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The Outline of Real Islam

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By the same author-

Eslam Eslam-E Noy (This Eslam is Not Eslam At All)

☒ *Eslam Er Prokrita Salah (The Real Salah Of Eslam)*

☒ *Bagh-Bon-Banduk (The Tiger-The Jungle-The Gun -A narrative of tiger hunting)*

Crossroads in Time

We, the people think of ourselves as Mo'mens, Moslems and Ummat-e-Muhammadi, what is our history? Where have we come from, what are our origins, why were we created as a nation? These are questions that do not cross the minds of 120 million people that make up this nation. One would come up with no less 10 million different answers from this crowd of 120 million people. Yet, when this nation was brought into being 1400 years ago through the tireless effort, unparalleled sacrifice, unwavering perseverance, unflinching integrity and armed combat by the Messenger of Allah, if the same questions were asked to any number of people of this group, one would receive only one answer, there would have been no differences of opinions or in answers. The history of this nation is such that within 25 years of its inception, they were able to in armed battles and conflicts defeat the two then superpowers of the world and bring the whole of West Asia under the rule of Allah, establish His way of life. One was the Christian Roman Empire and the other fire worshipping Persian Empire. In terms of numerical strength, wealth, weapons and every conceivable way, these armies were far superior to this newborn one, yet little could they do when it came crashing down on them from all sides. After these armies were completely routed, the Christian Romans left Asia for good and while the Persians accepted this new faith, new way of life and was incorporated into this growing nation making up what we know as Iran today. During the next 60 to 70 years, this nation was able to bring half of the known world under the banner of Allah's rule, His law. The history of this nation up to that point is of victory only, of one gain after another over armies many many times larger, stronger and far more experienced than them, an unbroken record of victories in every battle they fought.

What was the objective of those battles and the victories? Was it to expand their kingdom? Or to force people of other religions to accept theirs? The reason was none of the above. The objective, aim was the very reason for which under Allah's instruction His Messenger created this nation: that is to establish the Deen, His rules and regulations on the face of this earth through armed combat. Once Allah's Deen is established all kinds of unrest, turmoil, injustice would be eradicated and a situation of peace, justice and security would be ensured – for which reason this Deen is

named Islam, literal meaning for peace. From the First Rasul Adam (AS) to the Final Messenger of Allah Muhammad (SM) the name of this way of life, this faith has remained the same. However, this peace is in exact opposition to the meaning for which it is used today both by religious and non-religious (political) leaders alike.

It is common fact, that let alone Allah's rule no law, rule can be established without first acquiring state power, just as it is apparent that no one will give up this power without a fight. Therefore it was necessary for the Ummat-e-Muhammadi to engage in combat to acquire it; but they did not force a single person of any other faith to accept Islam. On the other hand, in one and all places the Deen of Allah was implemented, the victors themselves took care of the security of the churches, temples, synagogues and pagodas to ensure that people of all the other faiths could practice their religions without any hindrance. The level of religious freedom and security this nation provided for people of other faiths is one that remains unparalleled, unique in the history of mankind. There has been no other nation that could achieve this. With the introduction of Allah's law on half of the world, all sorts of injustice, misrule and insecurity e.g. Fasad and Safakudimma were abolished and instead was established peace, security, justice in every level of life, both personal and collective, social, economic, political security in one word: peace.

Unfortunately for this nation, a great tragedy followed. This nation that the Messenger of Allah took so much care and effort to rear, personally trained to become some of the fiercest warriors this world has ever known, lost sight of their goal and objective. They forgot why they had been created, to what end, what their objective was. They became oblivious to the fact, that forsaking the very reason of their creation, of their training was tantamount to breaking their covenant with Allah and His Messenger. Yet this was what they did. Their objective and aim, e.g. Aqida became distorted and forsaking the Jihad, all out struggle to establish Allah's Deen on the earth, they took to enjoying the privileged lives of kings and monarchs. They failed to realize the disastrous consequence to their actions, neglected to see that if the particular purpose for which a thing is made is not served by it, then that thing loses all value. The purpose of a watch is to tell the time, however if it does not work or even show the incorrect time, that watch will not be of any use, even if it is

studded with diamonds and pearls. Similarly, if a car does not work or due to error in Aqida, concept it is left rotting in the garage, it does not serve the purpose of its creation, it is worthless even if it is the most expensive car in the world. A car's primary use is to take people from one place to another, if it does not serve this end, it is useless. The erstwhile Ummat-e-Muhammadi got so comfortable in the pampered lives as Kings and Monarchs, that they absolutely over looked the fact that Allah had included Jihad in the definition of a Mo'men. In sura Hujrat-15; Allah declares, "Only they are true Mo'mens, who believe in Allah and His Messenger and afterward doubt not, but strive in the cause of Allah with their wealth and their lives. Such are the sincere." Furthermore in Sura Tawba-111, Allah reaffirms, "Allah has purchased of the believers their persons and their goods; for theirs the garden of paradise; they fight in His Cause and slay and are slain. A promise binding on Him in truth through the Torah, the Gospel and the Quran: And who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have concluded: That is the achievement supreme."

Allah has defined the Mo'mens at several other places in the Quran and in them along with the belief in Allah and His Messenger, Jihad occurs prominently in all. When the wayward people of the nation forsook Jihad as their principle, they failed to realize that they no longer remained 'Mo'mens' in His eyes. To justify their unfortunate actions, they invented new Hadis relating to fighting/curbing one's own self was the highest Jihad, Jehade Akbar. The collector of this particular Hadis Imam Baihaqi himself opened that the 'sanad' or 'narration' of this one is flawed and therefore it is a 'dawif' or weak Hadis. Hafez Ibne Hajjar and other Muhaddis are of the opinion that this is no Hadis at all, instead an Arab proverb only. More importantly, the Quran is the touchstone, the standard to judge whether any Hadis is correct or incorrect. Allah has clearly related what the Jihad-e-Akbar or highest Jihad. In Sura Furqan- 52, He declares, "Therefore, listen not to the unbelievers, but strive against them with the utmost strenuousness (Jihadun kabeera) with the Quran". Therefore, to fight against unbelievers, Kafers is the Jihad-e-Akbar, not fighting oneself.

They did not rest with just abandoning Jihad only; they came up with different definition for the Messenger of Allah's 'sunnah's, his ways. Allah has mentioned at least three different times in the Quran that "He has sent the Messenger with guidance (Hedayah) from Him and Deen-ul-Huq, way of truth so that he may prevail it over all ways of life" (Sura Tawbah 33, Sura Fatah 28, Sura Saff-9). Based on the edict, the Messenger of Allah declared that- "I have been ordained to continue fighting against mankind till they accept Allah as their Elah and Muhammad (SM) as his Rasul"-[Hadis, Abdallah bin Umar (RH), Bukhari]. History bears testimony that for as long as he lived in this world, the Messenger of Allah and his companions followed this command and fulfilled this duty to their best capability fighting in the cause of Allah as one body, one soul. In the matter of just 9 years, he undertook 107 major and minor battles! After the Messenger of Allah departed from this world, the duty and responsibility of fulfilling his unfinished task came to rest on his Ummah's shoulders, since during his lifetime only the peninsula of Arab had been brought under the banner of Islam, of Allah's law, the rest of the world was still ruled by man-made laws. The Messenger of Allah's Ummah, his people were so conscious, so mindful of their duty towards their heavenly Leader, that right after his departure, they set out, weapons in hand to complete the job he had entrusted upon them - leaving behind their families, homes and businesses, in short, every worldly bindings. This was what he had termed as his Sunnah, the striving, all out struggle to establish Deen-ul-Huq on earth. Those who forsook his Sunnah, he was not of them, nor were they of him - he had said- "Mun taraqa sunnati falaisa minni". Not only this, he had further said, "Mun gharaba un sunnati falaisa minni"- (bukhari, Moslem) -meaning he who even looks away from my Sunnah is not of me. With the abandoning of Jihad, the personal habits of the Messenger of Allah , his likes and dislikes, topics which were completely his personal affairs, were substituted for his actual Sunnah. These personal topics had no relation at all with the main objectives of his life, the duty and responsibility Allah had sent him with. It is a great irony that to this Jihad forsakers, the Sunnah of the greatest revolutionary this world has ever known became not the revolution, but his habit of using a twig to clean his teeth, his liking for something sweet after meals and his habit of tasting a pinch before he started to eat, that he preferred to lie down on his right side and numerous other petty issues. There must be no other nation on the face on this earth that has downgraded their leader in such a humiliating manner. Another terrible consequence of having forsaken Jihad took place among this nation, apart from the fact that they effectively no longer

remained either Mo'mens or Ummat-e-Mohammadi. Allah had warned long before in the Quran against turning away from Jihad. In Sura Tawba, verse-38 and 39, – Allah declared, “O you who believe! What is the matter with you, that when you are asked to go forth in the cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the Here after? But little is the comfort of this as compared with the hereafter.”

“Unless you go forth, He will punish you with a grievous penalty, and put others in your place. But Him you would not harm in the least. For Allah has power over all things.” Even this dire warning did not go through their ears and the minds of those whose comprehensive concept about the objective aim of the Deen had become distorted.” They altogether stopped spreading out in Jihad, and busied themselves with the safer Jihad against their ‘nafs’ ‘selves’ in the comfort of their homes. In keeping with this warning, within a few hundred years, the Moslem army lost greater and greater battles to unified Christian forces, whereby authority and power were effectively snatched from the Moslems and acquired by Christians.

In Sura Nur, verse 55 as well as in few other places, Allah has promised authority and power in the world to Mo'mens. It is history that for as long as this nation continued Jihad collectively Allah kept His end of the bargain and within a remarkable short span of time, half of the world was brought under their dominion. The other half of the world too would not have been long in coming had not they backtracked on their promise and duty towards Allah and the Messenger of Allah. There is another point that is high lit in this verse – it is regarding us, those who claim to be Mo'mens, Moslems Ummat-e-Muhammadi. If we are indeed who we claim to be, why is authority and power of the land not in our hands? Is it because the Almighty is unable to keep His promise? (Naoozu billah min zalek !). The only other answer is despite all our Namaz, Roja, Hajj, Zakat and thousands of other Ebadahs or acts of worship, no matter how pious we are, we are definitely not Mo'mens, not Moslems and the question of being Ummat-e-Mohammadi does not ever arise. What is the situation of this people in the world that is promised to them as Mo'mens? The situation is most pitiful and humiliating – theirs is worst possible condition in the world today. All other nations, people, whenever and wherever they get the chance insult and

humiliate them. Moslems are killed, indiscriminately, their houses and dwelling burnt, their wealth captured. Inhumane torture and violation of their chastity is the lot of the Moslem women. These violence have been carried out by Christian forces in Spain few centuries before –where Moslems were uprooted altogether; no sign of them remaining today as well as in the North Africa, Philippines and recently in Bosnia Herzegovina. The level of violence perpetrated by Christian forces in Bosnia has no parallel in history. They systemically raped two hundred thousand Moslem women and imprisoned them for up to eight months to ensure they could not abort their unwanted offspring of the Christian violators. Among the several thousand Mosques in Bosnia, only a handful remained in Sarajevo, all others were destroyed. Hindus in Kashmir and all over India are carrying out similar acts. Buddhists do the same in Myanmar, Arakan, Thailand, Vietnam, Kampuchea and China. Even the smallest nation the Jews are engaged in carrying out exactly the same in West Asia, Palestine. In India along more in 10,000 Mosques have either been converted into temples, used as offices or destroyed. This was the statistics back in 1985. The Jews despite being the smallest in number have relentlessly been carrying out persecution of Moslems since 1947 till date. As if even this was not insulting, humiliating enough, in Assam – a stone and tree worshipping sect have turned their wrath on Moslems there, killing and plundering them hacking them to death, burning down their houses. How much more punishment, what more grievous penalty? The next step would be complete annihilation like that from Spain where no sign that Moslems ruled there for over 900 years remain.

As punishment for rejecting the Messenger Isa (AS), Allah had cursed the Jewish nation, as result of which they were driven out of their homeland of thousands of years by Christian Romans and scattered all over Europe. However, the curse of Allah followed them wherever they went they were eyed with hatred and distrust everywhere. Time and again, their localities were scooped upon by armed gangs of Christian who killed the man, carried away the women and children and burned their houses. This same thing happened over and over again all over Europe so many times that a new word was coined to denote this–‘ pogrom ’ – meaning organized killing and plunder of a community of people. The fate of the Jewish people after Allah cursed them is exactly matched by the situation of the Moslems today. The only difference is the pogroms on the Jews were limited only within Europe and that on

Moslems is spread all over the world. A nation of 1 crore the Jews, is being able to very easily carry out pogrom on a population of 100 crore Moslems. Bearing all the signs of Allah's curse, His Lanat on their bodies, the present day Moslems remain engrossed in their Namaz, Roza and thousands of other Ebadahs. One only lives in a fool's paradise to think all this will take one to Jannah or if all Ebadah is acceptable to Him.

This nation has strayed far the direction, right guidance, meaning Hedayah that Allah and His Rasul propelled them towards – as such they no longer remain Mo'mens, Moslems or Ummat-e-Muhammadi. This nation has earned the curse and wrath of Allah, their present situation being far worse than the Jews of old. A comparison between first 100 years of the nation the Messenger of Allah had created and the present day people will be useful in demonstrating this.

True Islam of the Messenger of Allah and his people	Present day distorted Islam and its people
(i) Numbered only 5 Lakh (approx)	(i) Totaling about 120 corer
(ii) Had no natural resources	(ii) In control of a major share of the world's natural resources .Owners of about 60% of the total oil and gas without which the Judeo-Christian civilization is paralyzed. Has other natural resources as well.
(iii) Only about 40 persons among the 5 Lakh were educated.	(iii) No dearth of highly educated and qualified people. The number of mosque must be around hundreds of thousands. Alems, Ulama, doctor, engineers, Peers, Fakirs, Muhaddis etc all too many to count.
(iv) This nation possessed only a handful of handwritten copies of the constitution provided by Allah, the Quran.	(iv) There are crore and crore copies of the Quran available. The only other book it can be compared with in number is the Bible.

True Islam of the Messenger of Allah and his people	Present day distorted Islam and its people
(v) There was no translation of the Quran available.	(v) The Quran has been translated into all major as well as many regional languages.
(vi) Many among the conquerors of half of the world never saw the Quran in the form of a book. They only had it by heart and acted according to that.	(vi) There are millions of finely printed copies of the Quran everywhere. Lakh and Lakh have it memorized by heart.
(vii) There were no written explanations, e.g. Tafsir of the Quran.	(vii) Presently there are hundreds of Tafsirs and Mufassirs available.
(viii) The nation was as united as a sheet of iron.	(viii) The present day Moslems are divided into more than 55 nation states as well as hundreds of Mazhabs and Ferkas, Tarikas and thousands of political parties.
(ix) This nation was almost completely detached from the civilized world of that time, used to be terrified of the Romans and Persians till the advent of Islam; after which within only 10 yrs, Islam turned them into such fierce warriors that the Romans and Persians were blown away by them like twigs in a storm time and time again. Soon they were petrified at the names of the very Arabs they used to look down on not so many years ago.	(ix) The present day Islam has created a nation that despite being 120 crore in number is the most hated and looked down on by all, yet remain oblivious to the hatred and incapable of understanding it. They are totally unfit to oppose any and even if they do, they are doomed to failure.
(x) Under the dynamic leadership of the Messenger of Allah were created warrior generals the likes of Khaled bin Al-Waleed, known as the sword of Allah, the lion of Allah Ali (RA) bin Abu Taleb and Darrar (RA) famous as the naked warrior	(x) The present day Islam has not been able to produce even one like any of those mentioned, in more than 1000 years.

True Islam of the Messenger of Allah and his people	Present day distorted Islam and its people
–all this in 10 years of time.	
(xi) The Islam of the Rasul Allah’s ideology transformed the quiet and revered natured Abu Ubaida (RA) into one of the most feared and fierce warrior generals of his time under whose command the whole of North Syria was brought under Islamic rule. Abu Ubaida’s (RA) prowess in single combat also brought terror into the hearts of Persian and Roman fighters.	(xi) Exactly the opposite bears truth today; the present day Islam transforms a brave, yet negligent towards the religion type of youth into a cowardly, harmless creature within a short time. Therefore, the actual Islam turned wolves into lions and the present Islam turns lions into wolves.
(xii) The Islam Rasul Allah taught brought out the reclusive and Alem sufi Wayes Karni (RA) from his cave and prompted him to pick up arms to embrace martyrdom.	(xii) The present day Islam snatches weapons from the fighter’s hand to instead head him towards the mosque or a Khanka with a prayer bead in his hands.
(xiii) The Islam Rasul Allah taught embedded the longing to establish Allah’s Deen on earth with such a passion, that all of Ummat–e–Muhammadi spread out from their homeland and almost 80% of them were buried in battlefields far away from Arabia .	(xiii) The present Islam builds a nation of cowards and weak hearted people who flee into rats’ holes at the slightest threat of danger. In this regard, there is one incident one cannot help mentioning, a news clip from the daily New Nation dated 10 th sep 1988. A land mine planted by the Kashmiri Mujahedeen had injured some Indian soldiers who retaliated by indiscriminately firing shots. Not far from there, a group of Musallis had gathered for a congregational prayer in a nearly mosque. On hearing the sound of gunfire, they ran for their lives and in their harried state of flight, nine of them fell into a

True Islam of the Messenger of Allah and his people	Present day distorted Islam and its people
	well and died. It makes one wonder how terrified of death one must be to die such a shameful death! No doubt the same cowardly act would have happened anywhere else in the same circumstances.
(xiv) The principal characteristic of the nation the Messenger of Allah created was that of a fighter, which is why hardly anyone from among this group from the Leader himself to the most ordinary soldier, had battle scars on his body.	(xiv) The Islam that is prevalent today creates a nation the principle characteristic of which is cowardice. They will run the other way at the first or slightest hint of danger, no matter big or small. The more religious minded a person is, the bigger a coward they will be. A battles car would be the far off thing, one would not final even a needles prick on them.
(xv) The women among the nation of warriors that the Messenger of Allah nurtured were never far behind the men either. Mothers dressed up their sons up in their battle best, themselves put the helmets on them, hung swords on their sides and prayed to the Almighty to accept the Shahadat of their sons.	(xv) The Islam in present day, in an exceptional case if any son even asks his mother for permission to join Jihad, she is bound to let out a loud wail and faint.
(xvi) The lady companions of the Messenger of Allah fought alongside him with bows and arrows and swords. After he left this world they retained their place in the battlefield fighting and defeated learned capable Christian soldiers with arms and tent poles.	(xvi) In the present day Islam, the females of religious households are treated Like China dolls, totally incapable of fending for themselves and if left alone on a broad thorough fare would not probably be able to find their way back home, stay standing there and sobbing away.

The version of Islam Messenger of Allah presented mankind and the present day religion we see, know and follow as Islam are two not only different but exactly opposite or diverted ways. The 16 points I have shown to demonstrate the differences between these two can be turned into a much longer list, but let us end it here. The truth of the matter is the true nature of the Islam Allah had revealed is an extrovert, explosive and the present day distorted version of Islam is one that is introvert, therefore implosive. In our ignorance, we try with our utmost sincerity to follow this distorted version of Islam. What is the reason for this grave mistake, this ignorance? There are a few different reasons among which principally is the wrongful Aqida, concept and the loss of its importance. However there is another chapter devoted in this booklet to Aqida altogether, so let us not get into that. Suffice it to say that the wrongful Aqida led this nation to abandoning the Jihad, all out struggle to establish Islam on earth. This Jihad was the means of gaining victory for Allah over the Shaitan, therefore when it was forsaken, Allah disowned guardianship of this nation as promised in Sura Tawba: 39. The authority and right to rule was effectively taken from the Moslems and handed over to Christian forces. The Moslems made slaves of the Christian nations in almost every part of the world. A matter to realize at this point is when Allah allowed Moslems to be militarily defeated and subjugated by Christian invaders, then naturally they no longer remained true Mo'mens, Moslems or Ummat-e-Muhammdi for the simple reason that Allah had declared several times in the Quran that He would not allow them to be ever defeated, that is his Sunnah, His practice, never changing. (Fatah : 22-23-Quran). Furthermore, the Messenger of Allah too, has reaffirmed that Allah has made a promise to him to never allow his nation, his Ummah be defeated in battle. [Hadis –Sawban and Khabbab (RA) – Moslem, Tirmizi, Nasayi]. The sequence of defeat at the hands of Christian forces is proof that Allah does not regard this population as a nation of Mo'mens, Moslems or Ummat-e-Muhammadi.

The Christian forces had indeed made slaves of the erstwhile conquerors but they still retained fears regarding their prowess in warfare and bore in mind that they had been routed repeatedly by Moslem forces in the past. They also correctly realized that the source of their tremendous strength was their Quran and Hadis. It were the Quran, the Hadis and the personal training of the Messenger of Allah that had transformed them

into the undefeatable warriors that had not only driven them, the Christians out of West Asia but pushed them deep into the heart of Europe. To completely neutralize this erstwhile nation of heroes, the Christian forces devised a devious and cunning plot, which was to establish ‘Madrasahs’ in each of the respective lands acquired by them. These Madrasahs would teach “Islam” to the Moslems. The British in the Indian subcontinent, Egypt and Malaysia, the French in Algeria and the other places they ruled, Dutch in Indonesia –in short, every European country that colonized Moslem lands put in practice the one same idea – which was to introduce a system of education which would prove to be completely safe and harmless for their Christian rulers.

In this subcontinent Viceroy Warren Hastings introduced the first Aliya Madrasah in Calcutta in the year 1780. To teach Islam in this Madrasah, Orientalist pundits researched to put together an Islam of their liking. This Islam would be similar to the actual Islam in looks and appearance but in character and Aqida, it would be headed in exactly the opposite direction than the Serat-ul-Mustaqeem, the Islam brought by the Messenger of Allah. The orientalist pundits decided on the topics to be taught in this Islam, what areas would be left out what the focus of attention would be: in short the syllabus and the curriculum. In this syllabus, Allah’s all – encompassing Tawheed, His sovereignty was cut down to size to be applicable only in the personal level, because if the British taught these Moslems the proper, correct form of Tawheed, it would have been next to impossible for them to rule over these people. The next thing in priority to Tawheed, Jihad met the same fate: deemed to be of very little consequence, it was all but dropped from the textbooks at all. Matters related to collective, national issues were brought down on the list and very low–important personal issues given high priority. Namaz, Roza, Hadis related to marriage, divorce, beard and caps, Meswak, pure and impure states, bathing etc trivial were turned into all important matters in Islam and taught according. Also included in this syllabus were issues about which there were unfortunately already much difference of opinions among the Mazhabs and Ferkas prevalent. This was done with the particular intention of keeping these Moslems busy within themselves, debating, arguing and at times fighting regarding the different opinions and the thought of uniting against the British rules would not occur to them. Another section of this enslaved people, the past which was forever engrossed in ‘Tasawaf ’ to gain

proximity of Allah did not pose any threat or headache to their rulers, because they remained enclosed within the four walls of their mosque, ‘Khanka’ or ‘Hujra’ and paid no heed as to the state of affairs of the country. They cared little if the country was ruled according to Hindu, Christian or Jewish ways. However, the British did not stop at just establishing the Madrasah system. To further their hold over the minds of their enslaved subjects and ensure that no unforeseen problem cropped up in their system, they themselves retained the post of the Headmaster – with Dr. A. Springer M.A. as the first Headmaster. In this way, from 1780 to 1926, a total of 26 Christian pundits taught ‘Islam’ to this people over a long period of 146 yrs at a stretch. And what was the Islam these people taught? It was most definitely not the Islam that the Messenger of Allah brought, the Islam that produced fierce warriors who had not only defeated Christian forces time and again but driven them out of West Asia altogether far into the European heartland. The Christian pundits assembled an Islam that produced generation of petrified cowards who could think of nothing better than their beards, caps, Meswak, Zikir Askar’ and Fatwas regarding divorce. They would think these were what Islam was all about and continue to fight amongst themselves over these petty issues while leaving their Christian masters free to command and control them. After teaching the Islam of their devise for 146 long years, the 26th Headmaster Mr. Alexander Hamilton Harty relinquished his duties to Shamsul Ulama, Kamaluddin Ahmed M.A.I.I.S in 1927.

Considering the success of their Aliya Madrasah venture, the British set up hundreds and hundreds of such Madrasahs all over the subcontinent as well as other countries they had annexed. It has been over 60 years that the British left this country, but their system of Madrasah education prevails to this day. Alems, Ulama, learn tailor made Islam of the British and dispense it among the general masses. What we know as “Islam” today is the “Islam” – that the British have taught us over 146 yrs. Our socio-economic, political lives are lead by the directives of Judeo – Christian western ‘Isms’–and our personal religious lives are governed by the “Islam” taught us by Christian pundits, not by the Islam the Messenger of Allah brought. We are only fooling ourselves if we think we remain Mo’mens, Moslems or Ummat–e–Muhammadi in His eyes, expect His mercy, His forgiveness or that paradise awaits us in the Hereafter.

Allah in His infinite mercy has enabled us, Hezbut Tawheed, to understand the true Islam He had blessed our Messenger with and the one that is the acceptable to Him. We do not know if we understand it to its fullest extent, but whatever little He had endowed us with is enough for us. Now, it is our job to call people to this true Islam, the foundation of which is Tawheed, all encompassing Tawheed with Salah as its pillars and Jihad as its roof – [Hadis; Mauaj (RA), Ahmed, Tirmizi, Meshkat.] We call upon you to listen, pay heed to what we say, what our Iman and Aqida are, what Amal are and then decide for yourself. Hedayah, meaning right guidance is not in our hands, it was not in the hands of His Nabis and Rasuls either, only He retains the will to guide whom He wills. Our only job is to call people, so we do. We urge people to understand that the Islam prevalent today all over is not the Islam of Allah and His Rasul, it is the Islam of Christian manufacture, we have to abandon this Christian Islam and return to true Islam that Allah sent His Rasul with. We are aware that it is not easy to respond to this because the long process in the distortion of the Faith true Aqida concept has disappeared from our sight and the hundreds of years of learning the Islam of the Christian Aqida have penetrated deep into our hearts and minds and taken root there. As a result, it is not an easy job to reinstate the true Aqida (concept) of the Deen–ul–Islam in all its totality. Yet, whether the job is hard or easy one, we have no option but to call people to it, otherwise we will have no answer to His questioning on Judgment Day. Our only answer to Him will be that we called people to Your true Faith, Your true Tawheed to Serat–ul–Mustaqeem just as You prompt us in verse 125 of Sura Nahl – “Incite to the way of your Lord with wisdom a beautiful preaching; and argue with them in ways that are the best and most gracious,” yet in the same verse You continued. “For your Lord knows best who have strayed from His Path and who receive guidance.”

Ya Allah! We implore you to accept Hezbut Tawheed’s efforts and grant it Your aid from Your Infinite Strength. Deliver us from the distorted and opposite directed Christian Islam and guide us, Your slaves to the Deen–ul–Fetra, the Deen–ul–Islam, the Deen–ul–Qaiyema, You had revealed from the first Rasul Adam (AS) to the Last Rasul Muhammad (SM). We beg forgiveness from You, invoke Your Insurmountable mercy, guide us to Hedayah and allow us back into Your Tawheed. We beg You to give us the opportunity to engage in Jihad to establish Your Tawheed and the

teachings of Your Last Messenger on the face of this world to defeat Eblis in his challenge and snatch victory for You. Ameen!

The actual concept (Aqida) of Islam

All Alems and Fakihs of this religion share the same opinion that **Iman (faith) is useless if ‘Aqida’ is not correct.** Therefore it is beyond doubt that this ‘Aqida’ is of utmost importance since if it is not correct, Iman itself loses value. The basis for all acts of Ebadat, worship – e.g.–Salah, Saom, Hajj, Zakah and hundreds of other Ebadats – is faith, Iman. So what do we bring faith on? Faith on Allah, His Messengers, His Malaeks/Angels, faith on the Day of Judgment, on heaven, hell and destiny. If the basis, the very foundation of this faith is faulty, naturally or consequently, all acts of faith are rendered useless as well. So what is this all-important ‘Aqida’ – which if incorrect, can cause Iman/faith and all acts of faith useless?

Aqida is the comprehensive concept regarding any matter or issue. Comprehensive concept about any matter or issue, big or small, what its use or application are – is Aqida about that particular matter, which if incorrect renders that issue or matter useless. Allah has prescribed a complete code of life through His Nabis and Rasuls, but to what end? **Has He revealed this Din, this way of life without any definite purpose?** Absolutely not, He certainly has purpose for all this. **However, if we do not understand this purpose or make incorrect interpretations of it, this Din, will in turn become void.** This is the reason for which all Fakihs and Imams opine that without the correct Aqida, Iman and all related acts of faith are fruitless. Let me give an example, suppose someone presents a car to you, let’s take the car to be Islam, a gift from the Almighty to mankind. Along with the car, the bestower provided a maintenance book for its proper care – which in this case would be the Qur’an and Sahih Hadis. What is the purpose of a car? It is to take its passenger from one place to another. **This is the actual purpose of a car; this is what it has been created for.** At the same time, the car is fitted with comfortable seats for passengers, equipped with radio/CD players for them to listen to news and songs and it is polished to a glossy finish to look beautiful. The maintenance book provided with the car will inform you what type petrol/octane to use, what number mobile your car needs and

the which places you need to oil for the smooth running of your vehicle. For the exterior to look clean and beautiful, it is detailed how to touch up the paint jobs when and where needed. **However, the first and foremost job of your car is to take you from point A to point B, this is what it has been manufactured for.**

All other necessary information provided in the maintenance book are supplementary and complimentary factors of your car. Yet, if you are not aware of the work your car is supposed to do, it would be a total waste to gift it to you. The purpose of your car is to take you from Dhaka to Chittagong, Sylhet, Rongpur or anywhere else you might want to visit. However, if you are not aware of its function, how would you use it? At the sight of its comfortable sitting arrangement, you might think it is made to lounge out in comfort. Or you might get the idea that it was made to sit comfortably and listen to songs and watch DVDs in style.

If that is how one puts their car to use, then the Aqida is wrong. The purpose of presenting you with the car is lost. If you follow the maintenance book to the letter, use the same mobile/oil as is recommended in the maintenance book, polish it to a sheen, check the air in the tires regularly, yet do not drive it, understand the purpose of the car, all efforts are lost. Not only that, another major error is committed in the process. **You would be upsetting the order of priority also.** Then, the comfortable seats of the car, the radio, CD player and outward gloss of your car would become more importance than the engine. The topsy-turvy in priority will cause highly important issues to become issues of low priority or be omitted altogether whereas matters that are of low importance would become highly important, all prevalent topics. This is the reason why all Alims, Fakihs and Imams are unanimous on their opinion that if Aqida, the comprehensive concept is incorrect or incomplete, Iman and all related worship or Ebadat are meaningless.

Yet this is what has happened to this Moslem population. We have long since forgotten the true Aqida, purpose of the Din, the way of life sent by Allah and now are at the state similar to the owner of the car who has no idea about the purpose, utility of his vehicle. Like him, we take great care of the appearance of the car, according to the maintenance book, e.g. the Qur'an and the Hadis yet we do not drive

it, it lays rotting in the garage for the sole reason that we do have a clear understanding of its purpose, what we know of it is, are also distorted and wrong. This has resulted in a complete topsy-turvy in the order of importance. Having lost sight of the actual purpose of Tawheed and the struggle (Jihad) to implement it, we remain engrossed with petty issues such as the exterior of the car, which in our case is the beard, cap, mantle etc. that we are so concerned about. **As a result of the distortion in the Aqida and imbalance in priority, Allah Himself has discarded us as His people and we have turned into objects of His wrath and curse.** We, the Moslems all over the world today have turned into the lowliest of nations bear the brunt of the collective hate of all other communities in this world. Mass killing, pogrom are carried out against this people, their dwellings and houses burnt to the ground, their women of the veil are publicly disrobed, raped and is impregnated by the perpetrators, thousands and thousands of their Mosque razed. There must not be any other nation that has endured so much hate and humiliation at the hands of others than what this so called Moslem nation has been through over the last thousand years and continues to do so till date. Why? Does this question not plague the minds of this nation of individuals of high intelligence?

At the present, Iman and Aqida are thought of as one and the same, however, they are actually not. Firstly, Iman is a word, which literally means ‘faith’ whereas the root word of Aqida is ‘aqd’ a knot or joint, which is why it is used to denote marriage, an act of bonding two individuals together, hence ‘aqd’ or bonding. Therefore Iman and Aqida are two completely different topics with two different meaning altogether. Secondly, Iman itself loses its value if Aqida is incorrect; this alone is significant proof that these two are separate topics/subjects altogether. If one loses its value due to incorrect perception of the other, it is natural that they are not one and the same. Yet this idea is prevalent all over the world today. The correct Aqida, concept of Islam is lost to the world today, which is why it has been incorporated with Iman, where as they are both separate entities by themselves.

The correct Aqida of this Deen is as follows:

1. The Almighty Allah has created this entire universe at His will and ordained innumerable Malayeks or Farishtas to care for and supervise it. Among this gigantic creation, there is not one that has any amount of free will–power; each carries out the job it has been entrusted with and ordained to without any derailment or hesitation.

2. Then Allah wished to create a being on whom He would bestow the gift of free will–power; with it, this creature would be able to decide whether to live by Allah’s ordain or disregard it.

3. He then created Adam e.g. Man, whom Allah breathed into from His soul (Sura Hejr 29) with which Adam came to possess all of Allah’s Sifats, His Attributes, as well as the will to do what he chose. For this, the special new creature was given the name of Allah’s vice–gerent, His Khalifa.

4. It is impossible to test any one without an opposing factor; for this Eblis (Shaitan) was thrown in as an opponent of this Khalifa with the permission to enter his mind and body and thus be able to influence him.(Sura Baqara 30)

5. **Eblis challenged Allah saying he would entice His Khalifa** e.g. to create Fasad meaning injustice and Safaquddima, meaning violence, blood–shed on earth. Allah accepted this challenge with the promise that, that He would guide mankind through His Nabis, Rassls and Haadis – relating through them such way of life which when established in the collective, e.g. personal, social, economic and national life of people would enable them to live in peace e.g. Islam, shunning violence and Safaquddima. An important issue that arises from this challenge is that Eblis did not vow to deter mankind e.g. Allah’s Khalifa from praying in mosques, churches, pagodas, temples or synagogues – he did not promise to refrain them from Hajj, Zakat, charity or any other acts of piety – his challenge was to throw them into Fasad and Safaquddima, violence, turmoil, unrest and blood–shed – **both collective issues that have remained a bane for mankind from the beginning till this date and the solution to which problems remain nowhere in sight.**

6. Along with the guide lines, Deen sent from Him, Allah let mankind know (challenge Eblis had) that Eblis had vowed to derail them from His bidding, His way of life, be disobedient to Him. He would entice them to come up with ways of life contrary to the one sent by Him the implementation of which in their collective, social, economic and national lives would result in Fasad and Safaquddima. He warned them not to be guided by Eblis' whisperings, to remain steadfast in accepting only Allah as their Law-giver and adhere to the law of life prescribed by Him, to implement those in their personal, social, national, economical and collectives lives in order to live in harmony and peace, in Islam. "If Allah willed, He could have brought them (mankind) all together to the guidance Allah affirmed" (Sura An'am 35, Yunus 100). "And if Allah willed, He could have punished them, but thus it is ordained that He may try some of you by means of other" (Sura Mohammad 4). This is the gist of Allah's creation of man to try and see what mankind takes whether they refrain from in to the lure of Eblis, accept Allah as the only Law-giver and implement the Deen sent to Him in order to live in peace and harmony on earth in Islam which in turn will bring them Paradise in the Hereafter as His obedient slaves. Their (mankind's) personal sins will be forgiven for they will be instrumental in defeating Eblis in his challenge to Allah. On the other hand, if man were to reject the way of life prescribed by Allah, come up with alternative ways to live their lives by the inevitable result of this would be falling into the pits of turmoil injustice and unrest in this world and the never ending punishment of hell fire in the next. Personal acts of piety – be they in hundreds of thousands, will not be taken into account for the sole reason that instead of rejecting Eblis whispering, they gave into him thereby causing Allah to lose the challenge Eblis had meted out. This Allah has vowed to hold to.

7. Now, **after the ground rules are laid down, it seems there are only two options open to mankind.** One to accept the Guidance brought by the Nabis, Rasuls, live their collective lives by the Guidelines sent by Allah, or the second to reject these and come up with alternatives ways to govern their lives by. **Mankind has to accept either of these two alternatives;** there is no third way out for them. Allah has affirmed that they who remain steadfast on the first will be granted paradise, all their personal transgressions will be overlooked and forgiven. On the other hand, those who reject the system, way of life brought down by the Nabis, Rasuls and implement systems of their own creation on the collective life of society will be thrown into the

throes of fire notwithstanding all their personal piety and good deeds. This apparent extremist approach of granting Paradise to those who implement Allah's way of life disregarding their personal sins, while on the other hand undermining the good deeds of those who do not implement the same on their collective rises from the fact that once Allah's system is implemented on the collective life of a society, all types of disparity, blood-shed and injustice as well personal acts of sin and transgression will all be wiped out. While on the other hand if any manmade system is adhered to in lieu of the one sent by Allah, society will be rife with injustice, turmoil, unrest and blood-shed, no matter how good pious people want to stay at the personal level. Example – present day societies all over the world.

8. To accept Allah as the Elah, the Law-giver/Word-giver is to accept Him in every level of Man's life e.g. the personal, social, national, economical, judiciary, education etc. one and all aspects of collective life. This is Tawheed, Serat-ul-Mustaqim, Din-ul-Kaiyema. Those who remain steadfast on this, deter not ever so much from its teachings will be granted paradise all this personal sins forgiven.

The Messenger of Allah has stated quite clearly and firmly that it is a contract between Allah and His slaves that whoever accepts no other than Allah as the Law-giver, the Elah, it is incumbent on Allah to grant Jannah (Paradise) to them– (Hadis, Maaz (RA) Bukhari, Moslem, Meskat). It is interesting to note that there is no pre-requisite to this statement. **If this one condition is met, no other transgression or sin can keep a person from entering Jannah**, not ever the sins of adultery theft mentioned as 'Kabirah' or 'Grave high' ones by the Messenger of Allah himself. On one hand is Allah's mentioned contract with His servants while on the other, He vows not to forgive those to reject any one of this edicts at any sphere of their lives, e.g. commit 'Sherk'. Those who do commit Sherk will not be forgive even if they undertake hundreds of thousands good deeds, stay up in prayer all night or fast the whole year through (Sura Nessa 48, 116).

9. Over the ages, Allah has sent this Nabis/Rasuls to every people, every nation on earth with guidance 'Din' from Him. When mankind was ready for it He sent the last Version of this Deen this way of life for the people of the world for all time to comes

thru His last Messenger ‘Mohammad (sm). The question that now arises is, **is it enough to merely reveal the Din, the Constitution?** The answer must surely be in the negative for no constitution, no guideline can suffice if it is not put to correct use, if it is not implemented correctly or rejected under the influence of Eblis, Shaitan. Therefore Allah himself took the responsibility of establishing it as well as making it effective. To make this Deen effective and to implement it, the means, the process He decided upon one Jihad and Kital meaning all out struggle and armed fight (Sura Baqara 216). **Therefore Allah has decided upon Jihad as the principle for establishing His Deen on earth. Allah’s sovereignty meaning all encompassing Tawheed and the Din, way of life based on this Tawheed together will the implementation of this Tawheed based Deen on the collective and personal lives of man– these are primary principles of Islam of this Din.** It is because Tawheed is the primary principle of this Deen that those who remain steadfast on this, their grave sins will be overlooked, those who give use their worldly lives for this Din, pass off with flying colors, even those who only stay up help a night guarding camp even their nation sins one to be forgiven and paradise granted to them even if they earn no other good deeds [Hadis Ibne Ayaz (ra) Bukhari, Meskat].

All other components present in this Deen apart from these two primary principals, are supplementary to its character. **While if the two principles do not remain as the guide, the principles, then everything else is void, useless.** For this, the one who brought this Deen to the world, he prophesied, “In the future people will fast but it will not be considered as fasting, it will be like going without food, similarly people will wake up in the middle of the night to say Tahajjud, but it will be tantamount to just losing sleep.” (Hadis– Meshkat)

10. Prayer, Salah is the training, practice for character building to perform Jihad. To establish this way of life over the whole of mankind, unique group of people is mandatory, and it is Salah that readies this group in the physical, spiritual and character building senses. Yet, the goal remains the same; it is the all out struggle to establish Din–ul–Huq on earth. The most important part of a house is its roof, if that is absent, the house is not livable, even if it is encrusted with gold, silver and precious stones like rube, the pillars that hold up the roof are of equal importance. It is for this

that Messenger of Allah has stated, “Islam is a house, the pillars of which is Salah and Jihad is the roof” – [Hadis Muaz (RA) Ahmed, Termizi, Ibne Majah, Meskat.] **Just as pillars are inconsequential if the roof is absent, similarly, Salah is meaningless if its purpose Jihad is absent.**

11. There are four highly important elements that are imperative to achieve success in any great endeavor. Similarly to achieve the gigantic success of implementing the Deen in this world through Jihad, all out struggle, failure or even lacking in any of those four elements will not bring success. The subjects are:

(a) **Objective:** – A clear idea about the objective the goal to be achieved meaning concept. If the objective of a mission is lost from sight, or deviation occurs in the course, all is lost.

(b) **Unity:** – Strength lies in unity. If unity is absent or lacking defeat and failure is only one step away. Allah has warned against disunity over and over again in the Qur’an. Difference in opinion is the first step of disunity for this, the Messenger of Allah has likened difference to Kufr, he has forbidden the different interpretations of Qur’anic ayats or verses calling it Kufr and warned his followers to go quiet to avoid differences in opinion, rather leaving it on Allah to decide – (Hadis, Abdallah Bin arqu (ra) Moslem, Miskat). In his speech at the final pilgrimage, the Messenger of Allah has in clear terms associated internal feuding to Kufr.

(c) **Training, practice:**– The next important point in achieving the ardors job of implementing the Deen in this world is the training, the practice that prepare this nations warriors to undertake this task. Even if the first two steps of clear objective and unity are present, success cannot be achieved without proper training and practice. This is where Salah comes in – it is Salah that is the character builder of the Islamic nation. Salah is the practice for punctuality, discipline, methodical following and various character building, physical and spiritual training. The goal, objective of this training is to prepare are to engage in all out straggle with the aim defeating Eblis and snatching victory for Allah by establishing His Rule on earth. **If this objective is**

lost and only training gains momentum or of the training itself is considered the objective, then it is absolutely meaningless.

(d) **Not to engage in excesses about Din:** – The way of the Deen is to establish over mankind, therefore, if the process to do so, the struggle is left midway, then it is completely useless to become engrossed in petty issues. For this, if the Messenger of Allah was enquired about different petty issues, he would get extremely angry. In the case where only Tawheed and the struggle to implement are sufficient in entering paradise, it is of no use whatsoever to become busy in performing other lesser rewarding jobs while neglecting that all important factor. In this Din, the precondition reward for any good deed (e.g. nek amal) is Tawheed; if this Tawheed is absent or relegated to application only in the personal lives of people, then all good deeds are indeed worthless. **This all encompassing Tawheed is prevalent no where on earth today.** When people busy themselves with discussing or working on petty, trivial issues (masla–masael) of the Din, they deviate from the straight, simple and easy Serat–ul–Mustaqeem. This is why the Messenger of Allah would get highly vexed if any of his Sahabis asked too many questions about any of the Faith. He is known to have replied in anger to try and follow only as much as he had prescribed and furthermore warned his followers to refrain from engaging in discussing the masla–masael in detail because the followers of Messenger before him had delved into the same, fought among themselves over these and brought doom upon themselves over those divisions (Hadis). Little heed have we paid to the Messenger of Allah’s warning or his anger. Instead, this nation as a whole has long abandoned the true essence of the faith, the Tawheed and busied ourselves with such hair splitting of the masla–masael’s that it puts other nations to shame. The result too has been what the Messenger of Allah feared the division into 73 Ferka’s or ideologies and the inevitable destruction of unity.

12. **Individual and group:** – The two arguments the Malaeks or farishtas had put forward against the creation of Allah’s Khalifa, Man were that these would create (anarchy) Fasads (unrest, injustice and anarchy) and Safakuddima (blood–shed war) on earth. **Notice that both these issues are collective ones, not individual problems.** Therefore, the root problem, main issue is collective the solution Allah

provided for this is Din-ul-Islam, another collective issue. The place of an individual in this scenario is a very small one; only to the extent that the individual is the basic unit of a society. **Furthermore, as the unit of a society, the individuals importance is only either the group, it holds not much value outside it.** We can take the example of an army here – which is made up of numerous soldiers working as a team. The better a soldier, an individual is, the better it is for the army. The commander tries his utmost to improve the quality of his soldiers and provides the best possible training for them. If he notices even one of his soldiers not hitting the target on the spot, he will insist on more practice for that particular person, and ensure that he has enough ammunition to practice with. However, the soldier themselves have no value outside their group. If they fail to perform as one entity in accordance to the practice that received and their commander's strategy, and instead they to fight a war on their personal capacities, within a short span of time, they are bound to lose under their opponent's onslaught. Even if every one of those soldier are skilled warriors, they cannot win if they do not act as a team.

Similarly, the position and importance of an individual in this Deen is no more that of a soldier in the army. Among the fire pillars (Fard-e-Ainn) this Deen is established on, four are collective issues. **Tawheed, Salah, Zakah and Hajj are all collective matters, the only one personal or individual Fard is Soum (fasting).** For us, people of the present, who are in the practice of the deviated, opposite headed Din, it is quite difficult to understand the idea of Tawheed as being a collective matter. Let me try to make it easier. The only Tawheed that is acceptable to Allah is the one, all encompassing Tawheed implemented on all aspects of man's life from the family, national, social, economic, judicial to education e.g. collective Tawheed. No facet or aspect of man's life will be outside the influence of that Tawheed. Anything below this level of utmost submission is not acceptable to the Great Lord. **Whereas now Tawheed is restricted to and applicable only to the very personal aspect of human existence.** It is absolutely out of the question for this minimal Tawheed to be accepted by Him who is the Creator of all. What He demands is the collective, national level of Tawheed. In the Qur'an Allah has repeatedly affirmed, His is the sovereignty of the heavens and the earth. He has revealed the Qur'an as the constitution to guide man's personal, national, social, economic lives and He is the sovereign of the laws, rules and regulations, penalty and punishment based on that

constitution the Qur'an. **Today, we have all accepted the sovereignty of Gaier-ul-llah in the broader and collective levels of life and limited Allah's sovereignty only to the personal aspects of our life. Allah Jallel, Jalal, Aziz-ul-Jabbar is no beggar to be satisfied with this hand-out of His Tawheed. Besides, this partial, eclectic acceptance is no Tawheed, it is Kufr and Sherk.** In a monarchy, the king is sovereign, in Fascism it the dictator, in socialism and communism, sovereignty lies with a select group; in democracy, it is the majority population that is the sovereign and in the case of Din-ul Islam, Allah, the Almighty is the sovereign. There is no room for any compromise on this issue. One who does not believe this, is no Moslem, no Mo'men let alone Ummat-e-Mohammadi. Even if he is in the practice of staying up all night in prayer or fasting the whole year through. This Tawheed itself is Serat-ul-Mustaqeem, straight and simple Path. The Messenger of Allah drew a straight line on desert sand showing that as Serat-ul-Mustaqeem with several others branching out on either side; those he said were the luring of the Shaitan to deviate mankind from this straight and simple path. He then recited from the Qur'an "This is my straight path, so follow it – follow not other ways, lest ye be parted form His way. This hath He ordained for you, that ye may ward off evil" (Sura An'am 153). This Serat-ul-Mustaqeem is Tawheed, the conviction, belief to obey no one else save Him, in any aspect of our lives; this is the simple way. Unfortunately, this so called Moslem population has ceased to exist within the framework of Serat-ul-Mustaqeem for centuries now. **The Deen we now cling to, try with sincere devotion to minutely observe and practice is anything but that simple and straight path, divided as it is into about a hundred Mazhabs and Ferkas.** We now belong to the branches that the Messenger of Allah drew away from the Serat-ul-Mustaqeem, the branches, divisions Shaitan, the Eblis has lured us into.

The truth is, of the four imperative conditions that are necessary for a people to undertake and emerge victorious in the difficult, ardors and huge task of establishing Din-ul-Huq in the world, all four are lacking among Moslems today. First comes Tawheed or Iman, which is not only absent, but is now to be taken synonymous with Aqida. Secondly comes unity; the lesser said about it, the better I think. More than 50 nation states, division of about 73 Ferkas, Mazhabs and Tarikas, no dearth of differences of opinions and feuding amongst each other. The third condition is discipline: When unity is absent, the question of discipline does not arise. Last but not

the least, comes excessive following of the Din, at the sight of which, the Messenger of Allah would turn red in anger, warned us repeatedly about it, **is now accepted as acts of high piety and carried out with great enthusiasm and zeal**, we live in fool's paradise if we believe these will lead us to Jannah – rather all our acts of piety and Taqwa can do little to help us escape the throes of Jahannam, while we neglect the very job for which we were created. We are oblivious to the fact that Eblis has won the challenge against Allah – the ‘Fasad’ and ‘Safaquddima’ he vowed to unleash are rampant all over the world today. On the other hand, the peace (Islam), justice and happiness Allah had promised remain a distant dream. The Ummah, the nation on whom the Messenger of Allah had entrusted the grave duty of snatching victory for Allah has proved unworthy of his trust instead they remain engrossed with the length of their beards, their Jubbas, and rushing to and from the mosque.

13. Mo'men, Moslem and Ummat–e–Mohammadi: – In the distorted form of Islam that is practiced worldwide, three entities are thought to be one, whereas they are not. They are in fact, three different ideas separate identities.

(a) **Mo'men:**– The root word for this is ‘Iman’ meaning faith. Those who believe in Allah, believe He is the Creator of all things accept Him as the lord and Law–giver in every aspect of their lives be it the personal, social, national, education, penalty and punishment – believe that to take any one else's word save His is Sherk, such as Mo'men's, believes. Those who deter not from this faith, this knowledge all their lives, Allah will forgive their personal, lesser and bigger – all sins and reward them with Jannah, Paradise (Hadis– Bokhari, Moslem and others). The Almighty has clearly defined a Mo'men in the Qur'an– Sura Huzrat 15 as “The (true) believers are those only who believe in Allah and His Messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere”. Here the belief in Allah is not restricted and applicable to belief only in this Existence and His Oneness, this ‘Iman’, faith includes faith in His Uluhiyat, La Elah Ellallah as only Him being the one to be obeyed, to be accepted as the only one to be adhered to, e.g. Tawheed. It is also mandatory to obey the Messenger of Allah, as he only informed us of what Allah made known to him – he did not say anything from his own self (Qur'an–Sura Nazm 3–4). The second part of the Qur'anic definition of a

Mo'men entails striving with one's wealth and one's person in the way of Allah. Strive to achieve what? We might think. If the Din, based on Tawheed, His sovereignty, is not applied, implemented on mankind, then it would be useless. Here comes Jihad, to strive with one's utmost capability to establish Tawheed based Din-ul-Huq on mankind. Together these two make up the definition of a Mo'men. Whosoever possesses these two qualities meets the criteria of a Mo'men, by the Qur'an. It is not said whoever says his prayer is a Mo'men, whoever fasts is a Mo'men, or performs Hajj or any other acts of worship or piety. This definition deals only with the rejection of any other than Allah as the Sovereign and the striving in the way of Allah. Conversely, in Sura Nissa-48 Allah warns of dire punishment to those who ascribe partners to Him, e.g. take any other's word instead of His in any level of their social, national, personal and economic lives. Such He has vowed never to forgive.

(b) **Moslem:** – Moslem, the root word for which is 'Salam'. To accept something respectfully, it's to 'Tasleem' it. Those who accept Din-ul-Huq Islam, implement and apply in their collective lives are called Moslems. A person or people, even if do not whole heartedly believe in Allah and the Way of Life sent by Him, still may be Moslems. When a group of people or nation collectively accept the Din-ul-Huq Islam and implement it in their lives, there may remain a small segment of the population who outwardly claim to accept the same, keeping in mind the dangers that might entail going against the population. Such people are Moslems, not Mo'mens. About such people Qur'an tells His Messenger – "The wandering Arabs say: We believe. Say (unto them) you believe not, but rather say, "We submit", for the faith hath not entered their hearts" (Sura Hujrat-14). The reality of Allah's verses was revealed soon after the Messenger of Allah's departure from this world. During his lifetime, the Messenger of Allah had brought the whole of the Arabian peninsula within the banner of Islam, e.g. under the rule of Din-ul-Huq. However, no sooner had he departed, than the majority of the Moslem Arab revolted against the Din, for most of them had only submitted to the Faith, become Moslems, not Mo'mens. At that time, those who gathered under the leadership of Abu Bakar (ra) and fought with their utmost power to save Islam, those were the Mo'mens. Allah has addressed Mo'mens and Moslems separately on different occasions in the Qur'an and He has specifically defined the Mo'mens in Sura Huzrat-15. Among the two parts of the

definition, one is Iman e.g. Tawheed, and the second part deals with implementation of Tawheed, e.g. Jihad. However, neither condition holds true of the so-called Moslem population of today. Owing to the distortion in the Aqida, we have all but banished Allah from His sovereignty, having any say in all but the narrow sphere of our personal lives – which is infect, Sherk. And Jihad is a word that does not exist for us any more – yet we claim to be Mo'mens, Moslems and continue to deceive ourselves.

Ummat-e-Mohammadi : – On one hand, Allah accepted Eblis' challenge, permitting him to enter the hearts and minds of His Khalifa, e.g. Mankind to try and lure them away from the Serat-ul-Mustaqeem and on the other, He continued to send a long series of Nabies, Rasuls arming them with guidance from Him in the form of Deen, way of life so that they may establish it over the lives of mankind. As it was impossible for the Nabies, Rasuls themselves alone to undertake the gigantic task of implementing the Deen on people, it became incumbent (fard) on the people who brought faith on them as Messengers from Allah to help them achieve this goal, sacrificing their lives and property. At the end of this long line of Messengers, Allah revealed the Seal of Nabuyat, Muhammad (SM). Him, Allah sent for all the peoples of the world and for all time. He made it quite clear too, why He had sent the last Messenger – “He it is who had sent His Messenger with the Guidance (Hedayah) and the religion of truth (Deen-ul-Huq, system of life) that he may cause it to prevail over all Deens (Systems of life)” – (Tawba-33; Fatah-28; Sauf-9). The reason is simple – if the way of life based on Tawheed is not implemented, put to use in the collective life of mankind, injustice, persecution, unrest, war and blood-shed will continue all over the world and Eblis will come out as the victor. Allah also prescribed the manner, the modus operandi to establish this Deen – it is through Jihad and Ketal – e.g. utmost struggle and armed warfare. Based on this edict, the Messenger of Allah declared – “I have been ordered to carry on Ketal against the people of this world for as long as they do not accept Allah as their Elah and me as His Messenger, do not say their prayers and pay Zakat” – [Hadis Abdullah bin Umar (RA) – Bukhari].

Now the question arises – is it possible for the Messenger of Allah, acting all by himself, to defeat the numerous people of this world who have given in to Eblis’ whisperings and devised different ways of life for themselves? The answer is, as common sense will tell – no, for this reason, he created a nation, an Ummah that would continue to work towards that goal, go on struggling to achieve what he had been sent for – even after he was no longer in their midst. This nation, this people is Ummat-e-Muhammadi. During his holy lifetime, he himself led the first few battles and in order to prepare dynamic leadership among his army, at each new battle he selected promising commanders from among the sahabis/companions and sent out armies under their command. In a span of just 10 years, he waged 78 battles, created a warrior nation almost every member of which was a soldier – before going back to meeting his Lord. In his undefeatable nation, he instilled the Aqida, the concept that the grave task of implementing the Deen on earth, lay on their shoulders in his absence. What gravity, what importance his nation stressed on their Leader’s teaching is evident from their history soon after his departure; for no sooner had he closed his eyes, than they set forth, like gigantic crashing waves reaching out far into the world. In a matter of years, they defeated the two great super powers of the then world, armies far, far greater than them in every respect and brought almost half of the known world under the banner of Tawheed, Allah’s sovereignty. It is a historical fact that graves of more than 80 percent of his Ummah lie outside their homeland Arabia.

The Messenger of Allah entrusted his followers with the duty Allah has placed on him saying – “They who discard my Sunnah, are not of me, neither am I of them” – [Hadis – Bukhari, Moslem, Meshkat]. If these people who discard his sunnah do not belong to him, surely they are not Umam-t-e-Muhammadi. Now, which Sunnah, practice does the Messenger of Allah refer to if discarded, causes expulsion from Ummat-e-Muhammadi? It is his Sunnah of engaging in Jihad to militarily defeat all other ways of life in order to establish Tawheed, Deen-ul-Haq. By ‘his Sunnah’ he most definitely did not mean his personal habits, his likes and dislikes, and so forth. Once armed struggle, Jihad was abandoned and monarchy established in Moslem lands, the actual ‘Sunnah’ of the Messenger of Allah was replaced by his personal ones, and it continues till date. The definition of Ummat-e-Muhammadi therefore is only those who continue to carry on the responsibility Allah had sent His Messenger with, even while he is no longer in their midst. Those who deter from it, from Jihad,

cannot remain within the Ummat – no matter how pious they are, however learned, Peer, Mashaekh and such they might be.

On Judgment Day, they will have no right to claim ‘Shafayat’, interception from him on their behalf.

14. The two most important aspects of the faith, one is the Deen, the faith itself, comprising the Fard-e-Ainn or compulsory/most imperative rituals that are mandatory such as Iman (Tawheed), Salah, Zakah, Hajj and Saom. The second part is the struggle, Jihad for implementing the Deen, because if this Deen is not applied, implemented on mankind, then it loses its value. It is for this that Allah was not satisfied at only revealing this Deen, He ordered His Messenger to engage in warfare to implement it on this earth. Consequently the Messenger of Allah reiterated that he had been ordered to carry on Jihad and Ketal as long as the whole mankind does not accept ‘La Elah Ellallah, Muhammad Rasul Allah’. Those who observe the first part of the Deen, do certainly earn the right to paradise, for Allah and His Messenger have time and again reiterated that those who remain steadfast in Tawheed, till death, shall have nothing to fear, for the key to Jannah is already in their possession. However, Jihad and Ketal are also mandatory, Fard since if Tawheed and the Deen are not applied to the lives of mankind, Eblis will have won the challenge over Allah. When the Messenger of Allah was asked, what the best Amal (deed) in this Deen, he answered – “Iman (belief) in Allah and His Rasul.” “What comes next”, he was asked and replied, “Jihad in the way of Allah”. When asked what the third most important Amal was, he replied, “Maqbool Hajj.”– [Hadis – Abu Huraira (RA), Moslem, Bukhari]. Allah has retained the highest honor and rewards for engaging in Jihad, privileges such has not been bestowed even upon His Nabis. Why? Because the struggle, Jihad to implement Tawheed is secondary only to Iman, Tawheed itself. The Messenger of Allah has said – “He (of the Mo’mens, believers), who does not strive in the way of Allah, does not partake in Jihad, or carries no intention of engaging in it either, he dies in one level of Munafeqi (hypocrisy).– [Hadis – Abu Hurayra (RA), Moslem, Meshkat]. We should bear in mind that the Munafeq, hypocrites are destined to the lowest of the hells and the most severe punishment. – [Quran – Sura Nessa–145]. If any of the Mo’mens dies a hypocrite’s death, then all

the good deeds he accomplished in life certainly will go in vain. The Messenger of Allah has further stressed that the doors to Jannah, Paradise lie below the shades of swords. – [Hadis – Abu Musa (RA) – Moslem, Meshkat]. In short, such Mo'mens who have no relation with swords, with weapons, arms will not enter Jannah through any door. However, one could go on and on about this topic.

With my limited knowledge what I can gather is, if a group of people set up a particular committee and categorically state within its constitution that the group will refer their highest honor, reward on any member of their group to win the Olympic Gold Medal for swimming, can there be any doubt that the particular committee is a swimming team? Can it be called a chess playing, cricket playing or football playing team? It undoubtedly has to be called a swimming committee, a swimmers' team. Those who are not into swimming have no business there; every member of that team has to be a swimmer. Similarly, if we take Ummat-e-Muhammadi, Islam as a committee, it is clearly written in its constitution, the Quran, that the highest honor and reward will be bestowed on those members of this group who take part in Jihad, give up their lives in wars and battles, all their sins, great and small will be erased, they will be caused to enter Jannah, paradise on the moment of their worldly death and exempted from questioning at the grave, the high honor of not being referred to as dead is applicable only for them – if such are the circumstances, can this group be called anything else than a warriors team? Not only that, can any person who is not a fighter, a warrior, be a member of this group? It is a matter of logic that whoever is not a warrior, a fighter does not have the right to earn even primary membership of this team, let alone be a high ranking member.

The person who is known as the glory of mankind, leader of all the Nabis and Rasuls Allah has ever sent, he fervently used to pray to Allah to grant him Shahadat, martyrdom, to be brought back to life so that he could achieve martyrdom again and over again. – [Hadis – Abu Huraira (RA) – Bukhari, Moslem, Meshkat]. After Judgment Day is over and done with and the relegation of Hell and Heaven decided upon, Allah will ask the dwellers of paradise – is there any among you who wishes to return to the earth? Naturally all will say no, for who would be willing to forsake the unimaginable bliss of paradise to return to this troubled and misery torn world: let

alone others, even the Nabis and Rasuls of Allah will decline. Only one group will stand up – the Shaheeds, martyrs – they will proclaim they want to come back to this world so that they can strive, Jihad in the way of Allah and die ten times over! – [Hadis – Anas (RA) – Bukhari, Moslem, Meshkat]. It is beyond our comprehension what great rewards Allah will bestow on them to make them eager to come back to this troublesome world only so that they can fight in the way to implement His Deen and sacrifice their lives for it. Even he, for whom “Makam-e-Mahmuda”, the “Glorified Station” is readied in Jannah, his soulful outcry was to be martyred in the way of Allah. As for us, the people of the present, in our perverted, distorted ‘Aqida’ of the Faith, we have completely strayed from the ‘Amal’ of the highest order and remain engrossed in various trivial ‘Ebadahs’, acts of worship thinking those to earn us rich rewards. We remain ignorant of the fact that since we have foregone Tawheed and the struggle to implement it, we were turned into slaves of various European Christian powers, suffered untold miseries at their hands for over two hundred years and till today the punishment is yet to stop. Every other nation in the world today looks at Moslems with contempt and hatred, insults and abuses them, their houses are razed to the ground, the men killed, the women raped and impregnated. The reason for all which eludes us. Owing to the distortion in the ‘Aqida’ we fail to realize that all our Salah, Hajj and Jakah are absolutely unacceptable to Him, nor does He allow those to redeem us.

15: Taqwa and Hedayah: Just as the goal and object of Deen-ul-Islam have long become distorted, so have the actual meaning, interpretations of ‘Taqwa’ and ‘Hedayah’ become lost to us. When an erstwhile drunkard, through much good advice and counseling gives up his drinking, or a thief stops stealing and turns into a regular mosque goer, we say he’s attained ‘Hedayah’ – yet that is incorrect. What he’s become is a ‘Mottaqi’ – pious person, not reached Hedayah, because Taqwa and Hedayah are two different meaning words. Taqwa is to tread carefully, in one’s words and action. To refrain from all bad elements, trying to be pious and do good deeds is to observe Taqwa. In English, Taqwa is translated as ‘fear of God’. If one is not fearful of Allah, he would not need to judge between right and wrong, sin or piety. In his translation of the Quran, Muhammad Marmaduke Pickthall has described Taqwa as ‘mindful of duty to Allah’. More specifically, being conscious and careful of the criteria of right and wrong, piety and sin that Allah has ascribed for us and

trying to live our lives by that standard is Taqwa. While ‘Hedayah’ on the other hand is to remain on the way/path shown by Allah and His Messenger, to be directed by them on the right path.

The major difference that lies between these two definitions is ‘Hedayah’ is to head in a particular direction, e.g. the one shown by Allah and His Messenger whereas ‘Taqwa’ is to tread careful along while on walks, to watch out for holes or mud along the way, be careful not to dirty one’s clothes. The path/way shown by Allah is Serat–ul–Mustaqeem, the straight and simple path, to accept or adhere to none save Allah in any aspect of one’s life; to disregard any law or regulation not from Him, to worship no other than Him – Tawheed in one word – this simple truth. The goal of Serat–ul–Mustaqeem is to establish this Tawheed through utmost struggle, striving over mankind to ensure justice and peace on earth. Allah has differentiated between Taqwa and Hedayah on several occasions in the Quran. The opening verses of the Quran are – “This is the scripture whereof there is no doubt, a guidance (Hedayah) unto those who ward off evil (Mottaqi)” – Sura Baqara: 2. A clear differentiation between two topics, one is ‘Hedayah’ – guidance to walk on the correct path and the other ‘Taqwa’ – careful treading along one’s way. In Sura Fatah, verse: 2; Allah tells the Messenger – “And guide thee on a right path (Serat–ul–Mustaqeem).” In yet another verse, Quran – Doha: 7, Allah enquires of His Messenger, “Did He not find thee wandering and direct (thee) to (Hedayah)?” If being a ‘Mottaqi’ was synonymous with being ‘rightly guided’ as it is thought of now, was there any need for the Messenger of Allah to be brought to ‘Hedayah’? He was as innocent as a newborn babe, famous for his pious ways long before attaining the role of the Messenger, why would he need to be brought to right guidance?

The Hedayah, right guidance from Allah and His Messenger have become lost from the sight of this people, they are headed in completely the opposite direction, and so fail to understand that they have mixed up the meaning of these two subjects, Taqwa and Hedayah. Even on Serat–ul–Mustaqeem, the path chosen by Allah – one can walk on two different manners, e.g. with or without Taqwa. If the direction is correct, if the way you are heading to is the correct one, you would still reach your destination, albeit with some incidents, like falling into a ditch or a hole along the

way, or not caring if your clothes get dirty from the mud or the soil, you would still reach the ultimate destination, Jannah. On the other hand, if one were to take a different route other than the correct way, no matter how carefully one treads, however care one takes not to dirty one's clothes or step on mud – one would not reach the destination, one would end up in Jahannam. A Hadis would be appropriate to illustrate this matter further. The Messenger once said to Abu Zar (RA) – “Abu Zar! He who stays firm on Tawheed till death, he will be awarded Jannah/paradise even if he be an adulterer or a thief.” – from Abu Zar (RA), Bukhari, Moslem, Meshkat. A person may err, commit the major sins of adultery or theft, walk completely without Taqwa, but if he remains firm on Tawheed on Serat-ul-Mustaqeem, he will still find place in paradise. In another incident, the Messenger of Allah saw a crowd gathered for the Janaza/funeral prayer of a deceased, Umar (RA) bin Khattab exclaimed – “O Rasul Allah! It is better you do not lead the funeral prayer for this man.” When asked why, he was informed that the deceased was a miscreant of the highest order. At this, the Messenger of Allah asked the crowd if anyone had seen that person do any work for Islam. Only one man replied that he had seen him work as sentry for a night during an expedition. At this the Messenger of Allah led his Janaza, helped with his burial and later addressed the grave, saying “Your companions think you to be in Hellfire, but I bear witness that you are a resident of Jannah (Paradise).” – from Ibne Anaz (RA) – Bukhari, Meshkat.

These two Hadis are of great importance towards understanding the correct Aqida, concept of Islam. At Umar's (RA) request for the Messenger of Allah not to lead the prayer for that deceased, nobody raised any objection because they all agreed on him to have been a miscreant. According to the narrator of that Hadis, he was a dacoit who robbed travelers and traders. When the Messenger of Allah enquired if anyone had seen him to do any work for Islam, ‘Amal-el-Islam’ – everyone kept quiet. What are the ‘Amal-el-Islam’; they are Salah, Zakah, Hajj, Saom etc. numerous other Sunnah and Nafal acts of worship. Everyone kept quiet, since no one had seen him do any of these. Yet after only one person recalled having seen him stand guard for a night at an expedition, the Messenger of Allah declared him to be a ‘Jannati’, of the paradise and himself bore witness for it. Why? Because of the simple reason that he helped those who strove to establish Tawheed, on this earth, to eradicate all forms of injustice, to gain victory for Allah over Eblis' challenge. That man was with those

who set out for armed combat to bring peace on earth – he stayed up only one night to guard their camp; for this simple reason he was adjudged to be of the paradise.

I have detailed earlier as well that the principal and most highly regarded duties in Islam are two. One is the all-encompassing Tawheed and the second is the struggle for the establishment, implementation of the Tawheed on mankind. Therefore, those who are in practice of these two, for them Hellfire has been made ‘Haram’ and ‘Jannah’ is confirmed. All their personal sins and transgressions – innumerable or enough to fill up this earth they might be, all are to be erased and they will be sent to paradise. [Hadis – Termizi]. This concept and the prevalent ‘Aqida’ of Islam are completely opposite. Since the Aqida itself of this people is wrong, they are being meted out a cursed (Malaoun) existence – with every other nation kicking them around, killed by the thousands in places, their houses burnt, their females raped and impregnated, yet completely unable to either defend themselves or seek justice. Although this nation now totals to about more than 100 crores all they can do is sit back and take this beating, this humiliation. Allah raises not one a finger to help this people for they are headed in an absolutely opposite direction to the one shown by Him, have long forsaken Tawheed and Jihad they no longer remain Mo’men, or Moslem, and Ummat-e-Muhammadi is still a further cry. The irony of this situation is after all this pain and humiliation, this people still think of themselves as high class Mo’mens and Ummat-e-Muhammadi, remain ever so busy with their Namaz, Roza, Hajj, Zakah, Tahajjud, beards and caps – to even question this happening to their lot. Owing to the distortion in Aqida, they fail to realize that the pre-condition for all acts of Ebadah, of worship is Hedayah, Tawheed. They fail to realize that since they are headed in exactly the opposite direction of Hedayah, all the thousands of acts are worship, Ebadah are of no use at all, are not acceptable to Allah. In this world, they suffer ignominy at the hands of Hindus, Christians, Jews, Buddhist and in the hereafter, Allah’s Malaeks will render similar punishment and that punishment will be far greater in severity, be far more torturous.

The Programme

From the first Rasul Adam (AS) to the last one, Muhammad (sm) every Messenger that Allah has sent to bring mankind to guidance have brought with them the one unchanged basic principle, that is Tawheed, His sovereignty and Oneness. Depending on the time, place and people, the laws and regulations, penalty, punishment and the mode of Ebadah of the Deen, the way of life have been different, but the basic ideology of Tawheed, of His sovereignty has not been deferred even by one inch. The other names for this sovereignty are Serat-ul-Mustaqeem, Deen-ul-Kaiyema, the Everlasting, Eternal way of life. Every Nabi and Rasul from Allah have been entrusted with the responsibility of bringing their people within the folds of this sovereignty, Allah`s Tawheed. In this long sequence of Messengers, came the Last One, our Leader Muhammad (SM) Bin Abdullah. The difference between him and all the others were that they were sent to a particular people for a specific time, but the Last Messenger Allah sent with the responsibility of bringing the whole of mankind under the banner of Tawheed. Allah declared – “He it is who hath His Messenger with the guidance (Hedayah) and the true Way, System of life (Deen-ul-Huq), that he may cause it to prevail over all systems of life (Deen) – (Sura Tawba 33; Fatah – 28; Sauf – 9); meaning the responsibility of the Messenger of Allah was to implement and establish the Deen Islam all over the world. These three verses of the Quran are proof enough that Allah is not satisfied with only revealing Hedayah and Deen-ul-Huq. He makes it binding on His Messenger to establish it over all mankind, making all other ways of life null and void. Therefore, the aim of sending the Messenger of Allah to this earth is not one, but two. One is to reveal guidance from Him through the Messenger and the second to implement that guidance, Hedayah, over mankind. It is logical (though this logic and common sense are absent among Moslems of this day) that if Deen, Way of life revealed through His Messengers, is not implemented and put to use in the life of mankind, then it is of no value. If a constitution, no matter how beautiful or flawless, it is not implemented, not put to action in the life of mankind, it is not of any worth, similarly if the constitution of Deen-ul-Islam, Deen-ul-Haq, which is the Quran – not implemented and made effective in every sphere of mankind`s life then revealing it would be an utter waste. If it for this that Allah laid the responsibility of accomplishing both these feats on the His Messenger.

The next question that comes to mind is, what would the process to undertake the gigantic task of establishing this Deen, way of life over all mankind be? When Allah laid the enormous task of establishing this Deen on earth, on the Messenger of Allah, would He then not also furnish a detailed plan as to how best to accomplish it? If He were not to provide a guideline, a method or process of establishing these Deen; the Messenger of Allah would have to devise a method or process based on his own thinking and Allah's attribute as Subhan-Faultless would be in question. But Allah is the Subhan – One who is completely without fault or flaw, so along with the order to neutralize all other ways and establish Deen-ul-Haq on mankind, He provided a complete guideline and principles of achieving this great feat. Allah is also aware of the fact that a task so great, would meet with great opposition as well. So what would be the method to overcome this opposition to reach the desired goal? Would it be convincing people? Through meetings, processions or speeches? Through writing books or engaging in long discussions? In describing the greatness, good qualities of this faith? Or through election? The Messenger of Allah himself has answered this question, "I have been ordered to continue warfare against mankind till all accept Allah as the One Elah and me as His Messenger" – Hadis, AbdAllah bin Umar (RA) – Bukhari, Meshkat. Therefore, it is not any other method, but rather armed combat that is the process through which Islam is to be established on this earth. Also is this decision the Messenger of Allah's personal opinion? No, that is also not the case since he has said, "I have been ordered". Who else has the authority to order him anything save Allah Himself? Therefore the decision of choosing armed combat as the method to establish this Deen on earth is not anyone else, but Allah's Himself. The mention of armed battle hundreds of times in the Quran, the direct commandment to engage in it, the promise of forgiveness of sins both big and small, the promise of granting paradise to Shaheeds straight away, the honor of not referring to Shaheeds as 'dead' and the fact of the Messenger of Allah himself undertook 107 battles in the span of just 9yrs proves beyond any doubt that this armed combat is the principle the All-knowing Allah Himself has chosen as the means method of establishing Islam on earth.

Next came the part of detailing this process to the Messenger of Allah. Allah imparted what his method of operation was to be and one look at the holy life of the Messenger leaves no doubt that he followed it to the letter. Before his departure from

this earth, he entrusted this principle on his ‘Ummah’, his people to ensure that they complete his unfurnished task of bringing the entire world under the one umbrella of Islam, based on only this and not any process of their own. He gave the responsibility of this to them saying, “Allah revealed this method to me (I struggled all my life according to this principle), now I bequeath this to you.”

Furthermore, he added, “Whoever strays ever a hand’s span from this he takes off the rope of Islam from his neck (that is he goes outside the boundary of the Faith). If he repents and does Tawba – he might be forgiven.” History bears witness that after the Messenger of Allah left this earth, his Ummah, his people materialized this 5 point agenda, this process with their wealth and their lives, owing to which almost half the earth was brought under the rule of Allah’s Deen with a very short time.

Unfortunately within 60/70 years of the Messenger of Allah’s demise, Eblis was successful in bringing distortion to the Aqida of this Ummah, as a result of which, this nation forsook Jihad in the way of Allah as well as the 5 point method, process and effectively no longer remained in Islam or within Ummat-e-Mohammadi. If straying a hand’s span from this programme entails being ousted from Deen-ul-Islam in spite all of one’s Namaz, Roza, Hajj and Zakat, it is common sense that if His programme is completely abandoned the question of remaining within Ummat-e-Mohammadi is out of the question. The Messenger of Allah had prophesied the Hayat (life) of his Ummah was 60/70 years (Hadis – Abu Huraira (RA), Terimizi, Ebne Majah, Meshkat) that is to say, the span of his Ummah would be 60/70 after which this people would remain Ummat-e-Mohammadi in name only not in deed.

As punishment for abandoning the programme, method prescribed by Allah, this people were turned into slaves of Christian European powers as promised by Him long before. In Sura Tawba: 37, He warns the people – “Unless you go forth (in the Cause of Allah), He will punish you with a grievous penalty, and put others in your place”. The grievous penalty mentioned by Allah continues to this day, this nation is still under the slavery of European and American Christians. No one dares to disobey them in any manner. The programme, 5 point agenda that was discarded within 60/70 years of the Messenger of Allah’s departure, remained forsaken all this while all

about 1300 years present only in the books containing his Hadis and nothing else. During this long period, hundreds of thousands of Alems, Fakihs, Mufassirs, Muhaddis, Shayekh and derrishes have read this Hadis, but not one have realized its true worth, that it was the very Tarika, process decreed by the Creator himself. Despite all their ‘Elm’, knowledge Allah did not let them understand its value because they were themselves not in the practice of Jihad – utmost struggle which is the Amal of the highest priority in this Deen after Iman itself [Hadis – Abu Huraira (RA)]. This had happened due to the distortion in their perception of Aqida. The Amal of the highest standard after Iman is Jihad, fi sabilil Allah. It would be fair to say that since this nation had forsaken Jihad, the 5 point programme which is based on Jihad was not permitted for them to understand. This agenda was from the Creator to His Messenger and his people, therefore those who do not conform to these values, will not be allowed to realize it. During the last 1300 years there have been many many movements, organizations around the world working to resurrect Islam; among them are many small groups as well as big gatherings like Ekhwan-ul-Muslemeen of Egypt, Islamic Salvation Front and Jameia in Algeria, An-Nahda of Tunissia, Al-Arkam of Malaysia, Darul-Islam of Indonesia and the Jamaet-e-Islami of this subcontinent. Owing to the distorted view they hold of the Aqida none of these groups have been blessed with understanding the 5 point programme as the chosen method of Allah either. The founders of these different organizations have prepared various different agendas for their organizations comprising of a variety of points and work according. Yet in not one of these places have they been successful, they have not been able to establish Islam in any part of the world. Despite having tried for over 50 years, large scale organizations like Ekhwan-ul-Muslemeen and the Jamaet-e-Islam of this subcontinent too have been unsuccessful. This has happened for the simple reason that the programme, agenda of every single one of these organizations has been the product of human mind, their brain, not revealed by the Almighty. All these organizations have abandoned the Tarika method of Allah and His Rasul and worked according to that of European Christians, holding meetings, processions, shouting slogans and conducting elections. In their distorted view of Aqida, they failed to realize that these are not the correct means to establish Deen on earth; these are not the Tarika of the Messenger of Allah: all these are Ghairullah, chosen process of the European Christians. They would fail to achieve their desired goal of seeing Islam established on earth even if they worked for a thousand years along this route. That they would not achieve the aim is lesser in consequence to the more dire result

of their actions. In accepting Ghairullah methods of meetings, processions and elections, they are in fact joining the ranks of Moshreks and Kafers and no help from Allah is awarded them. Finding no victory in their espoused methods some of these groups, organizations are opting for terrorism attacking police and army garrisons here and there, carrying out sporadic acts of bombing in tourist areas and such. Yet these will not bear any fruit either.

After having kept this nation, this people 'Mahroom' deprived of this programme for over 1300 years Allah Rahman ur Raheem in His infinite Mercy revealed its true nature in my soul through Elham. Why He chose an illiterate, unqualified, sinner take me or a movement of such small proportions like Hezbut Tawheed for a blessing or grant like this is beyond my comprehension. Maiya Shaa Allah (He does what He wills) is only what I can think of.

The Lord, Creator and Sustainer of this universe not only bestowed this Marcy on us, to prove that it was a special bounty, it was executed in a most miraculous manner amongst all. Every one member of Hezbut Tawheed as well as a good number of outsiders were witness to it, it happened in front of their eyes and I could not show enough gratitude for this enormous bounty, this blessing if I were to spend my entire life laying Sajda at His Feet.

Elaboration of the Hadis about Program:

Like many other Hadis the one about the programme has few different versions. Different Sahaba (RA) heard the same thing from the Messenger of Allah and related it to others; so naturally some variations have occurred in their relating or description, because not everyone has the same level of memory. One person might have remembered part of it while another person related the other half; another still who remembered the whole thing. If the 'Sanad' or relating of the Hadis are accurate then the partial and full both versions of the same Hadis are taken as 'Sahih' or truthful. The same holds true regarding the Hadis about the programme also, however the most important part e.g. the five points remain the same in all versions. In one Hadis

the Rasul Allah said “I entrust you with five responsibilities” [Al Haris Al Ayeshayi (RA) Ahmed, Tirmizi]. In another he is found to say “Allah has laid the responsibility of 5 on me, I enjoin them on you” [Ahmed, Tirmizi, Baab-ul-Imarat, Meshkat]. In this Hadis, “Allah has laid the responsibility of 5 tasks on me” is added. The other part that varies is some other descriptions is, “One who calls towards anything from the Age of Ignorance, he will be the fuel of Jahannam even if he considers himself to be a Moslem, fasts and says his prayers, Salah” – [from Ahmed, Tirmizi, Baab-ul-Imarat, Meshkat]. In one Hadis only fasting is mentioned, Salah is not [Al-Haris, al-Ayeshayi, Ahmed Tirmizi].

From these two variations, we have to accept the ones that are more detailed e.g. the ones that contain “Allah has entrusted me with 5 tasks” and the one that includes “he who says his Salah or fasts” in the second part. The reason being a Sahaba, companion of Messenger of Allah might have forgotten a particular portion of his talk, but it is not possible that he would add anything to the Messenger of Allah’s saying, as that would be tantamount to lying about him. If we follow this pattern, then the Hadis about programme comes across as the following:

The Messenger of Allah has said – “Allah has entrusted me with 5 tasks, I enjoin them on you they are:–

- (1) Be united
- (2) Listen (to the leader, Emam)
- (3) Obey (execute the order);
- (4) Hejrat; migrate and
- (5) Jihad fi-sabilil Allah (to establish Deen-ul-Huq) on earth.

He who strays a hand’s span from this bonding (programme) verily he tasks off the rope of Islam from his neck; unless he returns to the fold doing repentance (Tawba). He whoever calls to anything from the Age of Ignorance, he will be the fuel of Jahannam (five) even if he considers himself a Moslem, says his Salah and fasts”. [Al Haris Al Ayeshayi (RA), Ahmed, Tirmizi, Baab-ul-Imarat, Meshkat].

The Messenger of Allah worked all his holy life in strict accordance and adherence to this process and before leaving this earth, entrusted us, his followers to complete his unfinished task. Now let us try to understand the process, Tarika Allah sent to His Messenger in order to establish the Deen on earth.

1st Responsibility:

Be united: One of the simple natural ways under which Allah has brought this entire universe is, unity is greater than disunity. Ten united persons are more powerful than a hundred scattered individuals. Any nation having greater resources in terms of manpower and arms, ammunition is still bound to lose to a smaller enemy if they are not united among themselves. This universal law holds true for any nation, people tribe or even a family. The enormous task of establishing Deen-ul-Huq on this entire earth can in no way be accomplished without unity. Allah has stressed upon unity in this Ummah repeatedly in the Quran. In Sura Al-Emran verse 103, Allah decrees – “And hold fast all together by the rope which Allah stretches for you (Hedayah) and be not divided among yourselves”. Again in Sura As-Sauf verse-4, Allah says– “Truly Allah loves those who fight in His cause in battle array, as if they were a solid cemented structure”. United like a solid structure, which allows not even a needle go through. As for those who cause disunity among the Ummah through words and actions, for them is reserved severe punishment, Allah has warned several times in the Quran. The Messenger of Allah has likened words and actions that have the possibility of bringing disunity among the Ummah to outright Kufr.

2nd responsibility:

Listen (to the leader, Emam): The nation which is entrusted by its Creator and its Founder to neutralize all other ways of life prevalent on earth through armed combat in order to establish His Deen (way of life) and the guidance (Hedayah) brought by the Messenger of Allah as means of eradicating all injustice, tyranny, turmoil, and blood-shed has to be forever on guard, always conscious of its duty and alert. The members of that nation however busy they might be with their professions, have to be ever vigilant so that they are aware of one and every order their leader, Emam has for them.

3rd responsibility:

Obey (execute the order): It is the Messenger of Allah's instruction to execute, carry out the leader, Imam's order as soon as it is said, without any hesitation or delay. The unity among any nation or group, however strong it may be can be rendered useless if obedience and discipline are absent. This instruction does not come only from the Messenger of Allah, it comes directly from Allah's also. In Sura Nessa, Verse: 59 – Allah addresses the Ummat-e-Mohammadi saying, “O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you are those among any group, nation or organization who are chosen as the leader, the Imam and to obey them without hesitation, as soon as an order is uttered in exactly the same manner as one follows the Imam's Takbir (order) during Salah. In this verse, Allah has retained no difference or condition among obeying Himself, obeying the Messenger and obedience to ones leader, Imam; obedience to all three have been ordered in one sentence as a chain or continuity of command. The Messenger of Allah echoed this saying: “Whoever obeys and adheres to me, obeys and adheres Allah and whoever disobeys me, disobeys Allah. One who obeys and adheres to the Imam, obeys and adheres to me and who ever disobeys the leader, Imam disobeys me” – Hadis – Abu Huraira (RA), Bukhari. In another Hadis, he says – You will hear and obey your leader, Imam, even if he be a Negro with a small head – Hadis – A'nas (RA) Bukhari. One of the major reasons of establishing Salah five times daily in a Jamaat, congregation is unity; the training to obey the Imam as soon as he utters the Takbir. Just as one cannot ignore the Imam's Takbir during Salah and carry on by oneself, it will not be considered Salah. Similarly one cannot disobey or work at will disregarding and disobeying of the Imam's order even if its towards establishing the Deen on earth; all efforts are bound to go in vain. The Messenger of Allah's teaching of obedience and discipline were so finely ingrained among his nation that soon after his departure from this world, one of his favorite Sahabis and a Mo'men of the first rank Abu Zarr (RA) disobeyed even the Messenger of Allah instruction in order to follow his Imam. As the reason for it, Abu Zarr (RA) explained, “My friend (the Messenger of Allah) has said you are to obey your Imam even if he is a Negro, slave having only one ear” [Hadis – Irbad bin Sariya (RA), Ahmed, Abut Daud, Tirmizi, Ibne Majah, Meshkat]. The Messenger of Allah has further declared, “You are to follow, obey your Imam even if the order seems wrong or unfair to you. The leader, Imam will be answerable responsible for it, not the one who obeys it.” It was the

training, teaching of this allegiance to the leader (that) and discipline that made the sword of Allah join the ranks of a common soldier from the post of the commander of the Moslem army. It was only one order from the Khalifa Umar (RA) bin Khattab that saw Khaled unhesitatingly give up his position. In another instance, the conqueror of Sindh, warrior general Muhammad bin Kasem made no protest against the unjust order of the Umayya Khalifa Sulaiman and turned himself in as a prisoner to be taken back to Arabia and executed.

4th responsibility:

(4) **Hejrat** – this is probably the hardest part of the 5 point agenda to explain to the followers of the distorted Islam who hold a perverted Aqida. When the Moshreks of Makkah, Kafers and follower of other religions would not accept Allah’s Deen and His Messenger at any cost, it was then that he and his followers migrated to the city of Yathrib at Allah’s instruction. This journey is referred to as the Hejrah and the Hejri calendar dates from this point. One might question how Hejrat comes to be included in the agenda, Tarika of establishing Deen on earth? The Messenger of Allah had to migrate to another place under special circumstances, but does that mean every member of this future Ummah would also have to do the same? However, there are some specific reasons for which Allah included Hejrat among the agenda of the Ummat-e-Muhammadi.

The popular belief among the followers of the distorted Islam is that the Arabs, among whom the Messenger of Allah was sent, did not believe in Allah altogether they had no faith in Him, yet this opinion is absolutely wrong. The Arabs of that time claimed to be followers of Ebrabim (AS); they referred to themselves as ‘Hanif’ meaning sincere followers of Ebrahim and Tawheed. So, it is clear that the Arabs used to believe in Allah just as sincerely as the present day ‘Moslems’ and people of other religions do. They believed in Allah as the Creator, Sustainer of the world, used to say their prayers, fast during Ramadan, believed in Kaaba as the House of God, swore by Allah’s name, performed the yearly Hajj with Kaaba as the centre point, sacrificed regularly, circumcised their sons like the present day Moslems do. Not only this, they invoked the name and blessings of Allah before starting anything new. Their opening line for wedding and business contracts were ‘Besmeka Allah Humma’

meaning “In your Name, O Allah almost similar to our Bismillah. The wedding contract (niqahnama) between Amma Khadija (RA) and the Messenger of Allah (that was drawn up way before the Nabuyat), by people whom we refer to as Moshreks, opened with the same ‘Besmeka Allah Humma’. The notice that the Arabs posted on the door of the Kaaba informing all of the banishment of the Messenger of Allah and his followers to the scorching valley for the offence of calling people to Tawheed too, started in Allah’s name. At the truce of Hudaibiyah, Ali (RA) opened with ‘Bismillahe Rahmaner Raheem’ to which the Quraysh representative Suhayel bin Amr protested saying they did not write like that and insisted he follow the old format of Besmek Allah Humma. The Messenger of Allah agreed and Ali (RA) proceeded to follow the old pattern. These are historical facts. That the Moshrek Arabs believed in Allah just as much as we do today is borne witness to by Himself. Allah says to the Messenger – “If you were to question them, who created the heavens and the earth? They would be sure to reply, they were created by (Him) the Exalted in Power, Full of knowledge; Quran, Sura Zukhruf: 9. In another verse, Allah says again, “If indeed you ask them who has created the heavens and the earth and subjected the sun and the moon to (His Law) they will certainly reply, “Allah” – Quran – Sura Ankaboot: 61. In yet another instance Allah enquires of the Messenger, “If you ask them, who it is that created the heavens and the earth? They will certainly say, “Allah”. Quran, Sura Lokman: 25.

Bearing further testimony to their faith, Allah asks again, “And if indeed you ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, “Allah” – Sura Ankaboot:63. Allah Himself and history bear witness that the Arab Moshrek among whom Allah sent the Messenger had profound belief in Allah, e.g. they had Iman, faith in him. Indeed they worshipped La’at, Hubal, Uzza and others but did not consider these to be Allah Himself, nor did they believe these to be the creator. Their belief was La’at, Habal, Uzza etc were gods and goddesses who could intercede on their behalf with Allah Himself – Quran, Sura Yunus: 18, Zumar: 3.

Now the question that arises is if Allah Himself bears witness to their faith and history reinforces it, then what was the point in sending a Messenger from Him to

bring them to guidance? They already held belief in Kaaba as His House, said their prayers, observed fasting in Ramadan, performed the Hajj, invoked the Holy Name of Allah before starting anything new and sacrificed in His Name. The answer to this question is, the Moshrek Arabs held absolute belief in Allah just as we do today, but did not lead their collective, national lives according to the way of life, Deen sent by Him. Their social, national, economic system, penalty all of these were governed by the Quraysh clergy who decreed in the names of Habal, La'at, Manat and Uzza. They failed to understand that no matter how much they believed in Allah as individuals, performed hard acts of Ebadah and observed personal piety, if at the national level the way of life, economy, penalty and punishment one not those prescribed by Allah, then it cannot be judged as Tawheed, it is Sherk and Kufr. For this reason alone, despite hearing profound faith in Allah and Ebrahim (AS), belief in the Kaaba to be the House of Allah, saying their prayers, observing fast, performing Hajj, sacrificing in His Name and starting any new thing in Allah's name – the Arabs of that time were Moshreks and Kafers. It was to bring them into the folds of the all encompassing Tawheed, that Allah sent the Messenger . The present day 'Moslem' population in an almost identical scenario, believe wholeheartedly in Allah as the Creator and sustainer of the universe, Lord of life and death yet in their collective, national life they do not abide by the guidelines, the way of life as prescribed by Him. The Arab Moshreks followed the guidelines the clergy of their gods and goddesses provided them with and in case of the present day Moslems, the new forms of gods and goddesses are democracy, socialism, secularism, monarchy, fascism. The clergy that they adhere to are the guidelines provided by Jews and Christians. The only difference is La'at, Uzza, Manat and Habal were idols of wood, stone and clay. Whereas today's idols are those of 'isms' not tangible. However, the worship of the idols of 'isms' are far greater Sherk and Kufr because the intention of worshipping the stone idols was that they would bring the worshipper closer to Allah, help them gain proximity to Him – Quran, Sura Yunus – 18. “We only serve them in order that they may bring us nearer to Allah” – Quran, Sura Zumar: 3 – this is what the Arabs said about the worship. Whereas in today's world the adherence and acceptance of the 'isms' have nothing whatsoever to with Him, in fact are opposed to Allah altogether, 'Tagut' in His words. It is rather believed that Allah's/God's area of dominion is the personal and spiritual sides of human existence; the national and collective arena is best governed by humans themselves. Then wherein his the difference between the Allah believing idol-worshippers among whom the

Messenger was sent and the present day Allah fearing defacto Moshrek population? The Quran bears testimony that one can still be a Moshrek, despite belief in Allah – “And most of them believe not in Allah without associating (others as partners) with Him – Quran, Sura Yusuf: 106.

The meaning of Hejrat is not only to migrate from one place to another the literal meaning is also to sever relations, to disown a group, as well as to migrate to another place from one’s homeland – (Concise Islamic Encyclopedia 2nd part page – 560–6; Islamic Foundation.] The people who brought faith on the Tawheed, the message of truth brought by the Messenger of Allah among the Moshrek Arabs, understood its importance and joined him, they first distanced themselves, engaged in Hejrat, from the Sherk and Kufr prevalent all around them. From that time till they migrated physically to Yathirb, they performed two types of Hejrat. Firstly, although they maintained business relations with them within their hearts they distanced themselves, disowned their group and refrained from performing ‘Ebadah’ with the Moshreks. And secondly they formed their own group, their own brotherhood with the Messenger of Allah at the centre. Thirteen years later the band of Mo’mens performed the third, Hejrah, which was the migration to Madina. From then onwards till the gain of Makkah 9 years later, these was no need of the third type of Hejrah, but the necessity of the first two types remained and still does. Whenever there is distortion among the Deen and the majority of the population walks that misguided route, those whom Allah in His Mercy bring to the right guidance, to Serat-ul-Mustaqeem, must follow the Messenger of Allah and his companions (RA) and migrate within their hearts and their minds, perform Hejrah, meaning distancing themselves, from the gone-astray general mass. The need necessity of this type of Hejrah will never cease.

The role and situation of Hezbut Tawheed today is similar to that of the Messenger of Allah and his companion (RA) within the Allah believing, yet Moshrek Arabs fourteen hundred years ago. At that time, the Messenger of Allah and his followers called the Arabs to the all encomia passing Tawheed; as true Ummah of himself, Hezbut Tawheed too in engaged in similar activities. Echoing the Messenger of Allah and his followers in their non-participation with Moshreks in matters related to the

Deen, in not performing any Ebadah with them, as people trying to become true Ummat-e-Mohammadi, Hezbut Tawheed too has to refrain from similar activities. Otherwise, the Messenger of Allah's sunnah will not be adhered to and no help from Allah can be expected to come this way in the cause of establishing the Deen of Allah. The Messenger of Allah has said, "Hejrat will not end till the time of Tawba is over, and Tawba will not end till the sun rises from where it is supposed to set", [Muauriyal (RA) Ahmed, Abu Daud, Darimee]. One of the signs of 'Keyamah' doomsday is the rising of the sun from the west. After that, no Tawba will be accepted. Therefore, the scope of Hejrah will remain till 'Keyamah', just as the need for Jihad will not end till Keyamah (Hadis).

5th responsibility: Jihad – fi-sabilil Allah. This final responsibility of Mo'mens, believers, is the aim and goal of the last four. The previous four hold no value, no importance if the fifth one is not fulfilled. A constitution, however flawless and appropriate it might be, if it is not applied executed in the life of a nation, it is of no value, similarly, if the Tawheed based Deen-ul-Islam with the Quran as its constitution, is not applied on every level, every aspect of human life, it is useless. Allah has chosen Jihad (utmost struggle) and Ketal (armed fight) to make this constitution effective and binding on mankind – Quran, Sura Baqara – 216 numerous other Ayats). To this end, Almighty has not limited the definition of a true believer to one who accepts the all encompassing Tawheed, the Jihad to implement and make it effective have also been added to the definition, Sura Hujrat – 15, Allah decrees "Only those are believers who have believed in Allah and His Messenger and have never since doubted but striven with their belongings and their persons in the cause of Allah; such are the sincere ones". Therefore, even having full faith in Allah's all encompassing Tawheed (not the distorted, partial Tawheed prevalent today) does not fulfill the criteria of a Mo'men, believer till the Jihad to establish that Tawheed in the lives of mankind is present.

To stress upon the importance of Jihad (utmost struggle) and Ketal (armed combat, warfare) Allah has mentioned them several hundred times in the Quran. The Messenger of Allah has said "He whoever does not perform Jihad or does not hold the firm conviction to engage in it, he joins the ranks of the Munafeqs at death" -

[Abu Huraira (RA), Moslem, Meshkat. And the Munafeqs], “The hypocrites will be in the lowest depths of the Fire” – Quran, Sura Nessa – 145. To this end, the Messenger of Allah himself engaged in 107 battles in the span of just 9 years to see Islam established. This is his true Sunnah, he/they who abandon this are not of him, nor is he of them.

The Messenger of Allah bequeathed this 5 point agenda, this programme on his Ummah saying he/they who ever strays even a hand’s span from this takes off the rope of Islam from his neck, if not he repents (Tawba) and returns, he/they whoever calls towards anything from the Age of ignorance (Aiyam–e–Jahiliyat) he/they will be the fuel of fire, even if they say prayers, fast and consider themselves to be Moslems. The Age of ignorance here is referred to the pre–Islamic era, when people though Hanifs had deep faith in Allah but governed their public and national lives on the edicts of the the clergy, laws and regulations imposed on them by the Quriysh elders, e.g. Ghairullah methods. Just the same is the situation today, we wholeheartedly believe in Allah, but in our national collective lives, we do not abide by the rules and regulations, limits set by Allah. In that sector, we obey the Jews and Christians, Ghairullah laws, penalty and punishment, education and economy etc. In deed the Age of Ignorance of long and the present scenario is the same. At this time if a group of people distances themselves following the Messenger of Allah and his followers moves away from this Sherk, Kufr and unites under a leader they would be performing Hejrah to unite under the banner of the real all encompassing Tawheed. However, if anyone from among that group calls toward, asks others to return to or accept any part from the Age of Ignorance, then that person would definitely be a fuel of the fire. For ex: usury was widespread during the Age of Ignorance. Once Islam was established, it was not only banned, prohibited, Allah and His Messenger declared war on those who still wanted to continue it Quran – Sura Baqara: 279. Yet that same usury is now the foundation of economy for all ‘Moslem’ states. Anyone belonging to the group that unites under the 5 point agenda must surely abhor it just as Allah and His Messenger do: if on the other hand, anyone from among them is of the opinion that since there is no alternative to usury it all–right to engage in it partially or on a short term basis, then that person even if he adheres to the 5 point agenda, believes himself to be a Mo’men, says his prayers and fasts, (in fact performs

all sort of Ebadah), he too is the fuel of fire. Also, there are numerous other subjects within the Ghairullah system to which the same rules hold true.

On close examination it becomes quite apparent that the 5 point agenda sent by Allah is completely a military strategy. It becomes more so when compared to the agenda of any army. The principles of all armies are the same unity, discipline, obedience and warfare. In Allah's programme only one more topic is added that of Hejrah. However, on further thought all armies too, perform this Hejrah or migration to some degree. As soon as they join the army, the soldiers move away from the general public into army barracks within a cantonment or a military base where their lifestyle bears no resemblance to the life of the general people. The word democracy does not exist in the garrison life, just as there is no room for it in this 5 point agenda of Allah's. What are dominant are strong unity, discipline, obedience, hejrat from everything Ghairullah and finally combat these characteristics are drilled into army personnel day and night, just as they are suppose to be salient features of the Ummat-e-Mohammadi. In my book 'E Islam Islam-e Noi' I have mentioned that "It is more suitable appropriate to refer to the Ummah that the Messenger of Allah created on His instruction as an army, rather than a nation" – the simple reason being how better to address a people that fought 107 battles in a matter of 9 years? Every member of this Ummah, starting from its Founder leader to everyone else were undefeatable warriors and everyone, including the Founder had battle scars on his self. Could this nation be anything other than an army? The agenda Allah provided His Messenger only reinforces this belief.

On one hand, Allah sent down a 5 point Deen, way of life for mankind to live in peace and justice, comprising of Tawheed, Salah, Zakah, Hajj and Sawm and on the other, He revealed another 5 point programme as means to establish this Deen on mankind. This comprises of unity, discipline, obedience, Hijrah and Jihad. If this Deen way of life is not made effective, not established, on mankind it is useless, similarly, the 5 point agenda for its establishment is just as important, of equal value as the 5 point Deen itself. One is complimentary, supplementary to the other. Let us try to make it simple using a chart: –

(1) Hedayah and Deen-ul-Huq	(2) Implementation of Hedayah and Deen-ul-Huq
It is He who has sent His Messenger with guidance and the Religion of Truth –	To proclaim it over all religion. Quran – Fatah: 28; Tawba: 33; Sauf: 9
Only they are true believers who believe in Allah and His Messenger and afterward doubt not –	And strive in the cause of Allah with the wealth and selves. Quran – Hujurat: 15
(a) Belief in Allah and His Rasul (Tawheed) (b) Salah (c) Zakah (d) Hajj (e) Saom	(a) Unity (b) Listen (to the leader) (c) Obey (the order) (d) Hejrat (e) Jihad fi-sabilil Allah

The 1st chart is the Tawheed based Deen-ul-Islam and the 2nd chart is the process, the method to implement it. If the 1st one is absent, the 2nd one is of no use and if the 2nd one is only executed, the 1st one will have no importance. One is complementary of the other. Therefore the importance of both is equal and same. Just as one cannot remain a Mo'men if one disregards or rejects even one of the 5 points in the Hedayah, similarly, one cannot remain within the folds of Islam if one rejects or even strays a hand's span from the 5 point agenda of the 2nd chart. If the binding of Islam is removed from one's neck it is obvious that the person turns Moshrek or Kafer. Unfortunately, within 60/70 years of the Messenger of Allah's departure from this world the 5 point agenda of the 2nd chart for the establishment of the Deen has been abandoned and lost. The 1st condition from the 1st chart, e.g. Tawheed too no longer remained in the true form, has now been turned into personal, partial Tawheed. Yet, partial Tawheed is definitely Sherk and Allah has vowed never to forgive Sherk. That partial Tawheed renders all other acts of Ebadah, Namaz, Roza, Hajj and Zakat fruitless. Allah and the Messenger want that this Ummah should stay united, under one centre, one leader (Quran – Sura Sauf: 4). Not one person should remain outside

the circle of unity to this end, the Messenger of Allah has said– “He who dies without taking allegiance (Bayat) from his leader (Emam) dies the death of the Aiyam–e–Jahiliyat” [Hadis – Muawiyah (RA), Masnad–e–Ahmed Ibne Hanbal 4th part page 96]

The question that is pertinent now is where can people unite, leaving behind Sherk and Kufr prevalent all over? There are numerous organizations working towards the establishment of Deen–ul–Islam all having differing agendas that are the product of much deliberation and planning on part of their founders and members e.g. man made; therefore none of these organizations anywhere have been successful in achieving the desired goal; if however any of these organization were to abandon this agenda and accept the one sent by Allah, would it be the one to join and get united under? My answer would be no, it would not work. These organizations have already been working for the past many years, yet without any success. Some have been in the field for over 60–70 years but owing to their incorrect Aqida, Allah has not awarded even one of these with His own programme. However, within a year of Hezbut Tawheed’s inception the Almighty Rahmanur Raheem favored this group with the very programme. He sent down to His Messenger and his Ummah that too in the most miraculous manner. This immeasurable bounty so early in Hezbut Tawheed’s life proves that this is His chosen organization. He it is who wants to see all Mo’mens, Moslem and Ummat–e–Mohammadi in this world unite, together under Hezbut Tawheed to engage in Jihad to establish the Deen on earth. Other organizations none of which have been blessed by His programme, made up their own agendas, worked towards their goal but having met no success, some turned stray and espoused the methods of the Jews and Christians of holding meeting and elections while others though initially starting out with Jihad on their agendas, eventually diverted to elections. Some noteworthy names among these are the Ekhwan–ul–Moslemeen of Egypt and Nur Miswari’s group. Moro National Liberation Front in the Philippines, others still have always stayed away from Jihad and followed the Judeo–Christian political ideology from their beginning. Among them are Islamic (FIS) Salvation Front in Algeria and the Jamaet Islami of our subcontinent. Having won the elections and when power was still denied them, the F.I.S adapted yet another wrongful method of terrorism. This method is also not of Allah or His Messenger.

I could not thank Allah enough ever for the fact that I could present Hezbut Tawheed with the very responsibility, the programme that Allah Himself had enjoined on His Messenger and the Messenger in turn bequeathed to his Ummah. Now, it is our turn to bring it back to life after a long gap of over 1300 years. The enormity of this task, the profoundness of this responsibility and the greatness of this ‘Neyamat’, this bounty has to be understood with the mind and realized from the heart by every Mo’men, Moslem and Ummat–e–Muhammadi so that they are prepared to engage in Jihad to establish Deen–ul–Islam on earth, both with their selves, their persons and their wealth. Everyone must remember their duty is to strive, to struggle, success is not their responsibility, because success and failure depend not on man, but on Allah. Whether or not He grants success to any people depends on their level of commitment, the depth of their sincerity on the levels of sacrifice and to the perseverance with which they strive to fulfill their aim. these are the deciding factors on which the Almighty judges to allow any to succeed or to fail. There will be not even an atom’s weight of fault or injustice in His dealing. However, He has also said, “It is incumbent on Us to help Mo’mens” – Quran, Sura Ru’m: 47). And if help ‘Nasr’ from Him arrive, is there any power on earth that can defeat us? Absolutely none. The condition is that we have to make ourselves into Mo’mens whom it is His duty, His responsibility to aid and the only Mo’mens are those who meet His definition supplied in Sura Hujrat: 15.

Ya Allah! You it is who in your Infinite Mercy have favored Hezbut Tawheed with your programme, accept us with your Insurmountable Grace and grant us the strength to follow its every word. Make every Mojahed/Mojaheda of Hezbut Tawheed like the companions of Your Messenger, the people who were not only fearless of death, but craved for shahadat for immortality with all their hearts.

Ameen!

Jehad, Ketal and Terrorism

From the time this booklet has been published, one thing that has been noticed is that a section of the so-called Moslem 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 this booklet 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 Moslems, 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. – Sura Hujurat – 15.

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 Moslem 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 Moslem, 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 devices 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 16yrs 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 them 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 16

years, not one Mojahed has been found guilty of any charge brought 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 receives 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 Jehat 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.