

ISLAM

**the only divine
&
complete code
of life**

Prof. Ghulam Azam

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&
complete code of life

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Preface

By the Grace of Allah, there are plenty of books on Islam available for the readers of English Language. Yet I feel that there is need for such a book that can be called 'All in One' on Islam. It is not at all easy for a common reader to study so many books to learn Islam.

Even many Muslims consider Islam as a religion only, whereas religious aspect is only one side of human life. Individual, domestic, religious, social, political, economic, cultural aspects of human life make a complete person. It is not possible to deny any one of them.

Islam does not deal with religious aspect only. It guides a person in all aspects of his life. Islam is not a man-made religion. It is revealed by the Creator of mankind as a complete code of life. He calls it 'Deen'. 'Surely Islam is the only Deen acceptable to Allah.' (Ale Imran: 19, the Holy Quran, Chapter 3) 'I am pleased to ordain Islam as Deen for you.' (Al-Maidah: 3, the Holy Quran, Chapter 5)

The literary meaning of the word 'Deen' is obedience. Islam is the only divine code of life made by the Creator to obey him in all aspects of life.

I have tried in this book to depict a glimpse of Islam as a complete code of life. I have endeavoured to help the reader to lead his individual, domestic, religious, social, political, economic, cultural and all other aspects of his life according to Deen Islam (Islamic code)

A balanced human life must be a compact whole. A person must be a Muslim in all aspects of his life if he claims to be a Muslim. It is ridiculous to be a Muslim in his individual life, a licentious in domestic life, an ascetic in social life, a secularist in political life, a socialist in economic life. If he is a Muslim, he must follow Islam in all aspects of his life.

I hope and pray, may Allah equip this book as a complete guide for a reader who is determined to lead his whole life as a sincere and devoted servant of his Creator and Sustainer— The Almighty Allah.

I am really grateful to prof. A. K. M. Nazir Ahmad, editor of Monthly English journal Al-Islam for his help to improve the language. My secretary Najmul Huq deserves thanks for proof-reading.

I fervently appeal to the readers of this book to pray for my eternal salvation, if he finds this book helpful for him.

Ghulam Azam

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Islam : the only divine & complete code of life

The meaning of the word 'Islam'

'Islam' (اِسْلَامٌ) is an Arabic word. It means submission or the act of surrendering. Technically it means submission to the will of Allah, The Creator.

The word 'Muslim' (مُسْلِمٌ) is derived from Islam. Muslim is one who has submitted his will to the will of his lord Allah in order to save himself from all mistakes, with this confidence that Allah is the only entity free from mistakes.

The word اَسْلَمَ (Aslama) is the verbal form of Islam. It means he has submitted himself or surrendered.

The word 'Salam' (سَلَامٌ) means peace or security. The Islamic system of greeting is to say اَلْسَلَامُ عَلَیْكُمْ (Assalamu Alaikum) means 'peace be on you'.

Both the words اِسْلَامٌ (Islam) and سَلَامٌ (Salam) are derived from the same root سَلِمَ (Silm) which means peace, security, tranquillity etc.

Everybody wants peace; but actually how many persons enjoy peace in life? Why most people are deprived of peace? Whereas all of them are eager to enjoy peace in life. Only the Creator of mankind knows the way of peace. Peace can only be achieved through submitting to the will of the Creator.

The whole creation obeys the Creator

In the verse number 83 of sura Ale Imran (Chapter 3) Allah claims that all His creatures in the heavens and the earth have submitted to His will, willingly under compulsion.

وَلَهُ اسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا .

Allah wants to say in this verse that He has prescribed code for every animate and inanimate creation most suitable to each one. He has imposed His code to all the creation except mankind. None has any option to disobey Him. The electron, neutron and proton in an atom function according to divine code. The sun moves in its orbit faithfully according to divine code. A piece of grass has a code of life. Its birth, growth, death follow a code. Similarly a big tree forms, grows and dies according to a code. An ant and an elephant are born, live and die according to code prescribed by their Creator. None of His creation is able to make its code.

Every creation is compelled to surrender to the will of its Creator. In the above verse the word اسْلَمَ (Aslama) has been used which means submitted itself or surrendered. So according to the previous discussion about the meaning of اسلام (Islam), every creation is a Muslim.

Mankind is a special creation

There are two entities in human being. Human body is the material entity. It functions absolutely according to the code divinely prescribed by the Creator. The circulation of blood, the nervous system, respiratory method, all rules of health and hygiene are prescribed by the Creator. None has any authority to change the divine code in respect of human body. Every human being must utter a word according to divine rules. The

body is compelled to strictly follow the system prescribed by its Creator.

But this body is not the real man. According to the Holy Quran, man is virtually a separate entity called Ruh (رُوح). The Ruhs of mankind are created long ago. The body is the material entity; but Ruh is the moral and ethical entity. When Allah intends to send any Ruh to the earth, He builds a body in the womb of his mother. After a period of the growth of the body, He places the Ruh in it.

When a baby is born, he or she combines two separate entities. At a stage of the growth of the body the function of the Ruh, the moral entity, starts. The body is virtually a beast. It has no moral sense. The body wants to enjoy the material world. But as it has no ethical sense, it may try to enjoy a matter that is not morally right. The function of Ruh starts here. It tries to prevent the body from doing any immoral act.

All human beings have this bitter experience that when the body is inclined to indulge in any immoral act, their conscience tries to resist. If the conscience is weak, it fails to resist. But after the wrong is done by the body, the conscience pricks.

This conscience is the actual human being. The human body is a tool given to man for his use. The Islamic code of life teaches man to tame the body in an effective manner so that he is able to compel the body to resist from wrong-doing.

The demands of the body is called Nafs (نَفْسٌ). It means inclination, tendency, desire, instinct etc. As the body has no moral sense, its desire or demand must be controlled on ethical basis. Ruh or conscience is the controlling authority. Islamic code of life teaches the Ruh to do the job properly.

Two kinds of Islam

The simplest definition of Islam is the code prescribed or ordained by the Creator for His creation.

There is no creation without a code for it. Every creation functions according to the divine code.

There are two kinds of divine code:

1. Codes for the whole creation except Mankind.
2. Code for Mankind.

The difference between these two kinds of divine code is as follows :

- a. The codes for the whole creation are not sent through the Prophets. These codes are directly imposed by the Creator Himself.
- b. No creation is allowed to disobey any divine code. Creations have no option.
- c. As they are compelled to obey, there is no credit for their obedience and hence they are not entitled to any reward.
- d. As they have no capacity to disobey, there is no chance for their punishment.

Whereas—

- a. The code of life for Mankind has been revealed to the Prophets or Messengers of Allah. This code is not directly imposed by the Creator.
- b. Mankind has been allowed the option either to obey the divine code or to disobey. They are free to decide either to obey or to disobey.
- c. Those who obey, they will be rewarded, as there is credit for obedience. Because they had ability to disobey, but they obeyed. So they are entitled to get reward.
- d. Those who disobey, they will be punished. They had capacity to obey, but they disobeyed. So they are liable to punishment.

The responsibility of implementing divine code on Mankind

We discussed earlier that Allah Himself directly implements the codes prescribed for His creation. But He does not directly implement His code for Mankind. If he decided to do so, He would not reveal code to the Prophets.

He vested the responsibility of implementing the revealed code on the Prophets and on those who believe in Allah and His Prophets.

Allah repeats a verse of the Holy Quran in three chapters in which He declares that,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ .

'It is He Who hath sent His Messenger with guidance and the True Deen to make it victorious over all kinds of Deen.'
(Chapters At Tawba: 33, Al Fath: 28, As Saff: 09)

Though this great responsibility is vested on the Prophets, yet they had no authority to compel anybody to believe in them. Prophets were instructed to call people to believe in Allah, the Prophet and the Day of Judgement. People are free to decide either to believe or to disbelieve.

Only those Prophets succeeded to make Islam victorious who got proper response from the people. None of them was incapable person. But the great task of organizing a society can not be possible without collective efforts. Social change needs social effort.

Prophet Muhammad (Peace be on him) is the last of the Prophets who fully succeeded to implement the code of life revealed to him in Arabia. And the Holy Quran is the last revealed book.

All Prophets are Prophets of Islam

According to the Holy Quran right from Prophet Adam, down to the last Prophet Muhammad (Peace be on them), all Prophets preached Deen Islam. Ibrahim (Abraham), Musa (Moses), Isa (Jesus) are Prophets of Islam. All of them called people to obey Allah as the only commanding authority. When the people distorted the teachings of a Prophet, Allah sent another Prophet with the same right message. Those people who refused to believe in the new Prophet, they insisted on following distorted teachings in the name of the previous Prophet.

Thus a number of revealed religions exist in the name of Prophets. Quran says that Musa and Isa were Muslims. But the followers of them named themselves Jews and Christians. Allah did not name them as such.

How Allah Himself can decide to divide Mankind into various religious sects? He likes unity of Mankind. The Holy Quran repeatedly emphasizes that it is not Allah, but people themselves concocted so many religions. Allah says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ -

"Surely Islam is the only Deen acceptable to Allah." (Chapter 3, Ale Imran: 19)

To earn knowledge is only human need

Only human beings need to earn knowledge. All other animals by nature and instinct adequately know the code of their life prescribed for them by their Creator. They don't suffer from the consequence of ignorance or wrong knowledge. The Creator Himself teaches them. They need no effort to learn. Because the Creator Himself implements the code on them.

But the case of human being is sharply different. As the Creator does not implement their code, they are compelled to learn everything. There are four sources of knowledge from which human beings learn:

1. Five external sense organs— eye, ear, nose, tongue and skin. Human body starts learning through these organs and continue throughout his life.
2. Intellect, Intelligence, sense of reasoning. This source is the widest. Human beings earn most of the knowledge through this source.
3. Intuition. Philosophers, scientists, researchers etc. earn knowledge from this source. This knowledge is earned without conscious reasoning. During hard research and deep meditation abruptly intuitive knowledge may be achieved.
4. Revelation from the Creator Allah. Revealed knowledge comes to the Prophets only.

Except revealed knowledge there is possibility of earning wrong knowledge through the other three sources. Human history testifies that mankind learn through errors.

The Holy Quran : The last revealed book

During 23 years of prophetic life of Prophet Muhammad (Peace be on him) between 610-33 of Christian era, the Holy Quran was revealed to him in many instalments. The history of the compilation of the Holy Quran testifies that the book is absolutely the original text. None has the ability to challenge the authenticity of this book.

The Holy Quran names only 25 prophets including Isa (Jesus Christ), Musa (Moses) and Ibrahim (Abraham) and declares that the number of prophets are many. But all have not been

named. In the same way the Holy Quran mentions the names of 4 revealed books including Injeel (Bible). The Holy Quran claims that none of the previous revealed books are available in original language. So only the Holy Quran can claim to be the words of the Lord of the Universe.

This holy revealed book can not be properly understood without the life of the Prophet Muhammad (Peace be on him). He was the only authorized official interpreter of that book. Allah Himself declares in the Holy Quran that He authorized only His Prophet to interpret the text of the Holy Quran by his words and deeds. For this reason, the life of the Prophet Muhammad (Peace be on him) had been authentically preserved and compiled in the books of his traditions.

Virtually Prophet Muhammad (Peace be on him) is the living Quran, the real Quran and the practical Quran.

Revealed knowledge exigent for Mankind

Adam and Eve was the first human pair on earth. The Creator appointed Adam as the first Prophet so that he is equipped with divine knowledge. Allah did not throw Adam in the darkness of ignorance. Unlike other animals Mankind needs to learn. The Creator directly teaches all animals. They are not required to seek knowledge.

Adam received knowledge directly from his Lord to lead his life properly without any mistake. So he did not stumble in darkness to find his way.

There is no need for any formal system of education for animals. But human beings highly need formal education. Sound knowledge is the prime need for Mankind. The formal educational system may achieve success, if sound knowledge is available.

The leaders and most of the thinkers of western civilization do not feel any necessity of divine knowledge. They consider that lessons from history, past experiences and wisdom are enough to lead human life. But who can deny the fact that this civilization totally failed to offer much needed peace and happiness to the humanity. The so-called modern civilization presented two World Wars within the early 3 decades of the 20th Century. In spite of glorious scientific achievements and thrilling technological advancement, mankind is under the constant threat of terrorism, war, unnatural death, hunger, racial clash and economic crisis.

Only revealed knowledge can save humanity from further destruction as the divine knowledge is free from any mistake. Animal world is enjoying complete peace and tranquillity due to divine knowledge.

Scientific inventions are innocent and invaluable wealth. They may be used both for welfare and destruction. Scoundrels misuse them to harm people. The virtuous people shall never misuse.

Jungle may grow automatically. But a garden requires planning and nursing. Scoundrels also grow automatically. But without ethical norms and proper care virtuous man can not grow. History testifies that only divine knowledge can build virtuous people.

If the leaders of western civilization insist on the denial of the need for divine knowledge, the scoundrels shall continue to lead humanity towards total destruction.

The Creator never failed to guide Mankind

We have previously discussed that the Creator directly imposes the code prescribed by Him to His every creation, animate or

inanimate. And He also implements the rules of health and hygiene framed by Him for human body. But the instructions and codes framed by Him for the moral being, Mankind, are not imposed by Him on human beings. They are free either to follow them or not.

There is no wisdom or logic to think that He has not framed rules for the personal, domestic, social, political, economic and cultural aspects of Mankind.

He instructed Adam and confirmed to do so through other Prophets; but His messages had been lost or distorted. His final message was sent to Prophet Muhammad (Peace be on him) and it exists with its original text without the slightest distortion.

How Barbarous Arabs became Teachers of Islamic Civilization?

Muhammad (Peace be on him) was born in 570 CE. It was not pre-historic age. The Roman and the Persian civilizations were in their zenith. Is it not a miracle that within only less than a quarter century Prophet Muhammad (p) succeeded to organize the barbarous Arabs and brought revolutionary change in their head and heart to implement the revealed code of human life in all its aspects and within a short period they conquered both the contemporary civilizations— Roman and Persian?

The main credit of this brilliant success goes to the revealed knowledge that guided Prophet Muhammad (p) every moment of his long struggle.

The revealed knowledge is of two kinds.

1. The holy Quran whose words are directly revealed to the Prophet through angel Jibrail (Gabriel) who used to recite the words of Allah to the Prophet.

2. The words of the Prophet, his deeds and approvals are also based on revealed knowledge but in the language of Prophet himself.

The evaluation of Prophet Muhammad (p) by Michael H. Hart

Michael H. Hart, a great researcher of America, published a book in 1989, named 'The 100— A Ranking of The Most Influential Persons in History.' This thought provoking book created a great stir amongst the readers and supplied a hot topic for debate, specially because the compiler placed Prophet Muhammad (Peace be on him) at the top of the list.

Michael Hart says in the Preface of the book, "My list of the 100 persons in history whom I believe to have been the most influential. I must emphasize that this is a list of the most influential persons in history, not a list of the greatest ... This book is solely involved with the question of who were the 100 persons who had the greatest effect on history and on the course of the world. I have ranked these 100 persons in order of importance : that is, according to the total amount of influence that each of them had on human history and on the everyday lives of other human beings."

Naturally his first article in the book is on Muhammad (Peace be on him). The article is very brief consisting of only few pages. The article is reproduced as follows with necessary omissions:

"1. MUHAMMAD

570 — 632

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, he was the only man in history who was supremely successful on both the religious and secular levels.

"Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive."

"The majority of the persons in this book had the advantage of being born and raised in centers of civilization, highly cultured or politically pivotal nations. Muhammad, however, was born in the year 570, in the city of Mecca, in southern Arabia, at that time a backward area of the world, far from the centers of trade, art, and learning. Orphaned at the age of six, he was reared in modest surroundings. Islamic tradition tells us that he was illiterate. His economic position improved when, at the age of twenty-five, he married a wealthy widow. Nevertheless, as he approached forty, there was little outward indication that he was a remarkable person."

"When he was forty years old, Muhammad became convinced that his one true God (Allah) was speaking to him, and had chosen him to spread the true faith."

"For three years, Muhammad preached only to close friends and associates. Then, around 613, he began preaching in public. As he slowly gained converts, the Meccan authorities came to consider him a dangerous nuisance. In 622, fearing for his safety, Muhammad fled to Medina (a city some 200 miles north of Mecca), where he had been offered a position of considerable political power."

"The flight, called the *Hegira*, was the turning point of the Prophet's life. In Mecca, he had a few followers. In Medina, he had many more. During the next few years, while Muhammad's followers grew rapidly, a series of battles were fought between Medina and Mecca. This war ended in 630 with Muhammad's

triumphant return to Mecca as conqueror. The remaining two and a half years of his life witnessed the rapid conversion of the Arab tribes to the new religion. When Muhammad died, in 632, he was the effective ruler of all southern Arabia."

"The Bedouin tribesmen of Arabia had a reputation as fierce warriors. But their number was small; and plagued by disunity and internecine warfare, they had been no match for the larger armies of the kingdoms in the settled agricultural areas to the north. However, unified by Muhammad for the first time in history, and inspired by their fervent belief in the one true God, these small Arab armies now embarked upon one of the most astonishing series of conquests in human history. To the northeast of Arabia lay the large Neo-Persian Empire of the Sassanids; to the northwest lay the Byzantine, or Eastern Roman Empire, centered in Constantinople. Numerically, the Arabs were no match for their opponents. On the field of battle, though, the inspired Arabs rapidly conquered all of Mesopotamia, Syria, and Palestine. By 642, Egypt had been wrested from the Byzantine Empire, while the Persian armies had been crushed at the key battles of Qadisiya in 637, and Nehavend in 642."

"But even these enormous conquests—which were made under the leadership of Muhammad's close friends and immediate successors, Abu Bakr and Umar Ibn al-Khattab—did not mark the end of the Arab advance. By 711, the Arab armies had swept completely across North Africa to the Atlantic Ocean. There they turned north and, crossing the Strait of Gibraltar, overwhelmed the Visigothic kingdom in Spain...."

"These Bedouin tribesmen, inspired by the word of the Prophet, had carved out an empire stretching from the borders of India

to the Atlantic Ocean—the largest empire that the world had yet seen. And everywhere that the armies conquered, large-scale conversion to the new faith eventually followed...."

"The new religion, of course, continued to spread, in the intervening centuries, far beyond the borders of the original Moslem conquests. Currently, it has tens of millions of adherents in Africa and Central Asia, more in Pakistan and northern India, and in Indonesia. In Indonesia, the new faith has been a unifying factor."

"How, then, is one to assess the overall impact of Muhammad on human history? Like all religions, Islam exerts an enormous influence upon the lives of its followers. It is for this reason that the founders of the world's great religions all figure prominently in this book. Since there are roughly twice as many Christians as Moslems in the world, it may initially seem strange that Muhammad has been ranked higher than Jesus. There are two principal reasons for that decision. First, Muhammad played a far more important role in the development of Islam than Jesus did in the development of Christianity. Although Jesus was responsible for the main ethical and moral precepts of Christianity (insofar as these differed from Judaism), St. Paul was the main developer of Christian theology, its principal proselytizer, and the author of a large portion of the New Testament."

"Muhammad, however, was responsible for both the theology of Islam and its main ethical and moral principles. In addition, he played the key role in proselytizing the new faith, and in establishing the religious practices of Islam. No such detailed compilation of the teachings of Christ has survived. Since the

Koran is at least as important to Moslems as the Bible is to Christians, the influence of Muhammad through the medium of the Koran has been enormous. It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. On the purely religious level, then, it seems likely that Muhammad has been as influential in human history as Jesus."

"Furthermore, Muhammad (unlike Jesus) was a secular as well as a religious leader. In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time."

"Of many important historical events, one might say that they were inevitable and would have occurred even without the particular political leader who guided them. For example, the South American colonies would probably have won their independence from Spain even if Simon Bolivar had never lived. But this cannot be said of the Arab conquests. Nothing similar had occurred before Muhammad, and there is no reason to believe that the conquests would have been achieved without him."

"From Iraq to Morocco, there extends a whole chain of Arab nations united not merely by their faith in Islam, but also by their Arabic language, history, and culture. The centrality of the Koran in the Moslem religion and the fact that it is written in Arabic have probably prevented the Arab language from breaking up into mutually unintelligible dialects, which might otherwise have occurred in the intervening thirteen centuries. Differences and divisions between these Arab states exist, of course, and they are considerable, but the partial disunity should not blind us to the important elements of unity that have continued to exist....."

"We see, then, that the Arab conquests of the seventh century have continued to play an important role in human history, down to the present day. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history."

Articles of faith in Islam

Islamic faith consists mainly of three articles— Tawheed, Risalat and Akhirat.

1. Tawheed (تَوْحِيدٌ) means unity of Allah. His proper name is 'Allah' Who is called God by the Christians, Jehova by the Jews, Ishwar by the Hindus. Allah is only one entity. He has no partner either in His person, or in His Attributes. Neither He begets any offspring, nor He is begotten. Nothing can be similar to Him. He alone is the Creator, Nourisher and Sustainer of the whole Universe. None shares with Him in His function.

He has innumerable Angels as His workers to perform the duties imposed on them. They are the most obedient slaves who has no share with Him in any capacity. They follow His commands without any hesitation. They have no authority to disobey Him. They have no gender. One of them called jibrael (Gabriel in Bible) delivered the revealed knowledge to the Prophets.

2. Risalat (رِسَالَةٌ) means message. Rasool (رَسُولٌ) or Prophet is one to whom the message of Allah is delivered. Rasool means messenger.

All prophets are human beings made of clay and descendants of Adam. They are not superman or any such identity above human being. They are born of human parents.

Their function is not only to deliver the message of Allah to Mankind, but also to demonstrate as to how to follow the message. So only human beings are appointed as prophets so that all common people may consider them as their model. Angels cannot be model for human beings. Angels are free from hunger, disease etc.

So for Mankind only human beings can be considered role models.

3. Akhirat means life after death. This is a very important article of faith in Islam. This article of faith means:
 - a. Only the human body dies. The real human being 'Ruh' does not die, it continues to exist in the same manner as its existence before the creation of the body in mother's womb.
 - b. A time will come when the whole world will be destroyed. Then all human beings will be resurrected with their bodies.
 - c. All of them will face the Day of Judgement.
 - d. Mankind is created as a moral animal. Everyone possesses sense of morality. On the Day of Judgement, the activities done during the worldly life shall be judged.
 - e. Those who are found righteous shall be rewarded and others will be punished.

These three articles of faith form the pivot of Islamic way of life. Muslims are required to lead their life under the guidance of these articles of faith.

The method of embracing Islam

When any person intends to embrace Islamic faith, he must decide that I shall not lead my life according to my whims. I shall do only what pleases Allah. Then he is to utter the following prescribed words in Arabic before some Muslims, preferably in a mosque:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ .

Before uttering these words he should know their meaning and while uttering he must be conscious about the meaning.

He should know that it is not merely a religious dogma. It is the declaration of a two-point life policy according which he has solemnly decided to lead his whole life.

The literary meaning of those words are :

I bear witness that there is no commanding authority save Allah and I bear witness that Muhammad (Peace be on him) is the Messenger of Allah.

Those words are called in Islamic parlance Shahadatan (two witnesses).

By uttering these words he virtually declares that he shall lead his life according to the following two policies:

1. I shall obey the commands of Allah alone and shall not obey any other's command against Allah's command.
2. I shall obey the commands of Allah according to the method taught by Prophet Muhammad (Peace be on him) and shall not follow any other method (Peace be on him).

After this utterance he is recognized as a Muslim and he becomes a member of the Muslim community.

Duties as a Muslim

1. The prime duty of a Muslim is to acquire knowledge about Islamic way of life. Whatever he is to do as a human being, he must do that only according to the commands of Allah following the method taught by the Prophet (p).

He is to eat and drink, go to toilet, go to bed for sleep, rise from sleep, earn livelihood, marry, rear up children, behave with others etc. Whatever he is to do, he is to perform that according to that two-point policy declared through Shahadatan (two witnesses).

Human deeds may be performed in two methods:

- i) According to the commands of Allah and method of the Prophet (Peace be on him).
- ii) According to any other system.

If the deeds are performed in the first method, all deeds are considered to be Islamic and acts of service (Ibadah) to Allah. The life of a Muslim can not be divided into secular and spiritual in nature. His every act is counted as spiritual, if it is done in Islamic manner.

Whereas even prayer may not be treated as spiritual, if it is not performed according to the commands of Allah and methods of the Prophet (Peace be on him).

Prophets did not teach asceticism. Rather they taught to spiritualize even the mundane matters. The Prophet (Peace be on him) said, 'If a person performs the night prayer (Isha prayer) in the mosque and goes to sleep, but again attends the mosque for the early morning (Prayer) prayer (Fajr), the period of his sleep shall be considered to be service to Allah. Thus even the act of sleeping becomes spiritual act if done according to the commands of Allah and the methods of the Prophet (p).

Revealed knowledge is compulsory

The revealed knowledge is obligatory for every Muslim. If he is ignorant about the divine knowledge regarding any deed, he shall perform it as a non-Muslim, whereas his every act must be done according to revealed knowledge.

The question arises as to how much revealed knowledge is obligatory for a Muslim to learn. The revealed knowledge is vastly wide. The whole Quran, over a million traditions of the Prophet (Peace be on him) are revealed knowledge. Except the Prophet (Peace be on him) himself, none can learn the total knowledge. So the whole revealed knowledge is not obligatory.

Only that portion of knowledge is compulsory for a Muslim that is related for the particular deed required to be performed by him. For instance, revealed knowledge related to the conjugal life is not obligatory for an unmarried couple. This knowledge becomes compulsory after marriage. Without this knowledge the couple shall be compelled to lead their conjugal life as non-Muslim.

Islamic way of life can not be inherited by birth

Prophet Ibrahim's parents were not Muslims. A son of Prophet Nuh was not a Muslim. Thus it is evident that faith is not a matter of heredity. It must be earned. The child of a Muslim may not necessarily be a Muslim. The child of a non-Muslim may be a converted Muslim.

A person becomes a Muslim when he embraces Islam—accepts the Islamic Faith, learns necessary revealed knowledge and tries to lead his life as a Muslim. So a person born of Muslim parents can not be automatically a Muslim. if he does not care to develop himself as a Muslim. Some qualities of

head and heart are required to be called a Muslim. Only by heredity one can not be considered as a Muslim by Allah. Similarly a doctor's son cannot claim to be a doctor by heredity. He must qualify himself to be called a doctor.

Three greatest issues

It is essential to discuss three greatest issues involving the thought, mind and deed of Mankind.

1. Has the vast Universe including Mankind come to existence automatically or there is a mastermind behind the whole creation? Is the Universe a chaos or cosmos?

Does anything happen automatically? Can anything happen without cause and effect? Does Universe function so orderly, smoothly and regularly without a faultless planner and organizer?

Mankind is an insignificant entity in comparison with this vast Universe. But human being is a wonderful creation capable of studying the Laws of Nature. Is it possible that the innumerable laws of nature are strictly implemented in the vast kingdom without a King?

Human brain is a miraculous creation. How much brilliant is that brain which planned this wonderful creation?

A book compiled in the name of 'The Evidence of God in an Expanding Universe' contains 40 articles written by 40 American scientists of various branches of science. They emphatically claimed that scientific elements ruled by laws of nature compel them to believe that there must be a mastermind behind them, who can only be identified as God.

It is impossible for a real scientist to be an atheist. Philosophers may become atheists if any one of them fails to discover Allah. A philosopher swims in the fathomless ocean of thought. He is not guided by laws of nature or facts of nature. Somebody defined philosophy as 'search for a black cat in a dark room where there is no cat'.

But the scientists deal with facts and laws of nature which are practical matters, not imaginary ideas.

Human being by nature believes in his Creator as he feels that he did not create himself. Somebody must have created him. By whatever name He may be called, He is the one identity, Who can not be at all ignored.

According to the Holy Quran, human being is the weakest animal. No other baby of an animal needs so much constant care for a long time as human baby. Even a grown-up man can't live without the help and co-operation of others. He is fully dependent on other human beings.

When he feels that he is in a helpless situation where there is none to save him, he very sincerely calls his Creator for help. The holy Quran cites the example of a person in a boat surrounded by angry waves and ghastly wind. He realizes that he is absolutely helpless. But he can not find himself ready for death. He considers that there is One on Whom hope may be vested. At heart he seriously calls his Lord.

It is only Allah whom he considers to be the last hope. All are not aware of the actual attributes of Him. One may have wrong notion about His attributes. But human beings believe in Him.

The word Allah is derived from Ilah (commanding authority). The composition of the word is Al-Ilah. Al means 'The'. The Ilah means the only authority to command. Al-Ilah is pronounced as Allah.

The word 'Allah' has neither any plural form nor any feminine form unlike God. God has plural form Gods and feminine form Goddess. So this word is not at all appropriate for His oneness and unity.

2. The second issue is whether the Creator guides Mankind by sending messages to lead their life properly so that they can live in peace and save themselves from the consequences of ignorance.

Unlike all animals, Mankind needs to earn knowledge as they are not taught directly by the Creator. But He does not send message to everybody. He appoints a person as His messenger to teach his fellow human beings.

History is replete with examples of some persons throughout the ages who claimed to be the messengers of Allah on whom divine knowledge is revealed.

The Holy Quran emphasizes that all of them received similar message containing the code of life suitable for human beings.

The Holy Quran claims to be the last message revealed in Arabic language. It also claims to be the only words of Allah on earth. The Holy Quran has thrown a challenge that if anybody thinks that it is composed by human being, he may produce only one chapter or a few verses similar to that of the Holy Quran. The Holy Quran confidently claims that none can be successful to do that. This challenge stands for over 14 centuries. Neither anybody during Prophet Muhammad's (Peace be on him) life-time, nor till today anybody dared to accept the challenge.

Any non-Muslim expert in Arabic language may compare the language of the Holy Quran with the language of the traditions of the Prophet (Peace be on him). The Holy Quran was revealed during 23 years. People learned the Holy Quran from

the mouth of Prophet Muhammad (Peace be on him). Is it psychologically possible and practicable to speak in sharply quite different standard of language by any person in the world? Both the verses of the Holy Quran and traditions of the Prophet (Peace be on him) had been uttered by him. Does it not amply prove that the words of the Holy Quran are words of Allah?

Even the arch enemies of the Prophet (Peace be on him) certified that he never told lies. Is it believable that he lied only in case of the Holy Quran?

The miracle of this book is explicit by the following facts:

- i. The meaning of the text of the Holy Quran is eternally modern. It was revealed in the 7th century of Christian era. But it is understood by the readers of modern Arabic. The Holy Quran has compelled the Arabic language to accept it as the highest standard of the language. The language of English, Bengali and so to say all languages change over centuries and the literature of two or three centuries old is not easily understood by the readers of later age.
- ii. The Holy Quran, a book in Arabic of over 86,000 words can be completely memorized by a child of 7 to 10 years of age only in 1 to 3 years time even by those people who do not know Arabic language. How strange it is that a non-Arab is able to recite the huge book even without knowing the meaning of a single verse! Millions of such people are available all over the world. Is there any one person in the whole world who has committed to memory the whole Bible even from amongst the Popes?

Thus it is doubtlessly proved that the Holy Quran is only divine book on the earth. This book does not belong only to Muslims. They did not compose it. It contains the words of the Creator of whole Mankind.

If all the religious scriptures are destroyed, only the Holy Quran can be reproduced from the memory of those in whom the Holy Quran is preserved intactly.

- iii. The third issue is whether authentic life and teachings of any Prophet do exist in the world so that he may be followed with confidence and mental satisfaction?

As Prophet Muhammad (Peace be on him) is the embodiment of Islam and divine interpreter of the Holy Quran, many devoted Muslims endeavored seriously to compile the most authentic history of the life of Prophet Muhammad (Peace be on him).

Many non-Muslim authors certified that Muhammad (Peace be on him) is an extra-ordinary man whose words and deeds, Manners and dealings prove that he is the Prophet or messenger of Allah.

Islam is a code of life, a way of life, a system of life. It is complete, because it guides in all aspects of human life. It is balanced, because it is ordained by the All-Knowing Entity Who administers the whole Universe. He is free from all kinds of mistake and omission.

This is the only divine code of life. It is not a theory only. It was practically implemented by the Messenger of Allah Muhammad (Peace be on him) in the world in the 7th Century CE and Mankind enthusiastically accepted it as the most ideal system of life.

Let us discuss the teachings of Islam in the various aspects of human life.

Personal Life

Every human being is born alone and dies alone. He is given free will. He is not compelled to do good or bad. So he is prone to mistake. His success in life depends on his right decision. Due to ignorance he may fall prey to wrong decision. So Allah guides everybody to lead his individual life according to the following instructions:

1. You are created to obey your Creator only. He has not authorized anybody to command you against His will. He has engaged His whole creation to render service to you. Even the angels are working for your welfare; they pray for your good and advise you to do good.
2. The worldly life is very short. The death is not the end of your life. Again you will be brought to life for rewarding or punishing you after judging your activities done in this life. If you obey your Lord you shall enjoy the pleasure in heaven. If you disobey Him, you shall suffer in hell. There is no death again. Your life after death is eternal.
3. In order to learn about My commands, you must believe in My Messenger Muhammad to whom I revealed knowledge necessary for your balanced life. He is your role-model. You shall be fully successful both in this world and in your life after death if you follow him in all aspects of life.

If you sincerely adhere to these three points you will be considered by Allah as a Muslim. He shall guide you to follow the instructions mentioned bellow:

- i) Obey Allah as demonstrated by His Messenger.
- ii) Treat Satan— the devil as your arch enemy. He always instigates to disobey Allah. So carefully shun all evil ideas that crop up in your mind.

- iii) You are endowed by the ethical sense to recognize what is right and what is wrong. Your propensity may suggest to do wrong, your conscience does not approve it. You must obey the dictates of your conscience.
- iv) Your body is only a weapon for you to work. It has no moral sense. Don't fulfil its immoral demands. You are servant of Allah. Don't use your body against His will. You must tame it and keep it under your control.

Advices from the Prophet

1. Guard your thought as to what crops up and guard your belly as to what enters into it. Don't allow any evil idea to crop up in your mind. And do not allow any prohibited food or drink to enter your belly. So earn only in lawful manner.
2. Don't harm anybody by your tongue or hand. Help others as much possible.
3. Whatever you do, do for the good result in the life after death. Don't work only for the worldly gain. Your real success is the success in hereafter. You alone is responsible for your deeds. None will share the burden of your sin.

If anybody leads his life according to above mentioned commands of Allah and advices of His Messenger, his success in his eternal life is guaranteed.

Family life

The first family on earth is the family of Adam and Hawa (Eve). The family is composed of a male and a female. It is the smallest unit of the society. It is the factory of human production. A child grows and develops in the family. A person is what his family made him to be. Family is the cradle of human civilization.

The growth and development of a human child takes 15 to 20 years period. It is not at all possible without family. Educational institutions play great role in developing a person. But the role of the family is most important. So Allah has prescribed detailed rules for the family life.

1. After attaining puberty marriage should be solemnized as early as possible so that the pair may maintain purity of mind and can control their eyes and passion.
2. While selecting the consort, the first consideration is to see whether the bride or the bridegroom is a good Muslim. It is not blamable to consider the beauty, wealth, lineage or family status. But the first criterion must not be sacrificed at the altar of other criteria.
3. The solemnization of marriage must be open so that it comes to the knowledge of the community, as it is a social covenant.
4. Dowry payable to the bride by the bridegroom is a condition of marriage in Islamic Shariah. Marriage is not valid without fixing the dowry. It is the right of the bride. She may not have any property. She can not inherit any property before the death of her father. Dowry is an economic security for the bride's personal expense.
5. The maintenance of the family is the responsibility of the husband alone. Islam does not impose any economic burden on the wife. She may earn with the permission of her husband. But it is her option to spend for the family.
6. The husband has no legal right to demand any wealth from the wife or wife's parents. Whatever is presented to the son-in-law as gift is the gesture of courtesy from the father-in-law. Such demand is one of the worst kind of extortion, not at all permissible in Islamic Shariah.

7. The status of the husband is the king and the wife is the queen in the family. Allah says in the verse number 21 of Surah Rome that,

"And of His signs is that He has created for you wives from your own species that you may find peace with them, and created love and mercy between you. Surely in this there are many signs for those who reflect.

They are loving friends of one another. Husband is not the master over the wife. They are to build up the family with mutual co-operation, rear up the children with utmost care. To earn for the family is the responsibility of husband. And taking care of husband and children is the main responsibility of wife.

8. The husband alone should not take decisions. Decisions regarding family matters must be taken by consultation between the couple. In case of difference of opinion, the opinion of husband should prevail as there cannot be two kings in a country. Husband should delay to take decision in order to convince his wife. But ultimately he may not avoid to take decision.

9. Actually a happy family life depends on mutual sacrifice and compromise. Sincere love between the couple is the pivot of conjugal life. If the pair possesses this pivot, no issue can create any problem in domestic life.

10. Only in particular matter the husband enjoys a position over his wife. There can not be dual government. Dual administration is not suitable for the institution of family. Husband is the virtual administrator, protector, guardian and maintainer of the family; but he must not be a dictator.

11. The Prophet (Peace be on him) has announced that if the couple succeeds in leading an Islamic life, both shall go to heaven. If they are entitled to different classes of heaven, they shall be united in the superior class and they eternally shall live there as king and queen.

Talaq or divorce

According to Islam, divorce is the worst lawful act. It is permissible, because, the purpose of family life is peace and happiness. There may be genuine cases where it is not possible for the couple to adjust and live together. Islam allows separation under mutual agreement. There is no need to develop bitterness. Let them separate peacefully and legally.

Relations between parents and children

Family initiates by only two persons, but it grows when children are born. There may be parents of husband.

Islam does not approve that after marriage the son lives separate from the old parents. Allah highly emphasizes the importance of taking affectionate care of parents, specially at their old age.

Parents of the husband must not be left uncared and deprived of pleasant associations with son, daughter-in-law and grand-children.

Islam puts great stress on the responsibility of the parents towards rearing up their children. Human babies not only need utmost physical care for many years, but also their proper mental, moral and intellectual development as honest, efficient and devoted Muslims.

1. The first duty is to give a good meaningful name to the baby, preferably with Allah as His slave or obedience to Him or service to the noble cause of Islam. This is an obligatory duty of the parents.
2. To sacrifice an animal preferably on the 7th day of the birth, as an offer to Allah for the safety and security of the baby. Of course it is not at all obligatory. It is called 'Aqeeqa'.
3. The holy Prophet(Peace be on him) said, the greatest contribution of the parents to their children is to equip them with qualities of good character. Before starting formal education, the baby verbally may be taught a lot to become a practising Muslim in day-to-day activities.
4. When the baby reaches the age of 7, he or she should be taught to perform Salah (5 times worship). When the baby is of ten years age, he or she must be admonished towards regularity in prayers. The father should take his son affectionately with him when he goes to the mosque for prayer. The mother should associate her daughter to accompany in prayer.
5. When babies reach the age of 10 years their beds must be separated.
6. Anger must not be shown to the children. Affectionate rule is the best form of administration. Beating is highly prohibited. It does not correct them, rather spoils them. If the loving children are physically beaten, where they can seek protection?
7. All children must get equal treatment in all respects so that none feels that any one is getting special treatment or any one is maltreated.

In order to maintain sweet environment in the family:

1. Parents must not quarrel in presence of their children.
2. Mother must not be humiliated by the father. It destroys the image of mother in the eyes of children. The parents should elevate their mutual image to their children so that they learn to respect their parents at heart.

Islam provides many more details of rules for the family life so that the members of the family develop as highly civilized persons. Only this kind of families may form a society of peace and tranquillity. And such societies may build a truly civilized nation or country.

Importance of family in Islam

As a complete code of life, Islam has provided necessary rules for all aspects of human life. But it has prescribed so much details for the family that there is no need for any new rule even after fourteen centuries.

Islam has not ordained so much detailed rules for the economic and political aspects. Only the fundamentals are provided and the details are left to be formulated by people according to changed circumstances on the basis of the fundamentals which must not be ignored or violated.

The Creator of Mankind best knows that family relations are closely related to emotion. Emotion has strange nature. When anybody emotionally loves somebody, he may sacrifice even his life for him. But if he feels otherwise for the same person, he may not respect even legal rights. Therefore He has not left even a small rule to be made by members of the family.

Allah has categorically enumerated details of the rights and duties of husband and wife. Even the rights of parents and children have been prescribed in details. Nothing is left for the emotional partners to formulate as they surely fail to do justice and maintain balance.

Family life in the modern developed countries has been shattered and a peaceful family is rare in those so-called civilized nations. Because the leaders and thinkers of western civilization shun divine code.

Religious life

Believe in Allah, the Prophet, the Holy Quran and the Day of Judgement after death are certainly religious matters. But the worldly life of the Muslims are regulated and controlled by these basic faiths. Five time prayer in the mosque, one month fasting in the holy month of Ramadan are very closely related to the practical life of a Muslim. They are not strictly separate from his day-to-day life.

The Christians believe in God. They worship Him in the church; but their worship has no relation with their activities outside the church. Similarly, the Hindus go to worship in temples, but this worship has no connection with their worldly activities.

Islam is not a religion like Christianity and Hinduism. The religious believes of Muslims directly guide, control and regulate the worldly life of conscious devoted Muslims. Islam demands from the Muslims to lead their worldly life strictly according to the commands of Allah and methods taught by the Prophet (Peace be on him). Their five-time prayer and fasting habituate them to do everything according to the command of Allah and the method of Prophet (Peace be on him).

Let us enumerate the religious duties of a Muslim:

1. He must learn to correctly recite the holy Quran in Arabic during his childhood. This holy book is revealed in Arabic language. The translation of this holy book can not be called Quran. It is only the translation of the holy book, not the Holy Quran itself.
2. The five-time Salah should be performed by males in congregation (not alone), preferably in a mosque.
3. To supplicate for invoking blessings of Allah after every prayer as it is a special time when Allah grants the supplications. The most special time for granting is the last part of a night when He calls His devotees to pray to Him. These supplications deepen the emotional relation with the Most Merciful Lord.
4. Every morning after morning prayer (Fajr) some time should be spent for the recitation of the Holy Quran and understanding the meaning and interpretation of a few verses. Any particular time may be fixed for this most important duty, so that this practice becomes regular.
5. A habit should be developed for the systematic study of the life and traditions of the Prophet (Peace be on him) and Islamic literature produced by prominent writers. Every Muslim should always carry at least one book on Islam with him so that he may read it whenever he happens to find leisure.
6. He must decide not to disobey the advice of his conscience so that he may save himself from wrong deeds. He must always try to strengthen his conscience and tame the evil propensity.

7. He must earn his livelihood in moral and legal means and strictly refuse to take anything illegally from anybody. Allah has fixed his sustenance. He shall not be able to enjoy more than what is fixed by his Lord. So it is silliness to try to earn his fixed livelihood in unlawful way. His livelihood shall reach him if he continues to seek His grace.
8. It is the duty of every Muslim to do whatever is possible for him so that Islamic code of life is established in his country. For this purpose he must select such a suitable organization which works to build up the mind, brain and character according to the Holy Quran and the Sunnah. Nobody can build up himself without the help of such an organization. It is obligatory in Islam to join such an organization.
9. He should habituate himself to rise from sleep at the end of night to pray to the Lord when He constantly calls His devotees to pray to Him for forgiveness, mercy and generosity with assurance that He shall grant the prayer.

The Prophet (Peace be on him) said, 'It is your duty to rise at the (last part of) night. It is the tradition of the righteous people of the past, nearness to your Lord, atonement of past sins and means to refrain from sin.'

10. Tawba (تَوْبَةٌ) is a special characteristic of a devoted Muslim. Whenever he happens to commit any sin, immediately he repents, seeks pardon of Allah and vows not to repeat the sin. This act is called Tawba. It is an effective method to attain the ability to refrain from unlawful deeds. Allah Himself advises Muslims not to be frustrated about His mercy. A Muslim must continue to do Tawba even the sin is repeated. He must not feel frustration in seeking pardon.

Social life

People live, either in urban or in rural areas in their houses. They may be of various lineage and religion. In towns they may be of various countries speaking different languages. They happen to meet and greet on the ways, in local market, religious centres and social functions. The people of certain area may happen to see one another almost daily. The residents of such an area form a society. It may not be an organized one.

Islam teaches excellent social behaviour:

1. Wherever any one happen to see another member of that society, he should greet him with smiling face, mutually ask about welfare and wish well.
2. If anybody needs any kind of help, he should be helped as far as possible.
3. The Prophet (Peace be on him) said, 'If anyone fills his belly and leaves his neighbour hungry, he is not a Muslim.'
4. The Prophet (p) said, 'If anyone finds any other to do wrong, he should resist it by force, if not possible by words, if not possible he must despise the act. And this is the lowest standard of Iman.' Islam emphasizes that every member of a society must take care of maintaining the moral standard of the society and must try to resist every anti-social activity.
5. The Prophet (p) said, those who do not respect the elders and caress the younger, are not members of Muslim community.
6. Islam highly despises tendencies of vilification, ill-will, slander, faultfinding, mockery, calling in bad name, taunting etc. which destroy social relations.
7. The members of the society must be very cautious about the occurrence of any dispute or quarrel between members of the society. Arrangement must be ready to settle the dispute and quash the quarrel immediately before it disturbs the social fabric or compels the aggrieved to go to the court of law.

Political life

Political science deals with the affairs of state and government. Political activities are called politics.

A country is governed and administered by a political authority. The function of this authority may be called politics.

Politics not only guides the administration of the country, but also leads the people in every field. It decides the economic fate of a country, regulates the individual and collective life of the people, causes the rise or fall of the standard of life, organizes good or bad governance, advances or deteriorates the economic growth of a state, minimizes or maximizes unemployment, develops the youth morally or immorally through educational system and cultural activities, unites or divides the people, increases or decreases corruption, makes friends or foes in foreign countries and progresses or retrogresses the image of the country in the international community. In brief, politics has the capacity to do everything for the welfare of a country or to do the maximum harm. Thus politics is the pivot of all affairs in a country.

Muslim Politics

Allah has declared in the Holy Quran :

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا .

"There was indeed the best model for you in the Messenger of Allah, for every such person who looks forward to Allah and the Last Day, and remembers Allah much." (Al-Ahzab 21)

So every Muslim is compelled to accept Prophet Muhammad (Peace be on him) as the role-model in all aspects of human life including political life.

Prophet Muhammad (p) has exemplified the Islamic standard of politics and his rightly-guided four Caliphs after him amply and accurately demonstrated as to how to do Islamic politics. Muslim politics is nothing more or less than Islamic politics.

Prophet (p) established an Islamic state in Medina in 623 CE and administered that state for 10 years. His standard of politics is the role-model for the Muslims. There is no scope for any Muslim to avoid Islamic politics. It is obligatory for him to practise the politics taught by the Prophet and followed by his Caliphs.

Ten fundamentals of Islamic state

1. Sovereignty of Allah. The basic authority to make law is in the hand of Allah alone. All laws to be formulated by the state must not be repugnant to His laws. No law can be made by the Parliament against the Holy Quran and the Sunnah of the Prophet.
2. Permanent leadership of Prophet Muhammad (p). Whoever may be at the helm of affairs, must administer the country strictly according to the role-model of the Prophet (p). Prophet Muhammad (Peace be on him) is the permanent Imam in all mosques. All Imams must lead the prayer exactly following the Prophet (Peace be on him). Similar is the case with a ruler and government of an Islamic state.
3. Administration by honest and efficient people who are capable of administering the country according to foot-steps left by the 4 Caliphs.
4. Right of the people to criticize the government indicating the mistakes done in the light of the Holy Quran and the Sunnah. It is just like the congregational prayer, anybody praying behind the Imam may point out any mistake done by the Imam by uttering Allah Akber or Subhanallah.

5. Free court of law. In case of any dispute between the government and any citizen or institution regarding any action of the government only the independent judiciary is authorized by Islam to deliver judgement which must be accepted by both sides of the case.
6. The government must be elected by the governed. None has any legal right to assume power without the consent of the people.
7. The government must not pass any order without sanction of Shariah. Any government order may be challenged by any citizen if he considers it against the Holy Quran and the Sunnah.
8. The administration must conform its function as rule of law. Rulers and the ruled, Muslims and non-Muslims are to be ruled under the same law; Nobody is above law.
9. No citizen, Muslim or non-Muslim, national or foreigner, should be deprived of the fundamental rights as human being.
10. Nobody can be dealt with as criminal, so long as he is not convicted in a court of law. The first 6 fundamentals are derived from the verse number 59 of Chapter 4 (Surah Nisa):

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ -

"O Believers! obey Allah and obey the Messenger and those entrusted with authority from among you. Then if there arises any dispute about anything, refer it to Allah and the Messenger."

It means that everybody must obey Allah and His Prophet unconditionally as they are above mistakes; but other

authorities shall be obeyed so long as they obey Allah and Prophet. If any citizen feels that the command of an authority is repugnant to Allah and Prophet (Peace be on him), he has the right to refuse to obey that authority. Then it becomes the duty of the authority to appeal to the proper court for judgement. That citizen has also the duty to complain to the court.

Both sides should seek judgment from the court as to whether the command is justified or not. This system assumes that no authority can dare to command without sanction from the Holy Quran and the Sunnah. None has the authority to demand blind obedience.

The 4-point Quranic program for Islamic government

The verse number 41 of Surah Al-Hajj provides a 4-point program for the Islamic government.

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ .

"These are the people who, if We give them power in the land, will establish the Salat, pay the Zakat, enjoin what is right and forbid what is evil, and the final decision of all affairs is in the hand of Allah."

Let us analyze the four points:

1. To establish the Salat— It is the prime duty of an Islamic government to build up the character of all citizens as honest, dutiful and possessed of high moral standard. If the citizens morally develop, they will not indulge in evil deeds. If they are accustomed to be inclined towards good deeds, it will be easy for the government to properly implement the divine laws.

For this very great purpose Allah has commanded the government to establish the Salat. Salat is not only a religious rite, it is the most effective method to build up character. Verse number. 14 of Surah Twa-Ha, Allah says in

أَقِمِ الصَّلَاةَ لِذِكْرِي .

'Establish Salat to remember Me.'

Those who are regular in performing Salat, they can not forget Allah as they are always careful about the time of Salat, proper dress and mental preparation.

During Salat nothing can be done against the wish of Allah. He who regularly prays five times a day, he becomes accustomed to do other works, even outside of Salat, according to Allah's wish. Thus Salat helps him to always remember Allah.

According to Shahadatan (two witnesses, a Muslim must do every deed, both religious and worldly affairs, strictly following the command of Allah and method of Prophet (Peace be on him). Salat trains him to practise that five times a day, so that between two prayers he is habituated to do every deed in that manner. It is this kind of Salat that restrains him from indecent and evil acts as declared in verse number 45 of Surah Ankabut :

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ .

'Surely the Salat restrains from indecent and evil acts.'

Thus Salat is the most effective method to build up morally developed people. So this is the first point for Islamic government. to emphasize on.

2. The second point of importance is Zakat for the Islamic government. It is not a tax to be collected for bearing the expenses of the government. Every government has the right to levy tax on the people for the services to be rendered to them. But Zakat is ordained by Allah for administering social security activities, so that no citizen is deprived of the basic needs of human life. It is to be collected from the rich people by the government for distributing to the needy. Allah Himself has mentioned 8 heads of expenditure from Zakat fund in versenumber 60 of Surah Tawbah:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ
وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ .

"As a matter of fact, Zakat collections are only for the needy and the indigent, and for those who are employed to collect them and for those whose hearts are to be won over, and for the ransoming of slaves, and for helping the debtors and for the way of Allah and for the hospitality of the way-farers. This is an obligatory duty from Allah and Allah is All-Knowing, All-Wise.

The institution of Zakat is the basis of Islamic Economy. It indicates that the actual owner of wealth is Allah. He gives wealth to people as custodians only. People must earn wealth lawfully and spend lawfully. The rich man is to sacrifice $2\frac{1}{2}$ percent of his earned wealth as a mark of recognition that he is not the real owner. This mental attitude is the fundamental basis of Islamic Economy.

Capitalistic system of economy encourages people to earn and spend absolutely for their own interest. They need no moral binding on earning or spending wealth.

Zakat signifies that the rich must recognize that the poor and needy people have their right in the wealth of the rich.

Zakat also signifies that it is the primary duty of the government to ensure that no citizen is deprived of the basic needs of life.

Allah declares in verse number 6 of Surah Hud,

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا .

'There is no moving creature on the earth, whose sustenance does not depend on Allah.' In fact no living being suffers from want of sustenance except human beings, who suffer due to negligence of the government. Allah has vested the responsibility of human beings on the government. Only Islamic system of economy is able to perform this great responsibility.

3. To enjoin what is right. This is the third item of the Quranic 4-point program. The Holy Quran has imposed the duty on the Islamic government to enjoin what is good. If government initiates, encourages, inspires and positively helps the people to do such activities that enhance morality, develop human qualities, manifest faculties of mind and brain, evil shall not find any scope of creating disorder in the society.
4. To forbid what is evil. This is the last item. Due to instigation of Devil (Satan) when the moral identity fails to control the beastly tendency, human beings indulge in various anti-social activities. If there is no resisting force in the society, such activities easily spread.

The most effective resistant force is government. If the government is Islamic, it is their basic duty to see that society maintains moral standard so that members of the society, specially youngsters are saved from immoral, unsocial and indecent activities. Generally secular governments ignore this prime duty.

This 4-point program is enough to fulfil the purpose of organized state. If the government succeeds to build up the character of the people, to establish economic justice, to habituate people to do what is good and to purify the state from what is evil, such government shall enjoy the reputation as role-model for others.

Concept of welfare state

It is a universally accepted concept that 'welfare state' is the ideal state. It means such a state where every citizen feels happy. None suffers from any want of necessities of life. None suffers from any kind of injustice in social, political and economic life. It is a state in which peace, tranquillity and happiness prevail.

Those states which claim to be welfare state, are highly developed in science and technology. Naturally, they are supposed to be capable to utilize the inventions for enhancing happiness. But as they are not guided by divine knowledge, the inventions are misused resulting in suffering of the people in many ways.

If the leaders of westerns civilization had been guided by divine knowledge. they would save their peoples from the ill-effects of immoral use of inventions.

So, if the efforts of establishing an ideal state succeeds in any country, it may be able to exemplify the real welfare state.

Objective of Islam

The real objective of Islam is emancipation of man from the slavery of man, of nation from the bondage of nation and humanity from the yoke of humanity, and to turn the whole of Mankind into one free brotherhood consisting of the servants of one Allah Who created them.

Islamic conception of freedom is that Mankind should be subject to none but to Allah Who is their Creator, Nourisher, Master of their life, destiny and death. Therefore, He alone is their rightful, legal and real sovereign. None except this Creator and Nourisher of Mankind can legitimately claim lawful hegemony over man and no creature has any right to flout the authority of his Maker. The Holy Quran says,

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبْرَكَ اللَّهُ رَبُّ الْعَالَمِينَ .

'His is the creation and He alone is entitled to govern, glory is for the Lord of the Universes.' (Sura Al A'raf 54)

The Holy Quran is so strict in this respect that it declares the assertion of one's own whims against the dictates of Allah as also an act of idolatry. According to Islam, submission to any law opposed to it and to any philosophy or way of life than Islam is as idolatrous as bowing before idols of clay. Today Mankind has carved out so many deities, such as nation, language, color, economic classes, political concepts etc. whom they worship in the secular dispensation.

Islam aims at breaking off those shackles. It wants to restore dignity of Mankind by making them subject to none; but the laws of Allah Who makes no difference between rich and poor, whites and blacks, the east and the west, the Arabs and the Non-Arabs.

Economic life

Economics deals with material need. Human being needs food, clothing, house, medical care etc. The production of needed materials and their proper distribution require organized effort of government. The prime duty of a government. is to assure the fulfilment of this need. It requires proper plan under the guidance of government. If the government. guides people according to Islamic principles and create opportunity to work seriously to increase production in a planned manner, economic life of the people will certainly flourish.

It is the duty of an Islamic government to facilitate and encourage people to work in the economic field strictly according to legal and moral system and to prohibit people from illegal and immoral ways. Wealthy economic growth depends on sincere efforts of the government.

Ideal economic system

We can call an economic system as ideal, if the following conditions are fulfilled:

1. None is deprived of basic necessities of life.
2. Nobody is compelled to be economic slave of anybody.
3. National wealth is not concentrated in the hands of a small number of people.
4. Everybody gets chance to earn according to his ability.
5. Satisfactory arrangement must exist to fulfil the needs of those who are unable to earn for any genuine reason.

These conditions can be fulfilled, if the administration is run by honest people. Rule by honest people is the target of Islamic government. Only that government is called Islamic, which is run by honest people.

Personal economic life

Islam provides in details the principles to be followed in earning and spending of wealth. It is obligatory to every Muslim to follow those principles strictly:

1. A Muslim must earn his livelihood strictly through moral and legal manner.
2. He must not spend his earnings for immoral and illegal purposes.
3. He must not cheat anybody in his economic dealings.
4. He must save himself from interest and usury in all forms of economic dealing.
5. He should neither receive nor give bribe in any form, cash or kind.
6. Islamic law of inheritance must be obeyed sincerely.

Cultural life

From above discussions we have come to know that Islam teaches faultless rules and regulations for our individual family, social, political and economic life. So those who follow Islamic system of life, their life-style will be of same type.

Those who do not follow Islamic system, their life-style will be of different kind. This difference is manifested in their every deed. This difference is called culture.

A Muslim rises from bed early morning, goes to toilet, makes ablution for prayer, goes to the mosque for Fajr prayer, returns home and recite the Holy Quran.

A non-Muslim may not rise so early. When he rises, he also goes to toilet; but his method of using the toilet is quite different. He does not need to make ablution.

A Muslim lady goes out from her house in a special form of costume covering her body carefully, so that her beauty is not exposed. A non-Muslim's dress is quite different.

A Muslim greets another Muslim uttering Assalamu Alaikum. A non-Muslim greets in a different manner.

From these few examples, it is evident that every action of a Muslim may be different from non-Muslims.

Marriage is solemnized in every society. The method of solemnization of a Muslim society is not the same as in Hindu or Christian society; but marriage is common to all.

All people take food, but not in same manner.

The acts are common to all. But the method is different in various nations. This difference of method identifies a particular culture. In the same manner we identify Muslim culture, Hindu culture, Christian culture, Chinese culture, British culture, Japanese culture, American culture etc.

All human beings are descendants of Adam and Eve. All of them go to bed, rise from bed, use toilet, eat and drink, marry, observe festivals, perform religious rites, earn livelihood etc. These acts are common to all; but the method differentiates one group of people to another. By culture we mean that method.

Human society is multi-cultural. They may live in the same country; but their culture may be different. Co-existence of various cultures is inevitable. All should respect other's culture. There is no need to imitate other's culture.

Duty of a Muslim towards Islam

Those who believe in Islam as a code of life, naturally follow the teachings of Islam and try to obey the commands of Allah according to the method taught by the Prophet (p).

But many Muslims do not realize that every Muslim has the sacred duty to serve the noble cause of Islam. His duties towards Islam may be enumerated as follows :

1. He must be so much devout Muslim that his words, deeds and behaviour demonstrate Islam in practice so that even non-Muslims around him are so much impressed that they become respectful to Islamic way of life.
2. It is his duty to take every opportunity to call others towards Allah and Islam.
3. He must be a member of such an organization that aims at 'call towards Allah'. This noble deed can not be done without organized manner. Every Prophet established an organization with those people who embraced Islam at his call.

We learn from the life of the Prophet (p) that he was sent to establish Islamic code of life to demonstrate to the whole mankind that Islam is the best code.

Announcing the responsibility of the last Prophet Muhammad (p), Allah repeated the following verse in Surah At Tawba : 33. Al Fath : 24 and As Saff : 9) :

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ .

'He it is Who has sent His Messenger with the guidance and the true Deen that He may cause it to prevail over all codes'.

It is evident from the history of the companions of the Prophet (p) that it was the duty of every Muslim to seriously work with the Prophet (p) for the success of his Mission. Those who claimed to be Muslims, were not accepted as such so long they

did not accompany the Prophet (p) in his struggle against enemies, even though they prayed with him in the mosque.

So the duty of a devoted Muslim is not sufficient by only following Islam in practice, but his duty includes his active participation in establishing Islamic code of life. This great task is called Jihad Fi Sabeelillah in the Holy Quran (endeavour in the path of Allah).

This great task can not be performed without organized effort. So a Muslim must work for Islam being a member of an organization suitable for this purpose.

Institution of Prophethood

Mankind is dependent on the Creator for acquiring correct knowledge which is the basis of happiness and progress. The most precious grace of Allah is the revelation of perfect knowledge. The messengers of that revelation are called Prophets.

The very first man on the earth, Adam (peace be on him), was made a Prophet as there is no other source of real knowledge save the revealed wisdom of Allah. Muhammad (Peace be on him) is the last and the greatest Prophet and messenger of Allah, and the Holy Quran is the final edition of the Revealed Books of which only the Quran has been able to retain its pristine purity.

The institution of prophethood is the bedrock of revealed dispensation. The duty of the Prophet is not simply to convey the message of Allah. The Holy Quran says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ٧-

'It is He Who sent to the unlettered a messenger from amongst them so that he may read out to them His evidences, purify them, explain them the teachings of the Revealed Book, and impart them the skill (of practical application of the message of Allah to the problems of human life).' (Sura Jumuah : 2)

Thus the Prophet (p) is the prescribed ideal to be followed by the servants of Allah. He is the only authentic interpreter of the Quran on behalf of Him. No interpretation repugnant to that of the divinely appointed interpreter can be acceptable to the real believer. The Quran is the Book of Allah and Muhammad (p) is the living embodiment of that book. Muhammad's (p) interpretation of the Quran, by words or practice is called Sunnah which is preserved in the most authentic collection of his traditions.

The position of the Prophet (p) must be very clear. The purity of Islam depends upon the preservation of the correct position of the Prophet (p). The Prophet (p) is always guided by Allah Himself. Allah certifies about the Prophet (p) that —

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ -

'He speaks not from propensity, but what is revealed to him.'
(Sura Najm : 3-4)

Therefore, the correct attitude of a Muslim is to submit to what is revealed on the Prophet (p) irrespective of whether he is able to realize the significance of the revealed idea or not. The maintenance of this status of the Prophet (p) necessitates that no other person should be placed on the same level, i.e. none but the Prophet (p) should be blindly followed and obedience to others must be according to the Quran and the Sunnah.

Life of the Prophet (Peace be on him) is the practical example of Islam

It can be clearly understood from the practical life of the Prophet (Peace be on him) as to how all pervading Islam is. He used to perform all his deeds as the Messenger of Allah. He was the Messenger when he used to lead the prayer in the Mosque and he was the same when he used to administer the State of Medina. He was the Messenger even when he was in the battle-field. Hence whatever he did or said, that was done or said as the Messenger. Whether he was performing his responsibilities in religious affairs or whether in the worldly matters like business and commerce, politics, economics, war strategies etc. he used to do everything as the Messenger. So the whole life of the Prophet (p) is an Islamic life. Hence Islam is as comprehensive as the life of the Prophet (p). So it is the duty of a Muslim to follow the Prophet (p) in totality and under all circumstances. An Islamic lifestyle does not grow by following the Prophet (p) in religious matters only.

Supremacy of Islam

Islam did not come to live under any other system of life, because no system of life can live and prosper under another order. A mere religion can do so. But no prophet preached Islam as a religion only. None of them was ready to pay allegiance to any other man-made system of life. Quran says :

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ط وَكَفَىٰ
بِاللَّهِ شَهِيدًا .

'It is He (Allah) Who has sent His Messenger with the guidance and the true code of life with a view to making it victorious over all other codes. Allah is sufficient as witness to that.'
(Surah Fath : 28)

Therefore, if we sincerely and faithfully want to follow Islam, we must strive for its supremacy over all other codes. All prophets were revolutionary leaders in the sense that they worked for the supremacy of Divine Laws. This was the root cause of conflict between Prophet Ibrahim (Peace be on him) and Namrud, Prophet Musa (Peace be on him) and Firawn, Prophet Muhammad (Peace be on him) and the Arab Leaders.

It is but natural that even today there must be the same kind of struggle between those who may strive to establish Islamic order of life and those who may be ruling or may intend to rule according to their own whims or man-made laws.

It will not be irrelevant to mention here that there has seldom been any conflict between secularists and the leaders of 'mere religion' i.e. a set of formalistic rituals or organizations whose conception of religion does not extend beyond the performance of a few religious rites and functions and who do not bother as to what law and order reigns supreme in the land. The upholders of this type of religion, whether Priests or Ulama, Saints or Pirs of similar nature generally oppose rather than assist the struggle for the Islamic revolution.

We should remember that all the prophets were the greatest revolutionary personalities of their age and only the brave and devoted persons could be their true followers.

Opportunists and seekers of worldly pleasure, people devoid of moral courage and sacrificing tendency, worshippers of easy life and even ascetics can not stand the trials of that revolutionary spirit, however religious they may pretend to be in their personal life.

The supremacy of Islam is not possible without revolutionary movement and only the brave and sacrificing elements possessing creative ardour and ideological fervour can launch this kind of movement.

Clarion call of Islam

Allah says, 'Accept Islam in its entirety' (Al Baqarah : 208). Allah is not satisfied with partial obedience. Islam does not demand allegiance in spiritual matters alone. It wants to regulate and control all aspects of human life. It asks for complete surrender to the Lord of the Universe. How can the Creator of the universe allow that His creatures may acknowledge or follow anyone else too as their Lord? Therefore, Islam does not allow anybody to be a Muslim in religious and spiritual matters, and become a Socialist or Communist in socio-economic field, a secular democrat in political spheres and an Epicurean in moral and cultural aspects of life.

Islam is the only complete and balanced code of life. It pervades all aspects of human life. It is so comprehensive that no minor field of activity can be outside the domain of Islam. No other ideology can claim to guide all spheres of human life— spiritual and temporal, individual and collective, domestic and social, economic and political, national and international etc. It is a challenge on behalf of Islam.

Human life is a compact unit. It is not divisible between private and public, economic and political, religious and social. All aspects of human life are integral parts of the same whole. Therefore, the whole life should be guided by the same principles and philosophy. Thus Islam envisages a total revolution in the private and public life of its followers in faith,

intention and deed. There are only two alternatives for us. Either we should accept Islam in its entirety or reject it. We can't accept one portion of it and reject another. Total rejection means infidelity but partial rejection is hypocrisy and according to the Quran, hypocrisy is worse than infidelity.

Islam and science

Science is the study of the material universe. It is the endeavour to know the laws governing the matter and the material energy. It enables us to utilize the wealth and forces of nature; but science has no power to make any phenomenon. It can't invent or create even a small particle. There is no and can't be any conflict between science and Islam as both emanate from the same scheme of things in the present life of this Universe.

Therefore, no scientific truth as a matter of fact, can be repugnant to Islam, nor the Quran or the Sunnah can be opposed to science. Of course, a theory or certain theories of scientists constitute mere speculation and no facts of life may be inconsistent with Islam. It should be clearly understood that science means only that knowledge which has been ascertained by observation and experiment and critically tested to be true beyond any semblance of doubt. It is the betrayal of sheer ignorance or lack of proper intelligence that some so-called 'modernists' consider Islam as opposed to science and some 'religious' persons consider science to be anti- Islamic. How can facts of life or laws of nature conflict with Islam or vice versa, when both flow from the same source— The Almighty Allah.

Furthermore, modern people seem to be very enthusiastic about science. They expect too much from scientific discoveries. Many of them do not realize the limitations of science. The

scope of science is limited to discovery of nature's treasure. It can't guide mankind regarding the proper utilization of that treasure. For instance, science has simply placed the atomic energy ready for use, but it is silent as to how this gigantic power should be used. Here arises the necessity of proper guidance and here starts the function of revealed wisdom. Islam's function is to guide mankind as to how they should behave with their physical energies, natural wealth and fellow beings.

Thus the function of the prophet begins where the function of science ends. Or in other words, they compliment and not negate each other. One explains the material world and the other tells us where and how to use it.

Another great truth about science is that its scope is limited to matter and energy only. It doesn't and can't give any opinion about anything beyond that. It can't tell whether there is any life or resurrection after death. No scientists can prove in his laboratory that 'to tell a lie is wrong'. For, to him lie is only that which negates any given material truth. Thus such subjects are beyond the province of science. Therefore, it is the most unscientific to deny or disbelieve them in the name of science.

The most painful tragedy of the modern man is the undeniable fact that he, in the words of a philosopher, has been able today with the help of science to fly swifter than the swiftest bird, or run faster than the fastest quadruped and to swim quicker than the quickest aquatic animal, but he has failed to live like 'Man' on the surface of the earth. A critical analysis reveals that it is only due to the absence of divine guidance which he so carefully tries to ignore.

Secularism versus Islam

This is supposed to be an ideology under the materialistic philosophy of life. Actually it is not a positive ideology—rather it should be called 'absence of ideology.' It is the natural reaction to the atrocities of the church and the clergy in Europe during the early period of 'Renaissance.'

One must remember the backdrop in which secularism flourished. There is a huge gap between the Christian concept of religion, and Islamic concept. When Christianity ceased to act as a force of social cement and harmony and failed to provide solutions to the new economic and political problems due to despotism and exploitation of the clergy, there was growing discontent and antagonism among the Christians towards their religion.

In the name of God, church functioned as virtual ruler of Christian world. But the custodians of the church had no genuine divine script. The Bible cannot be claimed as God's words. Naturally the new scientific inventions about the movement of the sun and planets clashed against the wrong views of the Bible. The church-state punished the scientists severely on the charge of blasphemy.

New political ideas developed against the divine right of the clergy to rule. Political thinkers, scientists, members of the intelligentsia started a movement against the tyranny of the church.

The demand of the movement was to separate the functions of the state from the church which must be limited to religious affairs only. Ultimately church had to surrender and secularism was established. Thus the modern concept of secularism is the result of a long struggle against Christianity.

There is not a single example in the history of the 12 hundred years of Muslim rule in the world that any of the scientific inventions had been declared as anti-Islamic. Rather Muslim rulers always encouraged scientific research.

Unfortunately, the so-called Muslim secularists, due to their ignorance of Islamic code of life, consider Islam as a religion only like Christianity. The modern system of education developed by the western civilization has made them secular.

I myself was highly influenced by the theories of secularism, socialism, dialectism and materialism during my study of political science in Dhaka University. My deep study of Maulana Maududi's literature helped me to realize that those theories are absolutely wrong and they are directly opposed to Islamic concept.

Secularism is absolutely incompatible with Islam. It is ridiculous from Islamic point of view to believe that Allah is to be obeyed in private life alone and He is incapable of guiding our collective life. The followers of other religions are compelled to think in that line as they feel that their scriptures are inadequate to guide human affairs. Diametrically opposed is the attitude of Islamic scholars. They are confident that the Holy Quran and the Sunnah are meant to deal with all aspects of human life. The believers in Secularism may, out of ignorance, consider Islam to be merely a religion. But it is impossible for a conscious Muslim to be secular. The only honourable alternative for the so-called sincere 'Muslim Secularists' is to declare themselves non-Muslims, as 'Muslim Secularist' is a ridiculous misnomer.

The End



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