

ISLAM - A COMPLETE CODE OF LIFE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِ اللَّهِ فَلَا مَضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ ﴿٢﴾ أَمَا بَعْدُ فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٤﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَإِرْنَا مَنَاسِكًا وَتَبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿٦﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٧﴾ وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ الْأَمْنِ سَفَهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٨﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلَمْتَ لَرَبِّ الْعَالَمِينَ ﴿٩﴾ صَدَقَ اللَّهُ الْعَظِيمُ ﴿١٠﴾ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ﴿١١﴾

Alhamdulillah, I am extremely happy that Allah has given me a great opportunity to be with you here in Bangladesh Naval Academy. There is a famous saying of our Prophet(ﷺ),

بدأ الإسلام غريباً وسيعود كما بدأ فطوبى للغرباء

'Islam came as a stranger. Very soon it will become stranger again. Blessed are those who become stranger for Islam.'¹ Simple meaning of this, our Prophet(ﷺ) is giving the good news to those who work for Islam. Islam started as a stranger. If a stranger comes in this room particularly in a Military establishment like this, everybody will say, "who are you? Why you have come here? What is your identity?" The stranger is never welcomed. Because nobody knows him.

I have had many such experiences. Once I went on a special marshal law investigation team to North Bengal. I was the Chief Expert in the team. I went in the dress of a 'Moulavi Shaheb'. There, we were accompanied by the Chief Engineer of PDB and many other senior engineers. One Wing Commander from Air Force was our Chairman. Whenever I was asking any question, the Superintendent & the Chief Engineer were very much retarded and looked at me with extreme displeasure! As if they were telling, 'Who is this fellow? The Moulavi, talks to us!' After third or fourth of such repetitions, the Chairman said, "Oh Ho! I am sorry. I did not introduce my Expert from BUET. He is Asst. Professor Muhammad Hamidur Rahman.' Then the engineers, who behaved

¹Sahih Muslim Hadith 270, Narrated by Abu Hurayrah(رضي الله عنه)

very awkwardly with me, were telling, "O sir, We could not recognize you! Please forgive us."

So that is the difference. As long as a person is a stranger, it is very natural to abuse him. But once you know his identity, you are aware of him. You start showing him due respect. Thus our Prophet(ﷺ) said, Islam started as stranger. Nobody liked it. Because its identity was unknown. A time will come when again it will become stranger & then good tidings for those who become stranger for Islam.

So today the situation, even in Muslim country, is such that when you talk about Islam, you are a fundamentalist! When you talk about Islam, you are pulling the leg of the modern society to 1400 years back! So in such circumstances, it is wonderful that you have arranged a discussion on Islam in such a beautiful gathering! So much of preparations! So may Allah accept this. That's why in the beginning of my lecture, the first verse I have recited from the Holy Quran,

ربنا تقبل منا انك انت السميع العليم

‘O our Lord! accept from us. You are the Most Hearing, Most Knowing.’² This is a very well known prayer throughout the Muslim world. O Allah! accept from us - this is also a very important prayer. Even if we spend the whole world's wealth, even if the whole world puts together all the efforts but if Allah says, "I don't accept your efforts", then it is useless. Whereas even if the smallest of the smallest makes a very tiny effort and Allah says, "I accept this from you" - that is more valuable. This is the very basic education of Islam which does not exist in the modern society.

We have gathered here for a talk on Islam-complete code of life. The question arises - how would you ascertain its completeness? One will say, well, compare it with the other isms. Let us compare Islam with socialism. Let us compare Islam in the political arena with democracy. Let us compare Islam in the morale area with stoicism. Many such questions can be asked. So before we discuss this topic, Islam-a complete code of life, I have to make a very short introduction.

This is not an ordinary gathering. This is a gathering that will turn in Islamic physiology as an Ibadat. And this is an Ibadat that is of the highest form. It is more important than our offering Nafal prayers separately. It is more important than all of us reciting from the Holy Quran separately. Why? Because Allah declares in the Holy Quran,

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

‘Who can be the better in speech than one who invites towards Allah, he does good deeds and he says, I am one of the Muslims.’³ So Allah says, one who

²Surah 2, Verse 127

³Surah 41, Verse 33

calls towards Allah, he is doing the best of speech. Our Prophet(ﷺ) has been ordered in the Holy Quran,

قل هذ سبيلى ادعوا الى الله على بصيرة انا ومن اتبعنى

‘O my Prophet declare, this is my path. I invite towards Allah with sure knowledge, I and whoever follows me.’⁴ Again Quran says,

ادع الى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتى هى احسن

‘Invite people to the path of your Lord with wisdom, with best possible speech and come to direct confrontation with people who oppose Islam in best possible manner.’⁵ Another verse further clarifies this,

ادفع بالتى هى احسن

‘Face the opposition with best possible manner.’ Not with the wrong manner. So our Prophet(ﷺ) also did the most important duty that was to invite people towards Islam. A question can be asked, "How do you invite me towards Islam? I am already a Muslim! I am practising the Islam!" No, it has many degrees. The first degree is to talk to unbelievers - come to Islam, say the Kalema. Then the second step to the believers, Allah Himself declared in the Holy Quran,

وذكر فان الذكرى تنفع المؤمنين

‘You discuss about Islam, certainly discussing will benefit the believers.’⁷ Whatever may be the state of faith of a believing man, he may be in a high degree but he will move to the higher degree. This is the prophecy of the Quran. Any of you can just test it. This is a very noble gathering. This is not a simple delivery of the lecture or listening to this - we should consider this as an Ibadat. According to the saying of our Prophet(ﷺ), this is such an Ibadat that if Azan is called you must reply to it. Even if you are reciting the Quran, the reader of the Quran must stop the recitation and reply to the Azan. Whatever activity you do, you have to give the reply to the Azan. Only when such discussions are going on, you are permitted to continue without giving the reply to the Azan. That shows the level of gravity of this gathering. Therefore, I pray, "O Allah! Accept from us this attempt of talking and listening something that relates to your Quran, which relates to your Prophet(ﷺ)." This is part of the introduction & ultimately the introduction will become the real speech.

Now while talking about the subject of today's lecture, shall we start comparing Islam with other isms or we shall talk about the origin of Islam? Because

⁴Surah 12, Verse 104

⁵Surah 16, Verse 125

⁶Surah 41, Verse 34

⁷Surah 51, Verse 55

whatever may be the ism you would compare with Islam, you can do it in two ways. One way is only to talk about the beauties of Islam without any criticism. Other is first of all, introducing what is Islam, who is the originator of Islam. And then making slight reference to the modern isms, modern practices in the field of morality, intellectual development, social quality and economic revolution. You can compare it with as many fields as you want. Because Islam is just not an ism given by a particular scientist. My aim will be to place before you, first of all 'The Islam'. Islam has been described in the Holy Quran & in the life of Prophet(ﷺ). So we just want to re-study what the Quran, the book of Allah is, about which our Prophet(ﷺ) also talked so much! How does the Quran talk about itself & then talk about the contents therein?

I will start with the verse from well-known Surah *Ar-Rahman*. Allah says,

الرحمن

'The Most Merciful.'⁸ Allah has a basic name Allah. Generally it is said that the quality of *Rahman* does not look at the receiver. Even if somebody says, 'I do not believe in God, He does not exist, God is dead' - Allah's mercy upon him does not cease. The name *Rahman* (the Merciful) demands that He will be giving His mercy irrespective of the quality of the receiver. There is a very beautiful verse in the Quran,

كتب على نفسه الرحمة

'He has written it down upon Himself to shower mercy.'⁹ So His name related to mercy - one is *Rahman* & the other is *Rahim*. The most of the commentators say, the word *Rahman* means the One who gives mercy without considering the quality of the receiver. Which means even if somebody talks against Him, His mercy does not stop & this will continue till he dies. He is *Rahman* in our worldly life and after death He is *Rahim*. After death His mercy is now totally limited. Limited in the sense that, it is now only for the believers in an unlimited amount. Unlimited in the sense, for the believers, He will give them a very large amount of reward for a small good deed which a believer can not comprehend now.

So we have taken only *The Most Merciful*. Look at the next verse,

علم القرآن

'He has taught the Quran.'¹⁰ Which means the most merciful is declaring that the most important mercy which He has given to the world is the Quran. Next,

⁸Surah 55, Verse 1

⁹Surah 6, Verse 12

¹⁰Surah 55, Verse 2

خلق الانسان علمه البيان

‘He has created man. He has given him the faculty of speech.’¹¹ Of all the creation of the world, only man can talk. If you look at the child when he is one year old, how does the son pick up the words? And you say anything, he repeats it. You never teach him - look when I say office, you say, O, F, F, I, ...! No father in any country teaches his son like this. How does that small child learn to talk? Allah declares this as a very important mercy that He has taught us distinct speech. But we are never using it for His satisfaction. Most of our speeches are spent behind the useless reflections. We talk about many things, which have no benefit either in this world or in the hereafter.

I like to draw your attention to the second verse that is; He has taught the Quran. The Commentators of the Quran in most countries say that Allah is drawing our attention, what is the important blessing of Him? The blessing is the Quran. In another place of the Quran Allah says,

فلا اقسم بموقع النجوم

‘I swear by the diminishing star.’¹² Here the word . has been translated in many different languages. Somebody has said, this means *the stars that die*. Then the meaning of the verse becomes, ‘I swear by the stars that die’. Somebody said, no, *موقع* means *the resting-place*. Then the meaning of the verse becomes, ‘I swear by the resting-place of the stars’. But the most common translation is, ‘I swear by the stars that vanish’. Then the next verse,

وانه لتقسم لو تعلمون عظيم

‘This is a great swearing if you would know.’¹³ This is a very great swearing if you would understand - that means we do not understand. But what is the main point of His swearing, see the next verse,

وانه لقران كريم ﴿٦٧﴾ في كتاب مكنون

‘This is a Glorious Quran. In a Book well-guarded.’¹⁴ Which means to tell you that this is a Glorious Quran, He is making introduction after introduction. He is preparing you to say, this is the Great Quran. Then Allah says,

لا يمسه الا المطهرون

‘Which none shall touch but those who are clean.’¹⁵ Now this verse is

¹¹Surah 55, Verses 3-4

¹²Surah 56, Verse 75

¹³Surah 56, Verse 76

¹⁴Surah 56, Verses 77-78

¹⁵Surah 56, Verse 79

explaining that physically the Quran should not be touched without ablution. The other meaning is, only the holy angles of Allah handle the Quran. My point of interest is the next verse,

تنزيل من رب العالمين ﴿١٦﴾ افبهذا الحدث اتم مدهنون ﴿١٧﴾ وتجعلون رزقكم انكم تكذبون

‘A revelation from the Lord of the worlds. Is it such a talk that you deny? You have made it your profession to ascribe falsehood to this Quran!’¹⁶ This is a point I want to draw your attention to.

وتجعلون رزقكم انكم تكذبون

‘You have made it your profession to ascribe falsehood to this Quran! Just to talk about the greatness of the Quran, Allah has been saying so many things and throughout the Quran there are many such passages. So my point is, the One who has given the Quran, He is declaring in it in such languages about its degree of importance and we know who has given it. Then how can you compare it with the other things which has been created by man? Despite that we will make some comparison at least.

One thing I have to say that I do not claim myself to be an expert of Islam. I moved with a great man, Maulana Hafizzi Huzur(rahmatullahi alaih), for about thirteen years. I accompanied him as his servant during the Hajj in 1982 and again as his servant in 1985 to England. I have seen this man from very close quarters. He participated in election in 1982 and then his name came out in public. But without participating in election, people would not probably know him. That is the common case about many of the great saints. They do not want that people should know about him or his name should be published. They are very happy if they remain in secrecy. So I said that I do not claim myself as an expert. I have come here because I have been asked to come here and Hafizzi Huzur(rahmatullah alaih) also has urged me that if people call you, go to them, talk to them - talk about Islam, invite people towards Islam.

So as I said, inviting does not mean that you are being considered in the lower state of knowledge rather whatever the state of your knowledge, Allah Subhanahu wata’ala declares,

وذكر فان الذكرى تنفع المؤمنين

‘You discuss, certainly discussions will benefit the believers.’ Whatever be the state of the believer, by participating in such discussions, he moves to the higher & higher stages. And this is declared in Surah Fatiha,

¹⁶Surah 56, Verses 80-82

اهدنا الصراط المستقيم

‘Show us the right path.’ The Commentators say, this is a great prayer that one must pray this. Even our Prophet (ﷺ) said, اهدنا الصراط المستقيم. Then what is the straight path? This declaration is further explained in many verses of the Quran. Allah declares in Surah *Yasin*,

على صراط مستقيم

‘The Prophet is upon the straight Path.’¹⁷ Follow him totally, do work for his religion devotedly & try to spread his message to every corner of the world - to oneself, to his family members, to the people around him, to the whole world. These are the most important activities for a Muslim in Islam.

I was just drawing your attention, first of all, that Islam is a complete code of life, Who has given Islam? Allah has given Islam. Which Book talks about Islam? Quran talks about Islam. Does the Quran talk fully about Islam? No, Quran talks about the fundamentals of Islam. We should say three rakat during the *Magrib* prayer - Quran does not describe this. Quran demands that you follow the Quran as Muhammad (ﷺ) followed it. So there are two things in Islam, one is the *Quran* and the other is *interpretation of the Quran*. Interpretation of the Quran is the life of the Prophet (ﷺ) and his teaching which is generally termed as Hadith. Then comes the other points, Ijma and Qius which naturally follows. So most important points are the Quran and the Hadith. The Quran declares,

ان الدين عند الله الاسلام

‘Certainly religion acceptable to Allah is only Islam.’¹⁸ What is Islam? Islam is defined as submission to the will of Allah. There is a verse in the Quran, Allah says,

وانيبوا الى ربكم واسلموا له

‘Turn towards your Lord and submit yourself to Him.’¹⁹ Total submission to the will of Allah is Islam. A verse in the Quran says,

اذ قال له ربه اسلم قال اسلمت لرب العلمين

‘When his Lord told him, Surrender. He said, I surrender before the will of the Lord of the worlds.’²⁰ So Islam in the beginning form means, just believing in the fundamentals - that is the first stage of Islam. But then the last stage of Islam

¹⁷Surah 36, Verse 4

¹⁸Surah 3, Verse 19

¹⁹Surah 39, Verse 54

²⁰Surah 2, Verse 131

is another Islam. The first stage, Kalema,

لااله الاالله محمد رسول الله

Number two, Salat – five times prayer. Number three, Sium – the fasting during Ramadan. Number four, Pilgrimage (if one can manage). Number five, Jakat. These are known as the pillars of Islam. But as you know, these do not include many other important activities. But these five pillars actually define Islam. Anybody who says, he believes in these, he deserves the security of Islamic organisation. Many people in Madinah performed these five but worked against the interest of the Muslims. They were the hypocrites, the Munafiqes. But the Prophet(ﷺ) said, because they have said the Kalema, they say our prayers, even if they are hypocrites, you can not punish them now. So that is the first stage of Islam. But again Allah Subhanahu wata'ala says in the Quran,

ياايهاالذين امنوا اتقواالله حق تقته ولاتموتن الاوااتم مسلمون

'O Believer, Be afraid of Allah(means attain His nearness) as He should be feared and don't die before you are full Muslim.'²¹ This verse tells us, Allah is addressing the Muslims by the word, ياايهاالذين امنوا means 'O the Believers'. That means he already believed, he is already a Muslim. But then He says, don't die till you are full Muslim. So here the word Muslim does not have initial significance. One who has just entered Islam by saying the *Kalema* - that is the simple stage of Islam. But then the same word Islam in its final stage means, utter and total submission to the will of Allah. So this is Islam. Allah declares in the Quran,

اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم الاسلام دينا

'Today I have perfected your religion for you, I have perfected my blessings upon you and I become pleased with you because I have given you the Deen of Islam.'²² This verse was given to the Prophet(ﷺ) on the day of last Hajj. So these are the declaration of the Quran regarding Islam. Quran teaches us how to surrender towards Islam and this teaching of Islam has been shown in the full form in embodiment in the behaviour of the Prophet(ﷺ).

Quran talks about many aspects of human life like private, social state, political condition, economic condition etc. If you try to compare it with the Marx socialism, you can compare only with one arena. You can talk about the economical values which socialism brings or you can talk about political system, which socialism brings. Because in today's world, economy and politics are the most important factors of life by which lives are controlled. Definitely the economy controls the most. The economical activities & the political

²¹Surah 3, Verse 102

²²Surah 5, Verse 3

systems are very much related together. Again when we enter into the arena of economy & political system, obviously two forms appear before us - one is capitalism and other is socialism. Capitalism automatically talks about the democracy. So in a way, they are democracy & the socialism. And the third one is Islam. If you want to compare a creation of Allah Subhanahu wata'ala with a creation of a man or a group of man or a society, you can do that. Democracy was given by a particular man. Similarly is socialism also. The basic definition of socialism is a form of social and political system where the society is controlled. Now the name will automatically decides what form of controlling you are going for. Well, all over the world, the Russian, the Chinese and other varieties are mostly well known as scientific socialism, Marx socialism. But many other forms of socialism are still existent. For example, in England, they have a system named social welfare, the beginner was Robert Owens. English people call their state a social welfare state. Many of the basic benefits which socialism can bring have been achieved in England. People of old age, people in destitute condition, people who are having many kinds of difficulties are given state help. The state has a social control, which takes share from the earning of every person – which is the form of social control.

Social democracy is another form of socialism. The most terrible form we have seen in Russia. As we all know, USSR has now become fragmented. We are seeing before us the benefits of this socialism! In the form of socialism, the society of the social form controls and that is the owner, everybody will be controlled totally by it. So a person's personality is totally ignored. On the other hand, in capitalism, you are given wide liberty, total freedom - no control at all. You can earn as much as you like to. Whereas Islam is a third way and Allah has given this. You can call, Islam neither a capitalist system nor a socialistic system. It's a balanced system. Islam says, in your earning there is a right of those who are underprivileged.' Allah declares,

والذين في اموالهم حق معلوم للسائل والمحروم

'And those in whose wealth is a recognised right for the beggar and the destitute.'²³ Quran says this in many different forms. There is a beautiful verse in the Quran,

ويسألونك ماذا ينفقون قل العفو

'They ask you, O my dear Prophet, what they should spend? Tell them, the excess.'²⁴ The question asked by the Muslims was, what should we spend? Allah gives the answer, say, "the excess". Now how do you define the excess? You are earning ten thousand but your expenditure is ten thousand plus. You

²³Surah 70, Verses 24-25

²⁴Surah 2, Verse 219

say, "I have to borrow some money every month. My family does not run!" Another fellow who earns two thousand taka but he runs his family in such a manner that he spends every month five hundred taka for the poor people in his village. Islam leaves it upon the person. He has been given the full freedom to earn but at the same time he is asked by his creator spend your excess for the poor. Islam does not force something but it asks you in a manner appealing to your intellect. You all know the verse,

ارئيت الذى يكذب بالدين

‘Have you seen one who ascribes falsehood upon Deen?’²⁵ The word Deen has got many different meanings. As I said, the word Deen means the code of life. Whereas in Surah *Fatiha*, Deen means the day of judgement. But generally Deen means Islam. In this verse another word *Kazzaba* means not only telling lie but also stating something false as truth. Then Allah says,

فذلك الذى يدع اليتيم

‘This is the man who drives away the orphans.’ Look! how Quran is talking about the right of the orphan. In 30th chapter of the Quran another verse,

كلا بل لا تكرمون اليتيم

‘No, No, you are not showing respect to the yatim.’ The word respect has been mentioned for the orphan.

وتاكلون التراث اكلاما

‘You are eating from the wealth of the successors.’ This is a very common practice in Bangladesh. We do not give the share to the sisters. Islam prescribes the share of the brother & sister and this is very important duty in Islam. When our father dies, he has to make religious share - to give two parts to a son & one part to a daughter. Many families do not do that. Allah is saying in the same 30th chapter in Surah Balad,

يقول اهلكت ما لا لبدا

‘He says, I spent lot of money!’ Don’t we also say that, I spent such amount in my daughter’s marriage! If it is a marriage in Shenakunja in Dhaka, you know the expenditure! Then Allah says,

ايحسب ان لم ير عليه احد

²⁵Surah 107, Verse 1

²⁶Surah 107, Verse 2

²⁷Surah 89, Verse 17

²⁸Surah 89, Verse 19

²⁹Surah 90, Verse 6

‘Does he think that nobody is seeing him ?’. The way Allah is approaching, appealing to the intellect of the man is wonderful!

I was saying many verses of the Quran which demand intellectual studies of the highest level regarding religion. Many verses of the Quran demand intellectual studies in social science in the highest order and in the science prevailing chapters such as the knowledge of Physics, the knowledge of Chemistry, the knowledge of Biology etc. If you do not study, you cannot understand. Allah says,

افلم ينظروا الى السماء فوقهم كيف يبنها وزينها

‘Do they not look at the sky above them, how I have created it, how I have decorated it?’³¹ The Muslim of the early stages did the studies. Now a days the study of natural science is very much neglected. Allah says,

الذى خلق سبع سموات طباقا ما ترى فى خلق الرحمن من تفوت فرجع البصر هل ترى من فطور ثم ارجع
البصر كرتين ينقلب اليك البصر خاسئا وهو حسير

‘He has created this sky in seven dimensions. You raise your attention, do you see any defect? Look it again, your gaze will return to you. You will be lost!’³² Now what does the modern astronomy say? Modern astronomy tells us that the nearest of us in the sky is the moon (238000 miles away). Next the Sun (93000000 miles away). At the speed of light 186000 m/s, the sunrays come to the world in 8.5 minutes. The sun is the nearest star of us. The scientists tell us, the star after the sun is Proxima Centauri. Light rays travelling at the speed of 186000 m/s take 4.5 years to come to the world and our galaxy is full of such stars. The star world or galaxy in which our Sun is along with its solar system is astronomically known as Milky Way. Scientists say that the shape of Milky Way is like two saucer faces which are kept together. The sun is only at the one corner of the Milky Way and they say, the diameter of Milky way is 100000 light years. There are millions of galaxies like that in the universe. Say, *Subhanallah*. Allah Himself says,

ويتفكرون فى خلق السموات والارض ربنا ما خلقت هذا باطلا بجنك فقنا عذاب النار

‘Those who think about the creation of the heavens and the earth, they say: Our Lord! you have not created all these in vain. Glorified are you! Save us from the doom of fire.’³³

³⁰Surah 90, Verse 7

³¹Surah 50, Verse 6

³²Surah 67, Verse 3-4

³³Surah 3, Verse 191

I only mentioned one point about the astronomy. Many such things are available. I was saying that such a Creator is appealing to our intellect! He has given us a system. What is the system? A system which we are comparing with socialism where the wealth is distributed. But then what about the morality? The morality is totally ignored. In the Socialistic system, the marriages have been kept as a contract only because of necessity. Otherwise its importance is totally absent. You are given the freedom of sexual relation. They are rather encouraging it. Many of our boys who went for PhD in Russia, they narrated their experiences. There is a total mixture of two sexes & total freedom for sexual relation though there is the contract called social contract. It does not take much time to see how this system has failed. Because it has totally neglected the intellect of the person.

Whereas in Capitalistic system, again, there is freedom of earning. Islam says about this. As I said, Allah does not forbid to earn but at the same time appeal is being made to the intellect to spend the excess for the poor. What is the definition of the excess. The excess will be determined according to the person's degree of faith. Our Prophet(ﷺ) was not a poor man. In Makkah-Mokarramah at the age of 25, he married Khadiza(radiallahu anha). He was given all wealth of Khadiza. Allah declared in the Quran,

الم يبدك تيما فاوى

'He got you poor, then He made you rich.' How did he live in Makkah? It is narrated that he spent all of his wealth to the people who were needy. In the Madinah-Monowwarah, there are many examples. Never our Prophet(ﷺ) did hold any wealth. At the same time he did not make compulsory upon us that you donate everything. The word excess has given us in such a manner where encouragement of the highest order is made. So the verse, He says, I spent lot of wealth. Does he think that nobody sees him? Next,

الم نجعل له عينين * ولسانا وشفتين * وهدينه النجدين * فلا اقتحم العقبة

'Did I not give him two eyes to see? Did I not give him the two lips? And I showed him the path of My satisfaction. But he never followed the path of hilly region.'³⁵ Allah calls it as a *mountainous journey*.

وما ادرك ما العقبة * فك رقبة

'What will inform you what is Aqaba? Freeing the necks.'³⁶ The Commentators say, this refers to free the slaves whose necks are in the hand of his lord who purchased him. Now a days we do not have the slave business. But we can see

³⁴Surah 93, Verse 6

³⁵Surah 90, Verses 8-11

³⁶Surah 90, Verses 12-13

many such cases where people are totally downtrodden. Their economic condition is in such a state that their master behaves with them in a extremely subhuman manner. They cannot set themselves free. Ok let us leave it aside. Next,

واطعم فى يوم ذى مسغبة ﴿٣٧﴾ يتيما ذا مقربة ﴿٣٨﴾ او مسكينا ذا متربة

‘Giving food to a person during his days of hunger. To an orphan near of kin. Or to a poor wretch in misery.’³⁷ So Allah calls it as a *mountainous journey*. He does not take the mountainous journey. He says, I spent so much of wealth in my daughters marriage program in Shenakunju. I gave a Dinner which cost taka 10,00,000. Allah says, ‘Does he think nobody is seeing him?’ Means is not his creator seeing him? He is not following the mountainous trail. What is the mountainous trail? He says, ‘Freeing the necks. Giving food to a person during his days of hunger.’ He could give food, shelter or financial assistance to the orphans who are very near. He did not do that. He spent all the money in the other things and he boasts, ‘I spent so much of money!’ Or he could give food or shelter or money to the poor people whose body is dusty. You know who all are the poor people like this. Who are they? Who have dust upon their body? You know the lowest level of worker of every country. We always say, ‘Well, this rickshaw puller should take three taka but he is demanding four taka? I will give you a slap. Do not say four taka.’ We never think that this is a poor man & his only earning is by labouring. All right, as the Quran says, let us give him a little bit more money. We never do that.

I was saying that Islam is a system in which the appeal is towards the intellect of the human being, remember your Lord! your wealth is not your wealth. This is the most important declaration in Islam. Islam says,

ولله ما فى السموت وما فى الارض

‘Everything in the earth & in the skies belong to Allah.’ Islam does not give total ownership to any person. Allah has given us only a limited measure that we enjoy. So if you look at Islam, you will see the name socialism is not there but the way Allah is asking in the Quran & Prophet (ﷺ) in the Hadith is totally an appeal to the human intellect: ‘I have created you & I have given you this wealth and use it. But it is not yours. You are possessing it only for a short time & you must spend it for my satisfaction.’ There is a famous saying of Prophet (ﷺ),

انا وكاتل اليتيم له ولغيره فى الجنة هاكذا- و اشار بالسبابة والوسطى وفرج بينهما شىء

‘I and the person who looks after an orphan and provides for him, will be in

³⁷Surah 90, Verses 14-16

³⁸Surah 3, Verse 109

Paradise like this' (putting his index and middle fingers together).. This is a very well known Hadith to many of you. So this is a form of socialism where no strict control is there. Entirely the intellect is left free. But the main appeal is towards the person: come believe in your creator. As I said before,

وانيبوا الى ربكم واسلموا له

‘Turn to your Lord & submit yourself to Him.’ This is the appeal of the Quran. So I am just making a simple comparison that socialism can not be compared with the Quran. The Quran does not give any ism. It is straightway defined that Quran makes appeal to human being in many parts. Such appeals are there: you give your *excess* to the poor. You yourself decide what should be the excess. Look at the life of the Prophet(ﷺ). How your Prophet lived? How much wealth he accumulated? How much he left when he died? Was he not the king of whole Arab when he died? Could not he live a luxurious life? Did he live like that? There is a story of Prophet(ﷺ) very famous to all. Once there was a rumour that the Prophet(ﷺ) has divorced his wives! So Umar(رضي الله عنه) went to our Prophet(ﷺ). A black servant was there. He said, ‘you have no permission’. Umar(رضي الله عنه) requested, ‘you say my name to Prophet(ﷺ)’. Prophet(ﷺ) replied, ‘No’. A few minutes later, Umar again asked the black servant, ‘Allow me to enter, tell my name to the Prophet’. He was not permitted. Then when he was returning, the servant called him & said, ‘You are called in’. So he went to our Prophet(ﷺ). He was lying on a mat & as Umar entered, the Prophet reclined. The signs of the mat was all over his body because his upper portion was bare. Umar greeted him and said, ‘Have you divorced your wives?’ He raised his eyes to Umar and replied in the negative. Then Umar(رضي الله عنه) started talking to make the situation free: ‘O Allah’s Apostle! in Makkah-Mokarramah the ladies were always under the control of their husbands. Husbands were very much obeyed by their wives. But you know in Madinah, the people are cultivators & the ladies have always upper hand over their husbands. So our ladies after they came to Madinah, they also learned the technique & they also became a little like them’. So our Prophet smiled a little. When the situation became slightly liquefied & Umar(رضي الله عنه) found that the Prophet was smiling, he said, ‘Invoke Allah to make your followers prosperous as the Persians and the Byzantine have been made prosperous and given worldly luxuries though they do not worship Allah.’ Now the Prophet came to fully awakened state and said, ‘Umar! Do you have any doubt that the hereafter is better than this world? These people have been given rewards of their good deeds in this world only.’ This is a famous Hadith.⁴⁰

This point I want to mention that no other ism in this world talks about the Akherat. No ism talks about the final stage where men will move & obviously

³⁹Sahih Al-Bukhari Hadith 8.34, Narrated by Aahl bin Sad(رضي الله عنه)

⁴⁰Sahih Al-Bukhari Hadith 3.648, Narrated by Abdullah bin Abbas(رضي الله عنه)

without believing in Akherat, the question of judgement does not come. If in a social welfare state, a man who is ignored and a man who does not have sufficient education - he is just a lowest labourer in a factory, he will never attain a higher position and just lives from hand to mouth. He has no scope for moral education. He could not develop his intellect. What is the state then? A man who is blind, a man who is lame, a man who is having a downtrodden life - what about him? What judgement can you give him?

The most important thing, socialism gives a hope to man: Your state of elevation will be very high, you'll be enjoying the paradise in this world, which is very much similar to the Judaism. The Jewish attitude all around have been taught that a Prophet will come & he will be made king of this world. Though Moses taught them about the life of Akherat. But you will be surprised that the basic teaching of Judaism is to gain high ground, to gain importance in business, economy, commerce & in education - that is the most important point of this life. And then came Christianity. In Christianity, the ascetic nature was very much praised. You leave the world totally. The priest would not marry. The salvation is very much desirable, no marriages. Marriage - well, that is for the lowly people, not for the Priest. So they move totally on the other side.

A very important personality you all know his name, the President of Bosnia, Alija Ali Izetbegovic. He comes from a very respectable family. His study regarding art & science, regarding human relations is commendable. He has written a beautiful book named Islam between East & West. I purchased this book nearly two years ago in Makkah. There he analyses many such points. After I received the invitation letter from here, I was just casually having a look. I was thinking that this is as if the lecture which I could just photocopy and deliver to the Bangladesh Naval Academy. But I think, no, I should talk in a different manner. He discussed this issue very much there that the intellect has not been given any position in socialism, even in Judaism. They look towards absention from all worldly pleasures. As I said Islam comes in the middle to fill the void. His main point is Islam between East & West. This is the only way of submission to Allah. That is the final conclusion that he means though he does not discuss many of the Quranic teaching in the proper perspective.

So I said in the socialistic system, you are given the food, you are given the shelter, you are given the social system. But what about those people who are downtrodden, a blind man? They do not talk anything about them. How then Allah can be judged? And they do not talk about Allah. There atheism is very much encouraged, 'There is no God! So everything what is happening here in this world!' You become an atheist - that is the most important quality in Marx socialism.

In social democracy they are given much freedom. In British Welfare State you are totally free to believe in whatever religion you want. You enjoy the benefits of socialism in specific form in many different ideas. But what I was saying, what about morality? What about a person who is drinking, who is gambling, who is practising adultery, who is having fornication? Do they not affect the society? They do not say anything about it. So the question of morality is totally absent there. Quran narrated about this in a full-fledged manner. Islam talks about adultery. Islam talks about your behaviour with other people. Islam says,

ولا تلمزوا انفسكم ولا تتابزوا بالالقاب

‘Neither defame one another, nor insult one another by nicknames.’⁴¹ You should not show negligence towards the person who is junior to you or who is lower to you in social status so that he becomes hurt in his mind. Quran declares,

ولا يغتب بعضكم بعضا

‘Don’t make gibat.’⁴² Do not speak about your brother in his absence about his defects - that is called Gibat in Islamic physiology. Where will you get this moral education in socialism or in capitalism?

You look at the life of the Prophet(ﷺ). Look at the life of Abu Bakr(radiallahu anhu). In political system, Abu Bakr declared when he became Khalifa, ‘*O people obey me as long as I obey Allah & His Prophet(ﷺ). Otherwise don’t obey me.*’

In Islamic political system, most important is, you must have belief in Allah who has the sovereignty. The land does not belong to the people. When you say, people are the origin of all power, whether it is said by Ziaur Rahman or Sheikh Mujibar Rahman or Hasina-Khaleda, you all know the meaning. As today many political parties arrived, they start with Allah is most powerful – then they say other things. The man who says like this, in the language of Islam, totally he is not a Muslim. Allah says,

ولله ملك السموت والارض

‘And to Allah belongs the kingdom of the heavens and the earth.’. But in the democracy, they say, power belongs to peoples. How do you believe it? We say, government of the people, for the people, by the people. How do you ascribe the

⁴¹Surah 49, Verse 11

⁴²Surah 49, Verse 12

⁴³Surah 45, Verse 27

political system? We say, well, count the votes. A vote by a army Major & a vote by panwala in Dewanhat, do they have different value in democratic system? So that gentlemen, Alija Ali Izetbegovic, said that you are taking 49 Arab horses & 51 asses. Which means in the democratic system, the appreciation of the intellect is totally absent. So another gentleman raises the question, would the Navy decide who will be the Commander by democratic system? Would Dhaka University or Rajshahi University will decide who will be the Vice Chancellor in the same manner as they decide the Prime Minister? Would you decide who will be the Headmaster in the Primary School by voting? We will say, No. But in the political system, we are totally after it & we are seeing the benefits brought by it. How we are selecting a leader by the people who are totally unqualified? But this because they have been given the votes by the people & I said, here people means the most common people who do not have required knowledge & education, who are totally downtrodden. Even Shekh Hasina who goes to power with her votes, she will consider that man - the panwala, the rickshaw puller. They will never been shown the utmost respect. But so far votes are concerned, well, they are very important! Islam never approved this. As Abu Bakr said, 'As long as I obey Allah & His Prophet, obey me. Don't obey me after this.'

So Islamic system is very simple & clear. This gives a Majlis-e- Shura of the most elite people, most knowledgeable and important people in the eyes of Allah. The definition is very simple. Allah gives in the Quran,

يا ايها الناس انا خلقنكم من ذكر واثى وجعلنكم شعوبا وقبائل لتعارفوا

'O Mankind, I have created you from a single man, single female & I have divided you unto tribes countrywide for identification.'⁴⁴ A beautiful definition in the Quran. Why have you made Bangalees, the Urduwalas, then the people of the west, the Chinese? Allah says, I have made you in different groups, different nations and different tribes so that you can easily identify. This difference in colour. This difference in physical shape. Then,

ان اكرمكم عند الله اتقكم

'The most respected amongst you the one who has the most important Takwa(who believes in Allah & fear in Allah).'⁴⁵ He is totally aware about the responsibilities to Allah, he loves Him and has full admiration for Him. A man of Taqwa will be the Ruler.

So after Prophet came Abu Bakr(ﷺ). Then came Umar(ﷺ). Even the west after 1400 years, you know the famous book *The Hundred* by Michael Hurt has

⁴⁴Surah 39, Verse 13

⁴⁵Surah 39, Verse 13

declared, Umar(ﷺ) as one of the hundred years chosen. Why? You just look at his life. How Umar lived his life as a ruler? What was his political system? What was his social system? How much economical development he gained?

The important question that we commonly ask is, now a days in the Islamic system, where you will get all these? It is very much true and the fault automatically comes upon us. Particularly upon those who talk rather than who fight for the economic system or fight for a political system(to make a political system existence). There are different groups working for that. It is very welcome.

But the point is, we totally admit that such a system we had not been able to recreate. This is the fault of us. Somebody says, well, these Khalifas of Islam excepting Abu Bakr(ﷺ), Umar(ﷺ) was assassinated, Osman(ﷺ) was assassinated, Ali(ﷺ) was assassinated. How come? You show so much of benefits of this system of Islam, how these happened? But they don't see how Umar lived his life & who was the killer of Umar(ﷺ)? He was not a Muslim. Who were the killers of Ali? He was a Muslim but a fanatic. Who was the killer of Osman(ﷺ)? They were a group of rebel people . Many had suggested, we will protect you, we will give you bodyguard. But Osman(ﷺ)totally rejected this. This was a particular sort of action on their part, which resulted in this situation.

Allah has given us the system as it is. We admit our fault that we have not been able to bring a political system which Islam gives. Admitting this fault, if you come back to our discussion, we see the political system by Islam is totally different from democracy. Here the intellect has given the highest form and intellect based on Taqwaa & knowledge. The man who is of the highest status in the society & people of such cadre will be taken into a parliamentary board, which named as Mazleshe Shura. This Majlis-e-Shura will decide the government. That was the system during Abu Bakr(ﷺ), during Umar(ﷺ), during Osman(ﷺ) & during Ali(ﷺ). Abu Bakr(ﷺ) chose successor. Umar(ﷺ) chose successor. Umar(ﷺ) did not totally choose successor. Our Prophet(ﷺ) left it totally upon them & only gave indication. So what I was trying to point before you that political system given by Islam is very simple. We can see intellect, moral attainment - all these are given the highest value in Islam. But these are neglected by our political arena in the present system in all spheres.

I have to make my lecture short. Alhamdulillah, I was saying, the political system, the social system and the intellectual development of human being which Islam brought, the moral attainment which Islam can give – these are totally absent in many of the present political systems. As I said that the moral

side is totally absent. So Islam is such a system where capitalism is allowed but at the same time appeal towards you is to feed the poor - the Socialism of the utmost level! In Islam the moral development has given so much of value, when you felt in your heart that well, I am very good - Islam even decries it. A man should not think that he is very good. Quran declares,

فلا تزكوا انفسكم

‘Do not call yourself pure & holy.’⁴⁶ Do not think yourself to be too good, too high in attainment. Allah decries it,

هو اعلم بمن اتقى

‘He knows who is the best amongst you in the eyes of Allah.’⁴⁷ So these inner qualities are totally absent in all worldly system. Who would know in what state of inner feelings with I am? Whether I am a modest man or in the heart of heart I think well, all these people are totally out, they do not have any religious attainment, they do not have any moral attainment. This feeling of mine the world cannot measure. There is no measuring device. But the Quran declares it,

انه اعلم بذات الصدور

‘He knows what is the internal state of your mind.’⁴⁸ So the moral education that the Quran demands, it is in the highest form. The intellectual attainment that Quran demands it is in the highest form. The system that the Quran gives is a mixture ~ the third way.

So I am only referring to this, the Lord who declares that He has given the Quran and that is the most important mercy and the Quran declares,

ورضيت لكم الاسلام ديناً

‘I become pleased with you because I have given you the Deen of Islam.’ So what wonder that should be the best code of life! If you like to compare Islam with the social systems prevailing in the world, many books are available. I have referred one particular book, which just came in my hand, before I left for Chittagong. This book written by Alijaali Izetjovich, President of Bosnia & many other books are there available in the market.

But I was mainly trying to draw your attention to the basic Quranic line of showing where Allah declares for the Prophet,

⁴⁶Surah 53, Verse 32

⁴⁷Surah 53, Verse 32

⁴⁸Surah 67, Verse 13

ن والقلم وما يسطرون ﴿١﴾ ما انت بنعمت ربك بمجنون

وان لك اجرا غير ممنون ﴿٢﴾ وانك لعلى خلق عظيم

He is giving solace to our Prophet, ‘Nun, I swear by the pen and what it writes. You are not a mad man by the grace of your Lord. And verily, for you, there will be an endless reward. You are in the highest level of attainment of character.’ That is the quality Allah mentioned about the Prophet. He declares,

وما ارسلناك الا رحمة للعالمين

‘And We have not sent you but as a mercy for the whole world.’⁵⁰ For a physical personality Allah is using a word *rahamat*. So following him to earn the satisfaction of Allah is the goal of ours. That Islam is a complete code of life should naturally be because it has been given by the One who has created us. The Quran refers,

خلقا من بعد خلق فى ظلمات ثلاث

‘Creation within creation in three darkness.’⁵¹ The Quran appeal to us,

يا ايها الانسان ما غرك بربك الكريم ﴿١﴾ الذى خلقك فسوك فعدلك

فى اى صورة ما شاء ركبك ﴿٢﴾ كلاب تكذبون بالدين

‘O man! What has taken you away from your great Lord? He who created you, then perfected you, then made you balanced. In whatever form He willed, He put you together. But you decry, you do not admit Deen.’⁵² You do not prepare yourself for Deen. In a similar manner the Quranic appeal should be taken care of & as a Muslim our faith is very much there.

So I was just referring that Islam is a complete code of life, this should be because it has been given to us by the One who has created us. As in every machine, when you take the microphone, who has manufactured this? They will give you the instruction book. Who has made this air-conditioner? Well, Carrier. They will give the instruction book. Obviously who created, his instruction book should be the best. So that is the belief wise.

So two aspect, one is as a Muslim. The belief naturally should be that Allah has given the Islam & this should be the complete code of life. On the other hand, as I made a few simple comparison from which you can also ascertain its

⁴⁹Surah 68, Verses 1-4

⁵⁰Surah 21, Verse 107

⁵¹Surah 39, Verse 6

⁵²Surah 82, Verses 6-9

completeness. It is a very big subject. You have to compare all the details of different forms of socialism, democracy and capitalism. So I have not touched the main subject in complete details. Only I tried in a very humble manner to draw your attention to few points. May Allah accept this talk & your patient hearing. I again pray,

ربنا تقبل منا انك انت السميع العليم