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),

'Beloved! Islam is complete with me and I will send you a good news to those who work for Islam. Islam started as a stranger. Very soon it will become stranger again. Blessed are those who become stranger for Islam.' 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 'Moulvi 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 Moulvi, 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

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1*Sahih Muslim Hadith 270, Narrated by Abu Hurayrah(ﷺ)*
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,

রিবতে তিব্ব মনা মাত্স সম্মূ হি তি লি মি যার

‘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,

وَمَنْ أَحْسَنَ دَعاَتٍ لِّلَّهَ وَعَمَلَ صَالِحًا وَقَالَانِى مِنَ الْمُسْلِمِينَ

‘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 has been ordered in the Holy Quran,

\[ \text{قد هذه سبيلي ادعوا الله على بصيرة ومن اتبعني} \]

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

\[ \text{ادع الله سبيلا بحكمة والمعروطة الحسنة وجدا لما تبقى هم احسن} \]

‘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,

\[ \text{ادفع باتي هم احسن} \]

‘Face the opposition with best possible manner.’ 6 Not with the wrong manner.

So our Prophet 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 Kalaema. Then the second step to the believers, Allah Himself declared in the Holy Quran,

\[ \text{وذكر فاتك الذكرى تفع المونبين} \]

‘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, 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." 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

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4 Surah 12, Verse 104
5 Surah 16, Verse 125
6 Surah 41, Verse 34
7 Surah 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.’

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

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8 Surah 55, Verse 1
9 Surah 6, Verse 12
10 Surah 55, Verse 2
‘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,

\begin{quote}
‘I swear by the diminishing star.’\(^{12}\) Here the word  has been translated in many different languages. Somebody has said, this means \textit{the stars that die}. Then the meaning of the verse becomes, ‘I swear by the stars that die’. Somebody said, no,  means \textit{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,
\end{quote}

\begin{quote}
‘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,
\end{quote}

\begin{quote}
‘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,
\end{quote}

\begin{quote}
‘Which none shall touch but those who are clean.’\(^{15}\) Now this verse is
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\(^{11}\)Surah 55, Verses 3-4  
\(^{12}\)Surah 56, Verse 75  
\(^{13}\)Surah 56, Verse 76  
\(^{14}\)Surah 56, Verses 77-78  
\(^{15}\)Surah 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,

‘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!’

This is a point I want to draw your attention to.

‘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,

‘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,

1Sarah 56, Verses 80-82
‘Show us the right path.’ The Commentators say, this is a great prayer that one must pray this. Even our Prophet(salla2) said, اهدنا الصرط المستقيم. Then what is the straight path? This declaration is further explained in many verses of the Quran. Allah declares in Surah Yasin,

على صرط مستقيم

‘The Prophet is upon the straight Path.’ 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(salla2) 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(salla2) 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 الإسلام

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

وانيوا الى ربكم واسلموا له

‘Turn towards your Lord and submit yourself to Him.’ 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.’ 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

1Surah 36, Verse 4 2Surah 3, Verse 19 3Surah 39, Verse 54 4Surah 2, Verse 131
is another Islam. The first stage, Kalema,

لاَهَلاَّ اللَّهُ مُحَمَّدُ رَسُولُ اللَّهِ

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(saw) 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,

"أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَا تَفْسَلُوا الأَوَاتِ مَسْمُونَاتُ"

'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, "أَيُّهَا الَّذِينَ آمَنُوا" 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,

"أَمْلَكْتُ لَكُمْ دِينَكُمْ وَاتَّقُونِ" وَضَرِبْتُ لَكُمُ الْأَسْلَامَ وَبُنِيَتْ

'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(saw) 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(saw).

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 ism wise, 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,

وَلِمَا مَسَّكَنَكَ مَاذَا بَقِيَتْ فِي الْعَمَّالِ وَالْمَخْرُومِ

‘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,

وَهُمْ يَسْتَفْقِرُونَ مَا ذَا بَقِيَتْ فِي الْعَمَّالِ

‘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
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,

ارتبت الذئب يكذب بالدين

‘Have you seen one who ascribes falsehood upon Deen?’. 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 الذي يدع الديم

‘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,

كلاب لا تكرمون الديم

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

وتآكلين الترث أكلاما

‘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 هلكت حالدا

‘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,
‘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,

اقفِ نظروا إلى السماء فوَقَهُم كَيْفَ بَيْنَاهَا وَزُيَّنَاهَا

‘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,

الذي خلق سبع سحور طباقًا ما ترى في خلق الرحمن من فوت فرجع البصر هل ترى من فطور ثم رجع البصر كتب بِنْتِيِّجَ الْبَصَرِ خَاسِرًا وَهُوَ أَحِسَّرِ

‘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,

وَبِنفَكُومُ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ نَجْعَلُهُمَا مَا خَلَقْتُمَا بَإِلَاءِكُمْ فَقْ طَأْبًا عَذَابِ النَّارِ

‘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

3Sarah 90, Verse 7
3Sarah 50, Verse 6
3Sarah 67, Verse 3-4
3Sarah 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(salla2) 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,

المجدكِيَّصَا فَاوْقَي

‘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(salla2) 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,

المَجْلِلَ لَهُ عَيْنَيْنَ وَلَسَانًا وَشِفَتَيْنَ وَهِدِينِهِ التِّجْرِيْبَ فَلَا اقْتَحِمَ الْعَقَبَهُ

‘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.

وَمَا ادْرَكَكَ الْعَقَبَةُ فَلَا رَقِيَّةَ

‘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,

\[
\text{اواتهم في يوم ذي سعبه بيتا dive مقرية او مسكونية}.
\]

‘Giving food to a person during his days of hunger. To an orphan near of kin. Or to a poor wretch in misery.’ \(^3\) So Allah calls it as a \textit{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,

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\text{ولله ما في السموت وما في الأرض}.
\]

‘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),

\[
\text{اذاوكحال البينه ولعب في اجنة نا كذا- واشرا بالسابة والوسطى وفرج بينهما شيء}.
\]

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

\(^3\)Surah 90, Verses 14-16
\(^3\)Surah 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,

وَانْبِيَاءِ أَرْضَكُمْ وَأَسْلَمْنَا لِهِ

‘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 straightforward 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(MAW). 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(MAW) very famous to all. Once there was a rumour that the Prophet(MAW) has divorced his wives! So Umar(radiya1) went to our Prophet(MAW). A black servant was there. He said, ‘you have no permission’. Umar(radiya1) requested, ‘you say my name to Prophet(MAW)’. Prophet(MAW) 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(MAW). 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(radiya1) 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(radiya1) 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. 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

39 Sahih Al-Bukhari Hadith 8.34, Narrated by Aahl bin Sad(radiya1)
40 Sahih Al-Bukhari Hadith 3.648, Narrated by Abdullah bin Abbas(radiya1)
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,

وإلا لتأيوا بالانتاب

‘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 تحسب أحدكم بعبد عام

‘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,

وملك السموم والأرض

‘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

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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,

‘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,

‘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(无线电). Then came Umar(无线电). 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,

هواعلم بن انتى

‘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,

أأن علم بنات 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 الإسلام دينا

‘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 Izetjovic, 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
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,

‘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,

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

‘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
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 الكبائر وسمع الصبر