

THE PATHS OF

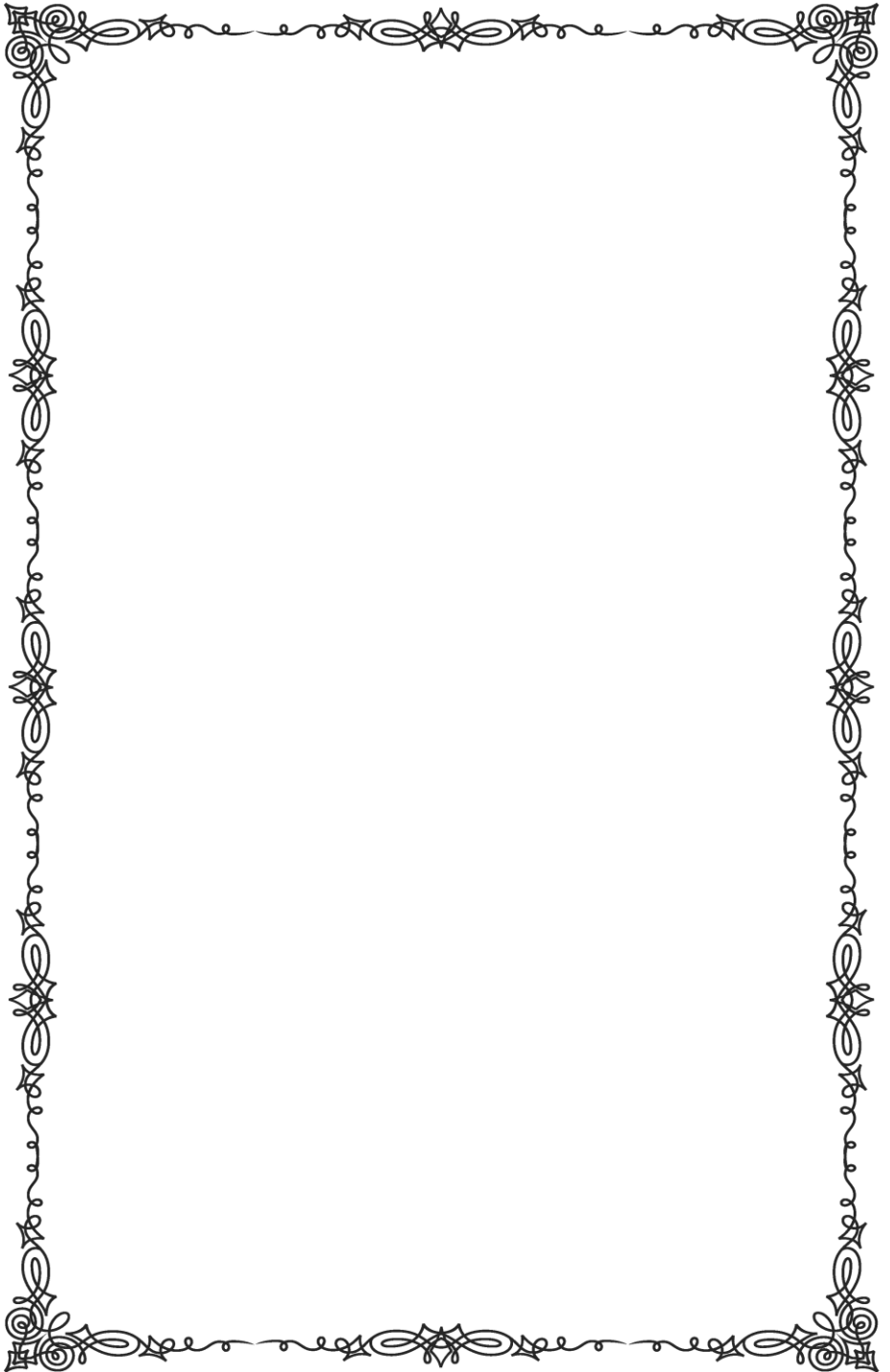


RIGHT & WRONG



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
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 الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي
صَغِيرًا ﴿٢٣﴾ (سورة بنى اسرائيل ٢٣)

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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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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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 يَتَوَفَّى الَّذِينَ كَفَرُوا ۗ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
 وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَ اَنَّ اللّٰهَ لَيْسَ
 بِظَلَّامٍ لِّلْعَبِيدِ ﴿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 آصَابَكَ مِنْ حَسَنَةٍ فَبِمَنْ أَلَّهِ ۗ وَمَا آصَابَكَ مِنْ سَيِّئَةٍ فَبِمَنْ تَقْسِكَ ۗ
 أَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٥١﴾
 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 ﴿٢٣﴾ البقرة

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

Al Baqarah

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

سُورَةُ الْبَقَرَةِ

الْعَلِيُّ الْعَظِيمُ ﴿٢٣٥﴾

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 knoweth 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 اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢٠﴾
هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْبَدِئُ الْقَدُّوسُ السَّلَامُ الْبُورِجِيُّ الْمُبِينُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللهِ عَمَّا يُشْرِكُونَ ﴿٢٢١﴾ هُوَ اللهُ
الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٢٢﴾
سُورَةُ الْحَشْرِ

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 يَبْفِئُ بِالْحَقِّ ۖ عَلَامُ الْغُيُوبِ ﴿٣٨﴾ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيهِ الْبَاطِلُ وَمَا يُعِيدُ ﴿٣٩﴾ قُلْ إِنْ صَلَّيْتُ فَأَيْمًا أَضِلُّ عَلَى نَفْسِي ۖ وَإِنْ اهْتَدَيْتُ فَبِمَا يُوحَىٰ إِلَيَّ رَبِّي ۗ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٤٠﴾ 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﴾ نِسَاءِ ٨١

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 تُنْفِلُ عَلَيْكُمْ آيَاتِ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾ آلِ عِمْرَانَ ١٠١

And how would ye deny faith while unto you are rehearsed the Signs of God, and among you lives 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.”

فَعَلِبُوا هُنَالِكَ وَانْقَلَبُوا صُغُرِينَ ﴿١١٩﴾ سُورَةُ الْأَعْرَافِ ١١٩

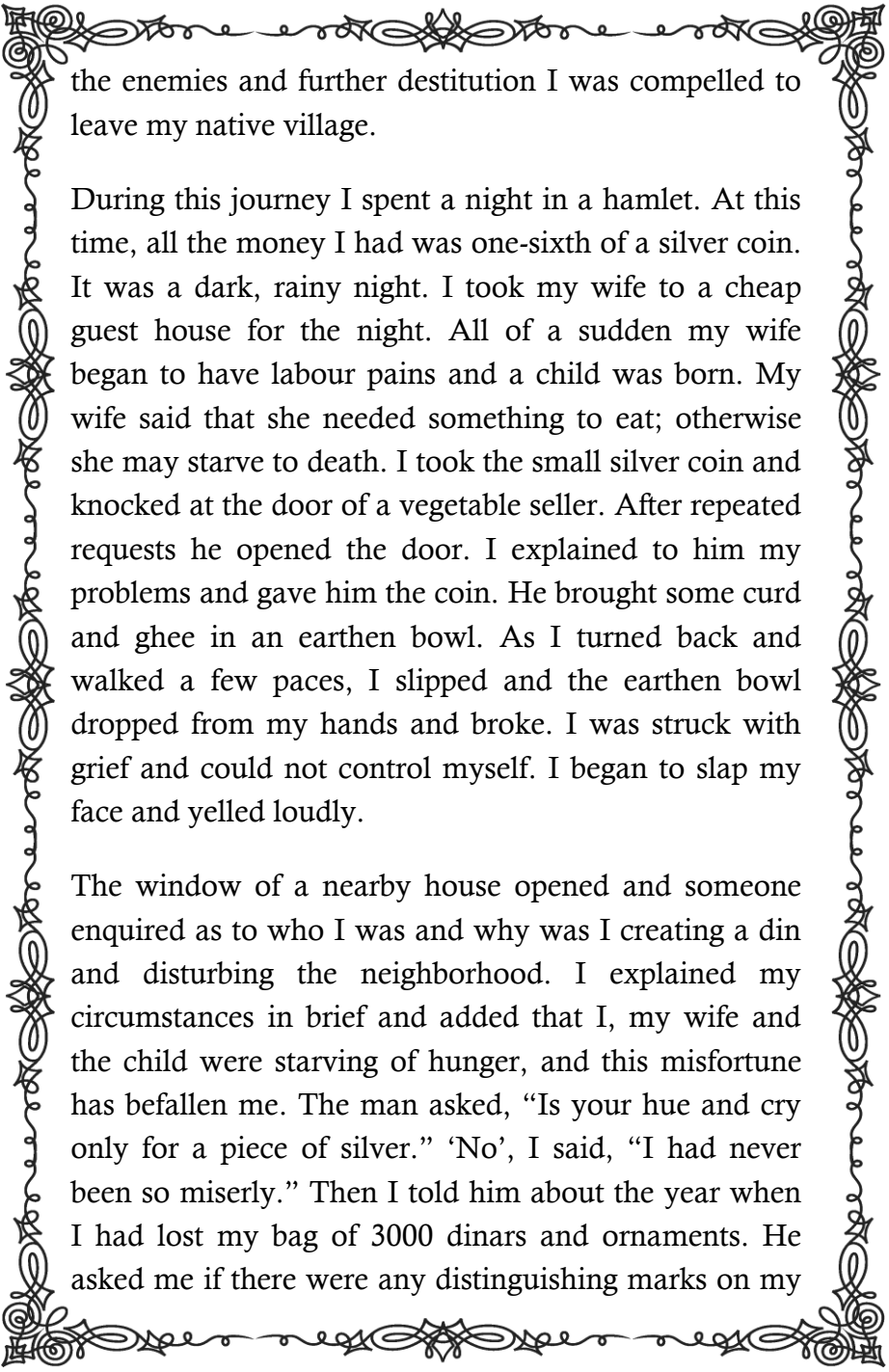
So the (great ones) were vanquished there and then, and were made to look small ﴿119﴾ A'raf

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; Ayatullah 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. Everyday 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.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ
لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

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).

لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ ط وَ مَن قَدَرٌ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا
 آتَاهُ اللَّهُ ط لَا يُكْفِ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ط سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ
 يُسْرًا ع

Let the man of means spend according to his means: and the man 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 maybe 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 مِن رَّبِّكُمْ ع فَسِنِ اهْتَدَىٰ فَإِنَّمَا
 يَهْتَدِي لِنَفْسِهِ ع وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ع وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

سُورَةُ يُوسُفَ

﴿١٨﴾

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 ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ
اللَّهِ وَهُمْ كَرِهُونَ ﴿٤٨﴾
سُورَةُ التَّوْبَةِ

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
 أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ قَمَا
 لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ سُوْرَةُ يُنُوْسِ

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 يَعْذَرُهُمْ أَتَبَّأُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْلَىٰ ط إِنَّمَا يَتَذَكَّرُ
 أُولُو الْأَلْبَابِ ﴿١٦﴾
 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 ﴿١٩﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٢٠﴾ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ

بِأَسْمَائِهِمْ ۗ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنَِّّي أَعْلَمُ غَيْبِ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَأَعْلَمُ
 مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣١﴾ وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِآدَمَ
 فَسَجَدُوا اِلَّا اِبٰلِيسَ ط اَبٰٓى وَاسْتَكْبَرَ ۗ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٣٢﴾ البقرة

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
سُورَةُ التَّوْبَةِ ﴿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 Mohammed ^(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 (Mohammed P.B.U.H) am the city of knowledge and Ali ^(A.S) is its entrance.”

So, when Allah sent his greatest teacher of all Hazrat Mohammed ^(P.B.U.H) along with the complete knowledge, looking exactly like humans. Our beloved Prophet Hazrat Mohammed ^(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:

فَذِكْرُكُمْ أَكْبَرُ أَلَيْسَ اللَّهُ بِذِكْرٍ لِقَوْمٍ آلِهَةٍ قَبْلَهُ إِنَّ السَّمْعَ وَالْبَصَرَ أَغْوَىٰ أَكْثَرَ ۖ فَظَنَّ عَلَىٰ لُبِّهِ ۖ قَدِ افْتَرَسَ لِقَوْمٍ أَغْوَىٰ أَن يَدْعُوا تَحْتَهُ كِبْرًا ۖ وَكَذَلِكَ يَضِلُّ الْمُجْرِمُونَ ﴿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

حُرِّمَتْ عَلَيْكُمْ أَلْسِنَتُهُنَّ وَالْأَرْجُلُ الْمَشْرُومَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْآلَاءِ ۗ ذَٰلِكُمْ فُسُوقٌ ۗ لَّيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ۗ لَّيْسَ الْيَوْمَ الْأَكْمَلُ لَكُمْ دِينَكُمْ وَأَتَيْتُمْ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِيْمَانِهِ فَمَا لَكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿٣٢﴾

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 عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهَا دَعُوا
 شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٣﴾ 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 الْإِثْمِ مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّنْ رَّجْزِ الْإِيمِ ﴿٣٤﴾
 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.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِذَا
 خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدَاؤًا 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 Mohammed ^(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 حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا مِثْلَهُمْ ۗ ط
اللَّهُ جَامِعُ الْبُنْفِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾ 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 يُرْآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۗ سُورَةُ النَّسَاءِ ١٣٤

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 ﴿١٠٠﴾
يُخَدِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَدِعُونَ إِلَّا أَنفُسَهُمْ وَمَا
يَشْعُرُونَ ﴿١٠١﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْذِبُونَ ﴿١٠٢﴾ وَإِذِ قِيلَ لَهُمُ لَا تَفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا
نَحْنُ مُصْلِحُونَ ﴿١٠٣﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٠٤﴾ وَ
إِذِ قِيلَ لَهُمُ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ﴿١٠٥﴾ أَلَا
إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٠٦﴾ وَإِذْ أُنقَا الَّذِينَ آمَنُوا قَالُوا
آمَنَّا وَ إِذَا خَلَوْا إِلَىٰ شَٰئِطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ لَٰئِنَّا نَحْنُ
مُسْتَهْزِءُونَ ﴿١٠٧﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٠٨﴾
أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ ۖ فَمَا رَبَحَتِ تِجَارَتُهُمْ وَمَا

كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ
 مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ صَمٌّ بَصْمٌ
 عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ سُوْرَةُ 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 يَسِّرُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ
 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ
 دِينًا فَمَنِ اضْطُرَّ غَيْرَ مَمْتَلِنًا لَوْ أَنِ اللَّهُ غَفُورٌ رَحِيمٌ ﴿٣﴾
 سُورَةُ الْمَائِدَةِ

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.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۖ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ
 أَوْ ادْفَعُوا ۚ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ ۚ هُمْ لِلْكَفَرِ يَوْمَئِذٍ اقْرَبُ مِنْهُمْ
 لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ
 ۝۱۶۷

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 أَمْوَاتًا ۚ بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ
يُرزقُونَ ﴿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

﴿١٦٩﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَتْلُ
 لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٠﴾ الَّذِينَ قَالُوا لَهُمْ
 النَّاسُ قَدْ جَعَلْنَاكُمْ فَاخْشَوْهُمْ فَرَادَهُمْ إِيَّانًا ۗ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ
 الْوَكِيلُ ﴿١٧١﴾ فَانْقَلَبُوا بِنِعْمَةِ مَنِ اللَّهُ وَقُضِيَ لَمْ يَيْسَسْهُمْ سُوءٌ وَاتَّبَعُوا
 رِضْوَانَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٢﴾

سُورَةُ آلِ عِمْرَانَ

﴿١٧٣﴾

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 الطَّيِّبَةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٧﴾
فَادْخُلِي فِي عِبَادِي ﴿٢٨﴾ وَادْخُلِي جَنَّاتٍ ﴿٢٩﴾
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 لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾
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.

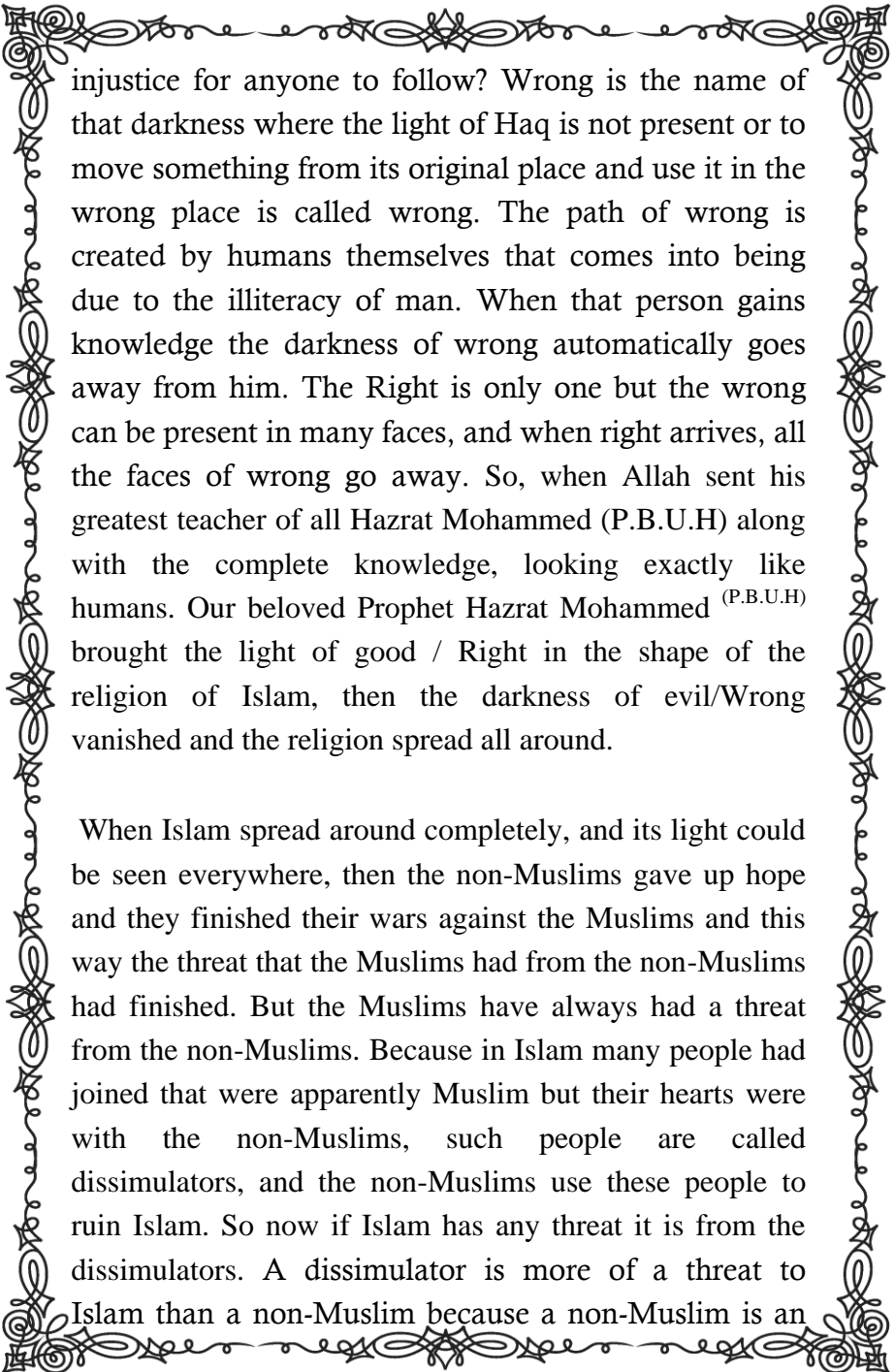
That's why at the night of Aashur (10th Muharram) Imam Hussain (A.S) tested his companions and said to them that whoever wants to go he may, when none of these left the Imam Hussain (A.S) said that if me or the people of my family will blame you then take someone along of my family with you, but still 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 Mohammed (P.B.U.H) along with the complete knowledge, looking exactly like humans. Our beloved Prophet Hazrat Mohammed (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”

“The End”

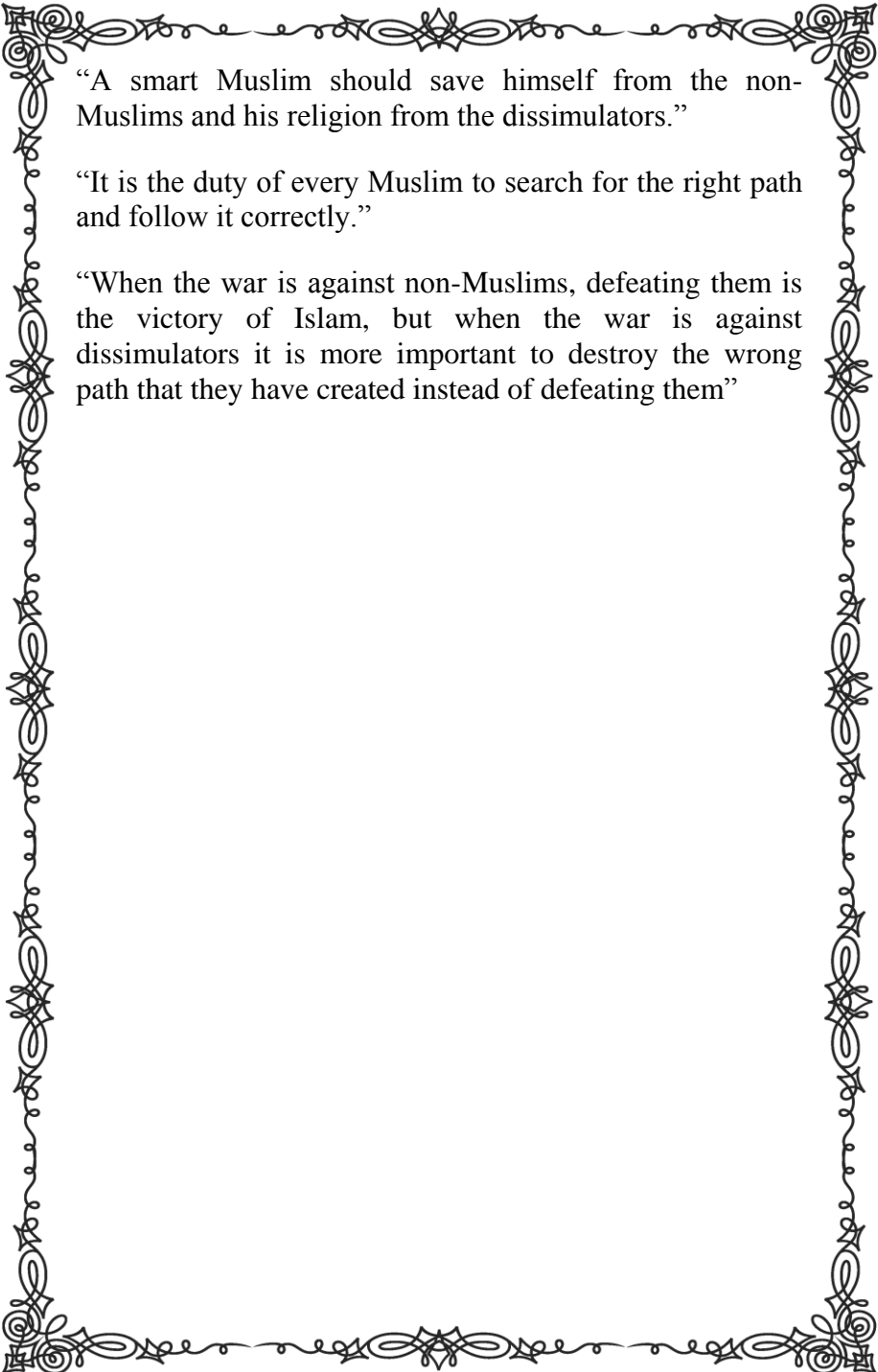
“Allah’s character only gives us profit, but the loss that we get is by our own actions.”

“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 (Mohammed ^{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”