



THE PATHS OF RIGHT & WRONG

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THE PATHS OF RIGHT & WRONG

Hyder Raza S/O Abu Jaffar (Late)



رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾ (ابراهيم ٣١)

O our Lord! cover (us) with Thy Forgiveness -- me, my parents, and (all) Believers, on the Day that the Reckoning will be established [41] Ibrahim (Abraham)

Please recite a Surah-e-Fatiha for

Abu Jaffer S/O Ali Mohammed
Kaneez Syeda D/O Ali Sajjad
Hasan Jaffer S/O Abu Jaffer
Ashraf Ali S/O Mohammed Ali
Mohd. Shabbir S/O Ghulam Abkar
Bilqees Bano D/O Ali Mohammed
Asharaf Ali S/O Mohammed Ali
Abu Mehdi S/O Ali Mohammed

and all the Momineen & Mominat

وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي
صَغِيرًا ﴿٢٤﴾ (سورة بنى اسرا ئیل ٢٤)

And make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up (when I was) little.

(Al-Israa-24)

“The Paths of Right and Wrong”

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Year Published : January-2014
Web Site : <https://issuu.com/hyderraza>

“The Paths of Right and Wrong”

Composing : Nadeem
Translation : Arif Raza/Hani Raza
Graphics : Fazal-ur-Rehman
Publishers : M/s Sindhica
Edition : First
Quantity : One Thousand
Year Published : September-2011
Web Site : <https://issuu.com/hyderraza>

“Gain Sense of Allah”

(PREVIOUS BOOK)

Edition : First
Quantity : Two Thousand
Year Published : March-2010
Web Site : <https://issuu.com/hyderraza>
<http://books.aliwalay.com/books.php?catid=5>

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Commentate

After the success of the book “**Gain Sense of Allah**” and the encouragement of the people I have tried once again in shape of this book “**The Paths of Right and Wrong**”. I hope that this book will also prove to be helpful for you. In this book, I have tried to explain the paths of Right and Wrong in an expressive and detailed manner that a normal person, who thinks that these are two paths made by Allah, and his duty, is only to choose the right path out of these two. How right or how wrong thinking is, you will be able to decide after reading this book.

Like the previous book “**Gain Sense of Allah**” in this book I have also tried to use easy and common words, so that a common man, especially children may also understand. Secondly, I have also tried to use such historical events which are related to topic and also guiding. Now this is up to the reader that how successful he makes this. May Allah keep us on the right path and give us the right knowledge of our religion. Ameen.

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All English translation of the Quran is from:

<http://al-islam.org/quran/>

Right and Wrong

Are these two paths from Allah?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In The Name Of Allah the Most Beneficent and
Most Merciful*

A normal person thinks that Right and Wrong are two paths made by Allah. Meaning Right is the path of good and good people, the other and wrong is the path of evil and evil people. Now, this man thinks that his duty is only to choose the path of Right and stay away from the path of Wrong. No doubt, a wise man should do that, but are these two paths from Allah, if they are then why did Allah create heaven and hell? Because man is restricted and can't do anything without the will of Allah, so he can't even choose these paths on his own will.

Secondly everyone's luck is also decided by Allah, so if Allah decides the path of Wrong for a person, then that person is bound to stay on that path and cannot choose the path of Right, and if Allah has decided this. Then why will he be punished for this, and how does he deserve hell?

If we don't believe that Allah doesn't choose the path of Wrong for any one, then why did Allah create these two paths? Accordingly if Allah chooses the path of Right for anyone, then he would be restricted to do good deeds, and if he does good deeds under any restrictions, he will not be given the prize. So how does he deserve heaven? So, now we know that man is not restricted to do anything. If a person does good deeds or bad deeds, he has either used his will in a right manner or misused it. If used in a right manner than he deserves a prize which is in the shape of heaven. And if someone misuses their will then he deserves a punishment which is in the shape of hell

وَلَوْ تَرَىٰ إِذِ السَّاعِيَةِ الَّذِينَ كَفَرُوا ۖ لَآ لَسَالِكُهُمْ يَصْرِعُونَ وَّجُوهَهُمْ وَّآدْبَارُهُمْ
 وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَ أَنَّ اللّٰهَ لَيْسَ
 بِظَلَّامٍ لِّلْعٰبِدِ ﴿٥١﴾
 سُورَةُ الْاَنْفَالِ

If thou couldst see, when the angels take the souls of the unbelievers (at death), (how) they smite their faces and their backs (saying): "Taste the penalty of the blazing fire. ﴿50﴾ "Because of (the deeds) which your (own) hands sent forth: for God is never unjust to His servants: ﴿51﴾ Al Anfal

“Allah always gives his creations benefits but the loss they get is of their own actions”

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾
سُورَةُ النَّسَاءِ

Whatever good, (O man!) happens to thee, is from God; but whatever evil happens to thee, is from thy (own) soul. And We have sent thee as a Messenger to (instruct) mankind: and enough is God for a witness. ﴿79﴾

Al Nisa'

Characteristics of Allah

Allah is only Right and Wrong is not in characteristics at all. If he is a judge, than justice is Right. If He has knowledge, than knowledge is Right. If He is merciful, than merci is Right. Accordingly, He does not do evil, than evil is Wrong and He doesn't have this characteristic in Him, in fact no Wrong thing is a part of His characteristics. So all those characteristics which are Right are in Him, and all those characteristics which are wrong and not in Him.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ الْبَقَرَةُ

And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is) ﴿42﴾

Al Baqarah

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي
 السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ
 مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا
 بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ
 الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

God! There is no god but He, the living, the Self-subsisting, Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knows what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as He willeth. His throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory). ﴿255﴾.

Al Baqarah

Now, still if someone says that Right and Wrong are two paths created by Allah, then he doesn't know that Allah doesn't create anything which is not within himself. For example, if He isn't evil himself, then how could he make someone else evil, or create the path of evil? Surely an artist will only use those colours in his paintings which he has with him. So Allah is the artist of this universe, and he will only put those colors that he has.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ
الَّذِي خَلَقَ الْبَارِئَ الْمُبْصِرَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

He is Allah, than Whom there is no other God, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful. (22) He is Allah, than Whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him). (23) He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise. (24)

Al Hashr

Existence of Wrong

Now the question arises that in this universe we see that allot of wars and fights are faught between good and bad (Right and Wrong), and we see evil forces and cruel people everywhere, for example, knowledge and illiteracy, evil and innocent, injustice and justice, light

and dark. If these wrong things are not created by Allah, then who is their creator?

Of course Allah created man but he didn't create evil or the path of evil, Allah created man and also created education and knowledge for him, but if a person doesn't earn education and stays away from it and goes on the path of stupidity, and when he earns knowledge, stupidity automatically goes away from him. Exactly like the way when light comes darkness goes away, so this path has been created by man himself. That's why Allah has declared in the Holy Quran that when Right will arrive evil will vanish away.

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَامَ الْغُيُوبِ ﴿٤٨﴾ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيهِ الْبَاطِلُ وَمَا يُعِينُهُ ﴿٤٩﴾ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۚ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحَىٰ إِلَىٰ رَبِّي ۗ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ سُوْرَةُ سَبَا

Say: "Verily my Lord doth cast the (mantle of) Truth (over His servants) -- He that has full knowledge of (all) that is hidden ﴿48﴾. Say: "The Truth has arrived, and Falsehood neither creates anything new, nor restores anything ﴿49﴾. Say: "If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the inspiration of my Lord to me: it is He Who hears all things, and is (ever) near ﴿50﴾. Saba' (Sheba)

Now, this has also been verified how a person creates the path of Wrong or how he stays on that path. Wrong

is the name of that thing, where there is no Right. For example, if in some area there is light, darkness will automatically vanish, and if we want to create darkness, all we have to do is put out the source of light and darkness automatically comes into existence. Exactly the way if the light of Allah's religion is not in any place, the darkness of evil comes into existence in that area.

“Wherever the light of the Religion of Allah is, the darkness of evil vanishes from there”

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾ نِوَحِ السَّرَائِيلِ

And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish ﴿81﴾.

Al Bani Israeel

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُشَلُّونَ عَلَيْكُمْ إِلَهُتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ط وَمَنْ
يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾ آلِ عِمْرَانَ

And how would ye deny faith while unto you are rehearsed the Signs of God, and among you live the Messenger? Whoever holds firmly to God will be shown a way that is straight. ﴿101﴾ Aal Imran

And a normal man, due to stupidity lives in that darkness and does all those deeds which he has created himself due to his stupidity. So when continues to live in this darkness he becomes so used to it, then Allah

stops the sources of his guidance and he stays in the dark i.e. Wrong forever.

“It has gone too far when Allah stops the sources of guidance for any person and lets him stay in the dark.”

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۖ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا
أُولَئِكَ لَهُمُ الظَّالِمُونَ ۖ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ
النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾
سُورَةُ الْبَقَرَةِ

God is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be panions of the fire, to dwell therein (for ever). ﴿257﴾

Baqarah

فَعَلَبُوا هَٰؤُلَاءِكَ وَانْقَلَبُوا صُغُرِينَ ﴿١١٩﴾
سُورَةُ الْأَعْرَافِ

So the (great ones) were vanquished there and then, and were made to look small ﴿119﴾ A'raf

Yes this is true that to test his true Muslims, he puts them into some sort of difficulty and sees that in the time of difficulties how much they believe in Allah. Here I will give a story from; Ayatollah Dastah-e-Ghaib's book Gunahan-e-Kabeera, volume # 4, in which a good and pious Arab trader was travelling for Haj, in the way he lost some of his important wealth,

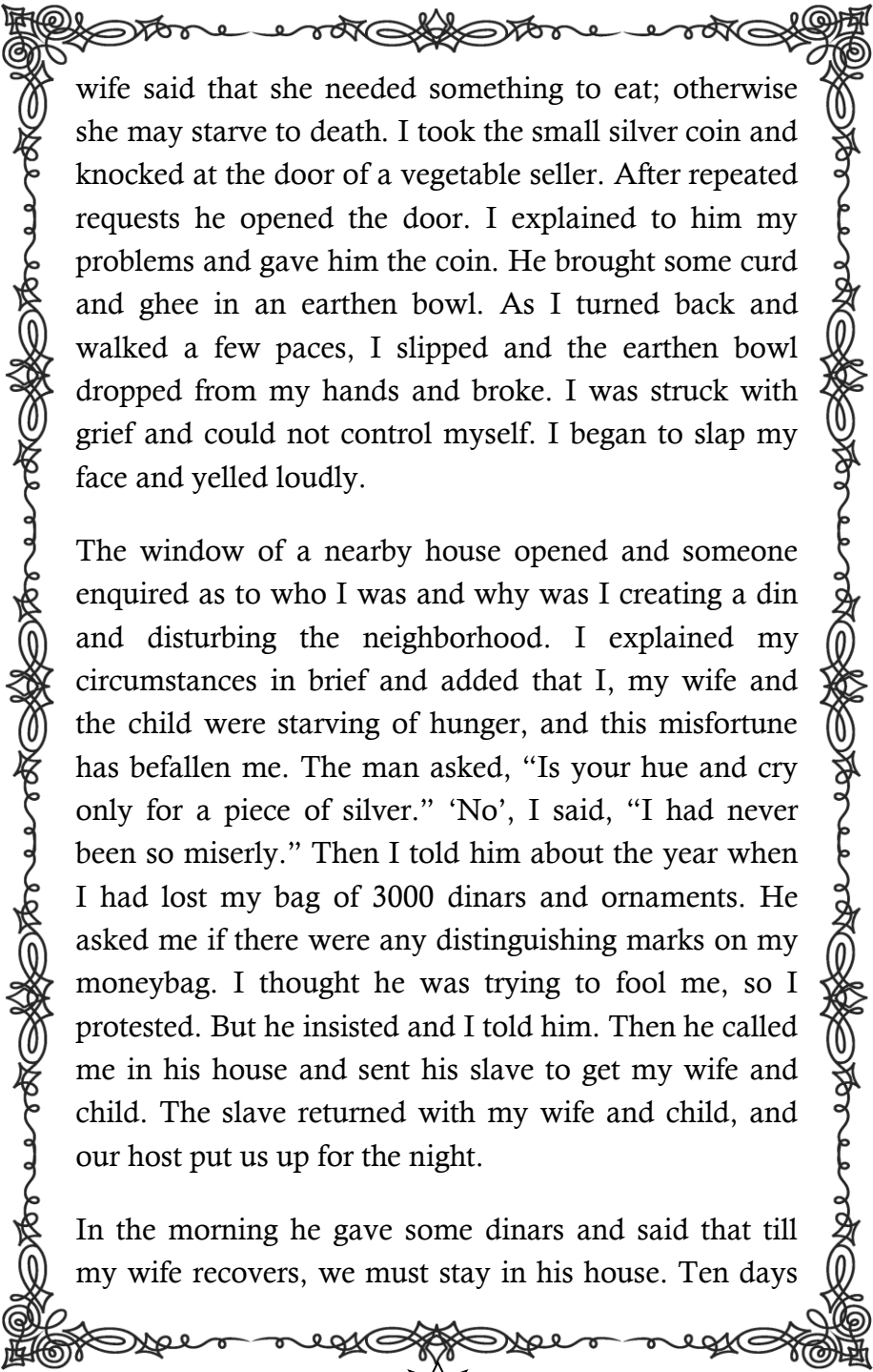
but because he had a lot of wealth he did not care about it, and he did not have any importance for the blessing that Allah had blessed him. Then Allah put him in a difficulty so that he may care for the Blessings given to him and also be sad when they are taken back.

The Story of an Arab Man

A rich businessman says, 'I was travelling for Hajj and had 3000 dinars and gold and silver ornaments with me. I had tied them up in a bag attached to my belt. But I dropped this bag when I went to answer the call of nature. I had proceeded many miles further, when I realized my bag was missing. I had a lot of wealth so I did not find it imperative to go back and look for my money nor was it possible to return.

When I came back to my native place one calamity upon another befell me. Gradually all my wealth disappeared. My public respect began to change into shame. Due to embarrassment before friends, gossip of the enemies and further destitution I was compelled to leave my native village.

During this journey I spent a night in a hamlet. At this time, all the money I had was one-sixth of a silver coin. It was a dark, rainy night. I took my wife to a cheap guest house for the night. All of a sudden my wife began to have labour pains and a child was born. My



wife said that she needed something to eat; otherwise she may starve to death. I took the small silver coin and knocked at the door of a vegetable seller. After repeated requests he opened the door. I explained to him my problems and gave him the coin. He brought some curd and ghee in an earthen bowl. As I turned back and walked a few paces, I slipped and the earthen bowl dropped from my hands and broke. I was struck with grief and could not control myself. I began to slap my face and yelled loudly.

The window of a nearby house opened and someone enquired as to who I was and why was I creating a din and disturbing the neighborhood. I explained my circumstances in brief and added that I, my wife and the child were starving of hunger, and this misfortune has befallen me. The man asked, "Is your hue and cry only for a piece of silver." 'No', I said, "I had never been so miserly." Then I told him about the year when I had lost my bag of 3000 dinars and ornaments. He asked me if there were any distinguishing marks on my moneybag. I thought he was trying to fool me, so I protested. But he insisted and I told him. Then he called me in his house and sent his slave to get my wife and child. The slave returned with my wife and child, and our host put us up for the night.

In the morning he gave some dinars and said that till my wife recovers, we must stay in his house. Ten days

passed in this manner. Every day he used to give us some dinars. Then one day he asked me about my profession. When I told him that I was an expert trader, he gave me some money and told me to start a business.

After conducting the business for some months, I offered him his share of the profits. He went into the other room and returned with the moneybag that I had lost years ago. I was overjoyed to see it and became unconscious due to the excitement. I thanked Allah and returned to my native village. Gradually my economic conditions began to change and once more I was a rich man.

كَتَبَ عَلَيْكُمُ الْقِتَالَ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
سُورَةُ الْبَقَرَةِ

It may be that you dislike a thing while it is good for you, maybe that you love a thing while it is evil for you. ﴿216﴾ (Surah Baqarah).

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ط وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ط سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ط
سُورَةُ الطَّلَاقِ

Let the man of means spend according to his means: and the men whose resources are restricted, let him spend according to what God has given him. God puts no burden on any person beyond what He has given him. After a difficulty, God will soon grant relief. ﴿7﴾ (Surah Talaq)

The Faces of Right & Wrong

This is also strange that just like Allah his right path i.e. Right is also just one. Evil i.e. Wrong is present in many various types. Here for further explanation I will give an example, if it is 10:00 o'clock in the morning someone might say that it is 12:00 noon, someone might say that it is 09:00 o'clock in the morning, but these are all wrong and the right time is only one i.e. 10:00 o'clock. So it has been proved that there may be many wrong things but the right is only one and when Right arrives wrong vanishes.

“When Good Arrives Bad/Evil Vanishes”

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ^ع فَبِمَنِ اهْتَدَىٰ فَإِنَّمَا
يُتَدَىٰ لِنَفْسِهِ^ع وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا^ع وَمَا أَنَا عَلَيْكُمْ

سُورَةُ يُنُوسَ

بُورِكِيْلٍ ﴿١٠٠﴾

Say: "O ye men! Now Truth hath reached you from your Lord! Those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs. ﴿108﴾ Surah Yunus

لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ

سُورَةُ التَّوْبَةِ

اللَّهِ وَهُمْ كَرِهُوا ﴿٤٨﴾

Indeed they had plotted sedition before, and upset matters for thee, until The Truth arrived, and the Decree of God became manifest, much to their disgust ﴿48﴾. Al Tawbah (The Repentance)

Right & Wrong in the light of knowledge

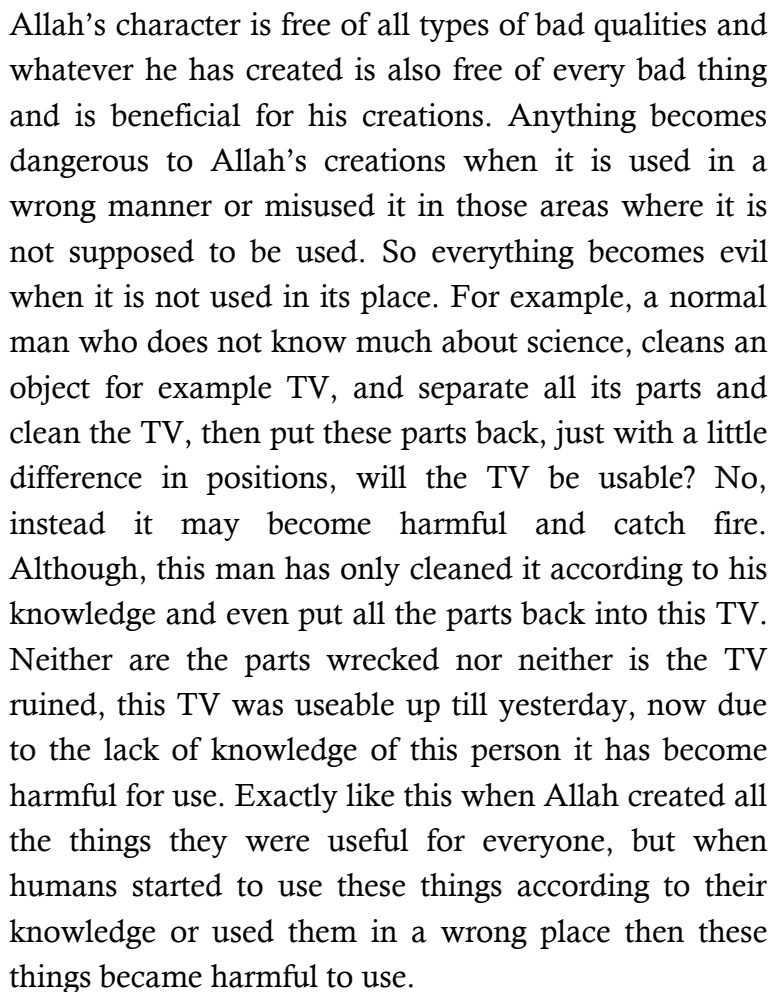
The path of Right can only be seen by the torch of knowledge, and if someone doesn't have the torch of knowledge, he will never be able to see the path of Right. Knowledge can never be wrong because it is a part of Allah's characteristics and it can't be wrong. But that doesn't mean that knowledge can't be used in a wrong manner. Knowledge is a power whose use is the hands of humans. For example, if a scientist uses his knowledge for the benefits of other humans or other creations than he is on the path of Right, but if the same scientist uses his knowledge for against others or for their loss, for example, if he invents some sort of weapon which can be used to kill others, certainly knowledge is Right but its use is Wrong. So wrong is the path created by man himself and blames Allah to be the cause of it.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ط قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ط
أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى ع فَمَا
لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

سُورَةُ يُنُوسُ

Say: "Of your 'partners' is there any that can give any guidance towards Truth?" Say: "It is God Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?" ﴿35﴾.

Surah Yunus



Allah's character is free of all types of bad qualities and whatever he has created is also free of every bad thing and is beneficial for his creations. Anything becomes dangerous to Allah's creations when it is used in a wrong manner or misused it in those areas where it is not supposed to be used. So everything becomes evil when it is not used in its place. For example, a normal man who does not know much about science, cleans an object for example TV, and separate all its parts and clean the TV, then put these parts back, just with a little difference in positions, will the TV be usable? No, instead it may become harmful and catch fire. Although, this man has only cleaned it according to his knowledge and even put all the parts back into this TV. Neither are the parts wrecked nor neither is the TV ruined, this TV was useable up till yesterday, now due to the lack of knowledge of this person it has become harmful for use. Exactly like this when Allah created all the things they were useful for everyone, but when humans started to use these things according to their knowledge or used them in a wrong place then these things became harmful to use.

Now, even that humans have made changes in the nature and its things, due to which the properties of nature and its natural systems; for example, changes in the weather, changes in the atmosphere etc. All these changes humans have made themselves. Humans mixed so much smoke and other dangerous gases into

the air, due to which the numbers and placement of molecules in the ozone layer (O₃) changed, which became the cause of letting UV rays come directly down to the earth, due to that the weather and atmosphere of the earth began to change it also increased the causes and amounts of illnesses and other viruses. Now, the same humans are automatically forced to say to shut down the factories and to reduce the production of smoke.

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ط إِنَّمَا يَتَذَكَّرُ
 أُولُو الْأَلْبَابِ ﴿١٩﴾ سُورَةُ الرَّعْدِ

Is then one who doth know that which hath been revealed unto these from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition ﴿19﴾

Al Ra'd

Did Allah create only the things and keep all the knowledge to himself? Due to this reason man kept on making this mistake? No, Allah never does injustice and this is also not a part of Allah's characteristics. Before creating normal human beings, Allah sent a teacher/guide (prophet) and gave him all the knowledge which was the need of that time. And not only did he give the knowledge, but also tested him before making superior over other creations and also made all the creations bow before his knowledge. Meaning that if man is superior over the other creations

it is only due to the knowledge. And this knowledge has been given to him so that he could recognize his creator without seeing him, and when he does this, than he has completed his duty and that is his success.

“The success of a man is when he recognizes his creator using the knowledge given to him”

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ
هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۚ فَلَمَّا
أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنْ عَلِمَ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ
وَأَعْلَمَ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

سُورَةُ الْبَقَرَةِ

And He taught Adam the nature of all things; then He placed them before the angels, and said: Tell Me the nature of these if ye are right.

﴿31﴾. *They said: Glory to Thee, of knowledge we have none, save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom* ﴿32﴾. *He said: O Adam! tell them their natures. When he had told them, God said: Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?* ﴿33﴾. *And behold, We said to the angels: Bow down to Adam;” and they bowed down, not so Iblis, he refused and was haughty, he was of those who reject Faith* ﴿34﴾.

Al Baqarah

The ayat/phrase given above also proves that Allah has given knowledge to his special creations only, and whoever doesn't have the knowledge of Good/Right that person become non-Muslim. In this manner self-proudness is a characteristic of sheytan (Iblees) and by having this characteristic a person can also become a non-Muslim. That's why Hazrat Ali ^(A.S) has said: **“Knowledge is the property of pious people, so wherever you find it claim it.”** The same way our Holy Prophet said: **“You must gain knowledge even if you have to go to china for that.”**

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
 وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

It is He who hath sent His Messenger with guidance and religion of truth, to proclaim it over all religions, even though the pagans may detest (it) ﴿33﴾.

Al Tawbah (The Repentance)

Allah sent down one hundred and twenty four thousand prophets along with his knowledge among us, actually first he sent his knowledge and prophets then he created normal humans just so that humans may never stay away from knowledge or education, and slowly as the humans needed more education accordingly Allah sent more and more prophets, even that he sent his greatest prophet of all, Hazrat Muhammed ^(P.B.U.H) and also sent his complete book, The Holy Qur'an for our guidance. Without

knowledge religion is not complete and knowledge is the identity of pious people and dumbness is of non-Muslims.

“I {Muhammed ^(P.B.U.H)} am the city of knowledge and Ali ^(A.S) is its entrance.”

Tha Value of Prophets

A lot of people also believe and say that all the prophets were the same as normal people and there is no difference between normal men and Prophets. Surely Almighty Allah sent all the prophets in the face of normal humans, and even the Prophets lived a normal life just like the humans, but otherwise all these prophets and messengers were those selected people by Allah who Allah along with the knowledge required for the guidance of people and sent them for us. The major difference in between them and the normal people is that they are guided by Allah and a normal Muslim cannot reach Allah without the help or instructions of someone. Exactly in the way, that no matter how much a student may wish to get ahead of his teacher, he will not become the teacher of his teacher and neither can he come to the equal level and gain the same respect. This is Allah’s made rule and he knows how much respect that deserves. That’s why visually he made everyone equal, but put everyone in their proper positions according to their respect. So, according to this all the days are equal, all the months are equal, all the rocks are equal, all the mountains are equal, all the fruits are equal, all the waters

are equal, all they are equal, all the ground looks the same, all the angles are the same but among them Hazrat Jibraeel ^(A.S) is the greatest among them. All the prophets were sent by Allah but among them our Holy Prophet Hazrat Muhammed ^(P.B.U.H) is the most respectable. All the creations were created by Allah, but Allah made mankind more important than all the other creations, all the mosques are the home of Allah, but among this Masjid-ul-Haraam is the greatest. In the days all are equal, but Friday is the most valuable. In months, the month of Ramazan is the most valuable. In the mountains the Mountains of Safa and Marwah are the most important. In fruits Allah made figs and olives more important by swearing on them. In the lands, the land of the Holy Kabaa is the most respectable. Among books, all the four holy books are important, and even among these four the Holy Quran is more valuable. Now, a normal man or Muslim doesn't argue on these, but all the Messengers and Prophets that gave him this knowledge, man started saying that they are the same as him, and the dissimulators and non-Muslims take advantage of this and make all those changes that they wish to make in Islam.

“Allah gave everything it's value according to its position.”

The Tale of Hazrat Uzair^(A.S)

In the Holy Quran, Allah has mentioned the tale of a Prophet somewhat like this, that when Hazrat Uzair^(A.S) crossed a village where everything was totally demolished and ruined and all the people had also died, then a thought came to his mind that how would Allah recreate these people all though their bodies and bones etc. have mixed with each other and have become dust. Then Allah also took his soul and along with him he also gave death to his donkey. Allah kept them like this for 100 years, then brought him back to life and asked, how long have you been dead? He replied either one day or even less, then Allah told him that you have been dead for one hundred years and now take a look at your food and eatables they haven't rotted in such a long time and also take a look at your donkey, who has died and even his bones have disappeared and became dust.

أَوَكَلَّلِذِي مَرَعَالِي قَدِيمَةً وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا ؕ قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ
 بَعْدَ مَوْتِهَا ؕ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ؕ قَالَ كَمْ لَبِثْتُ ؕ قَالَ
 لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ؕ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ
 وَشَرَابِكَ لَمْ يَتَسَنَّهْ ؕ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى
 الْعِظَامِ كَيْفَ نُنشُرُهَا ثُمَّ نَكْسُوهَا لَحْمًا ؕ فَلَبَّاتِي بَيْنَ لَهُ ؕ قَالَ أَعْلَمْتُ أَنَّ
 اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٤﴾
 سُورَةُ الْبَقَرَةِ

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall God bring it (ever) to life, after (this) its death?" But God caused him to die for a hundred

years, and then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: "(Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: and that We may make of thee a Sign unto the people, look further at the bones, how We bring them together and clothe them with flesh! When this was shown clearly to him he said: "I know that God hath power over all things." ﴿259﴾ Al Baqarah

The ayat stated above proves that the body of a Prophet does not even rot after death like normal people, but it stays the same like a person that is alive. Although a normal person's body gets finished after death. So there is a difference between a prophet and a normal man even after death, so how can they be the same when alive. This ayat also proves that the donkey's soul was also taken at the same time and he was with Hazrat Uzair ^(A.S), but still his body and bones ruined and became dust, but nothing happened to Hazrat Uzair's ^(A.S) body. So it is proved that a Prophet is Allah's especial representative and is different from a normal person whether he is alive or not. When a normal Prophet cannot be the same as our Holy Prophet Hazrat Muhammed ^(P.B.U.H) so than how can a normal man be?

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَ
 كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things. ﴿40﴾ (Alahzaab)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ

(سورة الاحزاب)

سَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation

﴿56﴾.

(alahzaab)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ (الاحزاب)

O Prophet! Surely We have sent you as a witness, and as a bearer of good news and as a Warner,

﴿45﴾.

(alahzaab)

The second major difference between prophets and normal people is that get guidance from Allah, while humans get their guidance from the prophets. Sometimes it even happens that Allah talks to a prophet to give him guidance or calls the prophet near him. In the Holy Quarn we see in many places that Allah has talked to the prophets, but Allah has never talked to an ordinary person. For e.g., he called our Holy Prophet (P.B.U.H) to Meraaj, and had a discussion. Hazrat Musa used to go to the mountain of Toor and talked to Allah. So, no matter how much respect a man has he can never be equal to a prophet.

وَمَا تَلَكَ بِبَيْبِنِكَ يُوسُفُ ﴿٤٢﴾ قَالَ هِيَ عَصَايَ ؕ أَنْتَ كُودٌ عَلَيْهَا وَأَهْسُ

بِهَا عَلَى غَنَمِي وَإِنِّي فِيهَا مَارِبٌ أُخْرَى ﴿٤١﴾ قَالَ أَلْقِهَا يُّوسُفُ ﴿٤٠﴾

فَأَلْقَاهَا فِإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٣٩﴾ قَالَ خُذْهَا وَلَا تَحْضَنَّ سَعْيُهَا

سَيْرَتَهَا الْأُولَى ﴿٣٨﴾ وَأَضْمُمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سَوْءٍ

آيَةٌ أُخْرَى ﴿٣٧﴾ لِنُرِيكَ مِنَ الْإِنْتِنَا الْكُبْرَى ﴿٣٦﴾ إِذْ هَبَّ إِلَى فِرْعَوْنَ أَنَّهُ

طَغَى ﴿٣٥﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٣٤﴾ وَيَسِّرْ لِي أَمْرِي ﴿٣٣﴾ وَ

اٰخُلْ عَقْدَةً مِّنْ لِّسَانٍ ﴿٣٢﴾ يَفْقَهُوا قَوْلِي ﴿٣١﴾ وَاَجْعَلْ لِّيْ وَزِيْرًا مِّنْ
 اٰهْلِى ﴿٣٦﴾ هٰرُوْنَ اَخِيْ ﴿٣٥﴾ اَشْدُدْ يَدِيْٓ اَزْرٰىيْ ﴿٣٦﴾ وَاَشْرِكْهُ بِيْٓ اَمْرِيْ
 ﴿٣٧﴾ كِيْ نُسَبِّحَكَ كَثِيْرًا ﴿٣٨﴾ وَنَذْكُرَكَ كَثِيْرًا ﴿٣٩﴾ اِنَّكَ كُنْتَ بِنَا بَصِيْرًا
 ﴿٤٠﴾ قَالَ قَدْ اُوْتِيْتَّ سُوْلَكَ يٰمُوْسٰى ﴿٤١﴾ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً اٰخْرٰى
 ﴿٤٢﴾

سُوْرَةُ طه

"And what is that in thy right hand, O Moses?" ﴿17﴾. He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses." ﴿18﴾. (God) said, "Throw it, O Moses!" ﴿19﴾. He threw it, and behold! it was a snake, active in motion. ﴿20﴾. (God) said, "Seize it, and fear not: We shall return it at once to its former condition". ﴿21﴾. "Now draw thy hand close to thy side: it shall come forth white (and shining), without harm (or stain) -- as another Sign ﴿22﴾. "In order that We may show thee (two) of Our Greater Signs. ﴿23﴾. "Go thou to Pharaoh, for he had indeed transgressed all bounds." ﴿24﴾. (Moses) said: "O my Lord! expand me my breast;" ﴿25﴾. "Ease my task for me; ﴿26﴾. "And remove the impediment from my speech. ﴿27﴾. "So they may understand what I say. ﴿28﴾. "And give me a Minister from my family, ﴿29﴾. "Aaron, my brother; ﴿30﴾. "Add to my strength through him, ﴿31﴾. "And make him share my task: ﴿32﴾. "That we may celebrate Thy praise without stint, ﴿33﴾. "And remember Thee without stint: ﴿34﴾. "For Thou art He that

(ever) regardeth us." ﴿35﴾. (God) said: "Granted is thy prayer, O Moses!" ﴿36﴾. "And indeed We conferred a favor on thee another time (before).

﴿37﴾

Surah Taha

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِّقُوا كَذَّبْتُمْ ۚ وَفَرِّقًا تَقْتُلُونَ ﴿٣٧﴾
وَقَالُوا قُلُوبُنَا غُلْفٌ ۗ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَأْيُومُونَ ﴿٣٨﴾
سُورَةُ الْبَقَرَةِ

We gave Moses the Book and followed him up with a succession of Messengers; We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride? Some ye called impostors, and others ye slay!

﴿87﴾. They say, "Our hearts are the wrappings (which preserve God's word, we need no more)." Nay, God's curse is on them for their blasphemy; little is it they believe ﴿88﴾. Surah Al Baqarah

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ ۖ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ ۚ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾
سُورَةُ الْبَقَرَةِ

And remember We took your Covenant and We raised above you (the towering height) of Mount (Sinai) (saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein, perchance ye may fear God ﴿63﴾.

Surah Al Baqarah

Allah gave the Holy Prophet ^(P.B.U.H) physical Meraaj, and called him to the skies and had a discussion with him. Some people don't even understand this physical Meraaj, and they call this whole event a dream, they say this because they think that a prophet is an ordinary person and don't believe that someone can actually go to Allah physically. But if we take a look, when Hazrat Musa went to Allah on the wish of his nation to see the power of Allah, so when Allah did that, everyone except for the prophet's body was burnt to dust. And the same way when Hazrat Ibrahim was thrown to fire, the fire did not harm him at all. So, even the body of a prophet is more respectful and valuable than an ordinary man's body.

Our Holy Prophet's ^(P.B.U.H) body was also not like the body of ordinary people because his body didn't even have a shadow, and Allah has praised his heart in the Quran, **“Oh Messenger, if I had brought down this Quran on a mountain, even the mountain would have turned into bits.”** So we must not challenge the Meraaj of the Prophet but we should think how the Holy Prophet ^(P.B.U.H) came into this world, for example; if we pull out one bucket of water from a well, so when the bucket is in the well we do not feel its weight, but when we take the bucket of the water, we start feeling its weight. The same way our Holy Prophet lightened body was in the skies before and was with the souls over there, but we should think on this point that how did Allah turn a bright soul into a human body and how did it go back to Meraaj?

سُبْحَانَ الَّذِي أَمْرًا بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ
 الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْإِبْتِطَاءِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾
 سُورَةُ بَنِي إِسْرَائِيلَ

*Glory to (God) Who did take His Servant for
 Journey by night from the Sacred Mosque to the
 Farthest Mosque, whose precincts We did Bless --
 in order that We might show him some of Our
 Signs: for He is the One Who heareth and seeth
 (all things). ﴿1﴾.* Al Isra'

So, when Allah sent his greatest teacher of all Hazrat
 Muhammed (P.B.U.H) along with the complete knowledge,
 looking exactly like humans. Our beloved Prophet Hazrat
 Muhammed (P.B.U.H) brought the light of good / Right in the
 shape of the religion of Islam, then the darkness of
 evil/Wrong vanished and the religion spread all around. As
 Allah has stated in the Holy Quran:

قَدْ كُفِرْتُمْ اللَّهُ رَبُّكُمْ الْحَقُّ قَبْلَ مَا ذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ
 سُورَةُ يُوسُفَ ﴿٣٢﴾

*Such is God, your real Cherisher and Sustainer:
 apart from Truth, what (remains) but error? How
 then are ye turned away? ﴿32﴾.* Surah Younus

حَرِّمَتْ عَلَيْكُمْ النِّيبَةَ وَالَّذِمُّو لَحْمِ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ
 وَالْمَوْقُوذَةُ وَالْمُتَرَدِّبَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذَرَبَ
 عَلَى النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْآلِهَةِ لَكُمْ فَسْقٌ الْيَوْمَ بِيَسِّ الَّذِينَ
 كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
 وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا قَبْلِ أَنْ يَصْطَرِفَ مَخْصَمَةً
 غَيْرَ مُتَجَانِفٍ إِلَيْهِمْ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٢﴾
 سُورَةُ الْبَائِنَاتِ

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God, that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion. But if any forced by hunger, with no inclination to transgression, God is indeed Oft-Forgiving, Most Merciful ﴿3﴾. Surah Al Maidah

Threat to Islam by Non-Muslims

The ayat given above doesn't mean that that darkness of evil/non-Muslims has finished, or that Allah has also saved Muslims from the danger of non-Muslims after completing his religion. Surely Allah's words are the words of Allah and he has declared Islam his favorite religion and Allah has promised to keep this religion safe so surely he will do what he has said; because after the religion has been completed the non-Muslims are hopeless and cannot make any changes in this religion.

I think that further explanation of this is important, that really Islam has no fear of the non-Muslims anymore, because Islam is a religion which now has been completed. Now if the non-Muslims even wish, they can't make any sort of changes in Islam .For example; Quran is the holy book of Allah and even the non-Muslims can't make any changes in this even if they wish meaning to add or remove even a single word or phrase in this. Even if they do so, the Muslim leaders would not accept these changes and no one would believe them. The non-Muslims would never be able to succeed in their plans/aims.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِمْ وَادْعُوا
 شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ سُورَةُ الْبَقَرَةِ

And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides God, if your (doubts) are true. ﴿23﴾. (Al Baqarah).

In this manner if the non-Muslims make any changes in any other part of Islam the leaders and people of Islam would not accept these changes. For example, in Islam the morning prayers (Fajir) are only two rikaats, but now even if the no-Muslims want they can't change the amount of rikaats of this prayer. So, the religion has been completed and Allah also took the responsibility

of the safety of this religion. And now Islam has no threat of non-Muslims of any kind. But the non-Muslims have always threatened the Muslims, because Islam is separate and the Muslims are separate. And nobody should think that Allah has also taken the responsibility of the safety of Muslims.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِكُنَا ﴿٥﴾

سُورَةُ سَبَا

But those who strive against Our Signs, to frustrate them -- for such will be a Penalty -- a Punishment most humiliating ﴿5﴾. Surah Sabah

Threat to Islam by the Dissimulators

Now, if somebody can make changes in the religion of Islam or is a danger for Islam; it is the dissimulators. Dissimulators are those people that are apparently Muslim but they stand aside the Muslims and they try to wreck the religion of Islam and make changes it this religion or create fights among the Muslims. A dissimulator is more of a threat to Islam than a non-Muslim because a non-Muslim is an open enemy of Islam and a dissimulator is a hidden enemy and does all those things that a non-Muslim would do to give loss to Islam. A dissimulator which is apparently a is more

pious than a Muslim and just to show off talks more about Islam and talks about prayers and Qura'an all the time to mislead normal Muslims. The non-Muslims use such dissimulators to damage Islam and use them to do all those things which are the cause of creating fights among Muslims and also to ruin the name of Islam. Sometimes these people just to be seen forcefully show off so that the other people get afraid and they stand by side of Islam and do injustice with the other people. These people are still in this world and still effecting Islam by their deeds.

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
 وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ
 سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾
 سُورَةُ الْبَقَرَةِ

Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold that never breaks. And God heareth and knoweth all things. ﴿256﴾

Al Baqarah

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۗ إِنَّ
 خِيفَتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۗ إِنَّ الْكُفْرَانَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا
 سُورَةُ النَّسَاءِ ﴿١٠١﴾

When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the unbelievers may attack you: for the unbelievers are unto you open enemies. ﴿101﴾

Al Nisa'

In our last prophet's Hazrat Muhammed (P.B.U.H) time there were also many dissimulators that were entering Islam and trying to ruin it and damage it. They even built a mosque against the will of Allah and His Prophet. Allah ordered his beloved prophet to stay away from these dissimulators and also to stay away from this mosque of theirs, because Allah knows the conditions of their hearts very well.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَ
 إِزْوَاجًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا
 الْحُسْنَىٰ ۗ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾
 سُورَةُ التَّوْبَةِ

And there are those who put up a mosque by way of mischief and infidelity, to disunite the believers, and in preparation for one who warred against God and His Messenger aforetime. They will indeed swear that their intention is nothing but good; but God doth declare that they are certainly liars ﴿107﴾.

Al Tawbah

So it has been cleared that all mosques are not for the will of Allah and all those people are those that talk about Islam aren't truly Muslim from the inside. Such dissimulators talk about Islam and Allah and mislead normal Muslims and create misunderstandings among the Muslims. Now, a normal person should save himself from the dangers of non-Muslims and protect his religion from the dissimulators. Allah has stated in

the Qura'an to have a sense of hatred against these dissimulators and to stay away from these people.

“A smart Muslim should protect himself from the non-Muslims and protect his religion from the dissimulators”

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا
فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ^ط إِنَّكُمْ إِذَا مِثْلَهُمْ
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ^{١٣٠}

سُورَةُ النِّسَاءِ

Already has He sent you word in the Book, that when ye hear the signs of God held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For God will collect the Hypocrites and those who defy faith, all in hell ﴿140﴾ Al Nisa

I also think that it is necessary to explain that how a dissimulator damages Islam or how he makes changes in it, because a dissimulator disguises himself as a Muslim and stands among the Muslims, due to this a normal Muslim thinks that he is really a pious person and starts to believe all the things he says; and this dissimulator takes benefit of the normal man's illiteracy starts to mislead him. We also see a lot of cases such as these in this time period also that are against Islam but the people that are doing these are hiding in Islam and are ruining its name. For example, killing another

Muslim or another human taking the name of Allah and reciting the Holy Qura'an. Surely these are such dissimulators that also martyred the grandson of the Holy Prophet ^(P.B.U.H) and at that time also the recitation of the Holy Qura'an was on their tongues. The dissimulators these days are of the same generation of the dissimulators of the time of the Holy Prophet and are also continuing their actions.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ سُورَةُ النَّسَاءِ

The Hypocrites, they think they are over-reaching God, but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold God in remembrance. ﴿142﴾ Al Nisa'

We also see that there are many categories of Muslims that came into existence due to these dissimulators. Otherwise how is it possible that there is one Allah, one Prophet, one Quran, one Kaaba, one Islam, but the followers are all following different various methods. Surely somewhere someone has made some changes and has misguided the Muslims. Although our Holy Prophet all the Muslims were one and united, so today how are they divided into all these groups. Even that the Islamic rules have also been changed, some are praying with their hands open and some with their

hands tied together. Not only this, but even the hands are also tied at different places. So a normal Muslim and an illiterate Muslim is forced to say that all these are right. Although the actually right is only one and the wrong are of many types.

“It is the duty of every Muslim to search for the right path and follow it correctly.”

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿١٠﴾
يُخَدِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَدِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١١﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٢﴾
لَهُمْ بِمَا كَانُوا يَكْفُرُونَ ﴿١٣﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٤﴾ إِلَّا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٥﴾
وَإِذَا قِيلَ لَهُمْ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ﴿١٦﴾ إِلَّا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٧﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا مَنَّا ﴿١٨﴾ وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٩﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٢٠﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ ﴿٢١﴾ فَمَا رَیَحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿٢٢﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ﴿٢٣﴾ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ ﴿٢٤﴾ صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿٢٥﴾

سُورَةُ الْبَقَرَةِ

Of the people there are some who say: "We believe in God and the Last Day," but they do not

(really) believe ﴿8﴾. Fain would they deceive God and those who believe, but they only deceive themselves and realize (it) not! ﴿9﴾. In their hearts is a disease; and God has increased their disease, and grievous is the penalty they (incur), because they are false (to themselves) ﴿10﴾. When it is said to them: "Make not mischief on the earth," they say: "Why, we only want to make peace!" ﴿11﴾. Of a surety, they are the ones who make mischief, but they realize (it) not ﴿12﴾. When it is said to them: "Believe as the others believe" they say: "Shall we believe as the fools believe?" -- nay, of a surety they are the fools buy they do not know ﴿13﴾. When they meet those who believe, they say: "We believe," but when they are alone with their evil ones, they say: "We are really with you, we (were) only jesting." ﴿14﴾. God will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro) ﴿15﴾. These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction ﴿16﴾. Their similitude is that of a man who kindled a fire; when it lighted all around him, God took away their light and left them in utter darkness, so they could not see ﴿17﴾. Deaf, dumb, and blind, they will not return (to the path) ﴿18﴾.

(Al Baqarah).

The Difference in War between Non-Muslims & Dissimulators

In the time of our Holy Prophet (P.B.U.H) many wars were fought against the non-Muslims but now war was against the dissimulators. Because the quantity of the dissimulators was very little and they hadn't come out openly in front of the Holy Prophet as enemies, but the non-Muslims were open enemies and came openly to fight. Islam also had the threat of them that's why fighting against them and finishing them was the aim of Muslims. Meaning, to kill them and coming back alive was the victory. So that's why when they came back they always counted how many non-Muslims they killed and used to be very excited about that. But when Allah completed Islam and then announced that the non-Muslims have given up hope against Islam and no need to be afraid of them anymore. Then really it happened that the non-Muslims dropped their weapons and finished their wars with the Muslims but within their hearts they still had hatred against Islam and they began to take the help of the dissimulators and the dissimulators did whatever the non-Muslims wanted.

الْيَوْمَ يَسِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ
دِينًا طَمَنَ اضْطَرُّ فِي مَخْبَصَةٍ غَيْرِ مُتَجَانِفٍ لِآثِمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

سُورَةُ الْبَايِنَاتِ



This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion. But if any forced by hunger, with no inclination to transgression, God is indeed Oft-Forgiving, Most Merciful ﴿3﴾.

Surah Al Maidah

But when the war was against the dissimulators it was the opposite of this, meaning that leaving the opponent alive and getting himself martyred was victory because the dissimulators are hidden enemies of Islam and seems to be Muslim and a normal person/Muslim, thinking that he is a good and pious Muslim starts following him and begins to walk in his footsteps. In such a case the death of a dissimulator is a source of sadness and he feels sorry for him. And then this illiterate Muslim starts to follow in the footsteps of the dissimulator and also keeps the path that the dissimulator has created by following it, so the path remains in the Muslims and the dissimulation of the dissimulators doesn't come out as truth in front of the normal Muslims. So when the war is against the dissimulators, then more than killing him it is important to bring out his false deeds in front of everyone was the victory. That is why after the Holy Prophet^(P.B.U.H) all the battles that were fought, in these true Muslims were martyred but they still are alive even today but the

dissimulators were alive but still they died and there is no one to remember him.

وَيَعْلَمَ الَّذِينَ نَافَقُوا ^ط وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ
 أَوْ ادْفَعُوا قَاتِلُوا لَوْ نَعْلَمُ قِتَالًا لَأَتَّبَعْنَكُمْ ^ط هُمْ لِلْكَفْرِ يَوْمِيذٍ أَقْرَبُ
 مِنْهُمْ لِلْإِيمَانِ ^ع يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ^ط وَاللَّهُ أَعْلَمُ بِمَا
 يَكْتُمُونَ ﴿١٦٤﴾

ال عمران

And the Hypocrites also. These were told: "Come, fight in the way of God, or (at least) drive (the foe from your city)." They say: "Had we known how to fight, we should certainly have followed you. They were that day nearer to unbelief than to faith, saying with their lips what was not in their hearts. But God hath full knowledge of all they conceal. ﴿167﴾

Aal Imran

And when the war is against dissimulators, Muslims are on both the sides and are in the Islamic disguise. Dissimulators also recite Quran, offer the payers but along with that they are also cutting the necks of the pious and true Muslims or they kill Muslims in the opens. Now it becomes very difficult for a normal Muslim to decide who was right and who was wrong. Then the he has no other choice than to say that both were right, because he sees that both were Muslim and following Islam and thinks that both are right.

Although whenever a war is fought there is only one side right because right is only one.

“When the war is against non-Muslims, defeating them is the victory of Islam, but when the war is against dissimulators it is more important to destroy the wrong path that they have created instead of defeating them.”

The War of Karbala

After the Prophet ^(P.B.U.H) all the wars that were fought between the generation of the Prophet ^(P.B.U.H) and the dissimulators, up till today a normal Muslim has not been able to decide that who was right and who was wrong. And when he is not able to decide, he becomes quiet and only says that we do not know who was right and who was wrong. So, he started calling both of them “Razi Allah Talla Unhu”. Although on one side was the generation of the Holy Prophet ^(P.B.U.H) and on the other side were those whose ancestors even fought the Prophet ^(P.B.U.H) at many places. But these days a normal Muslim is not able to identify these visual Muslims (dissimulators).

Among these is the war of Karbala. In this war also, on one side were the generation of the Prophet ^(P.B.U.H) which were true Muslims and on the other side were dissimulators and people of a bad generation. On one side was Imam Hussain ^(A.S) who was the grandson of the Prophet ^(P.B.U.H) and on the other side was the grandson of

Abu-Sufiyan and Hinda. Abu-Sufiyan was the person who always faught against the Prophet (P.B.U.H) and Hinda was the lady who chewed the raw heart of Hazrat Hamza (A.S). As it seemed; Yazeed had martyred Hazrat Imam Hussain (A.S) and his companions and also thought that he had won, but Imam Hussain (A.S) knew very well that when the war is against dissimulators that being martyred is the actual victory, that's why there is no one left to remember Yazeed and to follow his created path. But opposite to this there are many people who in this whole world that still remember Imam Hussain (A.S) and follow him. Although Imam Hussain's companions were very less than Yazeed's army but still people who cry over Imam Hussain are present all around the world meaning that even after being martyred Imam Hussain (A.S) is still alive and although Yazeed stayed alive he is dead. Just like that the right is only one and wrong is of many types which finishes when the right arrives.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا ۗ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَيَسْتَبِشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۗ أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ يَسْتَبِشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ ۗ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۗ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَبَعُوا كُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ۗ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ فَانْقَلَبُوا بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّسَهُمْ سُوءٌ ۗ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

سُورَةُ آلِ عِمْرَانَ

Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord. ﴿169﴾. They rejoice in the bounty provided by God: and with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. ﴿170﴾. They glory in the Grace and the Bounty from God, and in the fact that God suffereth not the reward of the faithful to be lost (in the least). ﴿171﴾. Of those who answered the call of God and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward. ﴿172﴾. Men said to them: "A great army is gathering against you": and frightened them: but it (only) increased their faith. They said: "For us God sufficeth, and He is the best disposer of affairs." ﴿173﴾. And they returned with Grace and Bounty from God: no harm ever touched them; for they followed the good pleasure of God: and God is the Lord of bounties unbounded. ﴿174﴾.

Aal Imran

From the war of Karbala, where we find many lessons, for example when are Holy Prophet ^(P.B.U.H) used to fight he used to send relatives first to fight and even if people are martyred, they should also be his relatives and his friends and companions should remain alive. In the war of Auhud, the martyrdom of the Prophet's ^(P.B.U.H) uncle; Hazrat Hamza is the proof of this. But when we take a look at the

war of Karbala, we see that Hazrat Imam Hussain ^(A.S) did the opposite of this, i.e., first he sent his companions to fight then he sent his relatives, and at the end he took his little son Hazrat Ali Asghar ^(A.S) who was only six months old at the time.

Imam Hussain ^(A.S) strategy can only be understood by another Imam but the point that we can conclude from the wars of the time of the Prophet and even the wars after that is that all the wars at the time of the prophet were against non-Muslims and in those wars coming back alive was victory, but afterwards all the wars were against the dissimulators in which being martyred was victory. Now if we look at the war of Karbala, he was sure to be martyred and maybe even easier than living also because three days hunger and thirst was along with these people and they sacrificed their lives for the cause of Islam.o, in Karbala being martyred became easier than to live, which was in this hot and dry desert. So now how was martyred after some time then he did that much patience and gave a strict test. Maybe this was the reason that Imam Hussain ^(A.S) chose his close relatives for this test, and first his companions were martyred and then the relatives.

“My gratitude to all those martyrs that although being hungry and thirsty for three days sacrificed their lives for the sake of Islam”

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾
 فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَادْخُلِي جَنَّاتِي ﴿٣٠﴾
 سُورَةُ الْفَجْرِ

(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction! ﴿27﴾. "Come back thou to thy Lord -- well pleased (thyself), and well-pleasing unto Him! ﴿28﴾. "Enter thou, then, among my Devotees! ﴿29﴾. "Yea, enter thou my Heaven"! ﴿30﴾. AlFajr

But, I am very shocked, that Imam Hussain's son, that was just six months old, was he the bravest of all the other soldiers, that the Imam ^(A.S) selected him at the end. The martyrdom of Hazrat Ali Asghar ^(A.S) was the victory of the war because normally speaking we call this scene of terrorism a war. But this was not a war because a six months old child doesn't take part in any kind of war. That's why Hazrat Imam Hussain ^(A.S) thought that the martyrdom of Hazrat Ali Asghar ^(A.S) was important so that no historic writer may say that this was a war. That's why not a single action of any Imam ^(A.S) is reasonless and the Imam ^(A.S) knows every little thing happening around him.

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفُورٌ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ ﴿٣﴾ وَتَوَّصَوْا بِالصَّبْرِ ﴿٤﴾
 سُورَةُ الْعَصْرِ

By (the Token of) time (through the Ages), ﴿1﴾. Verily Man is in loss, ﴿2﴾. Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy. ﴿3﴾. Al 'Asr

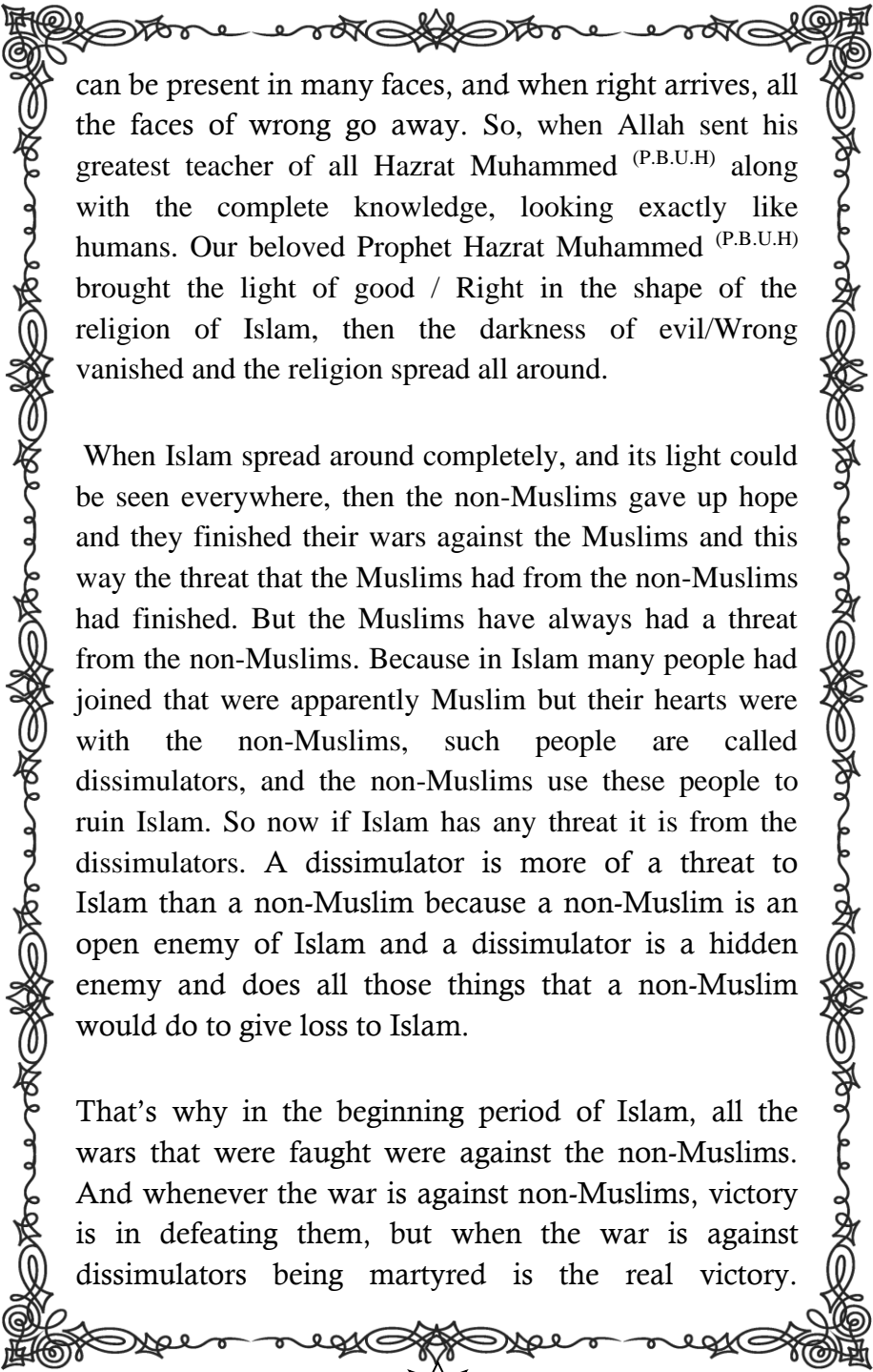
All the martyrs of Karbala have received martyrdom in a different way than all the other martyrs of all the other Islamic wars. Because in the time of the Holy Prophet^(P.B.U.H) everyone that took part in the wars tried their best to be victorious but it wasn't sure that he would be martyred. Surely every Muslim's wish was that he would be martyred but martyrdom is not given to everyone, only to a few and mostly the rest came back alive from war. But in Karbala it was the opposite of this, here martyrdom was confirmed and everyone knew that he would be martyred.

That's why at the night of Aashur (10th Muharram) Imam Hussain^(A.S) tested his companions and said to them that whoever wants to go he may, when none of these left the Imam Hussain^(A.S) said that if me or the people of my family will blame you then take someone along of my family with you, but still no one went then He turned off the lights so that in case if someone is shy then leave in the darkness but still nobody left and every person put their weapons on their necks in the darkness and everyone proved themselves to be helpful and said that, Imam are you testing us, if you order us we will cut our necks ourselves in front of you, to which the Imam replied, that the companions that I have, nor did my father get nor my grandfather.

“Conclusion”

A normal person thinks that Right and Wrong are two paths made by Allah. Meaning Right is the path of good and good people, and wrong is the path of evil and evil people. Now, this man thinks that his duty is only to choose the path of Right and stay away from the path of Wrong, but are these two really the paths of Allah? If it is so, then why did Allah set a prize and punish for humans that follow them, because they are following the paths made by Allah, so what kind of prize or punish? So it has been proved that there can only be one path created by Allah, and if someone is not following the path created by Allah, so for such a person Allah has declared a punishment. So there can only be one path from Allah, because Allah's character has on right and no wrong in it, that's why he creates only those things which are a part of Him.

If Allah has created only the path of Right, then who is the creator of the path of wrong? Surely, the wrong can't be from Allah, because when he does not do injustice with anyone how could he make the path of injustice for anyone to follow? Wrong is the name of that darkness where the light of Haq is not present or to move something from its original place and use it in the wrong place is called wrong. The path of wrong is created by humans themselves that comes into being due to the illiteracy of man. When that person gains knowledge the darkness of wrong automatically goes away from him. The Right is only one but the wrong



can be present in many faces, and when right arrives, all the faces of wrong go away. So, when Allah sent his greatest teacher of all Hazrat Muhammed ^(P.B.U.H) along with the complete knowledge, looking exactly like humans. Our beloved Prophet Hazrat Muhammed ^(P.B.U.H) brought the light of good / Right in the shape of the religion of Islam, then the darkness of evil/Wrong vanished and the religion spread all around.

When Islam spread around completely, and its light could be seen everywhere, then the non-Muslims gave up hope and they finished their wars against the Muslims and this way the threat that the Muslims had from the non-Muslims had finished. But the Muslims have always had a threat from the non-Muslims. Because in Islam many people had joined that were apparently Muslim but their hearts were with the non-Muslims, such people are called dissimulators, and the non-Muslims use these people to ruin Islam. So now if Islam has any threat it is from the dissimulators. A dissimulator is more of a threat to Islam than a non-Muslim because a non-Muslim is an open enemy of Islam and a dissimulator is a hidden enemy and does all those things that a non-Muslim would do to give loss to Islam.

That's why in the beginning period of Islam, all the wars that were fought were against the non-Muslims. And whenever the war is against non-Muslims, victory is in defeating them, but when the war is against dissimulators being martyred is the real victory.

Because if a dissimulator dies, his dissimulation does not come out to appear in front of the people, and normal Muslims think that he was a good and pious person. And this way, the wrong path that he has created remains between the people. So, when the war is against non-Muslims, defeating them is the victory, but if it is against the dissimulators, then to bring their created false path out into public is victory.

Imam Hussain ^(P.B.U.H) fought the war of Karbala is also a war against the dissimulators in Islam. These were those dissimulators whose ancestors also always fought the Holy Prophet ^(P.B.U.H) and continued their hatred against the Muslims. Imam Hussain ^(A.S) brought front the true face of these dissimulators by sacrificing not only his own but his whole family's lives. He even sacrificed the life of his six month old son, Hazrat Ali Asghar ^(A.S) and didn't care for his life just for the sake of Islam. But by this sacrifice normal Muslims have been able to understand that this six months old child has been made a target of so sort of terrorism instead of being a warrior in the war.

The companions of Imam Hussain ^(A.S) were hungry and thirsty since three days but they still did not stop supporting Islam and sacrificed their lives before Imam Hussain ^(A.S) for the sake of Islam. These soldiers of Karbala, even after being martyred are still alive, but those dissimulators are dead even though they remained alive.

“My gratitude to all those martyrs that although being hungry and thirsty for three days sacrificed their lives for the sake of Islam”

May Allah let us understand the right path properly and also let us follow it

“Allah’s character only gives us profit, but the loss that we get is by our own actions.”

“Wherever the light of Allah’s religion is, from those areas the darkness of wrong goes away.”

“It has gone to the limits for some person, when Allah stops his guidance for him.”

“When right arrives, wrong goes away.”

“I {Muhammed (P.B.U.H)} am the city of knowledge and Ali (A.S) is its entrance.”

“A smart Muslim should save himself from the non-Muslims and his religion from the dissimulators.”

“It is the duty of every Muslim to search for the right path and follow it correctly.”

“When the war is against non-Muslims, defeating them is the victory of Islam, but when the war is against dissimulators it is more important to destroy the wrong path that they have created instead of defeating them”

“May Allah let us understand the right path properly and also let us follow it” (Ameen-Suma-Ameen)

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