

The no.1 item of diagram 1, the Tawheed has become meaningless because at present the meaning of the word Elah has been changed from its real meaning which is 'He who is to be obeyed' to 'He who is to be worshipped (Ma'bud)', the meaning of the Kalema itself which is the very foundation of Islam. The result of this change has been disastrous. The populace which called itself Muslims now disobeys Allah in all the

spheres of its collective life, the political, legal, economic, social and obeys and practices the Judeo-Christian systems and has confined itself in matters of personal worshipping and some insignificant rituals, in short—disobeying Him. So it is clear now that both the figures, 1 and 2, which contain the total true Islam is non-existent in the world. Allah and His Messenger expect and want that the Ummah remains united under an Emam (leader)<sup>[180]</sup> and struggles for prevailing this Deen ul Huq over all others. The Messenger of Allah has said, “He who dies without pledging himself to the Emam of his time, dies the death of days of ignorance i.e. of a Kafer or Moshrek.”<sup>181</sup>

Question is, where to get united after rejecting and forsaking the shirk (obeying several or many Elah) and Kufr (disbelief) and accepting Allah as only one to be obeyed and worshipping<sup>[182]</sup> only Him? There are many organizations, parties, groups even movements etc. in the Muslim world today that are trying to establish the Deen-ul-Islam. Every one of them has got a Tarika (process or agenda of work) to achieve their purpose. These Tarikas are prepared by the leader or leaders of respective organizations i.e. are creation, product of human intellect, knowledge, experience etc. None of them have been successful so far anywhere in the world though they have been trying from last several centuries. Even if some organizations have been successful to establish the rule of the present perverted form of Islam for a short time, these have not been able to withstand the onslaught of the enemies and have been routed. There has come no help from Allah as

promised by Him many times in His Qur'an for Mo'mens. For the simple reason that the Deen they want established was not the true Deen ul Huq hence the process, the agenda was prepared and executed by themselves and not by Allah. Again a question may be that if these organizations abandon their Tarika and adopt the Tarika given by Allah, should one join any of them? The answer is—no. The reason is the Islam practiced by this populace that calls and believes themselves to be Mo'men, Muslims and Ummat-e-Mohammadi is not the true Deen ul Huq, Islam Allah sent to mankind through His last Messenger. Due to their wrong Aqidah Allah has not blessed them with the Tarikah prepared by Himself. That the Hezbut Tawheed's Aqidah and Islam is correct is proved by the fact that the Ar Rahmanur Rahim Allah (Merciful and Beneficent Allah) has blessed me and the Hezbut Tawheed with the understanding of the process (Tariqah) at the inception through a miraculous incident, a programme which He had prepared Himself for His last Messenger and his Ummah.

In case, I have not been able to put before the readers convincingly the fact that, to make the Hedayah and Deen ul Huq prevail over all other Deens (ways of lives) is as important as the Hedayah and Deen ul Huq itself, I am quoting ayah no: 39 of surah Tawbah of the Quran in which Allah is warning us the Mo'mens in this way, "If you do not go forth (for fight to establish the Deen), He will punish you grievously and place another people in your stead (that means enslave you by other nations). You can in no way harm Him. Allah has power over all things." Here, Allah is threatening

the Mo'mens with "severe punishment and replacing them with other nations, i.e. enslaving the Momems by their enemies, if they abandon the Jihad, (allout struggle)" for making this Deen ul Huq prevalent over all other Deens. This clearly indicates that if the Mo'mens abandon this struggle then, Allah does not consider them as Mo'mens, i.e. believers anymore. Which automatically makes them Kafers & Mushreqs (disbelievers and polytheists), because Allah will not punish and enslave Mo'mens by their enemies. Nowhere in the Quran He has said that, He will punish Mo'mens, rather, every time He has mentioned Mo'mens, He has promised forgiveness, great rewards and Jannah. In ayah no 43 of Sura Ahzab Allah says, "He it is Who sends Salât on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers." Can Allah punish those on whom He along with His innumerable Malaeks (Angels) keep sending down blessings and peace? Obviously not! This proves that, in His eyes those who abandon the Jihad (utmost struggle) for making this Deen prevail are not believers and hence, are Kafers and Moshreks for whom, He has promised severe punishments. In one Hadis the Messenger of Allah says, "the honour of a Mo'men to Allah is higher than that of His house Ka'aba". Moreover, there is no offense in the whole of the Quran for which He has promised severe punishment and enslavement by enemies i.e. in fact expulsion from Islam except the denial of Kalemah, i.e. denying the sovereignty of Allah. Allah has not promised this punishment to even those who forsake salah, not for who forsake Zakah, saom or Hajj, the pillars of Deen-ul

Huq. For the simple reason that these are all of no avail if the Hedayah and Deen ul Huq is not made to prevail and effective in mankind's life.

That Allah is true to His promise is proven by the historical fact that, after this ummah forsook and abandoned the Jihad (the utmost struggle) and the Khalifas (Caliphs) turned into kings and emperors and started enjoying the vast area on earth conquered by Mo'mens, Mujaheds, the Ummat-e-Muhammadi at the cost of lives, blood and sacrifices of their worldly positions, He had defeated and enslaved this ummah by the Christian European nation-states. The vast area from the shores of Atlantic to the shores of the Pacific was fully conquered by the Christian nations and ruled by them except the Central Arabia where His own House and the Holy tomb of His Last Messenger are situated. The once conqueror of half of the world would have been unable to protect even these had the conquering Christian nations decided to invade the territory. It seems that, Allah Himself protected this area for the sake of His own House and His Last Messenger's tomb. This enslavement of this populace which considers and believes itself to be Mo'mens (believers) Muslims (people submissive to Allah) and Ummat-e-Muhammadi (nation of Muhammad S.M.) which in reality is none of them is lasting even today though the Christian rulers' direct rule is not present. The present enslavement includes, unlike before of heart and soul.

# JEHAD, KETAL AND TERRORISM

From the time my books have been published, one thing that has been noticed is that a section of the so-called Muslim society has either become worried or afraid. It is the particular segment that does not want the Deen sent by Allah and His Rasul to be implemented, established at any cost. Their gain is to portray our efforts of establishing the Deen sent by Allah as terrorism and belittle us in front of the masses. To this end, they want to label everything said in those booklets about Jihad and Ketal as terrorism. However, Jihad and terrorism are two different things altogether. The meaning of Jihad is to try one's utmost to accomplish any particular thing; whereas terrorism is to make people fearful through bombing, destruction and other malicious or spiteful activities. But these so called Muslims, who in reality are Moshreks and Kafers, desperately want to pass off Jihad as terrorism and turn public opinion against it. Yet Deen-ul-Islam is incomplete without the struggle, striving to implement it. This utmost effort in trying to establish Islam is incorporated into the definition of a Mo'men itself.<sup>183</sup>

The people who do not want to see Islam established in our lives, will obviously also not like the struggle to achieve it, e.g. Jihad. For this reason, they try their best to portray it negatively as some abhorrent deed, make it sound synonymous with terrorism so that the general people dislike and detest both terrorism as well as Jihad. As the country's media, press is controlled by these very

people, they have been largely successful also. As a result, even those who claim to be Muslim and Mo'mens have become wary and even afraid to associate themselves with Jihad, e.g. the struggle to implement Islam.

Therefore, it has become necessary to place in exact order the positions of Jihad and Ketal in this Deen. Jihad means to try, to strive, to struggle to one's capability. It is to impress its importance to people through talks, speeches, writing, discussion, persuasion etc, whereas Ketal is a completely different word which means armed combat. Jihad is at the personal and group level whereas Ketal most definitely has to be at the national level. If any person, group or team, take up arms as means of establishing Islam, it would be a major blunder. Their job is to use logic, write books give lectures and speeches quote from the Quran and Hadis to convince people to understand that the only possible way to dwell in absolutely security, peace and prosperity on this earth is to accept the guidance, the system provided by He who has created us. It is common sense that the One who has created all, has the best possible knowledge about its smooth running and operation. In the Quran, Allah asks man, "Should He not know who has created?" Sura Mulk-14. What irrefutable argument! Yet, we, those who call ourselves Mo'men and Muslim, have given in to the Dajjal's directives and banished the Lord, Maker's edicts to the narrow sphere of our personal lives only. In the collective, national lives we have come up with different man-made laws, rules and regulations to govern ourselves by. And what has been the result of

this? We stand today at the height of civilization, at the peak of science education, technology – yet the whole world is rife with injustice, cruelty and blood–shed. This proves that whatever system man devises to conduct his national, collective life by, is incapable of providing peace and security of life. Therefore people have to be made to realize and understand that to live in peace and security we have to move away from the sovereignty of man, and espouse the sovereignty of Allah and His Messenger have stressed upon, the sovereignty of the Creator. Is this something to be forced upon people? Most definitely not, because common sense tells us that it is impossible to force anyone to believe in anything it has to come from within, as a matter of realization.

This is the conviction Hezbut Tawheed is working with, working among people to help them understand, realize and return to the sovereignty of the Maker, to His Uluhiyat. The method, process that Hezbut Tawheed has accepted is the process, Tarika of the Messenger of Allah. We follow his ideals, his methods. For the 13yrs he preached in Makkah, his appeal, his ‘Balagh’, calling (conveying the Message from Allah) was at the personal and group level. During this time, he and his group suffered all kinds of cruelty, injustice, false allegations and torture yet without retaliating. For more than 20 years now, the Mojahed and Mojahedas of Hezbut Tawheed have been relentlessly calling people back to Tawheed to Allah’s sovereignty during which time they have been rebuked, insulted and beaten–up by their opponents. The followers of Dajjal, those opposed to the implementation of the Deen have time



and again attacked the Mojaheds and Mojahedas, severely injured them at times and caused the Shahadats of a Mojahed and a Mojaheda. Being influenced by the Dajjali followers, Police and the authorities have arrested the members of this group, often severely torturing them, throwing them into prison without cause and filing outright false cases against them. Yet, during the last 20 years, not one Mojahed has been found guilty of any charge brought against them or sentenced.

From the time of Hezbut Tawheed's inception, I have followed the Messenger of Allah's Tarika, his process as my principle. Subsequently, it has remained my strict instruction that no member of this group should ever be involved in any unlawful activity; none should break the law or be in possession of unlawful arms. If it comes to my knowledge that any one has acquired or is in possession of any illegal arms, I would be the first person to inform the police and have them caught. It is a matter of record, there has been no Mojahed to have been involved in any illegal activity or be convicted for carrying illegal arms. This fact however has done nothing to deter the authorities from unnecessarily harassing us, the police continue to be influenced by the relentless propaganda by all tiers of the media, newspaper, radio and television and time and again round up members of our group sometimes from their homes, often from their businesses and book them under section 54 finding no other reason to arrest them. The court finding no justifiable cause to detain, lets them free.

The thirteen years of the Messenger of Allah's Makki

life too was the saga of one sided persecution of himself and his followers. Things changed for him only after the people of Madina brought faith in his Message and he migrated to that city. Once the first state of Islam was established, the shift in his modus operandi, his principle was only too noticeable, because a state, a nation cannot be operable on the principles applicable for a person or group only. A state needs arms, soldiers and training for warfare.

The Messenger of Allah did what was needed. He himself took up arms and the latter half of his holy life has spent entirely on warfare and its preparation. Therefore, there is no scope for any Ketal, armed fight in the personal or group level struggle for the preaching and implementation of Deen-ul-Huq. At this point there is only calling people, giving Balagh, (proclaim and convey the Message) – towards Allah's sovereignty. Just as similarly, Ketal belongs to the national level. If arms, warfare etc. were not acceptable, legal at the national level, then all the armies of the world would be illegal, terrorists. The Jihad and Ketal mentioned in the Quran and Hadis are also of the national level.

The news of arrests of Hezbut Tawheed members from their own homes receive widespread coverage in television, newspapers and radio. They are pictured in handcuffs and holding up my books, booklets and other leaflets. Judging by the boastful attitude of the police and the media persons present there, one would assume that they have stumbled upon hidden treasures. However, on my instructions in most cases, the booklets and leaflets were already hand delivered

before by Mojaheds themselves to police stations in most part of the country. Secondly, it is said that the books are confiscated for their Jehadi content if that is in fact true, then their job remains incomplete for in those very houses, there remain at least two more books that contain the words Jihad and Ketal many, many times more than my two booklets. It is not that Jihad and Ketal are merely mentioned, they contain direct order to engage in them, promise great reward for those who do and dire punishment for those the refrain from these. These two books are the Quran and Hadis of the Messenger of Allah. It makes very little sense to confiscate my small books and show them off on T.V screens and not do anything about the larger ones!

We urge people showing the Quran and the Hadis as reference to make them, help them realize that there is no substitute to accepting the Deen, way of life sent by Allah to bring peace and security on earth. The present is in unrest, the whole world is proof. There is no scope for compulsion here, it is common sense, people have to understand something to whole heartedly accept it. If people accept it, the Deen based on Tawheed will be implemented in man's life and if they do not respond to our call, cling to the sovereignty of Man, to his Uluhiyat, then we have nothing to do – Allah will decide.

If people understand our call discard the ways taught by the Dajjal, e.g. Sherk and Kufr, mend their ways and accept Allah's Tawheed, implement the Deen, way of life based on Allah's sovereignty then will come the time for Ketal, armed combat. Therefore, all this

propaganda to color Hezbut Tawheed as Jehadi, terrorist are malicious lies and of devious intent. There are more deep and spiteful causes for the constant portrayal of Hezbut Tawheed in the most negative light, but let us not go into that now. Yet all their efforts shall go in vain, enshallah for there is no greater truth in all the heavens and the earth than the one Hezbut Tawheed is trying to uphold, to preach and that is the sovereignty of Allah, His Tawheed.

In Sura Tawba 32, Allah says – “Fain would they (Kafers, Moshreks) put out the light of Allah with their mouths, but Allah wants nothing more than the perfection of His Light, however much the disbelievers are adverse.” Enshallah, they will not be able to put out the light of Hezbut Tawheed either.

PART – IV  
**HEZBUT TAWHEED**



**SHORT LIFE-SKETCH OF  
THE LEADER OF THE TIME  
MUHAMMAD BAYAZEED KHAN PANNI,  
THE FOUNDER OF HEZBUT TAWHEED**

The Emam-uz-zaman was born into the aristocrat family of the Panni's on March 11, 1925 (15 Shaban, Lailat ul Baraat), 27th of Falgun, at his maternal grandfather's house at Tangail and brought up in his village in Karatia. His formal education started in Rukaiya High Madrasa, named after his great aunt, wife of Janab Wajed Ali Khan Panni, founder of the Saadat University College in his village. After studying there for two years, he was transferred to the local high school, HN Institution named after his great grandfather Hafez Mahmud Ali Khan Panni under Calcutta (now Kolkata) University from where he passed his matriculation in 1942 (now SSC). After a brief period in the Saadat College, he was admitted at the Azizul Huq College at Bogra. After studying the first year there, he was again transferred to Islamia College now Moulana Abul Kalam Azad College in Kolkata where he finished his second year.

During that time, this sub-continent was in turmoil, politically and socially in its struggle for independence from the British rule. During his second year in Kolkata, which was a hot bed in this struggle, he got deeply involved in it. In this connection, he came in contact of Mahatma Gandhi, Quayede Azam Mohammad Ali Jinnah, Aruvindu Bose, Shahid

Sohrawardi, Moulana Sayeed Abul Ala Maududi and so on. Though the most prominent political parties in the struggle were Indian National Congress under the leadership of M.K.Gandhi, Jawaharlal Nehru and the All India Muslim League under the leadership of M.A. Jinnah, he joined a smaller movement called "The Khaksaar Movement" of Allama Enayetullah Khan Al-Mashriqui. Although smaller than those two main parties, this organisation was also an All India Movement. Though he joined this movement as an ordinary member and a student, he soon rose to the position of Commander of the then East Bengal superseding many elder and older members.

He soon came under notice of the Leader of the movement Allama Mashriqui himself who selected him out of undivided India as one of the 96 (ninety-six) commanders, 'Salar-e-Khas Hind', (special commanders, India) for very special duties and assignments, he was only 22 years old then, just before the British left leaving India after partition. With the breakup of India and the creation of Pakistan, he came back to his village which was by then the East Pakistan, shed all ties with politics and lived a quiet life for sometime spending his time on and off in business ventures in which he mostly failed and hunting trips to different parts of the country. During this time, he wrote the book "Bagh-Bon-Bonduk" based on his big game hunting experiences, which was highly appreciated by common readers and acclaimed by famous critics. Since the beginning of Pakistan in 1947, the governments were trying to adjust themselves and fit into the democratic system politically but, since the



system, which originated in the European society and evolved there and was imposed by the European rulers in Eastern countries where it did not suit the psyche of the people, nor the socio economic condition, it produced various kinds of problems and chaotic conditions for which frequent military interventions and takeovers occurred. In the mid 50's, he started studying in Homoeopathic medical treatment, got his degree of a qualified physician in 1957 and started medical practice in his home village. In 1963, he contested for Parliamentary by-election from Tangail-Bashail constituency vacated by his cousin Mr. Khurram Khan Panni who was appointed as ambassador of Pakistan. He was elected as an independent candidate for the East Pakistan Provincial Assembly defeating six other candidates including nominees of Awami League and Muslim League all of whom lost their security deposits for not getting required minimum votes. During his tenure, he became a member of Commonwealth Parliamentary Association. Besides this he was member of some sub-committees like Standing Committee on Public Accounts, Committee of Rule of Procedure, and Committee on Conduct of Members and Select Committee on Whipping Bill.

He lost the next election for various reasons one being changing his home constituency. After that, he left politics as he could not suit himself to the immorality and corruption in it and devoted himself to his medical practice. In 1963 he established Haider Ali Red-Cross Maternity and Child Welfare Hospital in his home village which is still providing services to all people of

the surrounding areas. In 1969, at the age of 44, he got married to Mariam Suttar, from the Memon Community, of Kutch, Bombay whose family had migrated to this country. Three years after the demise of his wife in 1996, he married Khadiza Khatun of Munshigonje (Bikrampur).

Since a young age, the history of the Muslim nation left him baffled and many questioned unanswered in his mind. He could not equate between the undefeatable warriors of the early Islamic era and the Muslims he saw all around him. That was the time when most Muslim people were being ruled by various European nations militarily conquered and enslaved by them.

The contrast between the early history of this Muslim nation and the days he lived in was so great that, he wondered if they were the same people. The most powerful nation in the world economically and militarily and most advanced in education and all spheres of knowledge had become the most despicable on earth. He wondered what made the early people so great and what trait had they lost that degraded them to a people subjugated, enslaved and ruled by foreign powers, stricken by poverty and illiteracy despised and subject of contempt by other peoples of the world. Slowly, by the Grace of Allah he started getting answers to this enigma.

By the 1970's, the answer was crystal clear to him. He realized that, the thing that transformed the almost fully illiterate probably the poorest people in the world, steeped in endless quarrelling among themselves and completely ignored with contempt by other nations into what it became only within a few years into a world shaking power defeating the then two super powers, not

one after another, but at a time and establishing a new civilization was a "Deen" (way of life, wrongly called religion today) brought by The Last Messenger of Allah.

He also realized that, a century after the departure of The Messenger of Allah, this Deen started becoming perverted and over the centuries, this perversion now had reached a point where it had no similarity with the original one except its outward look, the rituals etc. what is visible were the same. Its core is completely reversed, the very basis of it the Tawheed - the sovereignty of Allah is lost, the meaning of its Kalema changed, its aqida (comprehensive concept of its goal, the meaning of its existence) is perverted. When the reasons of the fall of this nation were clear to him, he wrote a book on it in Bangla "E Islam Islam-e Noy" (This Islam is not Islam at all) and published it in 1996. Naturally the present day "Mollas", the religious leaders of this present perverted Islam did not like the idea and started agitation against him with various kinds of adverse propaganda like; he was misguided, had become a Christian and started campaigns in masjids (mosques) with propagative speeches against him. They tried to arouse the common people against him, by spreading different types of lies which were absolutely baseless and irrelevant such as he took money from Christians and Jews, he and his followers prayed facing east, they used black shroud for their dead and buried them in sitting position and so forth, and much worse things. They declared him Kafer i.e. unbeliever. They approached the Home Ministry and pressurized it to banning the book and astonishingly the Ministry succumbed to the pressure and proscribed the book

without asking for any explanations, nor even, informing the writer. In 1995, he started a movement, which he named as Hezbut Tawheed (Party of Tawheed), calling people to the real Islam. The movement lives on among us with his ideals even if he is no longer physically present anymore. The media, both print and electronic of this country indoctrined in their western ideology too is largely Islamophobic and thus contributed immensely in the propagation of branding Hezbut Tawheed as a militant extremist entity.

Being a poor organization, with little resources to counter the vile lies about the Hezbut Tawheed by the media and the "mollas", the one sided propaganda was logically able to portray the Hezbut Tawheed as a militant, terrorist and extremist movement, though it is on record that, there has not been a single instance of its members committing a crime or breaking a single law in its lifetime of 20 years. It appears that, the policy of the media and the mollas is that of Dr. Goebbels, the information and Propaganda Minister of Mr. Adolph Hitler which is "If you propagate a lie and keep on repeating it enough times, it gets accepted as truth by the people". The one sided relentless propaganda by the media and the mollas led to 460 cases being instituted against the members of the movement in the courts of law by the Police, though it has not been able to prove any law breaking on Hezbut Tawheed's side and except a few pending ones in each of the cases, the members have been proven innocent and the case dismissed by the judges.

In 1998, he wrote another book "Dajjal? The Judeo Christian Civilization!" in which he proved from Hadis

and The Bible that, the Judeo Christian Civilization is The Dajjal as prophesied by The Last Messenger of Allah. It became the bestseller in 2008 in this country. Beside this, he has authored lesser writings like: · Islam er Prokrito Ruprekha, (The Outline of the True Islam) · Islamer Prokrito Salah (The Real Salah of Islam) · Jihad, Ketal, Shontrash (Struggle, Armed Fight & Terrorism) · Hezbut Tawheed er Lokho o Uddesho, (The Goal and Object of the Hezbut Tawheed)

### **Achievements:**

**1. Medicine:** His patients include former president of Bangladesh, former-incumbent prime minister of Bangladesh, ministers, National poet Kazi Nazrul Islam.

**2. Writing:** Author of several books including one being the bestseller in the country (2008), His book Bagh Ban Banduk was included in the syllabus of Class XII as rapid reading by the Education Board on recommendation of Shaheed Munir Chowdhury who was the editor of the East wing of the Pakistan Writer's Guild. Article writer in different newspapers on religion, politics and medicine

**3. Rifle Shooting:** Was selected for World Olympic 1954 in Melbourne, Australia as part of the Pakistan team.

**4. Sports:** He was an accomplished big game hunter, having hunted many dangerous animals like leopards, wild boars, python, crocodiles etc.

**5. Politics:** Member of East Pakistan Parliament (1963-65)

**6. Social Work:** Founder of Haider Ali Red-cross

Maternity and Child Welfare Hospital, Saadat Welfare Foundation,

**7. Culture:** Lifetime member of Nazrul Academy.

## **THE CALL OF TRUE ISLAM**

To people, who are aware to even a minimum degree of what is happening around them in this world, it does not come as any surprise what pitiable situation the population of about 1600 million or 160 crore people who claim themselves to be Muslims are in. They are being subjected to untold horror by all other peoples of this world, defeated in every aspect, insulted, humiliated and killed. Their places of worship, their mosques, are being razed to the ground or turned into offices or clubs. Their women are being violated and killed. Yet, this is the people who go by the same name of those who were once the masters of this world. All others looked upon them in awe and respect, they ruled over half of the total land mass of the then world. They were the people who established the way of life (Deen) given by Allah over all the areas they conquered; they ruled unrivaled as none was there to challenge them in any aspect for they held the highest position in terms of military might, advances in science, civilization, in areas of new discoveries, inventions, technology and economic strength. Yet, all this could do little to prevent the wrath of Allah when the time came- and centuries have passed since they collectively lost in military confrontation to European Christian nations and accepted their subjugation in their lives. During the process of these defeats, millions and millions of these

Muslims were killed, under tanks, burnt and buried alive-and shot dead, their dwellings were burned down. Their females faced the worst fates, being sold to brothels across Europe and Africa. Yet, the wrath of Allah has not ceased to this date. Christian forces in different parts of Europe namely Bosnia-Herzegovina, Albania, Kosovo, Czechoslovakia, Chechnya, in Iraq, Afghanistan, Sudan, Eritrea-in Asia and Africa-in the Philippines, Buddhists in the Arakan, Thailand, Cambodia, Vietnam and Sing kiang (China)-Jews in the Lebanon and Palestine, Hindus in the whole of India, especially Kashmir, are carrying on with the persecution and massacre on the Muslim peoples with relentless pursuit. There has not been a single instance, where any Muslim minority has expressed their will to live as Muslims and they have not been persecuted. They are taken into custody, subjected to inhumane torture, hung or simply left to die. All because they want to live independently as Muslims. In the history of mankind, no other nation has endured the level of humiliation and insult that has been heaped on this people. The incidents in Bosnia are such that, they are no comparison in human history; where thousands of Muslim were killed and dumped in mass graves, more than two hundred thousand Muslim women were systematically raped, impregnated and held in concentration camps to prevent them from aborting their unwanted offspring. Eventually, they gave birth to children of their Christian violators.

Yet, if one were to look around to the other members of the so called Muslim nation, one would think nothing is amiss. It is as if all this torture, injustice, humiliation

and insult that their brothers and sisters are being subjected to are acceptable as everyday occurrences. They eat, drink, enjoy themselves, engage in businesses and work jobs as if nothing has happened. What cruel irony! What possible cause could there be for such pitiable condition? Many thinkers are of the opinion that, it is the lack of unity amongst us or the effect of weak faith has brought this misfortune upon us. However, our leader, the Emam of Hezbut Tawheed, Muhammad Bayazeed Khan Panni says that, these are not the root causes of our downfall, they are mostly the outcome. The real reason is that we have strayed a long distance from the Kalema, the very Kalema that is the heartbeat of Islam. He has proved from the Quran, that, "La Elaha illa Allah" is the soul, the basis and the foundation of the Deen-ul-Islam. Islam is enshrined within the Kalema, there is nothing pertaining to Islam outside it. To be a Mo'men, Muslim or Ummat-e-Mohammadi, one has no option but to believe it with heart and soul, preach it and strive with utmost effort to establish it. Our Emam believes that a deviant, incorrect meaning of this Kalema is accepted worldwide among all today. It is believed and taught today that, the meaning of "La Elaha illa Allah"-is, there is none to be worshipped other than Allah-whereas, the actual meaning it conveys is-"there is none to be obeyed other than Allah"-because Elah and Ma'bud are two different words with two different meanings. In substituting Ma'bud for Elah we are merely using one word to replace another instead of conveying the meaning of the former e.g. 'Elah' a word that denotes the entity that is to be obeyed, adhered to, the sovereign, whereas Ma'bud is 'He, who is to be



worshipped', therefore, these two adjectives denote two different meanings. If 'La Elaha illa Allah' were to mean there is none to be worshipped other than Allah, then the Arabic would have been, 'La Ma'bud illa Allah.' But from the first Messenger Adam (A.S.) to the seal of the Messengers from Allah, Muhammad (SM) the Kalema they have all brought to their peoples has remained the same, 'La Elaha illa Allah.' Over two hundred thousand 'Nabis' or Messengers from Allah have borne witness to this same Kalema, 'There is none to be obeyed other than Allah.' Allah is definitely the only Ma'bud, but that is not the Kalema of Islam. The Kalema, cornerstone of the faith is to accept Him as the only Elah, no one else to be obeyed other than Him. In the Quran, Allah affirms, "Those who accept Allah and His Messenger will enter paradise".<sup>184</sup> Then again in Sura Nissa-69, He avows, "Those who obey Allah and His Messenger, will be in the company of Nabis, Shaheeds, Siddiqs, Saleheen," the only condition that has been laid for the entry to paradise in both the instances, is obedience to Allah, the acceptance of His Will as the only authority. It is interesting to note that, Namaz, Roza, Hajj or Zakah have none been given as a pre condition for entry to paradise, it is only the acceptance and adherence of Allah as the only authority of the only faith. The Messenger of Allah has cleared this point by saying "Man qala La Elaha illa Allah fad khalal Jannah" -<sup>[185]</sup> i.e. "He who says that there is none to be obeyed except Allah will enter paradise." Here "says" means believing it with all the heart without any doubt, proclaiming it openly and struggling (Jihad) to establish it on earth.

Our Imam has made us realize that, due to the gross error in the understanding of the meaning of Kalema, this huge population of Muslims in the world has forsaken the allegiance to Allah as the only law-giver, the only one whose ordain we are to obey. We accept Him as the Ma'bud, the one to be worshipped, believe it with our hearts and souls, say prayers to please Him, give in charity, in Zakah, fast to gain His proximity, His goodwill, engage in various other good deeds but none adhere to Him as the only one except whom there is none to be obeyed. In our collective life, we have forsaken the Deen, the way of life, as prescribed by Him and accepted and implemented those created by our fellowman, little knowing that, by doing so, e.g. diverting from the Kalema, we are turning into Moshrek and Kafer. In a Hadis describing the akheri zamana, the Messenger of Allah has stated, that the mosques will be full of Musallis, there will be shortage of space in those, but, they will be devoid of Hedayah.<sup>186</sup> This 'Hedayah' or right guidance is the acceptance of Allah as the One besides whom there is none to be obeyed. This is Tawheed; this is 'La Elaha illa Allah'. It does not take a genius to figure that if there is no Hedayah in mosques full of people, there is no Islam either. In today's world, there is no place where the ordinance of Allah is adhered to, in the collective level, not even in the so-called Muslim states. Everywhere we look, the way of life, the system of government is those prescribed by the peoples and by Jews and Christians. In so doing, by implementing man-made ways of life instead of the one sent by Allah, the entire population of Muslims have indeed rejected the Deen given by Allah through His Messenger

disobeyed Him and became Kafer (disobedient) like the Eblis who disobeyed Allah's order to prostrate before Adam (A.S.) and was thrown out from His presence. Thus he became Rajim (Ousted). Muslims today, busy as they are in out-doing each other in Namaz, Hajj and Zakah in Tahajjud and Tarawih, oblivious to the fact that, the one thing they are united in is, the denial of the Kalema, Tawheed of Allah as the only law-giver, the partial, personal iman, (which is in fact Sherk), that they so completely believe in, will be just as scornfully rejected by Allah and cast away on Judgment day as it is being today here on earth.

The other significant issue that has been clarified to us by our Emam is that due to the gradual deviation from the true faith, the Islam present before our eyes is the completely opposite thing to the real faith. Islam was that, which Allah revealed to us through the Messenger, who in turn entrusted the spread of the same through Jihad (all out struggle) on his followers. Moreover, Allah cautioned this nation of dire punishment and slavery if they abandon the struggle, the Jihad of implementing this on the whole of this world.<sup>187</sup>

The first 60-70 years of the Ummat-e-Mohammadi beginning from the life of the Messenger saw this nation, this Ummah engage in continuous and tireless effort to establish the Kalema of Allah, the rule of Allah, over half of the known world. But, misfortune soon seeped in. Over a gradual span of time, this nation forgot the concept of their faith, lost sight of their goal-which was the establishment of Islam all over the world and began to enjoy the privileged lives of kings and monarchs. But, were the word of Allah to go

amiss? That too, came to pass in due course. The so-called Muslim nations lost every battle, every war against invading Christian armies, were subjugated by them and became their slaves. This slavery is continuing to this date, albeit in a bit different form. Furthermore, to ensure that this nation is never again able to raise its head, their Christian masters devised an ingenious devilish plan. After careful consideration and research, they created an Islam of their liking something that would resemble the true faith outwardly, but be the exact opposite in character to the one taught by the Messenger of Allah, sent by the Maker Himself. To put this plan into action, they introduced the system of Madrassah education, they substituted the meaning of 'Elah' as 'Ma'bud' because, if they were to teach the true meaning of 'Elah' e.g. 'He who is to be obeyed', their position as the masters of the vanquished would be jeopardized thus they completely did away with the teaching of Jihad, the fight, the struggle to establish the way of life ordered for this earth by Allah. They did so because, if the Muslims were taught the true meaning of Elah and Jihad, the real Tawheed the threat that they would revolt against their masters still remained. An Islam minus its soul (Tawheed) and life (The establishment of the faith on collective level) were taught in great detail where Namaz, Roza, Hajj, Zakah, Ablution, laws and Fatwas regarding marriage and divorce, turbans and lebas, Meswak, Kulukh, the length of beards and pajamas etc petty topics were taught to be the all important issues in Islam. In their cunning brains, the masters correctly conceived that the more engrossed these Muslims would remain in these less important matters thinking these petty matters to

be the most important issues of Islam, the easier it would be to govern them and the idea of freeing themselves from their Christian masters would not occur to them! The first of these madrassahs were founded by Lord Warren Hastings in Calcutta in 1780 (what irony!). At the beginning, they entrusted the administration of this Madrassah to some of their chosen Mullahs, but when it became clear that they were not being able to deliver the desired results, they took up the reins themselves. In 1850, the first of the Christian Principals Dr. W.D. Springer M.A, took office of the Principal, after that, over the next 76 years, 27 Christian orientalists, in successive order, held the highest administrative office of this madrassah, teaching a lifeless, soul-less Islam to these so-called Muslim population. What irony! Muslims to learn their faith from Non-Muslims! When they were convinced that, this dead, defunct Islam had become imbedded in the hearts, souls and minds of the people, they relinquished the post of the Principal to 'Alems' well-versed in the curricula of their very Madrassah.<sup>188</sup> The Christian masters executed this master-plan not only in this subcontinent but also in other Muslim counties they occupied militarily. It has been over half a century that the British have left this sub-continent, yet the system of Islamic Education-devoid of Hedayah, Jihad and soul (Tawheed) introduced by them has prevailed to this day. The Muslims continue to be misguided by it, accept it to be the correct form and observe it with utmost sincerity. Therefore, there is no let-up in the wrath of Allah that has long since descended upon us either.

Our Imam maintains that, those who accept this perverted version of Deen-ul-Islam, this Islam where Jihad and Allah's all-encompassing Tawheed are absent (as taught by their Christian masters) live in Fool's Paradise, immersed in Sherk and Kufr. He has drawn the anger of a particular class of people on himself because of this truth. It is the lot who claim themselves to be the torchbearers of this opposite-directed, perverted version of Islam, the so-called 'Alem', 'Ulema' society; the same Alems who are divided into hundred different groups over petty 'Masla-Masaels', who constantly squabble among themselves to prove one's superior knowledge over the others'. The defunct, soulless Islamic Education they receive from their Madrassahs does not allow them to become united about any particular issue, let alone strive to establish this way of life over all others unitedly. All they are capable of doing are selling their Christian conceived Islamic education amongst the general population for a nominal price. They sell Islam by way of leading the congregational prayers in mosques, for Jumma and Eid, Tarawih and Janaza, various Milads, delivering religious sermons (Wa'z), issuing religious decrees/decisions (Fatwa) and various other methods.

Whereas the Quran declares-"Lo! Those who hide of the scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing but fire. Allah will not speak to them on the day of resurrection, nor will He purify them. Theirs will be a painful doom. Those are they who purchase error at the price of guidance and torment at the price of pardon. How constant are they in their strife to reach the

fire!"<sup>189</sup>

It is our extreme good fortune, that our Emam, the founder of Hezbut Tawheed movement has been able to realize the true form of Islam as revealed by the Almighty to His final Messenger (SM) more than 1400 years ago. Our Emam founded this movement with the aim of bringing the true faith to light before us, his people so that we are able to revert to it from the perverted, opposite Islam taught to us for so long by the Mullas and the Christian Colonialists.

We, those whom the Almighty in His Infinite Mercy has caused to understand and accept the true faith, abandoned the perverted version practiced for so long-are truly blessed, truly fortunate. For, we are the people in whose hearts the Merciful One has allowed the true faith to take root, opened our eyes so that we see, the rightful Islam as revealed to Allah's Messenger (SM). We were lost, wandering in search of truth, the real Islam and we were clinging to the perverted form of Islam embedded in our hearts and minds by the Christian Orientalists, striving to establish the same, when He, the most Gracious One granted the knowledge of distinction between the right and wrongful following of Islam to this slave of His, our Emam. Under his guidance, we have mended our ways, we now understand the actual concept of Islam, of Tawheed, of Iman, of Mo'men, Muslim and Ummat-e-Mohammadi; of Hedayah and Taqwa; what the goals and objectives of Salah are, what the modus operandi of the establishment of Islam should be and what measures should be taken to achieve that goal.

It is clear before our eyes why the real

Ummat-e-Mohammadi, numbering only about 150 thousand, steeped in poverty, illiteracy and insufficiently armed were able to in only about 70 years to bring the greater portion of the known world under the banner of Islam by defeating two super powers of the then world, not one at a time but, simultaneously an achievement unparalleled in the history of this world. This event struck fear into the hearts and minds of their enemies and today, there are millions of Fakihs, Mofassers, Muftis, Alems, Peers, Dervishes among the population of over 1600 million Muslims worldwide; they own a lion's share of the natural resources of the earth and yet are at the worst possible condition being kicked about by everybody. We are able to gauge the prophecies of the Messenger of Allah made 1400 years about the advent of the Dajjal during the Akheri Zamana. We now know the fearsome Dajjal has made its appearance as said by the Rasul Allah and has successfully subjugated the entire mankind into accepting it as its Lord. Today, the world as well as the population of so-called Muslims lay prostrate at its feet.

As it is not possible to describe in detail, all the relevant issues pertaining to the understanding of the true faith in a paper of such small proportions, only some highly important issues have been earmarked for elaboration here, for ex- the classification of the Mo'mens, Moshrek and Kafer. Allah has divided mankind into two halves; in the Quran it is said, "He, it is who created you, but of you is a disbeliever and one is a believer."<sup>190</sup> Therefore, not being a believer is being an unbeliever.

**Mo'men:** - "True believers are only those who believe



in Allah and His Messenger and afterward have no doubts about it, and struggle the utmost struggle (Jihad) with their wealth and their lives in the way of Allah."<sup>191</sup> Here are two conditions provided by Allah in defining a true Mo'men. One is the belief e.g. Iman in Allah and the Messenger, e.g. Tawheed, the vow to accept the words and limits set by none other than Allah and His Rasul in every sphere of one's life, be it at the personal, social, national and international levels economic, judiciary or penal systems. This is Tawheed, acceptance of His sovereignty, to disavow; deny any other authority other than Allah and His Messenger. The second part of the definition calls for the sacrifice of life and property to establish this Tawheed on the face of the earth. Needless to say, the so-called Muslim population of this day falls in neither category. How can they claim themselves to be Mo'mens by the definition provided by the Maker Himself? Quite simply put, they cannot. Not to be a Mo'men is to be either a Moshrek or a Kafer.

**Kafer:-** According to the definition provided by the Quran, "Whose judgeth not by what Allah hath revealed, such are disbelievers, wrong-doers, disobedient";<sup>192</sup> the Arabic words being 'zalem', 'fasek', 'kafer' in the Quran. The word used to denote 'Judgment' here is 'Hukum' therefore; it is inclusive of all types of judging, like that of the judiciary, social limits etc. No other condition or precondition e.g. of belief in Allah or performing Ebadat, is attached to this. Therefore, whoever or whatever society fails to mete out justice or rule by the limits set by the Quran, are indeed 'Kafer', irrespective of how much Taqwa they

maintain, how deep their knowledge of the faith is, or what heights they reach in purity of the soul as dervishes or 'peers'. By this ayat alone, the entire Muslim population of this world at present is de facto Kafer (Unbeliever), Zalem (Wrong doers) and Fasek (Disobedient).

**Moshrek:** Verse 85 of the Sura Bakara states, "Believe ye in part of the scripture and disbelieve ye in part thereof? And what is the outcome of those who do so save ignominy in the life of the world and on the day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what you do." The scripture sent by Allah is the Qur'an; therefore to obey parts of it and disobey parts of it is Sherk. Again in Sura Nesa, 18, 116, Allah declares, "Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth all save that to whom He will whose ascribeth partners unto Allah, he hath invented a tremendous sin." This so-called Muslim population only accepts and obeys parts of the scripture in the form of Namaz, Roza, Hajj, Zakah, albeit in an erroneous fashion but maintain a wide berth from the parts that deal with economy, politics, judiciary, social system etc. Instead of obeying the Quran in these regards, they choose to obey and adhere to the system introduced and implemented by their fellow man namely the Jews and Christians. And in doing so, by accepting and implementing parts of the scripture and disobeying other parts of the same, they have turned Moshrek and Kafer too.

Therefore, it is clear beyond doubt that, this nation today stands as Kafer and Moshrek. But for those who

still choose to deny this, I have some questions.

**First question:-** "Allah has promised such of you as believe and do good works that He will surely make them to succeed in the earth even as He caused those who were before them to succeed."<sup>193</sup> True to His words, the illiterate, poverty-stricken Ummat-e-Mohammadi that numbered to no more than half a million, were indeed granted control of almost the whole of the then world area. But what of today'? Is the nation that claims to be 'believers'-'Mo'mens', in control of the world as promised? Leave alone domination, this nation is like a football that everyone else is kicking around. Then, there are now only two answers- if this nation still claims to be Mo'mens, 'believers', then Allah Himself has made a false promise, (Naowozubellah) and if Allah has not made a false promise then, with all their Namaz, Roza, Hajj, Zakah, this entire lot is 'Be-Iman'-Unbelievers.

**Second Question: -** "Allah is the 'Wali' of those who believe".<sup>194</sup> The literal meaning of 'Wali' is guardian, friend, and protector. Could those, whose 'Wali' is Allah Himself be defeated by their enemies? Could they ever be harassed, insulted by all other people? Could their mothers and sisters be molested by infidels? Absolutely never! So, what does this prove? This is clear proof that, Allah is not the 'Wali' of this lot. Therefore, this people is not among the category of Mo'mens, Believers, and hence naturally Kafer, Moshrek.

At this point, there is only one avenue open to the people of this faith, and that is to revert to the true form of Deen-ul-Islam Allah has granted our Emam to understand, to renew the vow of the Kalema, get back

into the fold of Tawheed, by reaffirming the right, sovereignty of the Maker as the only one to be obeyed in every aspect of life.

Once we have realized this great truth, it is now our act of faith to disperse this knowledge among people of this nation, if this divided, quarrelling, indiscipline population can be called as such, to return to the true faith as deemed fit by Allah. This is our call and today, you have received it. Up till now, you had the excuse of being ignorant of it. If on Judgment Day, you are questioned regarding it, you may have replied, "Ya Allah! The true form of your faith was not manifest before me! I was unaware of my responsibility! In my ignorance I faithfully carried out the rituals of the faith as done by my fore-fathers." From this time forward, this excuse has been rendered in admissible for you. Today, you have been made aware of the true form, of Tawheed and real face of Islam. However, it is not feasible that, the entire truth about the present day perversions in the faith be discussed and outlined in detail in this small handbill of a paper. Therefore, if there remains even the smallest speck of a wish in you to see yourself as a true Mo'men, Muslim and Ummat-e-Mohammadi, if it hurts the inner you to see the heaping of insults on your people by all other peoples of this world, then Hezbut Tawheed is the movement for you to participate in the strive to establish the true form of the faith on the face of this earth.

The Quran says "And when it is said unto them: Follow that which Allah hath revealed", they say: "We follow that wherein we found our fathers. What! Even though

their fathers were wholly unintelligent and had no Guidance?" May we not end up like those about whom these verses were revealed, Amen!

## **DAJJAL, THE ANTI-CHRIST HAS APPEARED!!**

The final and the greatest Messenger of Allah Mohammad (SM) foretold the arrival of a huge one-eyed giant astride a mighty horse or a mount on earth during the later time (Akheri Zamana). He has called this character the 'Dajjal' and Isa (as) (Jesus) has called it the Anti-Christ. It will declare itself to be the lord (Rub) of mankind.<sup>195</sup> It will be in possession of two things similar to heaven and hell. What it will claim to be its heaven will actually be hell and what it will refer to as hell, will turn out to be heaven.<sup>196</sup> It will be in possession of huge quantities of 'rezk', meaning sustenance from which it will distribute among those who accept it as their Rub. They will dwell in prosperity, while those who oppose it will not be provided any sustenance from it. Furthermore, they will be imposed with sanctions and embargos. In this manner the Dajjal will enforce misery on Muslims.<sup>197</sup> The Messenger described the Dajjal as the gravest danger and the most alarming event to ever face mankind from the Creation of Adam to the Judgment Day.<sup>198</sup> To further stress on its importance, the Messenger of Allah himself sought refuge with Allah

from the malaise (Fetnah) of the Dajjal.<sup>199</sup>

## **THE DAJJAL, THE ONE-EYED GIANT HAS ALREADY BEEN IN EXISTENCE**

With the Infinite Grace of the Almighty, Muhammad Bayazeed Khan Panni, the Emam (Leader) of Hezbut Tawheed has been able to identify the Dajjal. He has proved that the Materialistic Western Judeo-Christian Civilization is the Dajjal, the one-eyed giant prophecised by the Messenger of Allah. Its birth took place 478 years ago and having passed its infancy and childhood it is now an adult. This 'giant', has turned out as the dominant force in the world today, the entire world including its 'Muslim' population laying prostrate at its feet!

The literal meaning of the word "Dajjal" is that of an attractive impostor, beautiful outside but dark and ugly inside, a cheat, a deceiver and a liar. This description of the Dajjal fully fits the description of the present technologically advanced western civilization that dazzles the beholder with fantastic achievements on the one hand while on the other hand the world under its influence is rife with injustices, persecutions, wars, turmoil, hunger, bloodshed, crimes, tears and sins of every kind. This 'civilization' has been responsible for the deaths of 14 million human lives in the last century alone in course of the two world wars and another 20 million people in different wars and skirmishes ever since. Most recently this civilization has taken the lives of 1 million people in Iraq and Afghanistan only. The number of people disabled from these would be at least double of the dead; countless more have been displaced and rendered homeless. It does not end there- injustices and cruelty on personal and collective levels, murders, thefts, rapes, kidnappings go on unabated

and it is for these that the western civilization is the dazzling, attractive impostor, the Dajjal. The Judeo-Christian Civilization has openly declared several times that its objective is to establish democracy i.e. the sovereignty of man all over the world instead of the sovereignty of Allah. And sadly the whole mankind has accepted its sovereignty including the populace which beliefs itself to be Muslims.

That "all man-made isms and cracies are the finest and best of all systems of life"- this kufr (disbelief) is now accepted as the truth in almost every corner of this world as a result of the non-stop barrage of propaganda in the print and electronic media, in discussions, speeches, and system of education. The populace known as Muslims has also taken the systems of life provided by the Dajjal as the solution of all problems of their life and as the only source of peace, happiness and security. Thus they have accepted the Dajjal as their Rub, the sustainer. But have anyone found the expected peace? Not indeed. For not recognizing the Dajjal, the populace known as Muslims has fallen in the hell of the Dajjal and are passing their lives through endless unhappiness, injustice, insecurity and turmoil.

Critical analysis of the Hadis of the Last Messenger leaves no doubt that the giant, named Dajjal is no visible or physical animal. It was described allegorically in great detail as a huge giant as the mostly illiterate people of Arabia at the time of the Messenger would not have understood had he described the Dajjal as a civilization. So he had to describe the power and might of a civilization as a giant. However, for the sake of argument, let us say that the Dajjal will indeed appear as a huge one-eyed physical giant astride a gigantic mount, the distance between its mount's

ears would be seventy cubits, i.e. thousands of feet; if indeed such an animal was to appear would not one and every person on this planet accept this very creature as the one prophesized by the last Messenger of Allah? And on seeing it, Muslims and non-Muslims alike would recognize it as the Dajjal described by the Messenger of Islam. But the Messenger of Allah has said, the word 'Kafer' will be written between the eyes of the Dajjal, yet only Mo'mens, believers (literate and illiterate both) will see and read it; those who are not Mo'mens (both literate and illiterate), will not be able to read or understand it.

Furthermore, the Messenger of Allah has said, "The Dajjal will appear from within the Jewish nation and seventy thousand of his people, his Ummah will be its followers."<sup>200</sup> If the Dajjal were indeed a gigantic animal, how is it that it would appear from the Jewish people, a human nation? And how come Muslims are to leave the following of Allah and obey the Dajjal instead of Him? If an animal of gigantic proportions with one foot of its mount in the east and the other in the west appears among people of this earth, some recognize it, some won't, some will become its followers, others won't, some people will read the etching on its forehead, others won't - how feasible is that? For the sake of argument, let us suppose that a gigantic animal should indeed appear in the horizon and claim that the entire mankind accepts it as their Rub (sustainer and master). Is it acceptable that let alone the whole world, the one superpower that is dominant throughout the world today, the self-proclaimed protector of liberty and freedom, the United States of America would meekly submit to its claim? Would not the United States surely try to destroy it



using its nuclear bombs? However, there is no document of the Messenger of Allah prophesying any such conflict between the Dajjal and the inhabitants of this world, on the contrary it is recorded that the Dajjal will occupy the world in such a manner that even a piece of land or water will not remain outside its control.

This proves that all these description of a giant are not those of a physical, tangible animal: they are allegorical references to a mighty force and power; at the same time, it is also proved beyond any doubt that this mighty giant we speak of, is the present day Judeo-Christian materialistic technological civilization- manifest in all its strength and power before our very eyes.

**THE PROOF OF THE MESSENGER OF  
ALLAH'S HADITH:  
THOSE WHO RESIST THE DAJJAL WILL  
BECOME IMMORTAL**

There is a particular reason for our claim that that the Judeo-Christian civilization is the Dajjal - is now beyond any reproach. The reason is the Messenger of Allah has said, "Those who resist the cursed Dajjal their honor and prestige will be similar to the shaheeds (martyrs) of the battle of Badr and Ohud."<sup>201</sup> This Hadith is turned into reality before our eyes. The Dajjal has been identified by the Emam of Hezbut Tawheed and his followers are actively engaged in unmasking the true identity of the Dajjal in front of the people of this world, thus resisting the Dajjal. There is no other

group, no other entity that has correctly identified this fearsome giant, nor is anybody trying to resist it. Therefore, according to the Hadith of the Messenger of Allah, every member of Hezbut Tawheed today has earned the status of being a living, breathing martyr. However, the claim of shahadat for so many people is not an empty one, either it is all documented and the proof is being provided by the Almighty Himself. The proof is: according to the medical science within 2 hours of a person's death, the body starts to become rigid. Within the next 12 hours it becomes as hard as a piece of wood and turns ice cold. The body stays that way for 24 hours after which it slowly starts getting softer to decompose. This is the biggest proof of death and referred to as 'Rigor-mortis'. Bodies of all dead creatures- man and animal go through this same process.

Yet, for sometime now, we have been observing with great amazement that this universal law of death is being altered in the case of Hezbut Tawheed members. In the case of any member's passing away, the body neither turns rigid nor does the temperature turn sub-normal. Their bodies retain their lifetime flexibility and normal temperature. In one case the condition has remained the same even 27 hours after apparent death. It is not even that they died in battle to establish Allah's truth- they died from common illnesses and some of them from injuries received in accidents. Also, these incidents are not one or two in number, many and all properly documented and correlated with witnesses' names and signatures - which can be provided. The fact of a dead body not

turning rigid is in direct contrast to all laws of medical science - and an unprecedented occurrence. The question is - what can the explanation for these extraordinary, natural law defying incidents be?

The only explanation is that the Almighty Allah has accepted the Dajjal resisting members of Hezbut Tawheed as shaheeds, martyrs even while they are alive. The Almighty has affirmed - "And call not those who are slain in the way of Allah, "dead". They are living; they receive provision (Rezk) from their lord."<sup>202</sup> Therefore, the shaheeds, martyrs are living beings in the eyes of Allah. On the other hand, the Messenger of Allah has referred to those who resist the Dajjal as living shaheeds. Thus, in keeping with the word of Allah and His Rasul, those who are resisting the Dajjal of the Akheri Zamanah, i.e. the members of Hezbut Tawheed are not dying, they are shaheeds, martyrs. And the fact of the matter is, members of Hezbut Tawheed who are actively involved in the resistance of the cursed Dajjal are earning the rewards of two shaheeds even in their lifetime. For this reason, their bodies do not go through the natural process of rigidity (Rigor Mortise) and icy coldness of death they remain soft and flexible. Although apparently death overcomes them, in truth they remain immortal; they merely go behind the screen and disappear from our sight, when they are laid in their grave.

Therefore, it is proved beyond doubt that what the Hezbut Tawheed is resisting, e.g. the Judeo-Christian civilization is the Dajjal. Also, it is proven that Hezbut Tawheed is the group about which the Messenger of Allah prophesized so many centuries ago. This greatest

glad tiding has been brought to you today. The chance to receive the unimaginable honors and prestige associated with the resistance of the Dajjal is before us to grab of. Therefore let us all partake in this unique opportunity to win the honor of two magnificent shahadats.

To know more about the Dajjal read the book "Dajjal? The Judeo-Christian 'Civilization'!" and see the documentary film made on the basis of this book.

The Proposition of the Ultimate Truth on behalf of The Leader of the Time.

# **MOJEZA FROM ALLAH: DECLARATION OF HEZBUT TAWHEED'S VICTORY**

The world we live in today is replete with injustice, inequity, persecution, warfare, bloodshed, rape and killing, unemployment, and poverty- in one word-turmoil. There is no one place on Earth that is free from conflict or confrontation. The downtrodden of this world cry out in unison for peace! Peace! The world is being rendered inhabitable by the oppression of the weak by the powerful, deprivation of the poor by the rich, injustice, tyranny of the rulers on the subjects, betrayal by the sly on the simple and by the defeat of right over wrong. The blood of the innocent and the children wets the earth. One or the other different isms, and decrees are being tried out applied in the distant hope of bringing peace on Earth. Numerous national and international agencies are being assembled, law enforcing institutions by different names, equipped with the latest arms, ammunition and technology wholeheartedly work to ensure safety and security of life. Peoples of all religions regularly pray for the establishment of peace. Yet, not one day of this century has passed without war and bloodshed in one part of the Earth or the other. All efforts, prayers for peace, have gone in vain.

Is there deliverance from this turmoil?

The founder Imam of Hezbut Tawheed, Imam-uz-zaman, The Leader of the Time, Muhammad Bayazeed Khan Panni has shown the way for deliverance from this unrest, turmoil. He says, if mankind were to accept the sovereignty of Allah, Tawheed i.e., the Deen-ul- Huq, true way of life, revealed through the Last Messenger (SM) in their collective lives then can they dwell in peace and security in all aspects of their lives. During the golden age of Islam, 1400 years ago, this Deen was able to provide such a unique example for all of mankind that despite the complete absence of any kind of law enforcing agency, the crime rate in societies came down to almost zero. And this was the case in not one or two cities or regions, but in about half of the then world's and area covered by the law of Allah. A young woman adorned in jewellery could travel hundreds of miles unaccompanied without fearing for her life or honor. People used to sleep at night with doors and windows unsecured, and if any one accidentally dropped any valuable on his way, it would remain there till that person came looking for it. Theft, burglary, murder were all but uprooted from society, years passed before any criminal proceedings were reported in courts of law. The economy hugely benefitted as well, with almost every person in the society becoming solvent. People used to roam the streets of cities looking for someone to accept their zakah and sadqa. This is history.

If we are to revert to that uninterrupted peaceful atmosphere, the only way is to accept Allah as our Elah, the only one to be obeyed. However, we do not

speak of the present day opposite directed form of Islam, for this Islam has not been able to provide any peace or security to people. Yet, the literal meaning of the word Islam is peace. Therefore, whenever the true form of Islam is established peace is bound to prevail there.

One of the proofs of the Emam-uz-zaman's depiction that Islam is the true path to peace is that despite numerous incidents of persecution and harassments by the government and social elements, over the last 20 years, not one member of Hezbut Tawheed has ever committed a crime or broken a law. This is not merely a verbal claim, it is the summary of detailed investigation by hundreds of government enquiries and the decision of the lowest to the high courts of this country. For Hezbut Tawheed, it is a matter of great pride.

Through an elaborate mojeza or miracle, the Almighty Allah has provided proof that the portrayal of Islam that our Emam-uz-zaman has detailed before us is indeed the true form of the Deen-ul-Huq the Messenger of Allah brought with him. This miracle or mojeza took place during a speech by our Emam-uz-zaman. We have given detailed accounts of it in a book, "Allah'r Mojeza: Hezbut tawheed'er Bijoy Ghoshona". Mankind has been delivered a news of great rejoice by the almighty. The glad tidings are that the Hezbut Tawheed is truthful, its Emam-uz-zaman in the one chosen by Allah and Allah will cause His true way of life, His Deen-ul-Huq to be established all over the world through Hezbut Tawheed. The Messenger of Allah has said, "There will remain no house or tent where Islam will not enter". (From Mekdad (RA)-

Ahmad, Meshkat). With this mojeza, Allah has assured that now the present is when this Hadith comes true and it is through the Emam-uz-zaman only that this Hadith turns into reality, Ensha'Allah.

Mankind will definitely find relief from this claustrophobic scenario of the present once Islam, this Deen-ul-Huq is established in life. No discrimination will remain among castes and creeds of man, economic inequality, hegemony and cronism in the name of politics, terror and turmoil will all be wiped off the face of the earth. All men will be equal as children of Adam, as one nation, people of all different religions will enjoy the same rights and justice. Injustice, persecution, hunger and poverty, unemployment, hopelessness, and insecurity will be eradicated from this world.

Come, let us all aspire to the sovereignty of Allah, accept Tawheed and unite under Hezbut Tawheed to build a world of peace and prosperity.



## ENDNOTES

1 Did you, then, think that We created you in mere idle play? (Qur'an-Sura Al-Mu'minun-115)

2 Qur'an- Mulk-2

3 When your Lord said to the Angels: I am placing on the earth one that shall be My deputy, they replied: Will You put there one that will spread corruption and shed blood, when we have for so long sung Your praises and sanctified Your name? (Sura Baqarah-30)

4 Allah answered: "Verily, I know that which you do not know (Qur'an: Al Baqarah-30)

5 Whenever We will anything to be, We but say unto it Our word "Be – and it is. (Qur'an: An-Nahl-40)

6 Said He: O Eblis! What has kept thee from prostrating thyself before that being which I have created with My hands? (Quran- Sura Saad-75)

7 And when I have formed him fully and breathed him of My spirit, fall down before him in prostration. (Qur'an-Al Hizr-29)

8 He taught Adam the name of all things. (Qur'an: Al Baqarah-31)

9 Your Lord said to the Angels: I am about to create mortal Man from dry clay, from dark slime transmuted. When I have formed him fully and breathed him of My spirit, fall down before him in prostration. (Qur'an-Al Hizr-28-29)

10 And He has made subservient to you from Himself, all that in the heavens and on earth. (Qur'an-Sura

Jathiyah-13)

11 Hadith- Sabet al Butani, Muslim from Anas r.a.

12 Qur'an-Sura Jathiyah-13

13 Qur'an: Al Baqarah- 32

14 All the Angels prostrated themselves, except the Eblis, who refused to be one of those who prostrated themselves. (Qur'an: Al Hijr-30)

15 The Angels all prostrated themselves except the Eblis, who was too proud, for he was an unbeliever. 'Eblis', said Allah, 'Why do you not bow to him whom My own hands have made? Are you too proud, or do you think you are high above him?' Eblis replied, 'I am superior than he, you created me from fire, but him from clay.' (Quran- Sura Saad-73-76)

16 To Adam We said: "Dwell with you wife in Paradise and eat of it as much as you wish and wherever you will. But never approach this tree or you shall be both become transgressors. (Qur'an: Al Baqarah- 35)

17 Go down hence, all,' We said, 'When our guidance is revealed, those that accept it, there shall no fear come upon them neither they shall grieve; (Qur'an- al Baqara- 38)

18 And verily, We have sent among every Ummah (community, nation) a messenger. (Qur'an, Surah Nahal, Ayat-36)

19 Now whenever God and His Apostle have decided a matter, it is not for a believing man or a believing woman to claim freedom of choice insofar as they themselves are concerned: for he who [thus] rebels against God and His Apostle has already, most obviously, gone astray. (Qur'an Al Ahzab-36)

20 Allah does not forgive setting up partners with Him,

although He forgives any lesser sin unto whomever He wills. (Quran-Sura Nisa-116). Allah will not forgive those who disbelieve and act unjustly (Qur'an: Sura Nisa-168)

21 Qur'an Al Araf-16-18

22 You shall find ungrateful) most of them. Qur'an-Al Araf-17)

23 Old Testament: Genesis 9:7

24 You have been granted very little of knowledge. (Qur'an: Sura Bani Israel-85)

25 To Allah alone belongs the unseen of the heavens and earth (Qur'an- An-Nahl-77), Say (O Messenger): I do not tell you that I possess the treasure of Allah or know what is hidden..... (Qur'an: An'am-50)

26 Verily, We did offer the Amanah (trust, volition) to the heavens, and the earth, and the mountains; but they refused to bear it because they were afraid of it. Yet Man took it up – for verily, he has always been prone to be most wicked, most foolish. (And so it is) that Allah imposes suffering on the hypocrites, both men and women as well as on the men and women who set partner beside Him. And, that, Allah turns His mercy unto the believing men and women: for Allah is indeed much-forgiving, a dispenser of grace! (Qur'an: Al Ahzab-72-73)

27 Had Allah pleased, He would have given them guidance, one and all (Qur'an- Al An'am-35, Yunus- 99)

28 He has created death and life to see who do good work (and bad) (Qur'an- Mulk-2), "Verily, it is We who have created man out of a drop of sperm intermingled (with ovum), so that We might try him: and therefore We made him a being endowed with hearing and sight.

We have shown him the right path, whether he be grateful or ungrateful. (Qur'an- Al-Insan-2, 3)]

29 Qur'an- Al Baqara- 38

30 Qur'an- Al Baqara- 39

31 Qur'an- Ya-sin- 76

32 Qur'an- Mulk- 14

33 Qur'an- Fatah-28

34 Qur'an: Al Araf-17

35 Allah has set a seal upon their hearts and ears; their sight is dimmed and grievous punishment awaits them. (Qur'an: Sura Baqarah- 7)

36 If you punish, let your punishment be proportionate to the wrong that has been done you. But if you are patient, it is certainly best for the patient. (An Nahal 126)

37 Had Allah pleased, He would given them guidance, one and all (Qur'an- Al An'am-35, Yunus- 99)

38 And when I have formed him fully and breathed him of My spirit, fall down before him in prostration. (Qur'an-Al Hijr-29)

39 When your Lord said to the Angels: I am placing on the earth one that shall be My deputy, they replied: Will You put there one that will spread corruption and shed blood ? (Sura Baqarah-30)

40 If one goes in search of a religion other than Islam, it will never be accepted from him and in the life to come he shall be among the lost. (Qur'an: Sura Al Imran- 85)

41 The previous editions were sent through Adam, Nuh (Noah), Ibrahim (Abraham) Musa (Moses) Isa (Jesus) and thousands of other Messengers

42 Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme (Sura At-Taubah, Ayat 111).

43 O you who have attained to faith! What is wrong with you that when you are called upon, "Go forth to war in the cause of Allah," you linger slothfully in the land? Are you content with this life in preference to the life to come? But the enjoyment of life in the world is but a paltry thing when compared with the life to come.

"If you do not go forth to war, He will chastise you with grievous chastisement and place another people in your stead. You can in no way harm Him. Allah has power over all things." (Sura Tawbah – 38-39).

44 Quran, Sura Baqarah-30

45 As for those who choose other guardians besides Him, (saying): We worship them only because that they may bring us nearer to Allah. (Qur'an, Sura Zumar-3)

46 They worship besides that which can neither harm nor help them, they say: They will intercede with Allah. (Qur'an Sura Yunus-18)

47 Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land as He granted it to those before them.

48 Hadith from Ali (Ra), Bayhaquee

49 Qur'an- Sura Noor- 55

50 Qur'an, Maida- 44, 45, 47

51 Qur'an, Maida- 44, 45, 47

52 Qur'an- Fatah- 22-23, Ale-Imran- 111

53 Qur'an, Fatah 23

54 Qur'an, Al-Imran 139

55 Qur'an, Rum 47

56 Qur'an, Bakarah- 257

57 Qur'an, Ale-Imran 110

58 Shia-Sunni, between Mazhabs Firqas (sects) etc. and different Tariqas (mystic processes)

59 Qur'an – The Messenger does not say anything except what He has inspired with, he does not speak out of his own fancy. This is no other than an inspired revelation. (Sura An Nazm-3-4)

60 And verily, We have sent among every Ummah (community, nation) a messenger. Qur'an, Sura An Nahl, Ayat-36

61 Allah says, "The (both) the Jews and the Christians say, "We are the children of Allah and His beloved ones. Say, "Why then does He punish you for your sins? Surely you are mortals of His own creation. He forgives whom He will, and punishes whom He pleases. He has control over the heavens and earth and all that lies between them. All shall return to Him. (Sura Mayedah-18) In another place Allah has said, "Say to (them): If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then invoke death if you are truthful. Sura Baqarah-94

62 Sura Ibrahim, Ayat 42

63 And when I have formed him fully and breathed into him from My spirit, fall down before him in

prostration. Qur'an-Al Hijr-29

64 Sura Jathya, Ayat- 13

65 He has made the night and the day, and the sun and the moon subservient to you; the stars also serve you by His leave (Qur'an: Sura Nahl-12), It is He who has subjected to you the oceans, so that you may eat of its fresh fish and bring up from it ornaments with which to adorn your persons. And you see the ships ploughing their course through it. (Qur'an: Sura Nahl-14)

66 And I have not created the Jinn (invisible beings) and men to any end other than that they may worship (Ebadat) Me. (Qur'an: Sura Dhariyat-56)

67 When your Lord said to the Angels: I am placing on the earth one that shall be My Khalifah (Qur'an: Sura Baqarah-30)

68 And when I have formed him fully and breathed into him of My spirit, fall down before him in prostration. (Qur'an-Al Hijr-29)

69 When your Lord said to the Angels: I am placing on the earth one that shall be My Khalifah. (Qur'an: Sura Baqarah-30)

70 And I have not created the invisible beings (Jinn) and men to any end other than that they may worship (Ebadat) Me. (Qur'an: Sura Dhariyat-56)

71 And I have not created the invisible beings (Jinn) and men to any end other than that they may worship (Ebadat ) Me. Qur'an: Sura Dhariyat-56

72 There is no Elah except Allah- so worship Him. Qur'an: Sura Ambia-25

73 Your Lord said to the Angels: '.....kneel down and prostrate yourselves before him'. All the Angels prostrated themselves. Qur'an: Al Hijr-29-30

74 In reality, there exists no religion by the name of 'Hindu'; there is no mention of this term in the Baed of Veda, Upanishad, Geeta or Puran. In all probability, it is a derivation of the word 'Indus' or 'Sindhu' and can be traced back to the Asia Minor of Turkey in particular. The actual name of the religion practiced in this subcontinent is 'Sanatan' meaning 'Ever-lasting, Eternal' identical to the Qur'an's name of the Din-ul-Qaiyemah, ever-lasting, true-religion e.g. Tawheed. Sura Room, Ayat 43, Sura Baiyenat, Ayat 5, Sura Yusuf, Ayat 40.

75 Islami Encyclopedia- Bengali, Islamic Foundation, Vol. 18, P 275

76 Al Qur'an, Sura Ambia-25, Sura jumar-11

77 Al Qur'an, Sura Nesa-48, 116

78 Al Qur'an, Sura Mayedah-44,45,47

79 Al Qur'an, Sura Ar Rahman-26-27

80 The Quran, Sura Baqarah, Ayat 30

81 The Qur'an, Sura Saad-76

82 Verily, We have sent among every Ummah (community, nation) a messenger. (Qur'an, Surah Nahal, Ayat-36). And there never was a nation but a Warner had passed among them. (Qur'an, Surah Fatir, Ayat-24)

83 Qital (armed fight) is ordained for you though you dislike it. (Qur'an Surah Bakarah- Ayat-216)

84 Hadith, From Abdullah Ibn Omar Ra, Bukhari

85 Compare this statement with the Hadith No.13 Chapter: The Identity of the Dazzal in my book Dajjal, the Judio-Christian Civilizations – the Anti-Christ.

86 Qur'an Surah Bakarah- Ayat-216



87 Al-Qur'an-Sura Fatah, Ayat-28, Sura Tawbah, Ayat-33, Sura Saff, Ayat-9

88 The true believers are only those who believe in Allah and His Messenger and never doubt; and fight for His cause with their wealth and lives. (Qur'an, Sura Huzrat 15)

89 Qital (armed fight) is ordained for you though you dislike it. (Qur'an Surah Bakarah- Ayat-216)

90 Hadith, from Ayesha (Ra), Bokhary

91 Do not say that those who are slain in the cause of Allah are dead; they are alive, although you perceive not (Qur'an, Sura Baqarah-154) You must not think that those who were slain in the cause of Allah are dead. They are alive, and well provided for by their Lord (Qur'an, Sura Imran-169).

92 'Mrituor aage o porey' by Moulana Abdul Matin, Sharsina Alia Library, page 91.

93 Qital (armed fight) is ordained for you though you dislike it. (Qur'an Surah Bakarah- Ayat-216)

94 Qur'an- Surah Anfal, Ayat 39

95 Fight (O Mohammad s.a.s) in the cause of Allah, you are accountable for none but yourself. Rouse the believers (to fight along with you). Perchance Allah will defeat the unbelievers. (Quran, Sura Nisa-84).

96 Qital (armed fight) is ordained for you though you dislike it. (Qur'an Surah Bakarah- Ayat-216).

97 "Go down hence, all, We said, "When Our Hedayah (Guidance) is revealed, those that accept it shall have nothing to fear or to regret. (Qur'an, Surah Baqarah-38)

98 "He has sent forth His Messenger with Hedayah (Guidance) and the Deen-ul-Huq (true system of life) so that he may prevail it above all other Deen (systems

of life). (Qur'an, Surah Taubah-33, Saff-9, Fatah-28).

99 “O you who have attained to faith! What is wrong with you that when you are called upon, “ Go forth to war in the cause of Allah,’ you linger slothfully in the land? Are you content with this life in preference to the life to come? But the enjoyment of life in the world is but a paltry thing when compared with the life to come. If you do not go forth to war, He will chastise you with grievous chastisement and place another people in your stead. You can in no way harm Him. Allah has power over all things. (Sura Taubah – 38-39).

100 Promised to Mo'mens in Ayat No.55 of surah Noor

101 For those who may not have read the history of this Ummah, I suggest to read and see how hard and heart-rendering was the Azabun Alim (Severe punishment).

102 Hadith- Bukhari, Muslim, Meshkat from Abu Zarr (r.a)

103 Hadith, From Abu Huraira r.a, Bukhari, Muslim, Meshkat

104 Hadith from Bukhari, Ketabus seear, As Seasah ash Shariah of Emam ibn Taimiah, Page -8

105 “I have been ordered (by Allah) to fight against the people until they testify that there is none to be obeyed other than Allah and that Mohammad is His messenger, and establish Salah (prayer) and give the Zakah (obligatory charity). [Hadith - from Abdullah bin Omar (R.A) at Bokhary].And Allah said, “Fight in way of Allah until all Fitnah (turmoil, injustices, insecurity etc.) is no more and the whole Deen (system of living) will be for Allah alone. (Qur'an, Sura Anfal-39)

106 Siratun Nabi- by Allama Shibli Nu'mani (One of

the most renowned Biographers of the Messenger

107 Allah has set a seal upon their hearts and ears; their sight is dimmed and grievous punishment awaits them. (Qur'an: Surah Baqarah- 7)

108 This word, Zalim, has been translated as 'oppressors' in different English translation, which does not convey the full meaning of it. The word 'Zalim' is derived from the word 'Zulm' which means wrong, that which is not right, just, proper and Zalim means who resort to those. In Islamic Aqida (perception, concept) anything which is against Allah's directives is Zulm. In short 'Zulm' is to do what should not be done and not to do what should be done. Since the only authority, He being the only Creator, is Allah, the criterion of what should and should not be done must come from Him. Hence everything which is not sanctioned by Allah is Zulm.

109 And fight them until Fitnah (turmoil, injustices, insecurity etc.) is no more and the whole Deen (system of living) will be for Allah alone. (Qur'an, Sura Anfal-39)

110 Qur'an- Surah Anfall- 16

111 Ayat 15 of Surah Hujarat

112 Hadith, Abu Horayra (ra.), Bokahri, Muslim, Meshkat

113 Allah has set a seal upon their hearts and ears; their sight is dimmed and grievous punishment awaits them. (Qur'an: Sura Baqarah- 7)

114 Call men to the path of your Lord with wisdom and mild exhortation. Reason with them in the most courteous manner. (Qur'an Surah Nahl, Ayat 125)

115 Qetal (armed fight) is ordained for you though you

dislike it. (Qur'an, Surah Bakarah - Ayat 216)

116 Then fight (O Mohammad) in cause of Allah, you are accountable for none but yourself. Rouse the believers (to fight along with you). Perchance Allah will defeat the unbelievers. (Qur'an, Surah Nesa, Ayat 84) O Mohammad! Urge the believers to fight. (Qur'an, Sura Anfal, Ayat-65)

117 Qur'an, Surah Bakarah-256

118 Qur'an, Sura Qahaf, Ayat-29

119 As against this, when Allah started His promised punishment on the people called Muslims by having them defeated by their enemies, Jerusalem was recaptured by the European Christians in .... , the followers of "Prince of Peace massacred the "Muslim, people, men, women and children. They were not spared when they took shelter inside mosque and other places of worship.

120 Qetal (armed fight) is ordained for you though you dislike it. (Qur'an, Surah Bakarah - Ayat 216)

121 Fight in the way of Allah and know that Allah is All-Hearer, All-Knower. (Qur'an, Surah Bakarah - Ayat 244)

122 Then fight (O Mohammad) in cause of Allah, you are accountable for none but yourself. Rouse the believers (to fight along with you). Perchance Allah will defeat the unbelievers. (Qur'an, Surah Nesa, Ayat 84) O Mohammad! Urge the believers to fight. (Qur'an, Sura Anfal, Ayat-65)

123 Mohammad Ibn Eshaq's Sirat-e-Rasul Allah, translation by A. Guillaume-P-281

124 Mohammad Ibn Eshaq's Sirat-e-Rasul Allah, translation by A. Guillaume-P-287

125 They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and Fitnah (oppression) is graver than slaughter; (Sura Bakarah-217)

126 Mohammad Ibn Eshaq's Sirat-e-Rasul Allah, translation by A. Guillaume

127 Mohammad Ibn Eshaq's Sirat-e-Rasul Allah, translation by A. Guillaume-P-293

128 Mohammad Ibn Eshaq's Sirat-e-Rasul Allah, translation by A. Guillaume-P-294

129 Verily, We have bestowed on you a manifest victory. (The Qur'an, Sura Al-Fatah-1)

130 The men began to throw dirt at the army, saying, "You runaways, you fled in the way of God!" (The Life of Muhammad by Ibn Ishaq, Pg. 534)

131 Annals of the Early Caliphate by sir william muir, Page: 45-46

132 Mystics and Spiritual guides who performs Keramat (miracles).

133 Hadith- Bayhaquee, Meshkat from Ibn Ayaz (Ra)

134 Hadith- Bukhari from Al-Mughira bin Shu'ba (Ra)

135 "He has sent forth His Messenger with Hedayah (Guidance) and the Din-ul-Huq (true system of life) so that he may prevail it above all other Dins. Al-Qur'an, Sura Fatah -28, Tawbah-33, Saff- 9

136 Disassociation from every kind of shirk (polytheism) and Kufr (disbelief, rejection of the truth of Allah and His Messenger)

137 Hadith: Tirmizee from Abu Hurayrah (ra)

138 Surah Hujarat Ayat 15

139 The true believers are only those who believe in Allah and His Messenger and never doubt; and fight for His cause with their wealth and lives. Sura Huzrat 15

140 Sura As-Saff-10-11

141 If you do not go forth to war, He will chastise you with grievous chastisement and place another people in your stead. You can in no way harm Him. Allah has power over all things. (Sura Taubah – 38-39).

142 The true believers are only those who believe in Allah and His Messenger and never doubt; and fight for His cause with their wealth and lives. Sura Hujrat 15

143 Qur'an, Surah Taubah-33, Saff-9, Fatah-28

144 Hadith – Abu Hurairah (Ra), Tirmizee, Ibn Majah

145 If you do not go forth to war, He will chastise you with grievous chastisement and place another people in your stead. You can in no way harm Him. Allah has power over all things. (Sura Taubah – 38-39).

146 Ibn Hazar

147 One of the most renowned Biographers of the Messenger Siratun Nabi- by Allama Shibli Nu'mani

148 Hadith from Bukhari, Keltabus seear, As Seasah ash Shariah of Emam ibn Taimiah, Page -8

149 Hedayah, Din-ul-Haq and struggle for establishment of these two.

150 about the true meaning of worshipping I have written elsewhere

151 Sura Baqara 216

152 Tashdeed-ul-Kaves- Hafez ibn Hajjar

153 The words of Allah will cancel my words but my

- words will not cancel the words of Allah. (Hadith)
- 154 Hadith – Abu Daud, Nesayi, Meshkat from Abdullah bin Habshi (RA)
- 155 There is no concept of nation state in real Islam.
- 156 Qur'an- Sura Ambia- 25
- 157 Qur'an, Surah Taubah-33, Saff-9, Fatah-28
- 158 Hadith- Abdallah ibn Omar (Ra) --Bukhari
- 159 Qur'an- Sura Baqara, Ayat-216
- 160 Hadith- Al-Hares al Ash'ari (Ra)—Ahmad, Tirmizee, Bab-ul-Emarat, Meshkat
- 161 Hadith, Tirmizee, Ibn Majah, From Abu Horairah (ra)
- 162 The Qur'an, Sura Tawbah-39
- 163 Hadith- Al-Hares al Ash'ari (Ra)—Ahmad, Tirmizee.
- 164 Hadith—Ahmad, Bab-ul-Emarat, Meshkat
- 165 Hadith—Al-Hares al Ash'ari (Ra)—Ahmad, Tirmizee.
- 166 Hadith—Al-Hares al Ash'ari (Ra)—Ahmad, Tirmizee, Bab-ul-Emarat, Meshkat
- 167 The Qur'an, Sura Al Emran-103
- 168 The Qur'an, Sura Saff-4
- 169 Sura Nesa -59
- 170 Hadith, Bukhari from Abu Hurairah (ra.)
- 171 Hadith, Bukhari from Anas (ra.)
- 172 Hadith, Muslim from Al Hadrami (ra)
- 173 Islamic Foundation, Bangladesh, Vol-2, page-560-561
- 174 Yusuf 106

175 Hadith, Musnad-e Ahmad ibn Humbal, Abu Daud, Darimi, from Muabiah (ra)

176 Hadith

177 Hadith—Al-Hares al Ash'ari (Ra)—Ahmad, Tirmizee, Bab-ul-Emarat, Meshkat

178 Qur'an, Surah Taubah-33, Saff-9, Fatah-28

179 Qur'an, Sura Huzrat 15

180 The Qur'an, Sura Saff-4

181 Hadith, Musnad-e Ahmad ibn Humbal, from Muabiah (ra), 4th Volume, Page-96

182 See chapter "The Real Ebadat in the book "Dajjal? The Judeo Christian 'Civilization'!"

183 Sura Hujurat – 15

184 Sura Fatah-17, Azhab-71

185 Bukhari and Muslim from Abu Zarr Ghefari R.

186 Bayhaquee from Hazrat Ali (R.)

187 Sura: Tauba-38, 39

188 Reports on Islamic Education in Bengal by-Dr. Sikander Ali Ibrahimy, and 'Ali'a Madrassah-r Itihash' by Mustafa Harun, Islamic Foundation, Bangladesh

189 Sura Baqarah-174,175

190 Sura Taghabun- 2

191 Sura Hujurat- 15

192 Sura Maida - 44, 45, 47

193 Sura Noor-55

194 Sura Bakara, 257

195 Bukhari

196 Bukhari, Muslim

197 Bukhari, Muslim



198 Muslim

199 Bukhari

200 Ebne Hanbal (ra)- Muslim and Abu Sayeed Khudri (ra), Sahre Sunnah

201 Bukhari and Muslim

202 Al Qur'an- Sura Baqara-154, Sura Emran-169