

To the Islamic Scholars

عالم



HEZBUT TAWHEED

Dedicated to the welfare of Humanity



The Western superpowers have aimed their weapons at Islam and Muslims. Through propaganda, they have created a negative perception of Muslims worldwide by labeling them as terrorists and extremists. They have imposed wars and occupied one country after another, killing millions of Muslims, while millions of women, children, the elderly, and the youth are suffering unimaginable hardships in refugee camps. A deep conspiracy is also underway against our beloved motherland, Bangladesh. By diverting people's faith in the wrong direction, many harmful actions have been carried out and are still being done against the Muslim nation. If instability like that in the Middle East is created in this Muslim-majority country, we will have no place to stand. Despite being 1.6 billion in number worldwide, we are unable to resist their conspiracies because we have become extremely self-centered. We do not concern ourselves with the state of society, the country, or the world. Furthermore, although we all follow one Allah, one Messenger, and one Qur'an, we are divided into thousands of sects, sub-sects, madhhabs, factions, and political ideologies. The defeat of a disunited nation is inevitable, which is why Allah has repeatedly commanded us to unite and prohibited anything that causes division. Now the question arises—on what basis will we unite?

The founder of Hezbut Tawheed, Emamuzzaman Mohammad Bayazeed Khan Panni, has called upon the nation to unite on the basis of Tawheed. Even though there are theological differences among sectarian and madhhab-based scholars regarding various aspects of Islam, we can all unite based on the Kalima Tawheed. The essence of Tawheed is that in our personal, familial, social, legal, economic, penal, and all aspects of life, wherever Allah and His Messenger have provided guidance, we will not accept anyone else's directives on those matters. Although Muslims today engage in personal acts of worship to some extent, their collective national life is governed by the laws of Western civilization. In this way, they are immersed in shirk and kufr, resulting in a life of profound unrest.

In such a situation, the honorable scholars must come forward to unite the nation on the basis of the true teachings of Islam. This booklet presents Hezbut Tawheed's statement in brief to the truth-seeking scholars who guide the nation.

To the Islamic Scholars

Hezbut Tawheed

The Earnest Efforts of the Scholars Are Essential to Keep the Nation Safe from a Severe Crisis

Honorable Sir,

Accept my greetings. Today, the world is filled with injustice, oppression, war, bloodshed—in one word, unrest. Such an unstable environment has never existed before. Especially, the nation called Muslims is going through indescribable torture and persecution. Their pain, suffering, and distress cannot be expressed in words. Despite being 1.6 billion in number, they are victims of attacks from all other nations. One by one, Muslim-majority countries are being destroyed. Muslims are dying in bomb attacks, Muslims are floating in the sea, Muslims are becoming refugees, Muslims are starving to death due to artificial famines. **One by one, all Muslim countries are turning into desolate lands, and their homes, mosques, madrasas, and all establishments are turning into ruins.** What is the reason for this?

The reason we are stating is that the Creator of mankind, the Great Allah, knows best how people should live to attain peace. From Adam (A.S.) to the last Messenger of Allah, Mohammad (S.A.), He has sent the correct guidance (Hedayah) for humanity through all the Messengers. Whenever people have rejected that religion (Deen) given by Allah and created their own system of life, unrest has descended upon them. This unrest is not only worldly; as a punishment for rejecting Allah's Deen, they will also reside in Hell for eternity in the Hereafter.

The previous Messengers were sent for a specific region or tribe. But the last Messenger, Mohammad (S.A.), was sent for all of

humanity. In the Holy Qur'an, Allah has instructed His Messenger to declare: **"O mankind, I am indeed Allah's Messenger to all of you."** (Surah Al-A'raf: 158) Allah has given him the title **"Rahmatul-lil-Alamin"**, meaning Mercy to all the worlds. This means that Allah has sent him as the last savior for humanity, the final intercessor, and to establish the last system of life for humanity to bring peace and justice.

Allah the Almighty has clearly mentioned in at least three verses of the Holy Qur'an that **"Allah has sent His Messenger with guidance and the true way of life (Deen-ul-Haq) so that he may establish it as victorious over all other ways of life."** (Surah At-Tawbah 33, Surah As-Saff 9, Surah Al-Fath 28). This means that Allah has granted His Messenger the system of Tawheed (monotheism) and a Tawheed-based way of life and has assigned him the responsibility to establish and implement it. Therefore, the Messenger (S.A.) has said, **"I have been commanded to strive against mankind until they acknowledge that there is no Ilah (deity) but Allah, and that I am His Messenger."** [Bukhari & Muslim, narrated by Abdullah Ibn Umar (R.A.)]. Allah sent His Messenger to ensure peace, justice, and fairness in every aspect of human life, and He has made him the **best example for us** (Surah Al-Ahzab 21). That is why the Messenger of Allah united the ignorant, uneducated, divided, and warring Arab nation of the Age of Ignorance (Jahiliyyah) upon one declaration: **"La ilaha illallah, Muhammadur Rasulullah"** (S.A.)—meaning, "There is no lawmaker or legislator except Allah, and Mohammad (S.A.) is the Messenger sent by Allah." In simple terms, this testimony means that in any aspect of life where there is a command or decree from Allah and a directive from His Messenger, no other

command, decree, or directive shall be accepted. Upon this singular declaration, he united the Arabs. Before this, the Arabs already believed in Allah, performed Hajj considering the Kaaba as the House of Allah, practiced circumcision, invoked "Bismika Allahumma" before any task, and named their children Abdullah (servant of Allah). But because they were not adherents of **Tawheed**, they were regarded as disbelievers (Kafirs) and polytheists (Mushriks). When the Messenger of Allah united them under the laws and commands of Allah in all aspects of life and on the path of truth, they became **Mumin (believers) and Muslims**. Those who were once engaged in mutual bloodshed became **brothers**. A level of peace and security was established in which a young woman, adorned with valuable jewelry, could travel hundreds of miles alone at night without any fear of harm. Such justice and fairness were established that **for months, no criminal cases were brought before the courts**. Wealthy individuals traveled from door to door with camels loaded with goods and food, yet they found no one in need to accept them. **This is the true essence of Tawheed**. Since the establishment of this Deen would result in unimaginable peace, Allah named this Deen "Islam"—which literally means peace.

During his lifetime, the Messenger of Allah (S.A.) established this peace, justice, and fairness across the entire Arabian Peninsula. The oppressed and persecuted individuals like Bilal, Zayd, Ammar, and Khabbab (R.A.), who had no social status, were elevated to positions of high honor. The standard of human dignity changed. Previously, honor and prestige were determined by factors such as education, beauty, profession, wealth, and lineage. The Messenger of Allah **destroyed** this

standard of the Age of Ignorance and replaced it with **Taqwa**—one's standing in obedience and devotion to Allah's commands and prohibitions. Those who stood the strongest for justice and against oppression were deemed the most honorable. The Messenger of Allah (S.A.) demonstrated this by elevating Bilal (R.A.), the former slave of the disbeliever Umayyah, to the top of the Kaaba to deliver the call to prayer (Adhan), setting this standard for all of humanity. He freed Zayd (R.A.) from slavery and honored him as his own son. In short, he restored the dignity of the oppressed, eliminated the division between rich and poor, eradicated injustice and tyranny, and established fairness and equality. He replaced conflict and discord with peace and turned former enemies into brothers. Those who were once selfish and individualistic became selfless warriors devoted to establishing the truth. Those who were once cowardly and timid became fearless warriors against oppression. The once marginalized and backward people, who could not even think beyond their own tribes or speak out against minor injustices, transformed into a superpower that defeated the two greatest empires of that time—Rome and Persia—on the battlefield. What was that philosopher's stone (alchemical secret) that brought about such a radical transformation in this nation?

That philosopher's stone is Islam, the 'true Islam,' which Allah's last Messenger (peace be upon him) entrusted to his Ummah before departing. He said that as long as you hold firmly to the Book of Allah and my Sunnah, you will never go astray. Allah has said, "Hold fast, all of you together, to the rope of Allah and do not be divided" (Surah Al-Imran 103). This is the only mantra for a nation to achieve greatness—that is, unity upon Allah's commands.

Allah has also warned about the path that leads to the downfall of a nation: "If you do not go forth in Allah's cause, He will inflict upon you a severe punishment and replace you with another people" (Surah At-Tawbah 39). "Do not dispute with one another, or you will lose courage and your strength will be lost" (Surah Al-Anfal 46). The Messenger of Allah (peace be upon him) declared division as disbelief [Hadith - from Abdullah ibn Umar (RA), Muslim, Mishkat]. The Messenger of Allah (peace be upon him) also said, "The Muslim Ummah is like a single body; if one part is injured, the whole body feels the pain." The Ummah of Muhammad (peace be upon him) understood from him their purpose in life, the goal of a believer, and the essence of human fulfillment. Then, united like a wall of molten lead, they abandoned their wives and children, homes, wealth, and farmlands and set out with unwavering determination to establish the true Deen on earth. It was through the unimaginable sacrifices of those sons of Arabia that today we have the honor of being Muslims. For about 60 to 70 years after the passing of the Messenger of Allah (peace be upon him), this nation continued to fulfill its assigned duty. During this time, they remained as united as steel, with their sole objective being to establish Allah's true Deen throughout the world and bring peace to human life—just as Allah had entrusted them through His Messenger. Allah has said, "You are the best nation raised for mankind. You enjoin what is right, forbid what is wrong, and believe in Allah" (Surah Al-Imran 110). Their superiority was rooted in their role as the upholders of peace. If they abandoned this duty, their claim to superiority would be false. They understood that being a true believer (Mu'min) requires two conditions: faith and struggle. Allah has said, "The

true believers are only those who believe in Allah and His Messenger, then do not doubt, and strive with their wealth and their lives in the cause of Allah. They are the truthful ones" (Surah Al-Hujurat 15). Therefore, if they abandoned the struggle to establish the truth with their wealth and lives, they would neither remain the Ummah of Muhammad (peace be upon him) nor true believers. They realized this with their very souls. As a result of their relentless struggle, Allah's true Deen was established across half the world—from the shores of the Atlantic to Indonesia. Supreme peace and security prevailed, economic disparity and injustice were eradicated. They gave rise to a magnificent civilization, leading the world in knowledge, science, military strength, technological advancements, discoveries, research, medicine, literature—in short, they became the teachers of all other nations in every positive field and took the helm of global leadership. But amidst this great success, a tragic misfortune occurred. After about 60 to 70 years of striving to establish the true Deen, the nation forgot its purpose—the responsibility entrusted to them by the Messenger of Allah (peace be upon him). They began to rule like other kings and emperors, indulging in luxury and worldly pleasures. In the following period, the wars they fought could no longer be called "struggles to establish the true Deen" but were more accurately "wars for imperial expansion."

They forgot that they were the Khalifah (representatives) of Allah on earth (Surah Al-Baqarah 30). Their primary duty was to establish Allah's vicegerency on earth, which is the true meaning of worship. But forgetting this duty, they became engaged in other pursuits. As they abandoned a life of struggle, they were relieved from an immense sense of responsibility. A

large portion of them then turned to studying religious matters. Using their sharp intellects, they began analyzing the most intricate details of Deen, writing down countless rulings and jurisprudential issues. Engaging in endless debates over minor issues, issuing and countering fatwas, they built a mountain of conflicting legal opinions. As a result, the Ummah of Muhammad (peace be upon him) fragmented into thousands of sects and schools of thought.

On the other hand, a distorted Sufi sect emerged within the nation. They completely reversed the struggling and dynamic way of life of the Ummah of Muhammad (peace be upon him), turning it entirely inward. The fearless, revolutionary Islam that stood against all forms of injustice was transformed into a religion of recluses, ascetics, and monks. Instead of being concerned with the establishment of peace, security, and justice in society, they made the refinement of their own souls the sole purpose of life. Meanwhile, a vast majority of common people became divided into various sects, schools of thought, and spiritual orders, built upon countless disagreements.

As a result, the Ummah became divided into four groups:

1. The ruling class, who abandoned Allah's vicegerency and established monarchies, indulging in endless luxury like other kings and emperors.
2. The scholars, jurists, and theologians, who analyzed and dissected religious matters to such an extent that they made the simple and straightforward path of Deen (which Allah calls Siratul Mustaqim) overly complicated and incomprehensible to the common people.

3. The Sufis and dervishes, who turned the outwardly active nature of Islam into an inward, secluded practice. Islam, which had come to establish global peace, was instead reduced to a means of personal purification and spiritual self-discipline.
4. The common religious believers, who forgot the true purpose of their lives and simply carried on with their worldly affairs. Their knowledge of Deen became extremely limited, and in every religious matter, they became dependent on a particular class of people. Hoping for rewards in the afterlife, they spent their lives performing individual acts of worship.

A close examination reveals that over those few centuries, thousands of jurists were born, great scholars emerged, countless Ghaus, Qutb, Pirs, and dervishes appeared, renowned Imams were born, and towering commentators of the Quran and Hadith scholars wrote extensively. Enormous volumes of books were produced by their sharp pens. But no one like Abu Bakr (RA), Umar (RA), Ali (RA), Abu Ubaidah (RA), Khalid (RA), Dhirar (RA), Sa'd (RA), or Musanna (RA) was ever born again—warriors who struck terror in the hearts of enemies.

Meanwhile, the Muslim population grew into the hundreds of millions. But in terms of results, the nation became divided into Shia, Sunni, Shafi'i, Hanbali, Hanafi, and various other sects and schools of thought. How could they unite and struggle to establish the true Deen? Instead, they began blaming one another, engaging in conflicts over trivial matters, even resorting to violence and bloodshed. How tragic! The Kaaba, which symbolizes the unity of the Ummah, could not even bring

the followers of the four major schools of thought together for Salah (prayer) for many years. For centuries, they set up separate tents at the four corners of the Kaaba, each praying behind their respective Imam. What a cruel history!

When a mighty and fast-flowing river loses its speed, moss begins to accumulate in it. The same has happened to this nation. As a result of abandoning struggle and sacrifice, decay has set in within the minds of the people. The mission for which Allah's beloved and final Messenger (peace be upon him) established the Ummah of Mohammad, with the aim of establishing peace throughout the world, was only halfway complete. Meanwhile, the process of decay reached its peak, leading to an inevitable downfall, and the punishment of Allah began. Allah had already given a warning about this in Surah At-Tawbah, verse 39. By inflicting severe punishment, Allah reduced this nation to the status of slaves under European nations. At that time, the European Christians discarded the sovereignty given by Allah and imposed their man-made systems of life (deen) and various ideologies upon this nation.

As a result, we were completely removed from the system of life prescribed by Islam and confined ourselves within the narrow boundaries of personal religious practices. Sitting within this confinement, we continued practicing religion, engaging in a competition to see who could be the most meticulous in personal rituals. Thus, our clothing and external appearance became the primary measure of being a good Muslim. Meanwhile, the so-called great Muslims and devout worshippers remained oblivious to whose sovereignty, rule, and laws were actually governing them!

After subjugating us, the British devised a cunning strategy to keep us permanently enslaved. They introduced two types of education systems: a secular general education system and a madrasa education system. There was a fundamental and stark contrast between these two education systems in terms of thought and ideology. This is how they divided our nation both mentally and practically. The true purpose of madrasa education was explained by the former principal of Alia Madrasa, Mr. Yaqub Sharif, in the preface of his book “The History of Alia Madrasa.” He wrote:

“The Muslims were a nation of warriors. The English merchants, through trickery and deceit, seized power from them and conspired at every step to deprive them of their traditional religion, education, and dignity. Alia Madrasa was one such outcome of these conspiracies. Superficially, this institution was established to protect the interests of Muslims as a distinct nation so that their religion, culture, and ideals could be preserved. But in reality, its true purpose was to deceive the Muslims.”

What was this deception? Where was the blow delivered? This must be understood.

The British scholars conducted extensive research and created a distorted version of Islam, from which the sovereignty of Allah and jihad were removed. Instead, it was filled with personal rituals, legal rulings (fatwas), supplications, poems in Urdu and Persian about religious gatherings (Milad), and other matters over which the jurists of different schools of thought had long-standing disagreements. These were deliberately included so

that madrasa-educated individuals would remain preoccupied with debates, arguments, and conflicts over these issues.

To embed this version of Islam deeply into the minds of the people, the British Governor-General, Lord Warren Hastings, established Alia Madrasa in 1780 in Kolkata, which was then the capital of India. The institution was run by Christian principals, one after another, for 146 years—starting with A.H. Sprenger (M.A.) and ending with A.H. Harty (M.A.) in 1927. During this period, the Muslim nation was systematically taught this distorted version of Islam. (See "The History of Alia Madrasa" by Abdul Sattar, translated by Mustafa Haroon, Islamic Foundation Bangladesh, and "Reports on Islamic Education and Madrasah Education in Bengal" by Dr. Sekander Ali Ibrahimy, Islamic Foundation Bangladesh.)

The syllabus of madrasa education deliberately excluded subjects such as mathematics, geography, science, economics, technology, and vocational training. As a result, scholars (Ulama) were left in darkness and uncertainty about real-life matters. However, human beings cannot survive without a means of livelihood. Therefore, out of necessity, they adopted various religious services as a profession and source of income. The British Christians did this with the intention of making them perpetually dependent, ensuring that they could never stand up against them with a strong backbone. The British achieved complete success in this plan. From these madrasas, thousands of scholars emerged with knowledge of the Quran and Hadith. However, they were not taught the importance of national unity, the inspiration to sacrifice life and wealth for the establishment of the true deen, or the necessity of uniting against the injustices

and oppression prevailing in society. As a result of this conspiracy, they developed both arrogance over their religious knowledge and an inferiority complex due to their lack of modern scientific and intellectual awareness. Their education system inherently ingrained insularity, bigotry over minor issues, division, apathy, introversion, selfishness, and extreme hostility towards followers of other religions. As a result, despite having thousands of scholars in our nation, the divine laws of Allah are not being implemented, nor do they even attempt to enforce them.

On the other hand, in the general education system, there was almost no instruction about Islam. Instead, subjects like interest-based mathematics, the history of British kings and queens, geography, science, mathematics, the secular governance system of the West, and materialistic philosophy were taught. Moreover, an inherent hostility towards religion—especially Islam—was instilled in students. From this system, thousands of so-called modern-educated individuals emerged who were extremely self-centered and materialistic. They thought only of their personal economic advancement and viewed Allah's deen as outdated and medieval. They regarded religion as a collection of myths. In their view, religion had no place in the modern world of science and technology. They were taught that all modern knowledge and scientific discoveries were the achievements of Westerners, while the fact that the foundation of these advancements was laid by Muslim scholars was never taught to them. As a result, many of them, despite being born into Muslim families, developed a deep aversion to Islam. The root cause of this is the materialistic and godless education system. This is something that we must now clearly understand.

It is unfortunate that our nation's religious life is governed by a handful of personal rituals, while our national life is governed by a Western-imposed system.

Thus, we see two opposing education systems: one focused on ritualistic religious knowledge devoid of Islam's core ideology, and the other entirely secular and Western in thought. The vast majority of religious-minded common people are caught between these two conflicting perspectives, left bewildered and disoriented. The clash between these two ideological groups often leads our society, country, and nation into instability. The only way out of this situation is to adopt a balanced system of life—one that simultaneously addresses the needs of both body and soul, this world and the hereafter.

Now the question arises: which deen or system of life should the nation adopt?

Allah has stated clearly:

1. "Indeed, the only deen (way of life) acceptable to Allah is Islam." (Surah Aal-e-Imran 3:19)
2. "Whoever seeks a deen other than Islam, it will never be accepted from him." (Surah Aal-e-Imran 3:85)
3. "Today I have perfected your deen for you, completed My favor upon you, and chosen Islam as your deen." (Surah Al-Ma'idah 5:3)

Since humans are social beings who cannot live alone, they require a deen or system of life to govern their personal, family, social, national, and state affairs. There are only two options: a) The system given by Allah. b) The system created by humans.

People are given the freedom to choose between these two, and their reward or punishment depends on this choice. Allah has declared that the human-made systems, due to their limited knowledge (Surah Al-Isra 17:85), can never bring true peace. Only the guidance sent through His Messenger can ensure peace. Those who follow it will have no fear, nor will they grieve. (Surah Al-Baqarah 2:38). This is why this deen is called "Islam"—which literally means peace.

Now, leaving aside the entire humanity, the Muslim nation, which was responsible for living under the divine system given by Allah in peace and delivering this peace to the rest of humanity while fulfilling the responsibility left by the Last Messenger, has itself abandoned the true religion (Deen-ul-Haq) given by Allah and adopted the system of life created by the Jews and Christians. This is the unfortunate reality. As a consequence, today, the world is engulfed in turmoil. Allah says, “Those who do not judge by what Allah has revealed, they are the disbelievers” (Surah Al-Ma'idah - 44). Now, you tell me, without recognizing the commandments of Allah, how can we claim to be Muslims?

Some may argue that we perform Salah, perform Wudu meticulously, wake up with great difficulty in the deep night to perform Tahajjud, observe fasting, perform Hajj, and complete the recitation of the Qur'an. Yes, it is true that we perform some acts of worship. But Islam is a complete way of life. It has laws for every aspect of life, including personal life, economy, governance, and judiciary. Are these laws being followed? Are we able to accept Allah as the sovereign authority and the ultimate decision-maker? No, we are not. Instead, we are

accepting the sovereignty of the Jews and Christians, along with their economic, governance, and judicial systems. Isn't it Shirk to accept some of Allah's commandments while rejecting others? Allah says, "Do you then believe in part of the Scripture and reject the rest? But what is the recompense for those among you who do that except disgrace in the worldly life, and on the Day of Resurrection, they will be sent back to the severest of punishment" (Surah Al-Baqarah - 85). So, the reason behind the suffering of this nation worldwide is clearly explained in this verse.

We know that Islam is founded on five pillars—Kalima, Salah, Zakat, Hajj, and Sawm (Sahih Bukhari). The first one is faith (Iman), and the remaining four are actions. Actions are meaningless without Iman. What is this Iman? This Iman, meaning Tawheed, is a contract between Allah and His servant, where we testify that we will not accept anyone other than Allah as our Ilah, our lawgiver, and ruler. The Messenger of Allah said that the contract between the servants and Allah is that they will accept none but Him, and in return, Allah will not punish them (i.e., He will grant them entry into Jannah). [Narrated by Mu'adh ibn Jabal (RA), recorded in Bukhari and Muslim] Are we still holding on to this contract today? As I mentioned earlier, we have adopted the Western way of life in all aspects, replacing Allah with man as the ultimate authority, thereby violating this contract. After breaking this contract, what value do our acts of worship hold?

Now, what is the state of the Muslim world? Let us take a look at reality. What is the condition of this 1.6 billion-strong nation today compared to when they were merely 500,000 in number?

Back then, two superpowers were destroyed by their hands. At that time, there were only a few handwritten copies of the Qur'an, which most people had never even seen in their lives—let alone having access to numerous Hadith, Tafsir, and commentaries. In contrast, today, almost every home has a copy of the Qur'an, Hadith, Tafsir, and books on Islamic jurisprudence. Yet, despite this, we are being defeated by all the major nations of the world. We are humiliated and persecuted, begging in the streets of Europe for food and shelter. The lands that the companions of the Messenger of Allah (SAW) conquered with their blood are now being destroyed and occupied one by one by Western superpowers. We are unable to stop them. Has the time not come for us to realize the real reason behind this? We must understand that, in reality, their weapons are aimed at Islam itself. Their goal is to eradicate this Deen from the face of the earth.

After fighting two world wars in the last century, the Western superpowers seemingly granted independence to their colonial territories and withdrew. Thereafter, they split into two major blocs—one led by Britain and America, advocating democratic capitalism, and the other led by Russia, advocating socialism. Since the end of World War II, these two factions had been engaged in the Cold War, which ultimately ended in the 1990s. When Russia invaded Afghanistan in 1979, America supported Afghanistan against Russia. The fierce Afghan warriors, driven by their Jihadi spirit, defeated Russia on the battlefield. Many analysts believe that the religious fervor of the Muslims, particularly the Arabs, was strategically used in favor of America.

However, after the fall of socialism, the Western imperialist powers realized that only one force remained before them—the Muslims. Though seemingly lifeless, divided by internal conflicts, and engaged in mutual discord, they still numbered 1.6 billion. Most of them retained some form of Imani consciousness, and they still possessed the unaltered divine scripture—the Qur'an. If they somehow found a way to unite again, the world's dominance would once again shift to the Muslims. Moreover, since the end of colonial servitude, a wave of revivalism had been felt throughout the Muslim world. Many movements were actively striving to restore the lost glory of the Muslim Ummah. Thus, the West redirected its weapons toward Islam. This is what the Western sociologist Huntington referred to as the "Clash of Civilizations"—an ideological battle between Islamic civilization and Western materialistic civilization.

First, they launched a massive global media campaign, portraying Muslims as terrorists, extremists, and radicals while labeling Islam as a religion of terrorism, blindness, backwardness, and fanaticism. A lie told a hundred times becomes accepted as truth. Through this strategy, they successfully instilled a negative perception of Islam not only in the West but worldwide. As a result, it became easier for them to justify attacking and occupying one Muslim country after another under various false pretexts. The groundwork for these interventions was often laid through internal religious and political conflicts, riots, and divisions. A deep conspiracy is also underway against our beloved homeland, Bangladesh. If they succeed in creating such a crisis here, the consequences will be dire, and our scholars must realize this with all their hearts.

In such circumstances, our message is clear: we have no choice but to unite. We have fragmented into thousands of sects, schools of thought, and movements—Qawmi, Alia, Ahl-e-Hadith, Ahl-e-Sunnat, Shia, Sunni, Qadiri, Naqshbandi, Mujaddidi, democrats, socialists, and many more. Among us, there are significant differences in both creed and practice. Now, what is the way to achieve unity? Who will unite us? The Prophets and Messengers will not return. Today, in the name of Islam, different individuals are calling in different directions—some towards religious politics, others towards secularism, some towards extremism, and some towards the paths of various Sufi orders. Others simply promote personal acts of worship like Salah and fasting as the sole means to enter Jannah. In the midst of these numerous conflicting ideologies, the confused Muslim Ummah is unable to find a common principle for unity.

This call for unity has been made by Imamuzzaman, Mr. Mohammad Bayazeed Khan Panni, a descendant of the historic Panni family of Tangail. He said that just as the Messenger of Allah (SAW) united the disunited people of his time based on Tawheed, there is no other way but to unite on the same eternal truth—the Kalema, i.e., Tawheed. This is because all Muslims of different Madhabs and sects testify to this Kalema. Moreover, since there is no disagreement in the nation regarding the One Allah, the One Messenger (SAW), and the One Book, then what is the obstacle to our unity? We must return to the agreement from which we had deviated, that is, we will not accept the command of anyone other than Allah—this is the covenant of Tawheed to which we must return. Rejecting the sovereignty of Western civilization, we must establish a society based on the sovereignty of Allah. The sovereignty of Allah is the ultimate

truth. In a society where Allah's sovereignty does not exist and His command does not prevail, no other deeds hold any value because such deeds will not fulfill Islam's fundamental purpose—establishing peace. For this reason, our movement is called Hezbut Tawheed, meaning the Party of the Sovereignty of Allah. The founder of Hezbut Tawheed, Mr. Mohammad Bayazeed Khan Panni, has said, "I am neither a prophet nor a saint nor a spiritual guide. As an Ummah of the last Messenger, I am merely trying to highlight the causes of the nation's current crisis and show the way to salvation. This task is undoubtedly the duty of every follower of Muhammad."

He has written extensively on various issues related to Islam and humanity, addressing many contemporary problems. If anyone has objections to any part of his statement, they are welcome to express them in writing, and an open discussion can take place regarding those concerns.

You must have noticed that today, a self-serving group has misused religion, diverting people's faith-driven sentiments (religious sentiments) toward destructive actions. Some have used it for terrorism, some for corrupt politics, and some for personal gains. However, Allah has sent Islam for the peace of humanity. The common religious believers lack a clear understanding (Aqeedah) of what Islam is, why certain Islamic practices must be performed, what the purpose of the Messenger's (SAW) arrival was, and why the Ummah of Muhammad was formed. One of the fundamental principles of Islam is that if Aqeedah is incorrect, faith has no value, and without faith, deeds are meaningless. On this issue, all true scholars are in agreement. If people are not educated about the

invaluable Aqeedah of Islam, their faith will inevitably be led astray. In short, Aqeedah is having the correct and comprehensive understanding of a matter (correct perception). Deeds (Amaal) include Salah (prayer), Zakat, Hajj, Sawm (fasting), and, in a broader sense, any righteous action that benefits humanity and establishes peace in society. However, if we ignore the suffering and hardship of people and fail to strive with our lives and wealth to establish peace in society, no amount of individual worship will be accepted. Today, across the world, Muslims believe in Allah and His Messenger, and they perform numerous acts of worship. But due to a lack of correct Aqeedah about Islam, this belief and these deeds are becoming meaningless. The suffering of the Muslim nation is not decreasing; rather, it is increasing day by day.

When gold is struck with a hammer, it turns into an ornament. Similarly, scholars who endure oppression and make sacrifices to establish the truth are the ornaments of humanity. Throughout history, they have made sacrifices for the establishment of truth. Many scholars even sacrificed their lives fighting against British oppression, proving themselves to be true scholars. The nation now desperately needs such scholars—those who will stand beside the suffering and oppressed, those who will show the way to liberation from injustice and oppression. We believe they exist within our society; they just need to awaken.

Allah has said, "Only those who have knowledge fear Allah. Indeed, Allah is Almighty and Forgiving." (Surah Fatir: 28). Therefore, the true sign of a scholar is that their hearts never waver when it comes to standing for Allah's command and justice. They work only for the pleasure of Allah, not for any

worldly gain. The Messenger of Allah (SAW) said, "The scholars are the inheritors of the messenger of Allah. The messengers of Allah do not leave behind gold or silver as inheritance; they leave behind knowledge. So, whoever acquires it has gained a great fortune." (Tirmidhi: 2682). That is why true scholars are as fearless, selfless, and revolutionary as the companions of the Messenger of Allah. Allah has said, "Allah will raise in rank those who have believed among you and those who were given knowledge." (Surah Mujadila: 11). Ibn Abbas (RA) said, "A scholar's status is seven hundred times higher than that of an ordinary believer."

Today, scholars must take on the great responsibility of awakening the Muslim Ummah. The knowledge that Allah has given you can no longer be kept inside your homes. Why? Because both the one who commits injustice and the one who remains silent and makes no effort to prevent it are equally guilty—Allah calls them criminals (Surah Hud: 116). Wealth or knowledge that does not benefit humanity will be of no use in the Hereafter. That is why true scholars are always troubled by the sufferings of their nation and dedicate themselves to its welfare.

Despite having millions of scholars among us, our nation remains divided into countless factions and is humiliated by all other nations. This is deeply regrettable. It was the responsibility of the scholars to educate the nation about the importance of unity. Those who remain preoccupied with themselves instead of trying to unite the nation must realize that a true believer cannot live this way.

Being a **Mumin (true believer)** is our foremost duty. If a Mumin is also a Mufassir, an Allama, a Muhaddith, or a Sheikh, that is an added honor. But first and foremost, we must become Mumins. Allah has said, "Those who believe and do righteous deeds are the best of creation. For them, there is eternal Paradise." (Surah Bayyinah: 7-8). He has promised that He will grant dominion on Earth to the Mumins—those who believe and do righteous deeds (Surah Noor: 55). So how can a nation that has no dominion over the world and is instead constantly being defeated claim to be Mumins? Many question the traditional Islamic attire of our members. Our response is that our members come from various classes and professions, uniting under the call of Tawheed. Those who are from general backgrounds or secular education systems have not developed the mindset from childhood to wear traditional Islamic attire. The Messenger of Allah Mohammad (PBUH) said, "Make the religion easy, do not make it difficult." Since our first priority is to unite the nation, we are focusing entirely on forming a strong and unyielding collective identity that stands for truth and justice. A nation will always have people of various tastes and preferences. If we enforce a particular dress code at this stage, unity will not be possible. Moreover, in multiple verses, Allah has commanded us to unite for the establishment of **Deen** based on Tawheed (Surah Shura: 13). However, matters that have not been made obligatory are currently left to personal choice. Those who wish to follow the personal Sunnahs of the messengers of Allah Mohammad (PBUH) are free to do so.

Our truthful movement has faced many false accusations to this day. In a society dominated by falsehood, calling for the truth always invites slander. This is nothing new. Anti-Islamic forces

immediately launch campaigns against Islam whenever they hear its name. They do not want Allah's Deen to be established. However, we request you not to be like them. Do not be swayed by propaganda against us; verify before believing anything. Allah says, "O you who believe, if a wicked person brings you any news, verify it before accepting it." (Surah Hujurat: 6). The Messenger of Allah Mohammad (PBUH) said, "It is enough for a person to be a liar that he conveys everything he hears without verification." (Hadith-Muslim). Therefore, listen to our statements directly from us. Even if you hear them from others, verify them with us first. The reality is that we have devoted our lives and wealth to establishing Allah's true Deen across the world.

This is too big a task for us to accomplish alone. It will require the cooperation of the government as well as the participation of people from all walks of life.

Another point you will observe is that in the past century, many organizations and groups have attempted to establish Islam in national life. Despite the unmatched sacrifices and dedication of their members, they have not been able to reach their desired goal. One of the main reasons for this is the wrong path. One cannot establish the religion in national life by making separate and scattered programs. The messenger of Allah (PBUH) did not establish the religion through many different paths; he did so through a specific path. We must follow that path. First, we need to unite everyone under one declaration, i.e., the oneness of Allah (Tawhid). Even though there are differences in many aspects of Islam, 1.6 billion Muslims still believe in the same declaration. Based on this declaration, we need to build national

unity, temporarily setting aside sectarian differences for the greater good. Then, that united nation will establish Allah's true religion. Allah says: "Establish the religion and do not create division in it" (Surah Ash-Shura 13). And the program for establishing the religion has been extensively outlined by the messenger of Allah (PBUH).

He said, "Allah has commanded me to do five things. I am entrusting you with the responsibility of these five tasks:

- (1) You will remain united.
- (2) You will listen to the leader's command.
- (3) You will obey the orders of the one who commands you.
- (4) You will migrate away from acts that oppose Allah's commands.
- (5) You will strive (Jihad) with your life and wealth in the path of Allah."

Whoever strays even a little from this unity, the bond of Islam will be loosened from their neck unless they repent and return. And anyone who calls to anything of ignorance will become fuel for the hellfire, even if they pray, fast, or consider themselves Muslim [Narrated by Haris al-Ash'ari (RA), Ahmad, Tirmidhi, Bab-ul-Imarat, Mishkat].

The program given by Allah has been entrusted to the Messenger of Allah (PBUH), and the Ummah of Muhammad has struggled according to this program. Now, Hezb-ut-Tawheed is also striving according to this Allah-given program.

We are trying to present Islam as a completely balanced, contemporary, highly rational and logical, in full harmony with natural laws, applicable to individual, social, and national life, behaviorally adaptable to every geographical environment in the world, upholding the dignity of both men and women and human rights, and presenting it in a way that everyone can understand. If this is presented everywhere, the anti-Islamic groups will not be able to find any fault in Islam, and they will not have the opportunity to spread hatred, Insha'Allah. The Messenger of Allah (PBUH) said: "There will not be a tent on earth where Islam will not enter" (Miqdad bin Aswad (RA) from Musnad Ibn Ahmad, Mishkat Sharif). In this struggle to establish the true religion, we seek the cooperation of all of you.

Our prayer

We pray to the Almighty Allah that He grants us the ability to be sincere believers (Mumin) and accept our life and wealth in the service of establishing the true religion for the welfare of humanity. May the deep slumber of our unfortunate Muslim nation be broken. May the dark gloom ahead of our nation be lifted. May we once again become a united nation like the companions of the Messenger of Allah Mohammad (PBUH). May this Ummah regain its true belief and understand the purpose and objective of life and the responsibility entrusted by the Messenger of Allah Mohammad (PBUH) with their hearts. May Allah protect our beloved homeland from any conspiracy.