

BASIC ISLAM

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿۱﴾ نَحْمَدُهٗ وَنَسْتَعِیْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَتَوَكَّلُ عَلَیْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرٍ اَنْفُسِنَا وَمِنْ سَیِّئَاتِ اَعْمَالِنَا مِنْ یَهْدِ اللّٰهُ فَلَآ مُضِلَّ لَهٗ وَمَنْ یُضِلِّهٖ فَلَآ هَادِیْ لَهٗ وَنَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ وَنَشْهَدُ اَنْ سَیِّدِنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهٗ وَرَسُوْلَهٗ ﴿۲﴾ اِمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ﴿۳﴾ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿۴﴾ وَمِنْ اَحْسَنِ قَوْلٍ اَمَّنْ دَعَا اِلَی اللّٰهِ وَعَمَلَ صَالِحًا وَقَالَ اِنِّیْ مِنَ الْمُسْلِمِیْنَ ﴿۵﴾ صَدَقَ اللّٰهُ الْعَظِیْمُ ﴿۶﴾ اللّٰهُمَّ صَلِّ عَلَی سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَیْ اٰلِ سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ﴿۷﴾

I first of all express my gratitude to Allah ^{Subhanahuwata'ala} for giving me this wonderful opportunity of addressing a very elite group of people. But the most important point is, not whom I am addressing, rather about whom I am going to talk. Today's topic is 'Basic Islam'. The Islam means surrendering before the will of Allah. He who surrenders, gets peace. The surrendering means, going ahead exactly as Allah, our Creator, desires us to go. So if our activities are not acceptable to Him, then it is totally useless. Even if the whole world say, 'Oh ho! What a nice lecture! Oh ho! How beautifully he spoke!' – these are all useless. Therefore in the very beginning, I will request you to pray, 'O Allah! Accept this period of sitting to learn the religion of Islam.'

Many of you know about Islam. As I have been told to talk about Basic Islam, I will definitely touch on that point. But actually the points are known to all of us. So what is required to be in and further in Islam, is a feeling, not the knowledge. Again I like to stress this point, one is obtaining knowledge about Islam and the other is feeling of Islam. The greater the depth of our feeling, the more it will enable us to follow it more perfectly. I want to start with a very well known paragraph from the Holy Quran, Sura Asr,

وَالْعَصٰفِ الْاِنْسَانَ لَفِیْ خَسْرٍ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

وَتَوٰصَوْا بِالْحَقِّ وَتَوٰصَوْا بِالصَّبْرِ

'I swear by time. Certainly the whole mankind is in loss except those who have believed, have done the good deeds, they encourages each other to what is true and they also enjoin upon each other patience.'¹ There are three things: to believe, to do good works and to enjoin each other towards truth. These three are the practices. Number four is the difficulties which one is going to encounter in the passage, he

¹ Surah 103, Verse 1-3

will need patience. Because there will be difficulties of many different sorts - there will be criticism, there will be mocking at the particular person who want to please Allah^{Subhanahuwata'ala} and there are many other difficulties. Under all these circumstances, he must stand it with patience. If you read carefully the meaning of the sura Asr, you will see in the whole sura, the name of Allah^{Subhanahuwata'ala} is not there. The whole sura does not contain the word Allah. Even for a once! So we can say, this is the basic of Islam. It says, 'Certainly whole mankind is at a loss except those who have believed'. Believed upon whom? That is not specified here. But because of the sura containing in the Holy Quran, one is made to understand He who sent the Quran and upon whom He sent the Quran and the topic for which the Quran were sent – all these are automatically understood. That's why I said this sura may be called as definition of Islam very generally. It is a basic definition and general definition. Next come to the Kalima, the declaration of faith:

لااله الا الله محمد رسول الله

'There is none worthy of worship except Allah^{Subhanahuwata'ala} and Muhammad^{pbuh} is His messenger.'

A very simple sentence. That is the basic declaration of Islam. It makes one enter into the house of Islam. The house of Islam contains many things. This is just a declaration. First we say the basic formula, a general formula. How we are practising the basic declaration of faith? By the Kalima – you all know it.

Now let us come to the third stage. What does this basic declaration? Well, our Prophet(ﷺ) has elaborated this:

'Islam is based on (the following) five (principles). These are (1) To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. (2) To offer the (compulsory congregational) prayers dutifully and perfectly. (3) To pay Zakat (i.e. obligatory charity) . (4) To perform Hajj (i.e. Pilgrimage to Mecca). (5) To observe fast during the month of Ramadan.² These are the five pillars which do not contain any point regarding one should be truthful or not. If one talks lies – where it is included? Is not the truthfulness the basic quality of Islam? How do you reply to that? Many other matters can be put forward. Islam talks about obeying only one Allah. What about the duty of individuals to his parents? How should he behave with his father, with his mother, with his younger and elders? So when you say the foundation, you naturally remove many other things.

Amongst the five pillars, Fasting comes once in the year, in the month of Ramadan. If you consider this particular month of September, well one does not need to fast, one does need to make journey for pilgrimage. As you know Jakat does not become

²Sahih Al-Bukhari Hadith 1.7, Narrated by Ibn Umar

compulsory upon everyone. So these five pillars define the preconditions which enjoin the declarer to the basic benefits of Islam.

In Madinah-Monawwarah, there were many people who proclaimed the Kalima and also said regular five times prayers. But Prophet(ﷺ) knew they were the hypocrites. (Munafiqun according to the language of the Quran). The Prophet(ﷺ) said about them, 'Look! Once he has entered into the umbrella of Islam, he has given the verbal declaration of this basic five, you can not give him any punishment now.' You can see such many examples in the present world also. Once he has accepted this five, even he is neglecting many other duties, he will not be punished except in the specific manner. You can not say that he is not in Islam or he is not a believer, you have no right to say.

Where lies the Quran in the basic five? It does not contain anything regarding Quran. But we all know that is a very important article of faith. That's why to talk about basic Islam, it needs a number of different angles. As I told you, we can talk about Islam showing the basic generalities. What does Islam enjoin? It says, 'Believe'. What should I believe upon? Well, the declaration proclaim that believe upon Allah, your creator. Who is Allah? Quran defines,

الله الذي خلق السماوات والارض

'Allah is that Being who has created the skies and the earth.'³

So Quran defines many thing. In the very beginning, you will find a very beautiful thing, you will find it in any other Holy Book. The Quran starts,

بسم الله الرحمن الرحيم الحمد لله رب العالمين

'In the name of Allah, most beneficent, most merciful. All praise belong to Allah, the Lord of the world.' The word 'Aalimun' means one who knows. But if it is 'Aalamun', then it means the world. What world? We say, the world of animal, the world of vegetation, the world of heavens, the world of birds. So the world actually refers to all different combination and groupings which you can imagine.

Sura 'Fatiha' is known to us. But sura 'Fatiha' is generally called 'Fatihatul kitab' – the opener of the Book. Starts with the prayers:

الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين

'All praise belong to Allah, the Lord of the world. The most Beneficent, most merciful. The lord of the Day of Judgment (when you will be given what you earned in this world).' The word 'Din' means the right due to us. So first three are just glorifying Allah ^{Subhanahuwata'ala}. Then starts the most important prayer,

³ Surah 14, Verse 32

اياك نعبد واياك نستعين

‘Only to you we offer our worship, only to you we turn for help.’ Islam talks very sharply about the unity of Allah^{Subhanahuwata'ala}. I am sure, many of you know that Hinduism praying one God. They say, ‘we are GK Bk|iev`xO. Then what about brahma, bishnu, shib? They say, ‘they are only manifestation of Allah. Brahma is one form of manifestation, Bishnu is another form of manifestation, shib is another form of manifestation.’ Islam does not allow such imagination regarding manifestation. It declares,

قل هو الله احد

‘Say, He is Allah, the one.’⁴ There is a verse in the Holy Quran, where it refers to Christianity and says,

ولا تقولوا ثلاثة انتهوا خيرا لكم

‘Don’t say three, stop there, it will be good for you.’⁵ The word of the Quran – you can not imagine what a force it contains! It declares against the trinity of Christianity. Because they say, God the Father, God the Son and God the Holy Ghost. Christian also say that they believe in one God but God manifested himself as Son God, Jesus! All are philosophy – full of philosophy! What does the Quran say, ‘Don’t say three, stop there, it will be good for you.’ The language of the Quran is wonderful! Quran is very specific about the unity of Allah. That is why in the declaration also, ‘There is none worthy of worship except Allah^{Subhanahuwata'ala} and Muhammad^{pbuh} is His messenger.’ Here Muhammad(ﷺ) is only a prophet. In everyday of our Salaat, we say in Tshahud,

اشهد ان لا اله الا الله واشهد ان محمد عبده ورسول

‘We bear witness Muhammad(ﷺ) is His prophet and servant’

No question of Muhammad(ﷺ) turning into as incarnation. There is no chance to be an incarnation in Islam. The status of our Prophet is great, unimaginable! But the difference with the Lord is very clear. There is no question of any partnership. He is a servant of Allah. The word ‘servant’ in many places of the Quran shows the extreme nearness of the Prophet(ﷺ). For example, the famous incident of Meraz which Quran refers in fifteenth chapter,

سبحان الذي اسرى بعبده ليلا من المسجد الحرام الى المسجد الاقصا الذي باركنا حوله لنيه

من اياتنا

‘Glorified be that Being who took His servant in a portion of a night from the

⁴Surah 112, Verse 1

⁵Surah 4, Verse 171

Masjidul Haram to Masjidul Aksa, the surrounding of which we have blessed. So that we show Muhammad(ﷺ) from my signs.’⁶ See the introduction! The way Quran starts describing that incident of Meraz of our Prophet(ﷺ), accession of our Prophet(ﷺ) is wonderful! Quran starts like this, Glorified is that Being! The incident has been given so much of importance that Quran makes a special introduction. Then what is going to describe, ‘That Being who took His servant in a portion of a night from the Masjidul Haram to Masjidul Aksa, the surrounding of which we have blessed. So that we show Muhammad(ﷺ) from my signs.’ The sign means a symbol. For example, you are an officer in the Navy. You are a Commander. What is the sign? Look at the emblem. So Allah^{Subhanahuwata’ala} has given the name sign to this paragraph and also given the name sign to the particles around us. In sura ‘Rum’, twenty first chapter, Allah says,

ومن آياته خلق السماوات والارض

‘From His sign is the creation of the Heavens and the earth.’⁷ You want to know me? You look at My signs! There is a very beautiful reference of the conjugal life in the same sura. Allah says,

ومن آياته ان خلق لكم من انفسكم ازواجا لتسكنوا اليها وجعل بينكم مودة ورحمة

‘And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts). verily in that are Signs for those who reflect.’⁸ Allah^{Subhanahuwata’ala} declares that husband gets peace in his wife and also the wife gets peace in her husband. He says that this is one of His sign. If you think about this, you will know Him. He talks about the vegetation. How does the rain fall on the dead earth? How does the vegetation grow? He says these are His signs!

I was particularly referring to the point that Islam is very tough on the point of Towhid. Hinduism has no place in Islam. Christianity has no place in Islam. It talks very highly about Jesus. It talks very highly about Merriam, Mary. The language in the Quran to show the esteem of Jesus is unimaginable. But about the trinity Quran is very tough. That is what we say, only to Allah we worship not to the Muhammad(ﷺ). We do not worship Muhammad(ﷺ). We seek help only to Allah not to the gentleman lying in Azmir. Islam says, this is a shirk (means ascribing partner to Allah). If somebody goes to Azmir and say, ‘O Khaza Azmir! Help me!’ – this is a shirk. If somebody goes to Shahjalal (Rahmatulahi alaih) and say, ‘O Shahjalal! Help me!’ – this is a shirk. One can ask, can I not ever go to the shrine? Yes, you can very well go there. You go there but pray to Allah, ‘O Allah! You blessed Khaza Moinuddin Chistee (Rahmatulahi alaih) so much, one of the best soldier in Islam, O Allah! I seek your help by mentioning him, please help me!’ – this is allowed. You can not address the gentleman in the grave but you can talk to Allah^{Subhanahuwata’ala}.

⁶Surah 17, Verse 1

⁷Surah 30, Verse 22

⁸Surah 30, Verse 21

Everyday we do like this. For example, one comes to the Commander of the Navy and says, ‘Sir, I didn’t disclose my identity previously. You know Mr. Mofazzal Hossain who was one of your classmate in Dhaka College. I am his son.’ So the moment he says that he is Mofazzal Hossain’s son, though the Commander says, ‘this is an office. Do not ask for any benefit by showing your identity’, but in the heart of his heart ha has a soft corner for this fellow: ‘he is my dear friend Mofazzal’s son! We used to read in Dhaka College!’ Though he says, ‘why are you disclosing your identity? Are you asking for any benefit so that I become partial to you? There is no such place in Navy. Be careful! Do not mention it again!’ But in the heart of his heart his blessing will definitely will come. Mentioning the dear ones is the general custom in the world. Similarly according to sunnah of our Prophet(ﷺ) you can mention the name of the gentleman lying in the grave but pray to Allah. That’s why in sura ‘Fatiha’ the declaration is very clear, ‘Only you we worship, only to you we turn for help.’ There is no place for partnership in Islam. The Quran declares,

وما ارسلناك الا رحمة للعالمين

‘I have not sent you but as a mercy for the world.’⁹ Our Prophet(ﷺ) has been declared as a mercy. How can a man be a mercy? Mercy is a quality. But the Prophet(ﷺ) is a human being. There is verse in the Quran in twenty nine chapter. The beginning of the sura of twenty nine chapter which many of you know is this,

تبارك الذي بيده الملك وهو على كل شيء قدير

‘Blessed is that being, in whose Hand lies all kingdom, all authority. He is powerful over everything.’¹⁰ But the sura after that many of you do not know. The next sura called ‘Kalam’, starts with ‘Nun’. We do not know the meaning of the word ‘Nun’. Quran begins with three alphabet,

‘Alif-lam-mim. No doubt about that Book.’ What is the meaning of ‘Alif-lam-mim’? Many modern as well as old commentators have tried to imagine the meaning the meaning of these words at their own innovative ideas and gave it to the readers. But all the great commentators are of the opinion that the Prophet(ﷺ) never said the meaning of these words to us. May be Allah^{Subhanahuwata’ala} taught our Prophet(ﷺ) the meanings of these words. But he did not divulge the meanings to us. So these are the mysterious alphabets of the Quran which are called *Harufe Mukattaat*. That sura ‘Nun’ also starts with this mysterious alphabet,

ن والقلم وما يسطرون

‘Nun, by the pen which writes.’¹¹ What is the pen? What does it writes? The whole verse is mysterious. Then the next verse,

⁹ Surah 21, Verse 107

¹⁰ Surah 67, Verse 1

¹¹ Surah 68, Verse 1

ما انت بنعمة ربك بمجنون وان لك لاجرا غير ممنون

‘You are not by superior blessing of your Lord a mad fellow. For you there is immense reward.’¹² The sura is given to the Prophet(ﷺ) to give him solace. The people of Qurish used to call him a mad, a poet, a sorcerer! Allah is giving him solace! But our point of discussion is the next verse,

وانك لعلى خلق عظيم

‘You are stationed upon the supreme state of character.’¹³ Are they call you mad? By the blessing of your Lord, you are not a mad fellow. Rather you seat upon the greatest character conceivable by mankind. Then Allah says,

فستبصرون ويبصرون

‘Soon you will see and they will see, Which of you is afflicted with madness.’¹⁴ So be patient O my Prophet!

So I have given you a number of references from the Quran as to make you understand that the Quran is the basic of Islam. But where does the Quran lies in the fundamental of Islam? Do not you agree with me that the Quran is the basic of Islam? Why it is not mentioned there? That’s why to say what is the basic of Islam is not that easy. We can give a general definition as in sura Asr, ‘Mankind is in loss. They are not in loss who have believed and who are doing good deeds.’ What do you mean by good deeds? Suppose a gentleman who is the most truthful of all human being, the most benevolent of all human being, he has attained all the qualities which can be attained by a human being but only one point, he says, ‘I am an atheist. I do not believe in God.’ Where does his good work stand? Islam says, these are all useless. Because he has neglected the first point, he has not believed. Believe in what? He has to believe in the oneness of Allah. He has to believe in Muhammad as His Prophet. If he has not believed, the definition of Quran is very clear, very well arranged,

الذين كفروا وصدوا عن سبيل الله اضل اعمالهم

‘Those who reject God and hinder (men) from the Path of God,- their deeds will God render astray (from their mark).’¹⁵ The gentleman who says, ‘I do not believe in Allah’ – he may be praised by the whole world, he may be given the noble prizes, he may be given all the prizes imaginable, the whole world may dance but in the eyes of Allah, as he do not believe in Him, he is at a loss. All that reward he gets here, nothing due for him in Hereafter.

Islam is very tough on the unity of Allah and the importance of having the faith upon Allah is number one quality and then faith on His messenger, Muhammad(ﷺ). If one

¹²Surah 68, Verse 2-3

¹³Surah 68, Verse 4

¹⁴Surah 68, Verse 5

¹⁵Surah 47, Verse 1

say, 'I believe in Muhammad(ﷺ) but what about our faith on Jesus Christ? What about our faith on Moses?' Islam says, Muhammad(ﷺ) is not a new prophet. Quran declares,

قد خلت من قبله الرسل

'There went before him many prophets.'¹⁶ Every prophet gave the same message. If you want a clear and quick grasp, then I am giving reference from the sura 'Hud' which is in 12th chapter of the Quran. This sura starts with Hud(عليه السلام) and then Nuh(عليه السلام), Saleh(عليه السلام), Shoaib(عليه السلام). In every cases the prophet came to his people and said,

قال يا قوم اعبدوا الله ما لكم من اله غيره

'O my people! Worship Allah. You have no other worthy of worship except Him.'¹⁷ So Islam says, Muhammad is not a new prophet. In fact he is only a continuation which was started from Adam(عليه السلام). He called for the same, believe in your Lord who have created you, who have created the skies, who have created the earth, who have created the vegetation. No other Holy Book in the world describe the way Quran describes. You look at the Bible. Bible talks a lot. Though we say Bible has been distorted, still there are many descriptions. Look at Torah, the old testament and the new testament. No Holy Book declares in the way the Quran declares,

وسخر لكم الشمس والقمر

'He has made your servant the Sun and the Moon'¹⁸ What is the language of the Quran! O man! remember your position! Allah has made the sky for you. It is your servant. The Sun, it is your servant! The Moon, it is your servant! No other Holy Book declares that you are the single creation who is at the top and all other creation has been created to serve you. Subhanallah! In sura 'Ibrahim', 12th part of the Quran, Allah declares this thing very wonderfully,

وسخر لكم الفلك لتجري في البحر بامرهم وسخر لكم الانهار

'He has made the ships subject to you, that they may sail through the sea by His command and the rivers (also) has He made subject to you.'¹⁹ This verse related to the Navy. Here Allah refers that He has given us the sea which support the ship to float and in sure 'Hud' Allah refers to the boat made by Nuh(عليه السلام). Nuh(عليه السلام) was given the inspiration how to make a boat. We as a Naval officer know how a boat float on the sea. Because all of us understand the specific gravity. We say, If I can make a container though it may be heavier than water and the water displaced by it become weightier than the weight of this container, it will float. This is the basic rule of floating. These are all modern discovery. Allah does not refer to the science in that

¹⁶Surah 3, Verse 144

¹⁷Surah 11, Verse 61

¹⁸Surah 14, Verse 33

¹⁹Surah 14, Verse 32

way. He only refers that as His blessing to us and He has given it to us. In sura 'Ibrahim' He says,

واتاكم من كل ما سالتهم وان تعدوا نعمة الله لا تحصوها

'He has given you whatever you aspire for. If you count the blessings of Allah, you can not reckon them.'²⁰ Question of counting does not arise. What is the difference between counting and reckoning? Well, you go to the people who speak in English, you will understand better. I am sure many of the senior officer of Bangladesh Navy know it. In England when a man talks about a thing, he says like this, 'I reckon..... I reckon....' which means I gauge. Allah says, what is the question of counting, you can not make any gauge even. The blessing given by him, the blessing given to you man are so numerous, the question of counting does not arise. Allah declares,

ان الانسان لظلم كفار

'Certainly man is extremely ungrateful.'²¹ He does not become grateful to his Lord. That's why the Quran starts very beginning with the following verse,

الحمد لله رب العالمين

'All praise belong to Allah.' Praise your Lord, show your gratitude to Him and think about the blessing that He has given to you.

Now let us talk about surrendering before Allah. It's definition is very simple. The verb in Arabic is 'Aslama'. In Arabic, the verb is always starts in 3rd person, singular number, masculine gender and past tense. For example, If you look for the word in English 'to write' in the Arabic dictionary, you will have to search 'kataba'. The meaning of this word is 'he wrote'. Similarly the 'Aslama' means 'he surrendered'.

'The man who surrendered, he is Muslim.' So Islam means surrendering as prophet Muhammad (ﷺ) surrendered. Now how did he surrender? That's why to know the way we are participating here in a Islamic discussion. When you talk about Islam, you have to believe in Him. You have to believe in His Prophet (ﷺ). In sura 'Kahaf' means 'The Cave' in the 16th chapter of the Holy Quran, Allah ^{Subhanahuwata'ala} ask our Prophet (ﷺ) to say,

قل انما انا بشر مثلكم يوحى الي

'You say, I am a man just like you. But (the fundamental difference is) I have been given the inspiration from Him.'²² How? Through Gabriel (ﷺ).

So now comes another point, how much important the faith upon the angles? According to Islam that is extremely important. Many of us now a days use to say, 'I believe in Allah and His Prophet (ﷺ) but I do not believe in this angles business.'

²⁰Surah 14, Verse 34

²¹Surah 14, Verse 34

²²Surah 18, Verse 110

They say peculiar thing, 'how can you say that angles are a group of creation?' As our Prophet (ﷺ) said that angles have been created from Nur. We can not see them. They are all the time busy with different activities. A great scientist in Dhaka once declared in a gathering that angles are actually natural forces. I have learned that all of you belong to the domain of science. So we understand the natural forces. I said in that forum after completion of his lecture, 'Look! My dear respected gentleman, if you say that angles are natural forces, then have you ever seen the property of specific gravity, the property of surface tension, the property of acceleration due to gravity differs for a Muslim and a Christianity or a Hindu.' He said, 'No, they are same for every human being.' I said, 'then how did you find this particular verse in the Quran,

الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويؤمنون به ويستغفرون للذين آمنوا ربنا
وسعت كل شيء رحمة وعلما فاغفر للذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم

'Those who bear the Throne (of Allah) and those around it glorify the Praises of their Lord; believe in Him; and ask Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!"²³ How it is possible? if the natural forces become partial to the Muslim, then how can the world of science move? So there is no such scope to give such explanation. One may explain in a large gathering, he may be given many clapping, 'Oh ho! What an explanation of the Holy Quran you have given, Wonderful!' But if that does not tally with the explanation given by the Prophet (ﷺ), that is unacceptable. So believe upon angles is one of the fundamental topic in Islam. This point is quite often overlooked by many of us.

When you say 'Amantu' this point our Prophet (ﷺ) himself elaborated, 'I have believed in Allah. I have believed upon His angles, Prophets...' Not only upon Muhammad (ﷺ), I have believed upon all the prophets. Is somebody ask, what about 'Ram'? Was 'Ram' a prophet? Our answer is very clear, we do not know. But the Hindus call him a incarnation of God. Where do they stand? Well possibly he was a prophet and then as days went by, because of serious devotion, they made him as incarnation of God. Our answer is that we do not know. But the Quran declares,

'Verily We sent messengers before thee, among them some of whom We have told thee, and some of whom We have not told thee.' We have no knowledge, whether the gentleman in China, the gentleman in India or the gentleman in other countries were prophet or not. We do not know. We also do not bother about this. That is not necessary for me. Islam discourages this. 'Oh ho! If Muslims can only go to Paradise,

²³ Surah 40, Verse 7

what will happen to the people of other religions?' Islam says to you, why do not you leave them to their creator? You look at your yourself. Look at the basic. You come to the positive point. What Islam ask you to believe? Islam ask you to believe in your creator, believe in His prophets. So automatically a sequence has been established. Islam is the name of the religion which Adam(ﷺ) professed, Islam is the religion which Ibrahim(ﷺ) professed, Islam is the religion which Jesus(ﷺ) professed. So Islam is the same religion. It ask to you, Surrender to Allah in a manner as shown by His prophet(ﷺ). Islam reaches to its perfection at the time of Muhammad(ﷺ). Our Prophet(ﷺ) declares, 'there will be no prophet after me.'

You look at the history of the world. Jesus(ﷺ) came only 570 years ago before our Prophet(ﷺ). Moses(ﷺ) came slightly before him. But in case of our Prophet(ﷺ), 1400 years have been passed, you can not find any significant personality to be a prophet or who has been accepted as a prophet. Our Prophet(ﷺ) said that the Quran is the last revealed Book from Allah and Allah also declares in the Quran,

انا نحن نزلنا الذكر وانا له لحافظون

'Certainly it is Me who has given this Quran to you and it is upon Me to protect this.'²⁴ Already 1400 years have passed, even the enemies of Islam in the West are all agreed upon one point, 'Quran as read by the Muslim today is the same Quran which existed at the time of Muhammad(ﷺ).' A Book remaining the same for 1400 years, how it is possible? 1400 years ago, our Prophet(ﷺ) prayed standing towards the Kaba and recited 'Alhamdulillah Rabbil Alamin'. Today after 1400 years, through the world, Muslims are reciting this in the prayer in the same manner 'Alhamdulillah Rabbil Alamin'.

So we come to the main point again, 'La Ilaha Illallahu Muhammadur Rasulullah' ask you to believe in Allah and His Prophet Muhammad(ﷺ). Once you believe in Muhammad(ﷺ), he refers you to believe to the earlier prophets. If one says, 'I believe in Muhammad(ﷺ). He was the greatest of all prophets. He was the last of all prophets but I do not believe in Moses(ﷺ) or Jesus(ﷺ). Because Jesus(ﷺ) declared that he is the son of God.' No Islam sys, he never declared this. He said, 'I am a servant of Allah. I am a prophet of Allah.' The Christian, their monks, made him like that. He did not say. So also for Moses(ﷺ). So also for Ibrahim(ﷺ). So also for Ismail(ﷺ). In no other religion in the world you will find that when they mention the name of their prophet, they say, peace be upon him. It is only we say, Ibrahim(ﷺ), Jesus(ﷺ), Musa(ﷺ). Why? Because Quran declares,

قل الحمد لله وسلام على عباده الذين اصطفى

²⁴ Surah 15, Verse 9

‘Say: Praise be to Allah, and Peace on his servants whom He has chosen (for his Message).’²⁵ So getting prophethood is not own acclamation. It is not own achievement. Oh! I fought bravely in the sea and then I earned this particular rank. No, prophethood is not something which can be earned. It is something which is given directly by Allah^{Subhanahuwata’ala}. He says, ‘Peace be upon His servant whom He selected.’ It is a matter of selection of Allah^{Subhanahuwata’ala}. There is nothing to say, why did He selected Muhammad(ﷺ)? Why He has not sent somebody in India? Why no prophet apparently to our knowledge has come in China? Why no prophet has come in South Africa? We say, we do not know. Allah says in another verse,

الله يجتبي اليه من يشاء

‘Allah draws near to Him whomever He wills.’²⁶ Unfortunately we have no such opportunity to have our own choice to be a prophet or to select a prophet. It is absolutely His choice.

So I go back again to the fundamental of Islam which ask us to believe in Allah and His prophet Muhammad(ﷺ) and also believe in all prophets who was sent before him. We should believe in the Angles because they bought the inspirations to the prophets. If you ask why Allah^{Subhanahuwata’ala} did not speak all the time directly to Muhammad(ﷺ)? We have no answer. At least I do not know. As you very well know, I am English educated man. I am not talking here as a scholar of Islam nor as a thinker of Islam. I have only come here to invite you to Islam. Because I recited the verse of the Quran in the very beginning,

ومن احسن قولاً ممن دعا الى الله وعمل صالحاً وقال اني من المسلمين

‘Who is better in words than one who invites (men) towards Allah. works righteousness, and says, "I am of those who bow in Islam"?’²⁷ So Quran declares, inviting towards Allah is a great deed. That’s why, I have come here to make that ‘Amal’. If you ask me, if you do not posses sufficient qualification, then why have embarked upon this long journey from Dhaka to Chittagong? I say as our Prophet(ﷺ) himself declared,

‘Let those, who are present make my message reach to those who are absent.’ A very general declaration and also in the Quran also, in Sura ‘Yousuf’, Allah says to our Prophet(ﷺ),

قل هذه سبيلي ادعوا الى الله على بصيرة انا ومن اتبعني

‘You declare this is my path, I invite towards Allah I myself and whoever follow me.’²⁸ Very simple description. So the duty of inviting to the path of Allah is ‘Forz’ upon

²⁵ Surah 27, Verse 59

²⁶ Surah 42, Verse 13

²⁷ Surah 41, Verse 31

²⁸ Surah 12, Verse 108

every Muslim. You will not be able to say that, I was a lieutenant Commander or I was a Commander of Bangladesh Navy and I said my prayers – No! Allah says, you have to invite because your prophet(ﷺ) invited and he has given this responsibility upon every one who follows Him. It does mean that you have to leave the service and become Moulovi. No, you just talk about Islam in your family, with your friends, with your acquaintance. This is a basic duty for every one.

When Abu Bakr(رضي الله عنه), the greatest companion of the prophet, ask the Prophet(ﷺ), ‘I have embraced Islam. What should I do now?’ Our Prophet(ﷺ) replied, ‘You do whatever I do.’ I has been reported that stalwarts of Islam like Osman(رضي الله عنه) became Muslim because of the attendance of Abu Bakr(رضي الله عنه). You know ‘Ashara-I-Mubashshara’ which means the ten particular important companions of the Prophet(ﷺ) received the news of their being in Paradise while they were all alive. Of these four were became Muslim because of Abu Bakr(رضي الله عنه). They are: Osman(رضي الله عنه), Talha(رضي الله عنه), Zubair(رضي الله عنه) and Abdur Rahman bin Aouf(رضي الله عنه). Abu Bakr(رضي الله عنه)’s very earlier activities brought them to the fold of Islam. So I said, I have come only to invite you towards the path of Allah.

I am an English educated man. I passed my Intermediate Science Examination from Dhaka College in 1957 and then my B.S.C Electrical Engineering from Ahsanullah Engineering College, Dhaka in 1961. Though I have studied a little bit of the Quran and from the religious literature, I do not claim myself to be an Alim. But I only say, I am inviting you to the path of Allah. You can say, ‘I am already in the path of Allah. Why you have come to invite me?’ I say, ‘you are definitely in path of Allah. I want only to share with you my experience. May be my description will enable you to increase your faith. Now if say, ‘well, you have come to increase my faith, do you mean that I do not have faith?’ Well, I have no answer. I say what the Quran declares,

وذكر فان الذكرى تنفع المؤمنين

‘You discuss, this discussion will definitely bring benefit for the believers.’²⁹ This will increase their faith. The faith increases if you spend some time upon it. If you do not spend time, faith will decrease. If we are away from your religion or from such religious discussion, many question may come up in your mind. ‘Did really Muhammad(ﷺ) get this Quran from the Creator? May be he just made the writings of the Quran at his own!’ But the article of faith says that you have to believe this is from Allah. The Quran declares,

ذلك الكتاب لا ريب فيه هدى للمتقين

‘This is the Book whereof there is no doubt.’³⁰ Actually ‘jalika’ means ‘that’, it does mean ‘this’. That Book about which the information was given through Moses(عليه السلام),

²⁹Surah 51, Verse 55

³⁰Surah 2, Verse 2

through Jesus(ﷺ) and No doubt about it. Come to another sura called ‘Alif-lam-sijda’ in 21st chapter, Allah declares,

الم تنزيل الكتاب لاريب فيه من رب العالمين

‘Alif-lam-mim. (This is) the Revelation of the Book in which there is no doubt from the Lord of the Worlds. Do they say he has forged it?’³¹ Allah himself ask the question, do they say Muhammad(ﷺ) has forged it? Forge means Muhammad(ﷺ) has made it at his own and then he has claimed that this is from Allah! So Allah goes on describing in another sura,

ولو تقول علينا بعض الاقاويل لاخذنا منه باليمين ثم لقطعنا منه الوتين

فما منكم من احد عنه حاجزين

‘And if the apostle were to invent any sayings in Our name, We should certainly seize him by his right hand. And We should certainly then cut off the artery of his heart: Nor could any of you withhold him (from Our wrath).’³² So I go back to the fundamentals again. We say in our Kalima,

‘I believe upon Allah, His Angles, His Holy Books, His Prophets, in the Last Day of judgement and upon the act of Takdeer.’ Takdeer means Predetermination, Allah knows everything and nothing is beyond His Knowledge. He is capable of doing that. If you say, May be Allah does not know what is going to happen in the Bay of Bengal on the 30th of September! Then how much qualified is Allah to be our Allah? Would you believe in such an Allah who does not know what is going to happen tomorrow? Would you believe in such an Allah who sleeps? The Bible describes, ‘On 7th day God took rest.’ Whereas the Quran declares,

لا تاخذ سنة ولا نوم

‘Neither sleep nor slumber ever touches Him.’³³ See the description of the Quran and the difference between other Holy Books. So the Quran, though it is not mentioned in the basic five pillars, it is actually the basic pillar. From this Quran comes all other basics. So it is very difficult to say from which angle you will look at this point of discussion about basic Islam. Next,

‘I believe in Hereafter.’ There is a life after this life. So far we are concerned, we see death as an end of our life. Allah declares, No, death is not an end. Death is a means of change by which you will go another world and one day you will be raised up again. You will be paid back for what you did here in this world. That is the fundamental of Islam.

³¹ Surah 32, Verse 1-2

³² Surah 69, Verse 44-47

³³ Surah 2, Verse 225

All right, we have believed in all these but what about truthfulness? Does Quran mention this? Quran mentions many points and remaining lies in the Hadith. The Quran mention a very important point for us,

ولا يغتب بعضكم بعضا

‘Do not talk ‘Gibat’.’³⁴ Gibat means talking faults of other in his absence. This verse in the Quran says not to talk about the faults of others which is very common to us. Hazrat Hafizzi Huzur (Rahmatullahi alaihi) used to say, Quran forbids to talk about the faults of others but for us it become ‘Ghee-bhat’! As Ghee is very tasteful with the hot boiled rice, Gibat also becomes like that. Then in the same verse comes the beautiful words,

ايحب احدكم ان ياكل لحم اخيه ميتا فكرهتموه

‘Could anybody amongst you like that he eats from the flash of his dead brother and you despite it.’³⁵ You think, how much this Gibat in our society! Somebody use to say, ‘did I tell a lie? Is this bad quality not present in him?’ If you could but know that such question have been asked to our Prophet (ﷺ) by his beloved companions before 1400 years. One companion asked to the Prophet (ﷺ), ‘If one said about his brother which is true, then how this will be defined?’ He replied, ‘If what you say is true, then that is Gibat and if it is not true, then you have slandered him which is more worse.’ Now where we stand? Similarly the Prophet (ﷺ) said, ‘*Truth saves and falsehood destroys.*’

Now I am giving another classification of Basic Islam. This classification has been given by a highly religious personality, many of you know, Maulana Ashraf Ali Thanwi who has written the famous book named ‘Behesti Jeor’. He said, ‘there are five branches of Islam. Number one, Akayed which means the fundamental topics of faith. It covers the basic faith on Allah, His messenger, the life after death etc. Number two, Ibadat which covers Salaat, Fasting, Hajj, Jakat etc. Number three, Moamalat which means transaction and covers topic about business, interest etc. Number four, Moasharat which means generally the outwardly behaviour of a man.’ The Prophet (ﷺ) said, ‘Your simple loughing at your poor brother is a Sadkah. On the other hand, Quran says, you have mocked at somebody which turn into kabira gunah. Sometimes we call, ‘Hey fatty man, short guy.’ We do not addressing a fellow like this which hearts him is one of the great sin. We know great offences like to tell alie, to stole or to drink alcohol. But we do not know mocking at other is also a great sin. Branch number five, Akhlak means that part of behaviour which can not be expressed outside. If one says, ‘I am the best of all people or I am the Muslim of the greatest height because I say Tahajjud, I am having beard and I performed Hajj.’ Islam says, this is self elucidation. If somebody express like this, then it is named as Pride which is another kabira gunah. Quran declares it,

³⁴ Surah 15, Verse 9

³⁵ Surah 49, Verse 12

'It not the home of the scorers in Hell?' Suppose you are a man of great religious height and suddenly your younger son dies and then you are saying in your mind, 'Oh ho! I want to please Allah so much! I performed Hajj, I say my salaah everyday and Allah behaves with me like this, He has taken my son!' Islam says that it is forbidden. You failed to be satisfied with the act of Allah. This is called, 'To be pleased with the activities of Supreme Being.' 'O Allah! whatever you do, you are my Lord, you know, I do not know. I am happy with your activities. To scarifies own wish before Allah's desire - it is inner quality of a person. This is the branch which people can not judge because this branch directly relates the inner being of a man with Allah.

I have told you earlier, I am here just to invite you people towards the path of Allah. As Quran declares, 'Discuss and discussion will benefits the believers.' So you will be benefited. I have firm faith on this(provided you are a Muslim as Quran describes). The believer will rise in his inner faith higher and higher degrees as he participate in more and more discussion. So I pray to Allah, May Allah accept this discussion. May Allah give us towfiq to surrender our ego before Him in the way His beloved Rasul Muhammad(ﷺ) did.

واخر دعونا ان الحمد لله رب العلمين