

THIS IS JIHAD

ANWAR SHAIKH

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Brutalities committed on Hindus in East Bengal in 1971 are without parallel in human history. In many cases a whole community was encircled. Mothers and daughters were raped on a mass scale, in presence of brothers or fathers. Breasts of elderly ladies were chopped off. Pregnant women were disemboweled, children's heads were smashed on the floor. Then followed chopping off of genitals, gouging out of eyes, and finally chopping off of heads of male members. As a grand climax everybody was put in a house and the house was set on fire. And the same demons have reappeared as Satan incarnates at Kargil and Batalik. We need to take care of these beasts before they can do further harm.

THE BOOK

The present publication is a continuation of the author's previous work titled "*Islam and Human Rights*" with special emphasis on what is vaguely known as *Jihad* among the unbelievers. This publication, for the first time, lays bare Jihad as it truly is, a mighty pillar of Islam and without which Islam would lose a major part of its grandeur, greatness and *raison d'etre*.

The normal civilized behavior of mankind loses its meaning when put under the measuring devices of Jihad. Thus, for a mujahid or jihadi, it is not only required to slaughter the unbeliever, even a peaceful unbeliever, kidnap and rape his women, enslave his children, all for the only reason of his unbelief Allah has already divided mankind into two parts: the be-lievers and the unbelievers. One is Allah's party and the other is Satan's party and an unending war between them is ordered by Muhammad, the Prophet of Allah. And in this war, there is no established acceptable conduct, comparable to what is stated in the Mahabharatam, at the time of the great battle of Kurukshetra. In Allah's battle, anything goes and no matter who wins on the battle field, the members of Allah's palm are sure to win. They are the ones who will enjoy the damsels in Paradise and their oppo-nents, however just, will burn in Hell fire.

The subject is immense and it is where the Mohammedan writers of India, work overtime to cover up the truth of the subject in order to keep the ignorance level of all non-believers at the highest level. Do not be surprised to hear new explanations of the conduct of the Mohammedans in our land, it is all a game of bluffing the sinful kafirs for bluffing the enemy kafir is accepted by Muhammad and Allah for the simple reason that all war is deception and thus deception is what the Musalman does at the outset and follows the example set by the Prophet. They have new meanings for mutilations of a live captive enemy jawan, or gouging out of his eyes; Allah has permitted such conduct and there is no room for the Geneva Conventions. In fact, it is not even necessary for the Musalman to take part in international bodies like the United Nations. All their obligations are totally fulfilled as long as the umma goes by the laws of the Sharia'.

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PUBLISHER'S FOREWORD

It is quite clear now that the primary reason why India went down in the face of Islamic onslaught, was not only due to the inadequacy in the fighting ability of our people. There were men like Rana Pratap, Chhatrapati Shivaji, Guru Gobind Singh and many others. The real reason was a lack of fighting spirit made even worse by our spiritual leaders. The Gandhis, the Nehrus and many others who knew nothing of our Vedas, our Puranas, concocted their own 'panch-sheel' and 'sarva-dharma-sama-bhava' edicts and let the people go to ruin. The goal of such leaders has always been to look after themselves and not the country and its people.

Gandhi, the bania from Kathiawad, would sacrifice the country if the people would not listen to him and stand by his ideology of harakiri by 'ahimsa paramo dharmah' in the face of killers like Babur, Jahangir, Shah Jehan, Aurangzeb or even Suhrawardy. India is not the only country that had been subjugated by alien forces for several centuries. Spain and Yugoslavia went through similar misfortune under the Saracens and the Ottomans. But they overcame their adversity. A similar misfortune was about to take over the French when Abdel Rahman attacked France in 732 A.V. at Tours situated at the center of France. The tactics of the Mohammedans were the same tactics of Jihad: Loot, slaughter, rape and arson. But fortunately for the French, their leader was no Mohandas Karamchand and Jawaharlal. It was Charles Martel, a good fighter and a good planner as well.

Writer Anwar Shaikh tells us in his present book:

"...there is no doubt that the major engagement of the Battle took place between Tours and Poitiers. The French had given no cause for the Battle: its excuse was determined by Allah, who had laid on the Muslims to suppress, slaughter and seduce non-Muslims until they accept Islam or surrender and pay tribute to acknowledge their inferiority ... Abdel Rahman came face to face with Charles Martel at the junction of the Clain and the Vienne between Tours and Poitiers. Charles had studied not only the military tactics of the Arabs but was also aware of their psychology, and the factors that motivated it. He knew that the Muslim zealots fought for booty; they called it Jihad, the most sacred fighting, because all their moral outrages were reckoned as acts of piety by Allah, who, instead of punishing them with hell-fire rewards them with the luxuries of paradise. Considering the unusual nature of the Islamic ethics, which treats vice as virtue in the guise of Jihad - a process fully committed to robbing and murdering non-Muslims, Charles adopted a very shrewd policy to beat the Muslims with their own stick".

"Though half of his country had begun to suffer from domination of the Saracens, he betrayed no symptoms of panic associated with haste and fear. Historians have not paid proper respect to Charles's tactful delayed preparations for the Battle. Judging by his military genius, it is not difficult to conclude that it was all intentional on his part: he wanted the Saracens to plunder as much as they could. This pillage had the in-built cover of protection for two reasons: firstly, he wanted their greed for booty to reach the point of saturation so that they had no further desire of looting and secondly, he planned to make them immobile under the burden of their plunder."

"Added to the military genius of Charles was his personal courage and zeal of patriotism. The series of engagements called

the battle of Tours, lasted for seven days. During the first six days, the Saracens held the upper hand but, on the last day, the fortunes of the combatants were reversed. The French, wild by the thought of their country being ravaged by the Saracens, became oblivious of the word 'retreat'. The Saracens started to lose ground. Their blood-curdling cries of 'Allah-O-Akbar' had little effect on the French and in the end Abdel Rahman was slaughtered in the battle and the Saracens became leaderless. That was a defeat that put a stop to all further incursion into France by the Arabs".

Then, of course, the Spaniards rose up as one man and drove the mujahideen out of the European continent. Leaders like Gandhi or Nehru could never have done that. In any event, both were too Islamized in their personal lives, and upbringing; the spirit of fighting like Charles Martel and his followers had, was totally absent in the case of the Hindus of India under wrong leaders.

This book by Anwar Shaikh, when read along with his earlier work, *"Islam and Human Rights"*, tells us the complete story of the why and wherefore of the toll of the Hindus of India. Our Gods have not quite forsaken us as yet; the proof is the presence of Mr. Shaikh amongst us when we needed a sense of direction. Hindu has given up reading his past history; he does not even record it properly. We need to catch up on many fronts and time is in short supply!

Let us learn from Mr. Shaikh's valued words!

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PREFACE

The concept of Jihad has been presented by Islam as "a holy war in the way of Allah," as well as, "a defensive struggle against unbelievers".

There is no truth whatsoever in either of these assertions. History clearly demonstrates that it is an absolutely aggressive war against non-Muslims, who refuse to accept the Islamic faith and want to worship God the way they like, but this is not acceptable to Allah, who does not acknowledge the veracity of any other faith and ardently desires to eliminate all other beliefs along with their followers.

A close examination of the doctrine of Jihad reveals that it is also a gross insult to the concept of God because it depicts Him as a blood-thirsty autocrat, who decrees murder, rape and pillage of infidels on a permanent basis for the sheer 'crime' of not believing in Him. Even more baffling is Allah's claim to be "the Creator and Almighty" despite the fact that people are born as non-Muslims, whom He hates, and finds it necessary to annihilate or convert them through the process of Jihad, which is the most heinous, horrendous and high-handed behavior in human lexicon. If Allah were really a competent Creator, He would have created all humans as Muslims to obviate the need for such atrocities that His followers are required to commit as Jihad.

Again, as Allah depends on His followers, the Muslims, to do His bidding, He cannot be Almighty. He seems to be part of the design of the Prophet Muhammad, who wanted to create an Arab Empire where his word must rank as the law,

and his person as the Holiest.

The Arabs are indebted to the Prophet for his plan of personal glory, which seeks to make him Divine, Dignified and a Deliverer through the elevation of his nation, the Arabs. Such a marvelous scheme of nationalism Islam is, that to begin with, it created a huge secular Arab Empire but when it fell, it converted itself into a spiritual Arab Empire like the larva that is destined to change into a butterfly!

The contents of this book may not appeal to the taste of the faithful at first sight. However, if they show due consideration, they may find in these pages what their sense of national honor has been seeking for a long time, but the personal interests and bigotry of their priests, poets and politicians have stood in the way of adopting the right approach. Yet these people claim that the Koran wants the truth to be supported by arguments (2:III) and not coercion (2:255).

I hope that the Muslim divines shall demonstrate the courage of their convictions according to these quotations. There is a desperate need for an open debate on the subject. Any further delay, shall accelerate the degradation that such anti-human beliefs have thrust on the people of the Indian subcontinent, who deserve a lot better than the cruel effects of Jihad, which cleverly promote Arab-worship, correspondingly demoting respect for the local traditions. Jihad, in fact is a declaration of war against the Indian subcontinent by her own people. Allah is obviously the greatest of all strategists!

Since time for pussy-footing has gone, this essay has necessitated the diction which is direct and even displeasing. Then, no medicine is ever tasty enough to rank as pretty, pleasing and praiseworthy; it is always held as distasteful, disgusting and deplorable, even when in effect, it proves to be

a panacea for curing the deep-rooted ills.

This short discourse does not intend to insult the faithful but seeks to serve the cause of humanity, including the Muslims. It traces the purpose and nature of Jihad in the first chapter, describes its significance as the Guiding Principle for founding the Arab Empire in the second chapter, and in "The Battle of Tours," it narrates what would have happened to human civilization if the Arabs had not been stopped in the West.

It is an act of absolute madness to use the device of Jihad in the age of Atom bomb for converting people to Islam or solving international problems. Time has come when reason must replace violence.

Chapter 1

JIHAD AND PARADISE

Since Jihad is the sure means of access to paradise, the abode of choicest carnal-delights-after-death, sex and violence combine to form the basic approach of Islam to coax man into a web of salvation. This is the most effective exploitation of his natural fear and sense of uncertainty.

What is Jihad? Let the Koran explain it:

a. *"God has bought from the faithful themselves and their belongings against the gift of paradise; they fight in the way of Allah; they kill and get killed; that is a promise binding on Allah..."* (Repentance, 9: 110)

b. *"Fight those who believe not in Allah and the Last Day and do not forbid what God and His Messenger have forbidden - such men as practice not the religion of truth, being of those who have been given the Book - until they pay the tribute out of hand and have been humbled."* (Repentance, 9: 25)

The above two Koranic verses delineate that Jihad is a binding contract between Allah and Muslims to the following effect:

1. Whatever a Muslim possesses, including his life, belongs to Allah in return for paradise.

2. Allah is bound by His promise to offer paradise to a Muslim provided he willingly kills and gets killed for His pleasure.

3. The Muslims must fight non-Muslims.

4. Non-Muslims are all those people, who do not believe in Islam (the religion of truth). Thus People of the Book i.e. the Jews and Christians are equally infidels like the Hindus, the Buddhists, the atheists, etc., and must be killed unless they submit before the Islamic sword and live as tributaries (zimmie) to acknowledge their humiliation through payment of Jaziyah i.e. Poll Tax.

5. Jihad automatically becomes obligatory on a Muslim when people do not practice what Allah and Muhammad have prescribed as the proper way of life.

The following are the cardinal points of Jihad and must be noted carefully for proper understanding of this discussion:

1a. Jihad is all about massacre, mutilation and misery, and not about any moral, social or humanitarian service as the Muslim divines pretend.

Again, there is a direct connection between jihad (murdering non- Muslims) and paradise i.e. the provision of the choicest sex-after- death in the most hilarious settings ebullient with pleasures, presents and pleasantries.

Having sex after death is a novel concept, which can be realized by terrorizing, tearing and tyrannizing the non-Muslims. Commission of atrocities against infidels makes Allah honor-bound to offer paradise as a gift to a Muslim!

1b. Islam is the only true way of life: the rest is fake, foul and felonious; the People of the Book i.e. the Jews and Christians are not believers but infidels. They must be murdered or enslaved.

The True Way of Life i.e. Islam has been prescribed by Muhammad and Allah jointly, and not just by Allah. This is the reason that *kalmah* i.e. the fundamental confession that

purifies to become a Muslim, allots an equal status to Allah and Muhammad. Look at the wording of the Kalmah:

"There is no God but Allah, Muhammad is His Apostle."

Stating them both in one line makes them equal, but when we examine it carefully, it transpires that in practice, this confession pertains to Muhammad only because a person cannot be a Muslim by believing in Allah alone; he/she must believe in Muhammad as well! A hadith says:

"I (Muhammad) have been commanded to fight against people till they testify to the fact that there is no God but Allah, and believe in me (Muhammad) as the Messenger (from the Lord)... and when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law." (Muslim 1: 31)

The hadith makes it crystal clear that, not only belief in Muhammad is equally imperative, but all guarantees of protection are to be issued in his name! Thus Allah is just a figure-head, who leaves all administrative affairs to Muhammad! This is what makes Allah a scabbard and Muhammad the sword; it lowers the former to the position of skimmed milk and elevates the latter to the status of cream!

Allah has been made to perform for Muhammad the function of early dawn, which acts as a temporary curtain and then disappears when the sun reveals its face. Allah is just a euphemism for Muhammad and Jihad is the medium to disclose this truth by raising Muhammad to the summit.

This indirect approach of Muhammad displays his wisdom, wonder and wizardry. He apparently claimed to be the humble servant of Allah and sought His glory 'only'. This approach involved opposition to idolatry and therefore caused him a lot of trouble, torment and torture. This showed that he had no ax to grind in his mission. The analysis of the Kalmah

and his success-story, however, clearly demonstrate that he opposed idolatry, to destroy all statues for raising himself to be the only idol!

Again, Allah was the God of Arabia, who appeared as a popular suffix in ordinary names; for example, Muhammad's father's name was Abd Allah (the servant of Allah). Because of this popularity, His idol was worshipped in Kaaba, and it was ascribed to the Koresh, the tribe of Muhammad; this fact bestowed a good deal of reverence and social advantages on them. Claiming to be the Prophet of Allah and suffering for His cause could not go unnoticed indefinitely.

This is the reason that Muhammad chose to be Allah's Prophet. In fact, he claimed to have been forced by Allah to act as His Vicar. It happened when Muhammad meditated in a desert cave called Hira. To his amazement, there appeared the Angel Gabriel with a written message from Allah though Muhammad was illiterate! He commanded Muhammad:

Read: In the name of thy Lord (Allah) who created. Createth man from a clot.

Read: It is thy Lord the Most Bountiful who teacheth pen, teacheth man that which he knew not.

The Islamic doctrine makes it abundantly clear that just faith in Allah does not make anyone a Muslim; he must believe in both Allah and Muhammad. Does it not mean that Allah is nothing without Muhammad or, more properly, Allah and Muhammad are one and the same person? In fact, the proper conclusion is that Muhammad is Allah because people could communicate with Muhammad and not Allah. Again, it was Muhammad's word which counted as Allah's Word, and Allah was nothing but as Muhammad portrayed Him. Yet, the Koran occasionally describes Muhammad as Allah's slave! Do

slaves control their masters? What an inconsistency it is!

If we delve deeper into the Koran, it transpires that Muhammad is, in fact, a human who masterfully substitutes himself for Allah: See for yourself the subtlety he exercised in achieving this goal:

a. He integrated his name with that of Allah in the Kalmah, despite the fact that it is absolutely unnecessary to do so. Why? Because the Prophet has no duty to guide people; it is exclusively Allah's function:

1. "Thou (Muhammad) art not responsible for guiding them, but God guides whomsoever He will." (The Cow: 275)

2. "Your Lord knows you very well; if He will, He will have mercy on you, or, if He will, He will chastize you; We (Allah) sent thee not to be a guardian over them..." (The Night Journey: 55)

This verse clearly states that Muhammad himself being subject to Allah's mercy and punishment, has not been appointed a guardian over people: he is just a warner and a human. Yet he combines his name with that of Allah to become His equal!

b. Muhammad's scheme of Divinity springs from his Urge of Dominance; it is well measured, right from the beginning. With a view to gaining people's confidence and to assure them that he has no personal interest in the matter, he presents himself as a humble person:

1. "*So go thou (Muhammad) straight, as thou hast been commanded, and whoso repents with thee, and be you non insolent; surely He (Allah) sees the things you do.*" (Hood: 114)

2. "*Proclaim thy Lord's praise, and be of those that bow, and serve they Lord, until the Certain comes to thee.*" (El-Hijr, 15: 95)

3. *"This is the wisdom thy Lord has revealed to thee: Set not up with God another God, or thou will be cast into Hell, reproached and rejected."* (The Night Journey: 40)

These verses clearly show that Muhammad is liable to go astray like other humans, and is subject to the punishment of hell. He must praise Allah by bowing and bending before Him so that he is guided.

c. The Prophet is subject to Divine punishment because he is human and nothing else:

"...say glory be to my Lord! I am nothing but a mortal, a messenger." (The Night Journey: 95)

1. *"Say, I have only been commanded to serve God, and not to associate anyone with Him. To Him I call, and to Him I turn."* (Thunder: 35)

2. Even more than this, the Prophet is a mortal and subject to resurrection:

"You art mortal; and they (other people) are mortal, then on the Day of Resurrection before your Lord you shall dispute." (The Companies: 475)

d. The Prophet has no supernatural powers, whatever:

"And I know not what shall be done with me or with you. I only follow what is revealed to me; I am only a clear warner." (The Sand-Dunes: 5)

1. Even Allah confirms Muhammad's humanity loud and clear:

"Know you therefore that there is no God but Allah, and ask forgiveness for your sins, and for the believers, men and women." (Muhammad: 20)

One must realize that Muhammad adopted an approach of

humility and humanity when he was weak; it was a ploy to assure his followers that he had no ax to grind in the mission he preached; he was just carrying out a duty allotted to him by Allah, but as he grew stronger, his style underwent a marked change, which clearly demonstrates that he wanted to be acknowledged as the Divine, and Allah was just a euphemism for Muhammad. Look at the following:

e. "Obey God and the Messenger (Muhammad), haply so yo will find mercy." (The House of Imran: 125)

1. Whoso obeys God and His Messenger, He will admit him to gardens..." (The Spoils: 25)

2. Having included his name with that of Allah for obedience, Muhammad claims to be coextensive with Him. As Allah asserts to be nearer to man than his jugular vein, the Koran declares about Muhammad:

"The Prophet is nearer to the believers, than their selves." (The Confederates: 5)

f. Muhammad's next step is to share Divine power and declare his co- sovereignty with Allah: "It is not for any believer, man or woman, when God and His Messenger have decreed a matter, to have a choice in the affair. Whosoever disobeys God and His Messenger has gone astray into clear error." (The Confederates: 35)

g. Having shared the authority to make decisions with God, Muhammad begins to participate in Allah's vision to see the Unknown, though previously it was exclusive to Him:

"Knower He of the Unseen, and He discloses not His unseen to anyone, except only to such a messenger as He is well pleased with." (The Jinn: 25)

h. As Muhammad's following multiplies through battles

and allure of booty, he declares that his opinions and recommendations are binding on Allah, and thus he secures an edge over the Almighty. Despite his previous statements that "Justice belongs to Allah, He is the best of all judges and he (Muhammad) himself does not know what will become of him," the Koran declares:

"Truly this is the word of a noble Messenger having power, with the Lord of the Throne secure, obeyed, moreover trusty."
(The Darkening: 15-20)

The Muslims quote this verse to prove that Muhammad has the intercessory powers. They believe that, on the Day of Judgement, he will share the Throne of Justice with God. He will sit on the right hand side of Allah and his recommendations will be binding on the Almighty!

i. Then the ultimate happens; the situation is reversed completely:

"God and His angels pray peace to the Prophet, O believers, you must also bless him, and pray him peace." (The Confederates: 55)

In every religion, it is man who worships God, but in Islam, it is God and his angels, who worship Muhammad, and the ordinary believers are required to follow them. Praying peace to Muhammad is an integral part of the Islamic rituals such as DAROOD and NAMAZ; they are performed at least five times a day, and are the true form of worship. Yet, the Muslims claim that their religion is monotheistic, that is, they believe in, and worship one God!

This is a travesty of the truth, and hence the most stunning Koranic inconsistency. Its fountain is man's dominance-urge, which goads him to achieve the highest point of power and prestige. As Godhead is the apex of might and reverence, projecting oneself to be God and worshipped as such, comes to

man as a natural folly. Since fake Godhead is the exact opposite of true Divinity, there are countless tin-gods in all religions imposing themselves on ordinary folks in one form or another through deception, violence and trickery.

All aspirants to godhead are not bold and daring to claim Divinity directly. Therefore, they start exaggerating the magnificence of their established prophets and messiahs to distinguish themselves as saints, crusaders and protectors of the faith. The priest and politician are the worst culprits in this field for using religion as the source of livelihood, securing followers and achieving political ambitions.

Just look at the following to realize how some Muslim zealots have drummed up the sanctity of Muhammad out of all proportions:

1. When Muhammad was born, the whole house was filled with light, and the stars in the sky bowed to such an extent as if they were about to fall on the earth.

2. The fire-worshippers of Iran noticed that their temple-hearth, which had been lit for a thousand years, turned ice-old.

3. Muhammad was born circumcised and detached from the umbilical cord and there was no pollution on his body at the time of birth as is the case with every human baby.

4. SHAIKH AHMAD SIRHANDI who is considered a MUJADDAD, described a hadith in one of his letters, which describes the Prophet as saying: "I have been created from the Divine Light."

5. A hadith of JAME TIRMZE, Vol. 2, claims that Muhammad was a Prophet when the body and soul of Adam were still in the making.

Instead of commenting on all the above items, I may

explain these exaggerations with reference to #5 only.

In this connection, the following Koranic statement is quite informative:

"And when God took compact with the Prophets: That I have given you of Book and Wisdom; then there shall come to you a Messenger confirming what is with you - you shall believe in him and you take my load on you on that condition? They said, "We do agree". God said, "Bear witness so, and I shall be with you among the witnesses. Then whosoever turns his back after that they are the ungodly." (The House of Imran)

Since umbilical cord is the only source of supplying nourishment, the baby in the womb cannot stay alive without being attached to it. If this fable were true, Muhammad would have lived without food and water after birth, but he did need food and water like everybody else. In fact, people said, since he ate food and moved about in the streets like other humans, he would not be a prophet. He retorted that all prophets ate and drank, and moved about in the streets as he did.

In a nutshell, the above statement means that before Adam was created, God made a covenant with the future Prophets that they would acknowledge Muhammad as the Prophet and also tell their followers to believe in him. If they did not keep the pact, they would become ungodly.

It shows that the dictates of Dominance-Urge can be tremendously violent. Muhammad wanted to be followed not only by ordinary people but also by the other prophets!

One wonders how Allah made a pact with the Prophets before even they were born? If they existed before the creation, they must have received the Holy Status through Allah's guidance, which enabled them to cultivate a special relationship with Him.

The Koran contradicts it openly and decisively:

"And thus have We inspired in thee (Muhammad) a Spirit in Our Command. Thou knowest not what the Scripture was, not what the faith. But we made it a light whereby We guide whom We will of our bondsmen." (XLII - Counsel: 50)

In simple language, it means that Muhammad was unguided and knew nothing about the True Faith until Allah revealed Scripture (the Koran) to him! He claimed to have received his first revelation when he was forty. Until then, he was unguided. Therefore, he could not have been created from God's light. Thus, all these tales connected with his birth are nothing but glorified forgeries of those who wanted to cash in on his achievements as a great man.

If this is not enough, look at the following:

"That Allah may forgive thee (Muhammad) of thy sin that which is past and which is to come, and may perfect his favor unto thee, and may guide thee on a right path." (XLVIII - Victory: 21)

This verse is supposed to be related to the Pact of HUDAIBIYA, when Muhammad was over fifty years old. Here the Koran testifies to the following facts:

1. Muhammad had committed sins in the past.
2. He would commit sins afterward as well, and
3. he needed Allah's guidance to walk on the right path and thus lacked the virtue of self-guidance. How could he have guided others?

Now it is clear that Prophethood is just a device of dominance, which enables a person to project himself as divine. The Prophet Muhammad used it more effectively than anyone else. Jesus, "the Prophet of Bethlehem" could only

claim to be the Son of God through his stratagem but Muhammad established himself to be Allah's superior, who worships him along with His angels. This is the highest blasphemy and the most horrible insult to God. Yet Islam claims to be the only true religion of God! What a travesty of truth it is!

It shook my faith in Islam as the divine religion for two reasons: firstly, I could not understand how come that in Islam it is God who worships Muhammad but in other faiths, it is people who adore the Almighty. Secondly, these verses are not in keeping with the basic spirit of the Koran. Thus, if the Koran contradicts itself on the most fundamental issue, it cannot be the Book from God.

The primary purpose of the Koran is: "I (Allah) have not created...and mankind except to worship Me. I desire of them no provision..." (The Scatterers, 51: 55)

Since Muhammad was born as a human, lived as a human and died as a human, the purpose of his birth, according to the Koran, was also to worship Allah, and not the other way around.

In fact, the Koran (after formal description of Allah the Merciful and Compassionate) begins with the following:

"Praise belongs to Allah, the Lord of all Being." (The Opening, 1: 1)

Again, the Koran repeats:

"Praise belongs to God the Lord of all Being." (The Cattle, VI: 45)

In fact, Allah has obsession for praise:

"Say (Muhammad): If the sea were ink for the Words of my Lord, the sea would be spent before the Words of my Lord are spent..."

"Say (Muhammad) I am only a mortal the like of you (ordinary people); it is revealed to me that your (people's) God is One God. So let him, who hopes for the encounter with his Lord work righteousness, and not associate with his Lord's service anyone." (The Cave, 18: 105-110)

In view of the above verses, it is blasphemous even to think that God, along with His angels, is busy praising Muhammad day and night.

The Prophet Muhammad was not a dreamer but a practical man. His plan for achieving Godhead was well thought out: he prepared a scheme of nationalism, which revolved around his personal glory. He decided to raise a strong Arab nation, which must be conditioned to his name and carry the flag of his Divinity as a victor throughout the world. This is why he inspired his people with the fiery spirit of nationalism to build a large Arab Empire. Look at the following hadiths which establish this truth beyond a shadow of doubt:

1. Paradise lies under the shades of swords. (Albokhari, Vol. 4)

2. The Prophet said, "Before long, you (the Arabs) will conquer many countries and cities. Qazvin, shall be one of such places. The person who takes part in that battle for forty nights or forty days, will be given a gold pillar in paradise encrusted with jades and rubies. He will enjoy residing in a palace, having seventy thousand gates, and each gate shall be attended by a houri as his wife." (Ibn-E-Majah, Vol. 2, p. 169)

The Prophet said:

3. "Acting as Allah's soldier for one night in a battlefield is superior to saying prayers at home for 2,000 years." (Ibn-E-Majah, Vol. 2, p. 166)

4. The Prophet said: "He who travels to participate in a Jihad, the dust he encounters in the process, shall become fragrance for him on the Day of Judgment. (Ibn-E-Majah, Vol. 2, p. 167)

5. Here is a hadith, which confirms the Prophet's imperial designs. He obviously dreamt of an Arab Empire which stretched far beyond its own frontiers to envelop major part of the world.

The Prophet said:

"The one who receives martyrdom in a sea-battle is equal to two martyrs of a land-battle..." (Ibn-E-Majah, Vol. 2, p. 168)

6. The Prophet said: "He who reared a horse for the sole intention of using it in a Jihad, then he will be rewarded one virtue for each grain he gave the horse as a feed." (Ibn-E-Majah, Vol. 2, p. 172)

7. The Prophet said: "If a man participates in a Jihad for only as long as it takes to milk a she-camel, he becomes entitled to paradise." (Ibn-E-Majah, Vol. 2, p. 173)

8. The Prophet said: "The superior Jihad is the one in which both the crusader and his horse are wounded." (Ibn-E-Majah, Vol. 2, p. 173)

9. The Prophet said: "A martyr (in Jihad) is dressed in radiant robes of faith: he is married to houries and is allowed by Allah to intercede for seventy men (i.e. he is authorized by God to recommend seventy men for entry into paradise, and his intercession is sure to be granted.) (Ibn-E-Majah, Vol. 2, p. 174)

10. The Prophet said:

"O people, learn archery and horse riding Beware! archery means power. He who learnt archery, and thereafter, gave it

up, he disobeyed me." (Ibn-E-Majah, Vol. 2, p. 178)

11. The Prophet said: "Whatever one spends to facilitate Jihad, Allah shall give him a reward which will exceed his contribution 700 times." (Tirmzi, Vol.1, p.697)

12. "A man who was eating dates, said to the prophet 'Where shall I be if I am killed in Jihad?' He replied: 'In paradise.' The man threw away the dates and fought until he was killed." (Sahih Muslim: 4678)

13. The Prophet said: "He who murders another, property of the murdered becomes property of the murderer." (Ibn-E-Majah, Vol. 2, p. 183)

14. The Prophet said: "fighting is (art of deceit)." (Ibn-E-Majah, Vol. 2, p. 182)

The above is a small selection of hadiths, which clearly display the purpose of the Prophet; he wanted to raise a nation of Arab warriors, who must seek international distinction by building an Arab Empire and humble every one in his name as the prophet of Allah. This Allah, in fact, is just a euphemism for Muhammad because He does what He is told by Muhammad, who uses Allah's name simply to give his own commands a godly status, which infused his message with a supernatural appeal, persuading people to believe paradise full of houries and boys. The sex-starved Arabs, who also suffered pangs of hunger, eagerly seized this Divine opportunity, which promised, not only gratification of lust, and release from starvation, but also guaranteed secular suzerainty and splendor. This approach in the name of God is a gross insult to the Almighty, who stoops to the lowest level to gain worshippers by offering them sex, and treating murder, rape and pillage as the highest morality!

The Prophet's message was basically packed with the spirit

of Arab nationalism, though having the beguiling veneer of internationalism. As Arab dominance gripped foreign nations, they embraced Islam to avoid payment of Poll Tax (Jaziya) and escape the humiliation reserved for the Zimmies i.e. the non-Muslims living under their Arab rulers. As non-Arab Muslims, such as the Turks, who became powerful, realised that Jihad was the best way of achieving national unity and dominance by inciting their people to murder and plunder foreigners as the highest morality, sanctioned by Allah, they adopted Jihad as their way of life, though originally, the Prophet had devised it for his own people. Here is the evidence to this effect:

a. "Seeing a Persian bow in the hand of a person, the Prophet commanded him to throw that away, and use the other (Arab) bow and spear because Allah shall help you to conquer other countries with the Arab bows and spears." (Ibn-E-Majah, Vol. 2, p. 177)

b. The Prophet said: "O, Children of Ishmael, learn archery because Ishmael was an archer." (Ibn-E-Majah, Vol. 2, p. 178)

One ought to remember that Ishmael was the ancestor of Muhammad and his people, the Arabs. In this hadith, he is clearly stating the purpose of Jihad: he is training them to unite themselves as soldiers of Allah, the Arabian God, to humble and plunder foreigners.

Since killing is not an easy task, the Prophet as we have already seen, named it as Jihad. Appealing to human greed, he declared plunder and murder as sacred and lawful. Again, he made it a matter of pure faith so that nobody should put the theory of Jihad to rational test: he laid it down that "Islam is the only approved religion of Allah (V. 5) and emphasized that no other religion is acceptable to God (III: 75). Thus, all non-Muslims were declared enemies of Allah:

1. The hypocrites seek to beguile Allah, but it is Allah who beguiles them. (Women: 142)

2. The unbelievers schemed against Allah, and Allah schemed against them; and Allah is the best schemer. (The Family of Imran: 54)

3. On unbelievers is the curse of Allah. (The Cow: 161)

4. Allah is an enemy to unbelievers. (The Cow: 98)

5. The worst of beasts in Allah's sight are the ungrateful who will not believe. (Spoils of War: 55)

6. Allah plots against unbelievers. (The Morning Star: 15)

Eventually, as we see in the Disputer, LVIII: 20, the Koran divides people into Momins (Muslims) and Kafirs (Infidels). The former are called as God's party and the latter, Satan's party. The Momins, who are assured victory, are charged to be permanently at war with the Kafirs.

This is what makes Jihad the way of life for every Muslim.

Having trained the Arabs militarily, the Prophet laid down the following rules (as found on p. 188-189 of Ibn-E-Majah, Vol. 2) to conquer the world:

When you meet an enemy (infidels) give them three choices:

1. Invite them to embrace Islam (which actually means acknowledging the Lordship of Muhammad).

2. If they do not accept the proposal, then they must surrender and pay tribute, and

3. if they reject both alternatives, then fight them mercilessly:

"It is not for any Prophet to have prisoners until he make wide slaughter...Eat what you have taken as booty; it is lawful

and good." (The Spoils, 8: 65)

This is how the fury of Islamic Jihad was unleashed on the world. With a view to explaining its historical role, I may describe the following:

1. The Battle of Badr, which sows the seeds of Jihad.
2. The Battle of Tours, which demonstrates that had Charles Martel not checked the further Arab advance into Europe, Civilization, as we know it, would have been crucified on the altar of Jihad.
3. Jihad and Spiritual Imperialism - the story of Muslim predators in India and its lethal consequences.

Chapter 2

JIHAD AND CIVILIZATION - 1

(The Battle of Badr)

The Battle of Badr is a tiny event by any stretch of the imagination, yet it has significantly influenced the course of human history. A deeper study of the episode reveals that this mole assumed mountainous proportions because it served as the first practical exposition of the Islamic doctrine known as *JIHAD*.

'Jihad' is an Arabic word, which literally means 'endeavor', but as an Islamic doctrine, it implies fighting in the way of Allah (the Arabic God) to establish His supremacy over unbelievers until they relinquish their faith to become Muslims or acknowledge their subordination by paying a humiliation-tax called JAZIYA.

Jihad is a perpetual war against infidels which include Hindus, Buddhists, Atheists, Deists, Skeptics as well as Jews and Christians. According to this doctrine, a person's biggest crime is to deny Allah and Muhammad's exclusive right to be believed in and adored. Therefore, this is a sufficient cause for a Muslim state to raid and subjugate non-Muslim territories. What is amazing is the fact that Allah bribes the Muslims to wage Jihad by declaring murder, arson, rape and enslavement of non-Muslims as the greatest piety whereas even an ordinary human thinks of them as the most heinous atrocities and acts of utter moral degradation.

Can Allah be really a righteous God or is it just a manipulation of the concept of Allah to establish Arab Cultural Imperialism? To answer these questions we want to look into the geographical background of Arabia because physical conditions of a land play a major role in determining its habits and culture:

The economic plight of Arabia created a pastoral society which had developed into two groups: firstly, the majority, known as the Bedouins, who had not only to keep wandering in search of pastures but also supplement their meager livelihood by resorting to brigandage, which meant raiding other tribes and commercial caravans. Though it was sheer looting, it assured them solace, security and survival, and, therefore, it was not looked down upon as sinful but a source of power, pleasure and prestige. This institution of brigandage known as *ghazwa* (razzia) had existed long before the advent of prophet Muhammad, the greatest Arab national hero. The Umayyad poet al-Qutami has alluded to this custom in his two verses: "Our business is to make raids on the enemy, on our neighbor and on our own brother, in case we find none to raid but a brother."

Obviously, robbing others, was a compulsive trait of the Arab national character and this is the reason that it was not considered an act of impiety but a mark of honor and manliness. Realizing its significance, the Prophet converted this institution into a religious doctrine called 'Jihad' i.e. the Holy War against infidels to build an Arab Empire. However, the Arab Empire, though in essence was exactly like any other empire, in appearance it was to look godly. Therefore, it was named as Empire of Allah, who is said to be the greatest, yet dependent on man for its creation!

The doctrine of Jihad which incorporates the Arab custom of 'razzia' (raiding for booty), is really stunning in its constitution and application. Since it seeks ascendancy of Arabia and annihilation of non-Arabs in the name of Allah, the Most Merciful, it vouched for the great wisdom of its author by making the wolf appear as a lamb, wrong as right and bleak as bright.

Though I have already tried to explain the nature of Jihad, in view of its complexity and emotional appeal, I think, it is necessary to be repetitive for elucidating this blood-thirsty war mechanism, which served not only as the cornerstone of the Arab Empire but also as the pillar of its Spiritual Empire, which sprang from the ashes of the former, and has now emerged as the most formidable challenge to the intellectual and moral dignity of man and his civilization. I, therefore, represent a short sketch of this divine stratagem:

1. The first principle of Jihad is that a person loses his free will and becomes a slave of Allah when he accepts Islam because it creates certain duties and rewards which do not come within the jurisdiction of morality abnormally understood by cultured people:

"Verily Allah has purchased the believers Their lives and their properties; For theirs (in return) is paradise. They fight in His (Allah's) cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him." (9:III)

Remember that paradise is the place of luxury which abounds in beautiful virgins and boys and where everything is available free of charge; again, toil, sickness, ageing and death are also unknown there.

2. What is Allah's cause? It is simply killing infidels. And what is an infidel? He or she is someone who denies Muhammad; it does not matter a jot if he/she is a lover of God! So fond is Allah of murdering the unbelievers to glorify Himself and Muhammad that He has permanently divided humanity into two perpetually hostile groups:

"Those (unbelievers) are Satan's party; why Satan's party, surely, they are the losers! Surely, those who oppose God and His Messenger, those are among the most abject. God has written 'I shall assuredly be the Victor, I and My Messenger....' Thou shalt not find any people who believe in God and the Last Day who are loving to anyone who opposes God and His Messenger, nor though they were their father, or their sons or their brothers, or their clan....And he shall admit them into gardens underneath which rivers flow. God well pleased with them, and they well pleased with God. They are God's party; why surely God's party - they are the prosperers." (The Disputer 58:20)

In a nutshell, it means that Muslims are God's party because they do not love their closest relations if they happen to be infidels. Owing to their belief, they are destined to be victorious against the unbelievers, who, are Satan's party.

Now comes the specific command to wage a war against non-Muslims.

"Fight those who believe not in Allah and the Last Day and do not forbid what God and His Messenger have forbidden - such as men as practice not the religion of truth, being of those who have been given the Book - until they pay the tribute out of hand and have been humbled." (Repentance 9:25)

This verse emphasizes the duty of a Muslim to fight non-Muslims; People of the Book i.e. Jews and Christians are also included in the category of infidels. They must be fought until they surrender and pay tribute as a sign of their humiliation.

Receiving tribute from unbelievers in the name of God, is the true purpose of Islam. One can clearly see here the Arab custom of brigandage, sanctified in the guise of religion. Thus loot, murder and rape are no longer wicked actions, which attract retribution, but made to look the acme of piety to deserve the highest reward that Allah can bestow on His followers. If the crusader survives, he gets loot and also legally becomes entitled to possess women of the vanquished. Along with it goes the enjoyment of imperialism that accrues from receiving perpetual tribute. And if he is killed in the battlefield, he goes straight into paradise where rivers of wine, milk and honey flow and where most beautiful virgins and pretty boys anxiously wait for them with open arms! Thus, a Mujahid (the holy warrior) wins dead or alive!

The Prophet made sure that brigandage no longer remains a low and haphazard affair, but a highly respected and disciplined organization, stamped with divine approval:

"Know that paradise is under the shade of swords." (Sahih Al Bukhari: 4.73)

Thus, the sword became the connecting bridge between pillage and paradise and served as the motivating power for the Arabs to conquer and rule the world. The Battle of Badr

though in itself a tiny event, served as the major source of the Spiritual Arab Imperialism, which has been steadily rising in magnitude for the last fourteen centuries.

Muhammad's genius lay not only in sanctifying the sword but also finding the beneficial use for it with a view to magnetizing his own person for gathering crowds of followers around himself. An overwhelming majority of those, who acknowledged him as their spiritual guide, were hungry, haggard and hounded men; they would do anything to improve their economic plight and take revenge from their Meccan oppressors, who had forced them to leave their homes to seek refuge in Medina. This migration from Mecca to Medina had been necessitated by Muhammad's aggressive preaching of his faith, which annoyed unbelievers to the hilt.

Bitterness of the refugees had been further aggravated by the fact that they had to rely on the Ansaars i.e. the local Muslim believers of Medina, for their sustenance. Though these refugees appreciated their brotherly hospitality, they resented their dependence, which the custom held as a sign of disrespect, derision and degradation.

Realizing despondency of his followers, the Prophet turned it into a rage for vengeance, which sought to plunder and persuade those, who had inflicted torture on them. However, these would-be predators did not have to bear the blemish of impiety like other brigands and assassins because they were told that although their acts might look putrid, they had been rendered pure, pious and perfect by the Almighty because He categorized them as Jihad i.e. Holy War against the infidels.

Allah is so intoxicated by the love of absolutism that He does not care for justice or decency! Who else could have the audacity to declare that murdering, looting and raping people

for the sheer folly of not believing in Muhammad, ranks as the highest act of piety. One ought to note that a person may believe in God most sincerely yet he remains an infidel, subject to Jihad, unless he/she acknowledges Muhammad as the Prophet. Obviously, the pivot of faith is Muhammad and not Allah!

This commandment of holy loot also served as an effective way of boosting their moral sky-high because they believed that they were doing all this to please Allah and not line their own pockets. Therefore, a soldier of God had to be at least twice as brave, boisterous and bullish as an ordinary fighter. Thus the Prophet revealed Allah's pleasure:

"Assuredly, God will defend those who believe, surely God loves not any traitor. Leave is given to those who fight because they were wronged - surely God is able to help them - who were expelled from their habitations without right... Assuredly God will help him who helps Him - surely God is All-strong, All-mighty." (*The Pilgrimage: XXII:38*)

Note Allah's promise to help the Muslims in taking revenge from those who had wronged them. What is surprising is the fact that here vengeance means helping Allah! It smells of divine stratagem, which as we shall see, lays down the principle of looting and murdering non-Muslims as the righteous way of life; the Battle of Badr is the first precedent to this effect. Though small in size, it became a major event, which exerted an important influence in determining the course of history. It is therefore, interesting to know the details:

Muhammad's effort in spreading Islam had not borne much fruit until the summer of 621 A.D. when twelve men from Medina, visiting Mecca to perform the annual Hajj

ceremony, embraced the faith that he preached. They undertook to propagate it among the fellow Medinites. Next year, in June, 622, a party of seventy-five pilgrims, including two women, came from Medina; they all had embraced Islam. Driven by the zeal of their new gospel, they invited the Prophet to come and live among them to avoid persecution. Muhammad, who had become safety-conscious, asked them if they would defend him as if he were one of their own. Their answer, though positively enthusiastic, was conditional: "What shall we get in return, if we suffer damage or death in the process?" "Paradise, of course," answered the Prophet.

These private meetings known as the two Pledges of al-Alaqba, encouraged the Prophet to persuade his Meccan followers to emigrate to Medina in small groups. When about seventy of them had done so, Muhammad himself quietly undertook the highly dangerous journey because his Meccan enemies had taken the oath of killing him before he could escape. Making use of the unfrequented paths, Muhammad reached his destination on September 24, 622. This flight is called HIJRAH and ranks as the traditional starting point of Islamic history, though the Islamic era begins on the first day of the Arabic year in which the HIJRAH or the flight took place i.e. July 16, 622. However, the significance of this date is believed to lie not in the act of emigration but "the belief that this day marks severance of kinship ties and announces unity of all Muslims, no matter where they come from."

To understand its background, one must realize that Muhammad belonged to the Quresh of Mecca whereas the people of Medina had their blood ties with other tribes. Thus, accepting common denominator of Islam, they all, including Muhammad, lost their tribal distinctions.

This understanding of the act of HIJRAH, though looks golden at first sight, becomes murky when subjected to investigation because when Muhammad grew strong, he declared emphatically that the right to rule belongs to the Quresh i.e. the people of his own tribe! This is the reason that all Arab caliphs both in the east and the west belonged to Muhammad's clan i.e the Quresh.

It took the Meccan emigrants eighteen months to settle in Medina. Muhammad was given a piece of land to build a house for himself. As he gathered power, he became a polygamist after the death of his first wife, Khadija, who also happened to be his employer. Around this house, eventually, were built several apartments to accommodate his nine wives and concubines.. As his followers met in his home to offer prayers, it came to be known as the Mosque of Medina.

Muhammad's followers, both the emigrants and Medinites expected rewards for embracing Islam, " the only true and exalted faith of Allah." The believers quite rightly expected favors from God at the expense of the Kafirs (unbelievers). The All-knowing Allah, responding to the prayers of the devotees revealed through Muhammad, the doctrine of Jihad i.e. murdering non-Muslims for possessing their wealth, property and women.

In essence, there was nothing new in it because the Arabs were customarily used to plundering the commercial caravans. To exploit this vice, Islam cleverly renamed brigandage and killing as Jihad, which was to be carried out to glorify Allah, the Great. By reshaping common robbery into a Divine pursuit, it inspired the lust for plunder with the spirit of untold devotion, discipline and desire that turned the looters into crusaders, who carried out their atrocities with

greatly enhanced enthusiasm; in fact, they became ferocious robots who thought of pillage as piety and equated murder with melody.

The Quresh of Mecca were a trading community. In autumn, their commercial caravans proceeded to the Yemen and Abyssinia, and during spring to Syria. Among their merchandize were frankincense, gems, precious metals and leather. The last item was their major export, which had a high demand in Syria and Persia; it commanded high prices. These Meccan entrepreneurs exchanged them for piece-goods, silk and other items of luxury at Gaza and other marts. By the old standards, these caravans were really huge because they might consist of as many as 2,000 camels whose cargo could excel the value of 50,000 dinars or mithkals; the latter was a golden coin having the worth of a Byzantine Aureus, roughly equal to two-thirds of a pound sterling. Fourteen centuries ago, 50,000 dinars represented the same value which millions of dollars do today.

The special trait of these caravans was that they constituted the economic life of the Meccans because they were financed not only by the rich people of the community but also the small men, who might have saved a dinar or two, and wanted to profit, which usually amounted to 50%. These caravans represented communal investment, and because of their high value, were often the target of highway robbers. Therefore, they had to be accompanied by an 'army of defenders', whose size corresponded with the value of the goods. These commercial caravans had a good deal in common with the seafaring joint stock companies of old England, whose venture capital was contributed by many participants, entitled to profit according to their size of stake.

The successful journey of these caravans was a matter of special delight for the shareholders, but whenever, it succumbed to the attack of the plundering mafia, it created highly heart-rending scenes of women, beating their breasts, pulling hair and singing mournful songs to express their loss, that might also include the death of some defenders.

Enunciation of the doctrine of Jihad struck terror into the hearts of the Meccan traders, who were alarmed about their trade with the north because its route passed between Medina and the sea coast. It is baffling to realize that the Prophet, who prescribed hand-cutting as the punishment for stealing, personally led the Ghazawats i.e. pillage-expeditions (razzias) against the Meccan caravans in 623. Though he failed in all three attempts, in January, 624, he succeeded in robbing a caravan returning from Yemen as it reached Nakhlah near Mecca.

Failure of the Prophet's third razzia is actually a part of the famous battle of Badr. Abu Sufyan led a caravan to Syria in October, 623 A.D. (A.H.II). It carried huge loads of the Arab products demanded in the Syrian market. The Prophet asked for volunteers to join this predatory expedition. About 200 men came forward. They had only 30 camels, which they rode in turn. The plan was to attack the caravan at Osheira on its way to Yenbo, but it had passed this point by the time the holy plunderers reached there.

These rich cargoes were very important to the Muslims, who had hardly any effective equipment to fight the unbelievers for spreading Islam. So, Muhammad tried to enhance his influence in the territory of Osheira to make the caravan trade more hazardous for the Meccans. His efforts did bear fruit and a number of tribes living in the area entered into

alliance with them. The initial escape of the caravan seems to have disturbed the apostolic plan and he became determined to waylay Abu Sufyan on his return journey. During the espionage activities, the Prophet found his son-in-law, Ali, asleep "on the dusty ground under the shade of a palm grove". Seeing his face soiled, the Prophet, in a pleasantry, said, "Sit up, O, Abu Turab", and he sprang up immediately, conscious of his neglect. This became his sobriquet during the rest of his life. This is why he is called "Ali, Abu Turab".

So alarming was the Prophet's resolve to rob the caravan that his Medinite opponents warned Abu Sufyan's people at Mecca of the impending danger. Damdam, a swift and efficient courier, was immediately sent to Mecca with the bad news.

As a reconnaissance, Muhammad dispatched two scouts, in early January, to the caravan station at Al-Haura. They were well received by the chief of the Juheina tribe, who took suitable measures to protect their identity. His services were thought so valuable that after the battle of Badr, he was rewarded with the grant of Yenbo.

It was Sunday, the 12th of Ramadan, when realizing the significance of the caravan, the Prophet set out on the predatory exercise without waiting for the return of his two spies, who were to brief him on the situation. It seems that the impatience to possess all that the caravan was carrying, played heavily on the minds of the Muslims. Hearing tales of the expected rich booty, even some non-Muslim citizens of Medina tried to join the expedition. Having noticed a couple of them, the Prophet called them to his camel that he rode and asked them about the nature of their business. They told him that they were heathen but as their city had extended

protection to him, he ranked as their kinsman and they wanted to join him for plunder. The Prophet replied that it was meant for the believers only, and the unbelievers were not allowed to participate in such ventures. He emphasized in no uncertain terms: "Believe and fight". Since this was the only way to share the loot, they confessed that Muhammad was the Prophet of God. It is then that they got the permission to join his party.

His army, after necessary adjustments, contained 315 men; amongst them eighty were Refugees i.e. who had emigrated from Mecca with the Prophet, and of the remainder "about one-fourth belonged to the Aus, and the rest to the Khazraj". They had two horses and thirty camels which they rode in turns to overcome tediousness of the long hard journey. In terms of size and equipment, it may not be called an army, but in effectiveness, even the mighty hosts may not be compared with it because it had no equal in fervor, ferocity and fortitude. Their newly acquired faith was a novel specimen of moral justice and piety; being based on Jihad, it did not condemn but commended rapine, rape and ruination of unbelievers and held it as the way to secular success in this life and paradisiac comfort in the next world. The fervor of such a faith, which obliterated all thoughts of loss, defeat and sin, goaded Allah's warriors with an unequal zeal to march, seek and rob the precious cargoes that lawfully belonged to the investors.

For a couple of days, the holy warriors took a direct route to Mecca but reaching As-Safra, they moved in the direction of Badr, a resting station on the road to Syria. Through local gossip, Muhammad's spies came to know that Abu Sufyan's caravan was about to appear there any time. The report was correct but Abu Sufyan was a shrewd fellow. Realizing immediate danger, he at once dispatched a courier to Mecca

asking for a strong defending force.

The Meccans having suffered losses at Nakhla were not prepared to see the repetition of similar humiliation. Again, it was the caravan of the year because the cargo it carried was worth more than 50,000 golden pieces. Its loss might render the whole community bankrupt. A mixed current of fear and fervor swept the Meccan society and every household contributed a warrior to the defense of the caravan according to the size of its stake. Soon an army of 800 men was raised, accompanied by a band of women, who specialized in singing war songs, which lent a lion's heart to a bleating lamb. Their battle-melodies accompanied by the sounds of their tabrets and footwork excited the Meccan soldiers to die for the honor of their city and ancestors.

As the army reached Al-Johfa, the envoy of Abu Sufyan appeared. He told Abu Jahl, the head of the army that Abu Sufyan had succeeded escaping Muhammad through stealth and rapid marches, and all was well. They heaved a sigh of relief, but the question arose if they should return without an engagement. A passionate debate took place among the chiefs of the army. One party argued that, since no harm had been done, there was no cause for a deadly contest. Moreover, it was argued that the people on the other side were their close relations: killing them would constantly torture their conscience. It was not only wise but also desirable to return home peacefully.

Abu Jahl, the head of the Makhzum clan, on the other hand, advocated a fight to the bitter end. He advocated that their return would be interpreted as a sign of their cowardice, and it was also politic to nip evil in the bud; otherwise, the specter of Muhammad would grow in potential threat all the time. His

persuasion won the argument, and they passed three days making merry by the fountain.

On the other hand, Muhammad had also been advancing toward Badr. When he reached Al-Ruha, he heard that the Quresh, being aware of the danger, were marching on him. This necessitated a council of war. Unlike the Meccans, the Muslims showed contempt for blood ties and expressed a strong desire for an immediate contest.

Here the charisma of Muhammad's personality and political sagacity deserves mention. He had emigrated to Medina on the promise of his Medinite followers that they would defend him with their blood while he would be amongst them. Addressing the war council, and particularly to the men from Medina, he declared that their pledge neither induced his defense in any aggressive action nor had it any connection with the events that took place away from the city (Medina). Therefore, they were at liberty to leave him if they so wished.

Of course, a political mind would interpret this occasion differently but to the faithful this declaration conveyed a message of the Prophet's holiness, greatness and moral dignity hitherto unknown in the Medinite annals. How they were moved by this speech is expressed by their spokesman Sa'd Bin Moadh. He said, "Prophet of the Lord! march where you desire; encamp where you may choose; make war or conclude peace with whom you will. For I swear by Him (Allah) who has sent you with the truth, that if you were to march till our camels fell down dead, we would go forward with you to the world's end. Not one of us will be left behind."

It should also be noted that at the end of the meeting, the Prophet who claimed to be "Mercy of God to All Mankind",

invoked Divine curse on the infidels, and prayed, "O lord, let not Abu Jahl, the Pharaoh of his people, escape. Let not Zama'a escape; rather let the eyes of his father run sore for him weeping and become blind".

This curse of the Prophet had a psychological purpose. Being fewer in numbers than the infidels, it made his followers believe that they already possessed the power to inflict death on their enemies. To the sincere believers of Muhammad, who had their own unbelieving parents and brethren as a sign of respect to the Apostle, it was unimaginable that his supplication against the unbelievers could go astray. Reinforced by this belief, they became even more determined to deliver them a dose of violence blended with the worst pillage.

Badr was chosen as the place of battle by the Prophet. It vouched for his martial skill as well as seriousness of purpose i.e. he wanted the battle to be decisive; neither party must escape lightly. He knew that the courage of his followers, which emanated from their religious convictions, was far more forceful than the strength that the superiority of numbers bestowed upon his enemy. A decimating blow to the unbelievers would lay the foundation of the Islamic Empire.

Badr is situated close to Medina, 'the City of the Prophet'. It is a valley which consists of a plain, having steep hills to the north and east; on the southern side is a low rocky range, and the west is closely dotted with sandy hillocks. A small stream also ran through it breaking into springs here and there. The Prophet chose the most useful reservoir for his army and destroyed the rest. This was a wise military maneuver, which assured him mastery of the water sources of the battlefield.

The day before the engagement took place, Muhammad

had placed the banner of the refugees (the emigrants) in the hands of Mus'ah; ensign of the Khazrajite was given to al-Hobab and the flag of Aus was handed to Sa'd Bin Moadh.

Here one again sees the tactical wisdom of Muhammad in choosing the fighting spot. As the Quresh army, comprising a thousand men advanced toward Muhammad, the glaring rays of the Arabian sun struck their eyes, making their movements troublesome. Also, the vastly numerical superiority of the enemy was hidden by the fall of the ground behind. Knowing the gravity of the situation, the Prophet again resorted to the device of praying to Allah for harnessing the superstitious energies of his followers' belief into a combating force. Raising his hands upward, he solicited the Maker, "O Allah, accomplish for me what Thou hast promised me. O Allah, bring about what Thou has promised to me. O Allah, if this small band of Muslims is destroyed, Thou wilt not be worshipped on this earth". (Muslim, Vol. 3, 4360)

The historian may find it strange that a man is telling his Creator what will happen if He does not listen to him, and the Almighty agrees to his suggestion for fear of losing worshippers, but his followers intoxicated by the promises of heavenly virgins and boys had no such qualms. They believed that Allah is directed by Muhammad and, therefore, the battle shall end in a resounding victory for them.

It was customary among the Arabs to enter single combats before starting the battle. As Sheiba, his brother Otba and Al-Walid (son of Otba) moved forward to challenge for single duels, three Citizens (the natives of Medina as distinct from the Emigrants) came out from the Muhammadan ranks to encounter them.

Here we notice the tribal tendencies of the Prophet, who

did not want the honor of starting the contest go to anyone but his own kith and kin. Calling them back, he turned to the fellow Emigrants and shouted "you sons of Hashim, arise and fight, according to your right."

However, this pro-Quresh leaning of the Prophet is well balanced by the choice of his combatants. Out came three warriors, known for their valor, courage and fighting skills. They were Ali (the Prophet's adopted son and son-in-law), Hamza (the Prophet's uncle) and Obeida. As the infidels saw their heroes become sacrificial lambs at the Muslim altar, their spirits began to sink. Even more daunting was the bravery displayed by the Prophet, who recited verses from the Koran, and brandishing his sword stood by his followers like a lofty granite and assured them that paradise was the reward for martyrdom.

The story of Omeir, a sixteen-year-old Muslim boy, who was allowed to participate in this battle, is worthy of note. He was hungry and eating dates, when he heard the prophet associate paradise with martyrdom. Looking at the dates scornfully, "is it these", he cries ruefully "that hold me back from paradise? Verily, I shall taste no more of them until I meet my Lord".

Motivated by the force of belief, he rushed upon the enemy and tasted the wine of martyrdom loathed by many and loved by a few.

Yet another story worthy of narration is that of Moadh, who slew Abu Jahl, and was attacked by his son Ikrima. In this catastrophic action, Moadh's arm was nearly severed from his shoulder. Martyrdom was also his goal, which he coveted, and believed that a second rate action was not compatible with the dignity of such a heavenly prize. Since his best performance

was being checked by his dangling arm, he put his foot on it, and ripping it off with the courage of a divine knight, he attacked the enemy to achieve his most cherished aim.

Was it the valor of his followers that won the day? Of course, it was a great factor in securing the field, but the inspiration that the Prophet provided was the paramount reason of success. Though he is considered 'illiterate' by his followers, he was the master of mob psychology and excelled in operating this mechanism.

The day, i.e. 17 Ramadan, the second year of Hijrah (623 A.D.) when the battle took place, was punctuated with sharp gales. As the first violent blast swept across the valley, the Prophet told his followers that the Angel Gabriel had arrived with one thousand angels to help the Muslim cause. The following two piercing blasts were interpreted by him as the arrival of the angel Michael and the angel Israpheel, each heading a reinforcement of 1,000 angels to fight on the side of the Muslims!

Nobody stopped to think why were they not visible to the crusaders, but to Muhammad only? Again, the angels must be very weak creatures if three thousand of them were required to fight just 1,000 Meccans. The Koran testifies to this event:

"And Allah most surely helped you at Badr, when you were utterly abject. So fear Allah, and happily you will be thankful. When you saidst to the believers: 'Is it not enough for you that your Lord should reinforce you with three thousand angels sent down upon you, Yea: if you are patient and god fearing, and the foe come against you instantly, your Lord will reinforce you with five thousand swooping angels". (The House of Imran: III:120)

By this statement Muhammad secured the entire credit for

his Prophethood, which had been honored by Allah with a reinforcement of 3,000 heavenly fighters, and a promise of 5,000 belligerent angels in any future engagement against the infidels.

One ought to know the attitude of the Prophet toward his chief adversary, Abu Jahl, who was presented to him when he was about to breathe his last. As he lay at his feet, the Prophet looked at him and said, "it is more acceptable to me than the choicest camel in Arabia".

Now, we come to booty, the goal of the Islamic warfare, which Allah Himself sanctioned to strike terror in the hearts of those who refuse to bow before the Islamic Imperialism and claim their right to human dignity.

By modern standards the booty acquired from the Battle of Badr may look trivial but by then prevailing economic conditions of Arabia, its psychological effects, and the part it played in building the Arab Empire, it was simply terrific; "the loot consisted of 115 camels, 14 horses, a great store of vestments and carpets, articles of leather, with much equipage and armor".

The famous sword of Abu Jahl, known as 'Dhul-Fikr' fell to the share of the Prophet.

The Battle of Badr was fought on the doctrine of Jihad, which essentially means building an Arab Empire by denying non-Muslims all rights except the right to serve their Arab masters. This servitude is not ephemeral but eternal because Jihad seeks perpetual humiliation of non-Muslims through a system of everlasting subjugation and payment of tribute. When we delve deeper into this doctrine, it transpires that its tentacles equally spread to the non-Arab Muslims, who are converted to Islam with the force of arms; they are, of course,

exempted from the payment of Jaziya i.e. poll tax, but are treated as second-class citizens and may be exploited economically as well as psychologically through the hegemony of faith, which favors the Arab Muslims against the non-Arab Muslims. I shall return to this point later but here I may further explain the novelty of Jihad as the Doctrine of Struggle against the infidels.

1. A Muslim nation requires no particular reason to attack a non-Muslim country. It is in itself a heinous crime not to acknowledge Muhammad as the last Prophet of God. According to the Koran all religions are false except Islam. Thus Allah is the enemy of non-Muslims, who are regarded as the worst kind of beasts under the sun.

It is a myth that the Jews and Christians being 'People of the Book' are exempt from this restriction. A hadith of the Prophet says:

The Messenger of Allah (Muhammad) said "...he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which (Koran) I have been sent, and dies in this state (of disbelief) he shall be but one of the denizens of Hellfire". (Sahih Muslim, Vol. One, Hadith: 284)

Having abrogated all other religions, the Prophet prescribes the course of action against them:

"I have been commanded (by Allah) to fight against people, till they testify to the fact that there is no God but Allah, and believe in me (that) I am the Messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by Law..." (Sahih Muslim, Vol. One, Hadith: 31)

Here it is quite clear that the biggest crime for any person

or nation is the denial of Islam, and the true solution of the problem is a perpetual war against infidels and renegades!

2. Of course, the institution of Imperialism is not an Arabian invention. Murder of other nations for booty by the Romans, the Iranians, the Mughals, the Turks or the British, is equally bad.

All imperial nations as they became civilized and conscious of human dignity, realized that it is morally wrong to maim, mutilate and murder other people for personal or collective gain. In fact, gradually, they upheld human rights through a code of justice and economic improvement and the concept applied to all people irrespective of race and color. Today, we live in a world where murder, rape, robbery, denial of justice and usurpation of rights are considered the greatest moral vices but this standard of morality is an utter nonsense in the world of Islam. Why?

Because denial of Islam is considered a serious crime that is a total justification for stripping a person of his human rights and subjecting him to perpetual grilling until he/she acknowledges the Prophethood of Muhammad. The faith in Islam is considered the only true virtue. This is the reason that a Muslim, no matter how wicked, shall go to paradise, whereas a highly righteous non-Muslim irrespective of his piety, shall be thrown into hell! Practicing this discrimination in this world is also the basis of Islamic culture. Small wonder, Jihad is the fundamental Islamic doctrine, which treats murder, rape and plunder of non-Muslims as the loftiest virtue and sure guarantee of paradise. However, its prominent attraction is booty, which acts as the greatest predatory motive and despite being highly impious, is believed to increase a Muslim's piety. This man-hating philosophy is deeply ingrained in the Battle of Badr and serves as the guiding precedent for all Muslims.

The Arabs have never treated non-Arab Muslims as equals in their countries. For example, no Indian, Pakistani or Bangladeshi Muslim holds an important ministerial or administrative post in any Arab country. Their practical status is even worse than that of the infidels: when non-Muslim subjects broke chains of the Arab domination, they became free, and even their superior, over a period of time, but the non-Arab Muslims even when they are politically independent, remain spiritual and psychological slaves of Arabia. This is the specialty of the Arab Imperialism, which vouches for the patriotism and wisdom of Muhammad. This is not a fiction but a fact because Islam is essentially the ambassador of Arab national interest, seeking to perpetuate it as Arab Imperialism in the guise of religion. One cannot help applauding the genius of the Prophet, who made his own country the center of Divine reverence and then persuaded his followers all over the world, under the threat of hell, to prostrate toward Mecca to qualify for paradise!

Look at the underlying stratagem for yourself. The Prophet declared:

1. God, the Creator of the world had Kaaba (Mecca, the center of Arabia) built as His own House by Adam, and then rebuilt by Abraham. Thus the land of Arabia, being the Home of Allah, is superior to all other lands.

2. On death, the body of a Muslim must be buried facing Mecca (to show his devotion to Arabia), otherwise, he shall not be admitted into paradise.

3. So sacred is Mecca (the birth-place of Muhammad) that nobody must defecate facing this City. He who does so, is an infidel and shall go to hell.

4. Arabic is not only the language of the Koran but also of

Allah. So all Muslims must learn and speak Arabic to be godly.

5. The hadith no. 5751 (Mishkat, Vol. 3) reports the Prophet saying: *"Love the Arabs for three reasons because (1) I am an Arab (2) the Holy Koran is in Arabic, and (3) the tongue of the dwellers of paradise shall also be Arabic"*.

6. Every Muslim, no matter where he lives, must come to Mecca for pilgrimage a least once in a life-time, if he has the means to do so.

This religious duty of the Muslims has been an important economic artery of (Saudi) Arabia for centuries and serves as a substitute for the tribute that the Prophet laid on non-Muslims to glorify the Arab Imperialism.

7. What really makes Islam as the ambassador of Arab Imperialism is the fact that it demands of non-Arab Muslims to follow the Arab cultural and moral lead blindly. How is it done?

This impossible goal has been made possible by the Divine Command that states Allah has made Muhammad for every believer the model of Behavior, which he must follow to avoid the fire of hell and qualify for the luxuries of paradise:

"You (Muslims) have had a good example in God's Messenger (Muhammad) for whosoever hopes for God and the Last Day." (The Confederates, XXXIII:20)

In Islam, the 'Last Day' is the Day of Judgement when a person's fate shall be decided in terms of heaven and hell: the basis of verdict shall be whether or not he or she has followed the Prophet as the Model of Behavior. In simple language, paradise is meant only for those who believe, feel, think, walk, talk, sleep, eat and drink as Muhammad did. We all know that

Muhammad was a great Arab patriot and practiced the Arab culture. Therefore, every non-Arab Muslim must adore Arabia like Muhammad and adopt all Arab cultural, moral and spiritual values.

This is not a wishful interpretation, but is actually happening in all countries that lie within the pale of Islam: this principle is the foundation of the Arab Imperialism, and it perpetuates itself through the force of faith irrespective of whether the Arabs are politically ascendant or not!

Again, Islam or the Arab Imperialism is different from the Roman, Iranian, Turkish or British Imperialism because it is not based on political or economic power but exploitation of human weakness, emanating from instinctive fear of uncertainty, which makes man feel that he is drowning and must clutch at a straw to survive, irrespective of how irrational this act might be.

By imposing dictatorship of faith on its followers, Islam has crucified their rational and inventive faculties, leading to the degradation of their national cultures; this has become the major cause of their backwardness, and all the evils that spring from it.

To assess the significance of the Battle of Badr, one must realize that had the Prophet lost it, the doctrine of Islam would have been laid to rest along with the bodies of its crusaders. This little event, in fact, proved to be a vigorous seed, whose branches spread into both the east and west. However, the west checked its growth in the Battle of Tours. Such a great contribution has been made by this event to the survival and advancement of civilization that I am tempted to continue it as part two of this article.

Chapter 3

JIHAD AND CIVILIZATION - 2

(The Battle of Tours)

The Battle of Tours (also known as the Battle of Poitiers) is considered as one of the most important episodes of history. Before discussing its ramifications, one ought to probe into the causes that precipitated the bloody event in 732 A.D.

Its major cause is Jihad, a clever contrivance of Islam, whose stated purpose is to establish on man the rule of Allah, "the Almighty, the Creator and the Perfect."

In fact, this device has been invented as a pretext to destroy all those who do not believe in Allah and Muhammad. More accurately, this is a stratagem for setting up Muhammad as the holiest of holies because a person such as a Jew, a Christian or a deist is treated as an infidel despite being an adherent of God. This fact reveals the true color of this doctrine. When looked at carefully, it transpires that Jihad is an insult to God, who is depicted as "the Almighty, the Creator and the Perfect." Thus, being Absolute, He needs no help from anyone to install Him as the Supreme, but the device projects God as dependent on man for establishing His glory; it is blasphemous by its very nature. If "God, the Creator" really wanted to be believed in, and worshipped by man, He would have created him as His "Obedient Servant".

The Jihad that disgraces the dignity of God and acts as the most heinous tool of destruction against innocent and the helpless, cannot be a holy principle.

Since Jihad is anti-divine by its nature, it has got to be the tool of Prophethood, which enables a man (the Prophet) to pursue his personal interests in Divine clothing. The doctrine of Prophethood, in fact, is the apex of dominance--urge, which goads a person to seek maximum power through force, frivolity and feigning. Jihad uses all these methods to secure personal supremacy of Muhammad because it legitimizes violence by inspiring belief in the myth of paradise and encourages deception to win battles.

The Prophet Muhammad was an orphan without any paternal inheritance, yet he rose to be the ruler of Arabia and founder of the Arab Empire. It shows the magnitude of his dominance-urge, which he executed masterfully:

He prepared a plan of personal power and holiness in which God (Allah) acts as his factotum. Islam insists that:

a. To be a believer, the confession of Muhammad's Prophethood is the most essential element of faith because belief in Allah alone counts for nothing. Thus a Jew, a Christian or a deist is an infidel, and shall go to hell.

b. A person is not Muslim unless he treats the Prophet as the Model of Behavior and imitates Muhammad's way of life in all details. As he was an Arab, his non-Arab follower has to live as a cultural satellite of Arabia.

This is the reason that the Prophet bestowed very high reverence on his motherland and its institutions. For example, a Muslim, no matter where he comes from, is obliged to prostrate, at least five times a day toward Mecca, Muhammad's birthplace; he must not defecate facing this City; even after death, his body must be buried facing Mecca to qualify for Divine mercy,

The net result of this Arab-worship is that the non-Arab

Muslims, especially from India and Africa, have more reverence for Arabia and less for their own countries. This is the attitude that has made them (non-Arab Muslims) the spiritual slaves of Muhammad's motherland at the expense of their own.

This is what makes Islam a complex plan of Arab Imperialism, although packed in an alluring box of internationalism. Stated simply, it means that higher the stature of a nation, the greater the prestige of its leader and cultural institutions. Again, greatness is achieved by might and not meekness irrespective of how moral, mellifluous or mesmerizing it may look. Only a mighty nation is the fountain of mirth, majesty and marvel. Thus, for making the Arabs a powerful nation, the Prophet turned them into a fighting force by prescribing Imperialism as the goal of their existence and appointed JIHAD as the fundamental doctrine for achieving it.

This statement is not based on fantasy but hadiths i.e., the sayings of the Prophet, which actually gladdened, guided and goaded the Arabs to stake their lives in bloody battles to secure secular ascendancy and paradisiac hopes. See the truth for yourself:

1. About the Jews, the Prophet said: "The Hour will not be established until you (the Arabs) fight with the Jews, and the stone behind which a Jew will be hiding will say 'O Muslim! there is a Jew hiding behind me, so kill him.'"

2. About the Turks, the Prophet said: "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broadfaced people whose face will look like shields coated with leather." (Sahih Al-Bokhari, Vol. IV: 178)

Again, the Prophet said about the Turks: "The hour will not

be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair." (SahihAl-Bokhari, Vol. IV: 179)

3. About Khosrau (Iran) and Caesar (Constantinople), the Prophet said: "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him and you (the Arabs) will spend their treasures in Allah's cause." He said, "War is deceit." (Sahih Al-Bokhari, Vol. IV: 267)

Before I explain these hadiths, I ought to add that the Prophet Muhammad was not only a preacher but also a warrior. A hadith states that, when the Battle of Badr took place: "The Prophet was clad in his armor at that time. He went out saying to me (the narrator, Ibn Abbas): their multitude will be put to flight and they will show their backs. Nay but the Hour is their appointed time (for their full recompense) and the Hour will be more bitter than their worldly failure." (Sahih Al-Bokhari, Vol.IV: 164)

1. The Prophet was a warrior because he participated in battles wearing armor.

2. He actually led his armies with the sole purpose of winning battles because he believed that "war is de-ceit", and therefore he might resort to any tactic, which would produce the desired result. Yet he called him-self the "Mercy of Allah to entire mankind," which ought to include unbelievers as well, but it does not. On the contrary, it seeks their annihilation.

3. To make his people most zealous warriors, he not only trained them militarily but also brainwashed them with the doctrine of Jihad, which preached destruction of unbelievers

in the name of Allah as the greatest virtue against all principles of morality. Its purpose was to make his followers indifferent to the appeal of conscience.

From the hadiths quoted above, it is evident that the Prophet had a keen desire to create an Arab Empire. So he expressed it as the will of God that the Arabs must build a huge empire to gain the pleasure of Allah. What a shrewd plan of Imperialism it was! To give it the Divine authority, he stated as a predestined fact that the Hour would not come until the Arab had smashed up the Jews and the Turks as well as the Iranian and Roman (Byzantinian) Empires. This is exactly what happened, enabling the Arabs to set up within twenty years of the Prophet's death an empire, which was larger than the Roman Empire that had required centuries to build.

The Prophet's imperial designs, of course, extended to both the East and the West, but as I am about to describe the Battle of Tours, it is desirable to concentrate on the Arabian thrust toward Europe.

Every invader, irrespective of his religion, is a predator, and his acts of brutality rank highly immoral, and thus pave his way toward hell but it is quite different in the case of a Muslim: his savagery is counted as an act of propriety, purity and probity by Allah, who guarantees to wipe off all the sins of a Muslim warrior (Mujahid): it is this strange Divine approval, which enables him to enter paradise inhabited by most beautiful virgins and boys.

Broadly speaking, a hadith (saying) of the Prophet Muhammad is a command to a Muslim. As we have seen, the already quoted hadiths clearly advocate decimation of the Jews, the Iranians, the Turks and the Romans. The Iranians were one of the first victims of Islam, and despite freeing

themselves from the political hegemony of the Arabs, they carry the cultural and spiritual yoke of Arabia even in modern times.

To implement the message of the hadith that command subjugation of the Turks, Qutaybah, in 715 eventually conquered Kashghar (Chinese Turkestan) and is supposed to have even reached China proper. However, tradition bestows this honor on Nasr bin Sayyar, who between 738 and 740 reconquered these territories. In fact, the Apostolic mission was completed in 751 when the Arabs occupied al-Shash (Tashkand), and thus completed their supremacy in Central Asia. The Mongoloid people of these areas had adopted Buddhism, and Buddhist monasteries had sprung up in Bokhara, Bulkh and Samarkand. Since Islam is the only true religion of Allah, (according to the Arabian philosophy), they destroyed all vestiges of the Buddhist worship-centers to perpetuate their own creed for eternity.

However, the hadith requiring destruction of Constantinople must be interpreted in the context of the whole of Christianity because this City was the political Capital of this faith. Thus it is necessary to refer to the events that led to the Battle of Tours:

The first Arabian civil war, which ended with the assassination of All, brought Muawiyah to power. He was not only a tough soldier and a tactful politician but also a shrewd ruler. Realising the delicate state of his domestic affairs, he resorted to political expediency, and through the truce of 658 agreed to pay an annual tribute to the Emperor Constance II. However, Muawiyah, a zealous Muslim, could not ignore the hadith commanding conquest of Constantinople. Thus the truce meant no more than a stratagem. As the circumstances

changed, he started hostilities against Caesar. Twice did his armies reach the capital of Christendom but without achieving the desired goal i.e. its capitulation, which had to wait until the arrival of the Ottoman Turks, centuries later. However, the Arab raids were not for fun; they assumed the form of razzias i.e., predatory raids, which were regularly conducted every summer according to the precedent set by the Prophet for his followers.

These incursions were fierce, fanatic and fatalistic. As early as A.H. 34(655), a fleet of Muawiyah scored victory over the navy led by the Emperor Constance II. This engagement which took place at Phoenix (modern Pinike) on the Lycian coast, is considered the first great naval success of Islam. This event is known as Dhu-al-Sawari in the Arab chronicles.

A Muslim reader may face a sudden volley of puzzlement to realise that the military campaign of A.H. 49 (669), which actually succeeded in reaching the high triple wall of Constantinople, was led by Munwiyah's son, Yazid, the crown prince, who stands so maligned in the world of Islam for killing Hussain (the grandson of Muhammad) and his family-members that even Devil envies him in notoriety.

Yet he was the commander of the faithful, who obeyed his orders enthusiastically in search of booty through menace, murder and mutilation. One wonders, how Allah will open the doors of paradise for the crusaders under the direction of Yazid!

May be I should also add that Yazid fought with such a fervor, fortitude and ferocity that he earned the title of "Fateh-al-Arab" (Hero of the Arabs). An attempt to conquer the Byzantine capital was itself an act of extraordinary courage. As his sword flashed, pushing the Christians backward, the

battlefield rang with the slogans of "Allah-O--Akbar" and "Fateh-Al-Arab"; equally, his opponents showered similar praises on their own commander when he demonstrated his dare, defiance and dragonism inflicting devastation on the Arab invaders. According to the purifying merits of Jihad, Yazid was a Mujahid (holy soldier of Islam) dedicated to establishing its splendor, superiority and supremacy through the process of pillage, plunder and perdition.

In the campaign was also legendary hero Ayub al-Ansari, once the standard bearer of the Prophet. He was one of the few faithful, who had heard the Prophet predict fall of Caesar at the hands of the Arabs. His repeated recital of the hadith filled his fellow crusaders with an unusual zeal to humiliate the infidels by gathering maximum booty from them. Many were impelled to earn martyrdom, which is the guarantee of the greater prize of paradise that puts to shame the reward of pillage. Abu Ayub, a Companion of the Prophet, whose presence stamped Yazid's contingent with sanctity and honor, died as a valiant crusader during the siege of Constantinople. So sacred was the spot of his burial that it became a shrine even for the Christian Greeks, who traveled long distances to pray for rains and obtain celestial blessings. Centuries later, when in 1453, the Turks laid siege to Constantinople, some soldiers discovered the morning sun shower its rays on a tomb with uncommon profusion. It could not be the burial place of anyone but Abu Ayub. Since this discovery ranked as a miracle, a mosque was built on the site to honor his holiness; thus it rose to become the shrine of three nations - the Arabs, the Greeks and the Turks.

Since Abu Ayub had participated in the battles of Badr and Uhud in the company of the Prophet, his tomb was to serve as a heavenly inspiration for the Turks to carry out their military

campaigns in the east and west for establishing a Turkish Empire to please Allah. May be they experienced similar moods of piety in relation to their European subjects as the Europeans did when, centuries later, they carried 'White man's Burden' in their Asian colonies: a wolf is proud of any pretense to maim, murder and mutilate, no matter how paltry, puerile and precarious it may be.

The mosque of Abu Ayub became the proud and pious choice of the Turkish sultans for holding "martial inaugurations" which carried divine succor for crumbling, humbling and jumbling the non-Muslims.

Since the campaign led by Yazid was attended by Abu Ayub, who had been a "friend and follower of All", glorifies it considerably, one is inclined to reconsider the status of Yazid, who was raiding the center of Christianity to uphold reverence of the Prophet's word. Though the campaign failed to execute the expectations of the hadith, it cleverly interpreted Constantinople as the entire Christendom, thus sowing the seeds of the Battle of Tours, which sought to threaten the followers of Jesus with perpetual humiliation.

Islam entered Europe via Africa when Musa Ibn Nusir came to hold the Arabian territories directly under the Caliph in Damascus. His father was one of the Christian captives, who had fallen in the hands of Khalid bin walid, the famous Arab general.

In Africa, the Arabs came in contact with another racial group, the Berbers, who once belonged to the Semitic stock. Though they had embraced Christianity, they were not Romanised, and mentally stood closer to their distant Arab cousins owing to their nomadic and semi-nomadic way of life. Their ethnic tendencies were aroused by the Islamic principle

of Jihad, which promised rewards of wealth, women and wine through aggressive wars waged for "the glory of Allah"! They readily accepted Islam and became clients of their Arab masters. Their ferocity and fighting skills made a considerable contribution to the Arab Imperial expansion.

The conquest by Musa of the North African coast, as far as the Atlantic, prepared the way for the Arab advance into Europe. A freedman of Berber origin, called Tariq Ibn Ziyad, was appointed by Musa as his lieutenant. In 711, he crossed into Spain with an army of 7,000 men, mostly of Berber origin but had no commission to conquer Spain. It was purely a marauding expedition for seeking booty. He landed near a mount, which history immortalized after his name as the Jabal-Al-Tariq, later corrupted as Gibraltar.

On July 19, 711, when he met the armies of King Roderick at the mouth of the Barbate River, his forces had been supplemented to 12,000. Though Roderick had 25,000 soldiers at his command, their superiority of numbers was not good enough to compensate for their inferiority of spirit: he had deposed his predecessor, the son of Witiza, and thus, was looked upon as a usurper, having no legitimate authority to rule. In those days, it was a sin for a Christian to obey the laws of such monarchs. Again, robbing non-Muslims was an act of great piety for the followers of Islam. The Berber invaders dazed by the expectations of untold plunder, which also promised entry into paradise, in case of fiasco, were emboldened beyond measure and felt crazy for a battle. Defeat of the half-hearted Visigothic army was made sure by the political enemies of the King headed by Bishop Oppas, a brother of Witiza. Nobody knows what happened to Roderick, who seems to have vanished into thin air.

The marauding expedition of Tariq succeeded in occupying half of Spain within one year. It glorified the name of Tariq,

the freedman; he had achieved this historical brilliance with an army of Berbers who had begun to envy the Arabian splendor, superiority and supremacy. Jealousy of Musa, the Arab governor, was aroused by the phenomenal success of Tariq. He raised an army of 10,000 pure Arabs with a view to dimming the Berber's shine of arms and hurried to Spain in June 712. Here one can see an element of racial jealousy, which explodes the myth of Islamic brotherhood. It also demonstrates that the Arab military excursions had nothing to do with the glory of Allah: they were rooted in the lust of loot and imperialism, and Allah's name was used as a means to make the viciousness of misdeed and murders look as righteousness of pious and proud actions.

The true color of this campaign emerged with full intensity when Musa met Tariq in Toledo. Charging him with insubordination for not halting in the early stages of the expedition as ordered, he spanked and reviled Tariq publicly and then scourged him mercilessly and finally put him in chains as an ignominious prisoner to magnify his guilt. Having humbled his lieutenant, Musa proceeded to complete the conquest of Spain for decorating himself with the laurels of the triumph. What is really amazing is that, after all this disgrace, Tariq still served such an arrogant and egoistic master in his campaign. Obviously, Tariq's misconduct was a stunt, otherwise he could not have been trusted,

At this point one ought to note the irony of fate: during autumn of the same year, the Caliph al-Walid summoned Musa to appear before him in distant Damascus. He had been charged with the same offense as Tariq - exceeding his authority by invading a foreign country without the consent of his superior i.e. the Caliph.

Lust for power overrides all considerations. The Caliph, whose dominions Musa had extended, forgot all his services to demonstrate who held the real power and thus privileged to decide the matters of peace and war. With a view to expressing the size of his benefits to the Imperial cause, Musa took with him a huge train of spoils, which included four hundred Gothic nobles fully dressed in gold coronets and girdles; a sign of the Divine blessings, the train also included thirty thousand most delicate European women, whose beauty was more radiant than the jewelry they wore; among them were also handsome young boys of exquisite white and pink hues destined to embellish the male seraglios of the Caliph and other Muslim notables. Nobody knows the exact size of the treasures that Musa carried with him to appease and please his master but they were certainly enormous and had been bestowed by Allah upon His servants, the Muslims, as a sign of mercy, which was an act of extreme misery to those who had been robbed, ravaged and ruined. Well, then this is what Jihad is all about.

As the train of spoils entered Tiberias (Palestine), Musa received a secret message from Suleman, the brother and heir-apparent, that as Al Walid, the Caliph, was seriously ill, he must delay his entry into the Capital. It was Suleman's ploy to claim the glory of victory and booty for his own reign, but it did not materialize because Al Walid recovered temporarily. Having heard the tales of extravagant plunder, crowned with fabulous luster of female and male beauties, the Caliph relented and received Musa favorably. The magnificent Ummayyad Mosque was decorated where he was rewarded with Imperial praises and courtesies.

Among the numerous gifts that Musa presented to his master, was a superb table (maidah) whose craftsmanship

went back to the reign of Solomon, the Wise. This superb Jewish ruler, who enjoyed the pleasures of 300 wives and 700 concubines, was extravagant enough to adorn every inch of the table with the most precious diamonds and rubies that he could lay his hands on. Solomon was a great poet whose imagination was enriched, not only by sagacity but also erotic lavishness, which called for a huge harem of intoxicating beauties gathered from his own subjects, Egypt and many other lands. Thus he was also a lover of arts and its underlying mysteries. The said table was more conspicuous for its craftsmanship than the glitter, gloss and glow of its gorgeous stones.

According to the legend, this unusual table had been removed from Jerusalem to Rome by Romans, who were eventually deprived of it by the Goths. Inspired by the splendors of Solomon, every Gothic King vied with others during his reign to embellish it further with grace, gaiety and grandeur to carve his name in the annals of aesthetics. When Musa plundered this table, it was kept in the cathedral at Toledo; the Bishop had 'borrowed' it from the Lord for his personal use. Obviously, it was a sin for the Bishop because the Lord does not hold accountable his own representative for their misdeeds.

From the stories of the marvel, mystery and majesty, surrounding the Jewish table, it appears that its different parts could be detached and reassembled easily without any harm to its appearance and dignity. It is said that Tariq, having been bewitched by it, removed one of its legs and then dramatically produced it when the table was being presented to the Caliph. He obviously wanted to draw royal attention to his own person.

Though Musa's magic worked on A1 Walid, it had exactly the opposite effect on Suleman, who succeeded him. He brought him before a partial judge, who found him guilty of vanity and falsehood. Musa was whipped publicly; stood a whole day in the blazing sun before the palace gate until he begged for exile to Mecca as a pilgrim. He was granted this request but his entire property was confiscated. History has noted that this conqueror of Africa and Spain lived as a beggar in Wadi-al-Qura, a remote village of al-Hijaz.

Musa, destined to be a mendicant, was a zealous Muslim and planned to carry out the hadith, which demanded subjugation of Constantinople. His designs are known to history; he thought of Spain as the first step to bring Europe in the fold of Arab Imperialism. In fact, he had planned to cross the Pyrenees with the intention of entering France and Italy to establish the Islamic rule there. What goaded him more fervently was his desire to preach the Koranic tenets from the pulpit of the Vatican. Once the Arabian grip had been tightened on these Christian lands, he would love to conquer Germany and then gradually proceed to Constantinople to realise the full blessings of the prophetic hadith.

The dream that Musa failed to materialize, did not die with him because it was not personal to him; it emanated from a hadith, which commanded destruction of Constantinople, the Christian seat of power. In 717 or 718, al-Hurr Abd-al-Rahman al Thaqafi took up this sacred cause.

Behind this sanctity of purpose lay the lust of plunder provoked by the riches of French convents and churches. Thus, al-Hurr started the raids that were continued by his successor al-Samah Ibn-Malik al-Khawlani. In 720, his luck ran out at Toulouse, the seat of Duke Eudes of Aquitaine where he

was offered effective resistances by the French fighters. Here al-Samah died.

Now we are nearing the moments of the Battle of Tours, known as the Bataille de Poitiers in France. This city had become the spiritual pulpit of France owing to the body of Saint Martin, which lay buried there. Ordinary Christians, who preferred the paradisiac blessings to the worldly comforts, saved every penny to make votive offerings at the shrine. Though the offerors' flesh had been made lean by starvation, the guardians of the shrine enjoyed layers of corpulence without suffering any qualms of conscience. The popularity of Saint Martin had lent a good deal of prestige to the local churches and convents, which boasted of gold plate and costly goblets as the results of pious offerings.

The year 732 is a landmark in European history because this is when Abd-el-Rahman Ibn-Abduallah al-Ghafiqi, successor of al-Samah, as Amir over Spain, advanced through the Western Pyrenees. In fact, this is the year that also marks the first centennial of the Prophet's death. During these 100 years, the Arabs had succeeded in establishing an empire which was greater than that of Rome at its zenith. It extended 'from the Bay of Biscay to the Indus, and the confines of China and from the Aral Sea to the lower cataracts of the Nile". Still, the Prophet's command concerning Constantinople had not been fulfilled: the expected victory at Tours was to lead to the realization of this holy aim.

As flowers attract bees, an infidel's wealth entices a Muslim to declare Jihad against him to plunder it. Saint Martin might help the French to secure comforts of paradise in the world-to-come but, in this life, his wealth-gathering tomb coaxed all the discomforts of the Islamic sword, which flashed in search of

booty.

Though the Battle of Tours is one of the decisive events of history, its exact location has not been established. Some historians believe that it was fought at Mussais-la-Bataille, six miles south west of Chatellerault. Others think that it was not one but a series of running engagements ending near Poitiers in the defeat of Abdur Rahman, the Chief of Cordoba (Spain).

However, there is no doubt that the major engagement of the Battle took place between Tours and Poitiers. The French had given no cause for the Battle: its excuse was determined by Allah, who had laid on the Muslims to suppress, slaughter and seduce non-Muslims until they accept Islam or surrender and pay tribute to acknowledge their inferiority. Tours attracted this predatory expedition from Spain because it was a Christian spiritual center, also ebullient with worldly treasures. Obviously, Jihad was the most suitable action which could guarantee submission of the infidels through plunder and carnage.

The hitherto victorious Arab onslaught was in for a rude shock. The invaders were met by Charles, whose valor, tenacity and martial wisdom earned him the famous surname Martel i.e. hammer; he smashed the Islamic dream in the West. He was not the King of France but the Mayor of the palace at the Merovingian Court; owing to the authority he wielded, he was considered as the de facto ruler.

Provinces of Gaul (France) were ruled by the descendants of Clovis, who was known for his military prowess, but they did not possess their ancestral qualities. However, all was not lost. Among the French chiefs was one Eudes, the Duke of Aquitaine. He was bold enough to usurp king's authority in the southern provinces of Gaul. To acknowledge him as a

Christian hero, the Goths, the Saxons and the Franks, united under his standard to fight the Islamic aggressors from Spain. To start with, he proved a successful leader: he repelled the first invasion of the Saracens (Arabs) led by Samah, lieutenant of the Caliph. In this engagement at Toulouse, Samah lost his life and army.

To the Arabs, the Christian victory was unthinkable because it brought shame on the faith that had been incredibly victorious so far; it also kindled the revengeful instincts of the Arabian occupants of Spain, who earnestly longed for an opportunity to put the Christian infidels in their place.

When a nation is destined to rise and prosper, it experiences an amplitude of heroes. That was the time when the Arab national star was racing toward its apogee. Abdur Rahman, who had been restored to his high position by the Caliph Hashim, led his military campaign, which was both punitive and predatory. His first task was to deal with Munuza, the rebellious Moorish Chief, who had become an ally of Eudes in return for his beautiful daughter. This expediency though later turned into a nuptial tie, was looked down upon by the French, who had a live sense of national honor. The Moorish chief was subdued and beheaded. His French widow was counted as an article of booty, and suffered the same fate as other pretty women of the vanquished nobility. She was sent as a present to the Caliph at Damascus, who like his predecessors, had become a connoisseur of pretty flesh and delicate manners.

Having dealt with Munuza, Abdur Rahman marched on and surprised the Eude's camp on the banks of the Garonne and heaped a shattering defeat on him; thereafter, he stormed Bordeaux, set its churches on fire and demolished people's

homes mercilessly. The fate of the Christians was a picture of flaming hell. Historians have not been able to estimate the number of the slain, which is 'known only to God'. The inhuman devastation that the Saracens perpetrated in the countryside far excelled the Mafia-type vulgarity, brutality and savagery of modern times. These worshippers of the Most Merciful Allah proved to be the most merciless killers, whose atrocities surpassed the scenes of torture described in the books of the Old Testament. The romances of chivalry have, however, been created from these tales of abomination, which please and tease readers according to their aesthetic taste and psychological leanings.

Abdur Rahman came face to face with Charles Martel at the junction of the Clain and the Vienne between Tours and Poitiers. Charles, the illegitimate son of the elder Pepin seems to be one general, who had studied not only the military tactics of the Arabs but was also aware of their psychology, and the factors that motivated it. He knew that the Muslim zealots fought for booty; they called it Jihad, the most sacred fighting, because all their moral outrages were reckoned as acts of piety by Allah, who, instead of punishing them with hell-fire rewards them with the luxuries of paradise. Considering the unusual nature of the Islamic ethics, which treats vice as virtue in the guise of Jihad - a process fully committed to robbing and murdering non-Muslims, Charles adopted a very shrewd policy to beat the Muslims with their own stick.

Though half of his country had begun to suffer from domination of the Saracens, he betrayed no symptoms of panic associated with haste and fear. Historians have not paid proper respect to Charles's tactful delayed preparations for the Battle. Judging by his military genius, it is not difficult to

conclude that it was all intentional on his part: he wanted the Saracens to plunder as much as they could. This pillage had the in-built cover of protection for two reasons: firstly, he wanted their greed for booty to reach the point of saturation so that they had no further desire of looting and secondly, he planned to make them immobile under the burden of their plunder.

Added to the military genius of Charles was his personal courage and zeal of patriotism. The series of engagements called the Battle of Tours, lasted for seven days. During the first six days, the Saracens held the upper hand but, on the last day, the fortunes of the combatants were reversed. There was Edes along with his men to avenge his honor; voluntary German allies of Charles displayed their proverbial fighting skills and the chivalrous thrust of Charles and his Frenchmen, whose country's destruction had made them wild, became oblivious of the word: retreat. The Saracens started losing ground, yet their retaliatory pugnacity showed no abatement; their cries of '*Allah-O-Akbar*' (God is Great), which still radiated their usual terror and tenacity, could have routed the European forces, but the Lord Jehova seemed to have come to the aid of his Christian worshippers. As evening was about to spread its murky net, Abdur Rahman received a fatal blow and the Saracens became leaderless. There appeared a disorder in their rank, but they did not take to a cowardly flight. The black curtain of night acted as a barrier between the deadly foes.

Strange as it may seem, now the same spirit of Jihad rose to shatter solidarity of the Muslim combatants, which had acted as their uniting force. In fact, the wisdom of Charles that he had displayed with regard to satiating the plundering greed of Allah's soldiers, asserted itself in the form of Christian victory

that was to seal the Arab fate in Europe and save civilization from infinite regression.

Members of the invading armies were not purely Arabs: they had an equal number of Berbers, who claimed Arab descent, perhaps out of inferiority complex but were equally African nomads having distant racial ties with Arabia. The Berbers were paid lip sympathy by the Arabs for their fortitude, fearlessness and fighting skills. They had accepted Islam owing to the doctrine of Jihad, which served them well to alleviate their poverty and also give them a say in administrative affairs of the government. Thus, the real relationship between the Arabs and the Berbers was waging Jihad for booty. Though this process was completely horrendous, it disguised its ugliness as the command of Allah and thus declared the sour as sweet, blight as blessing and bleak as bright.

The Muslims had gathered a lot of booty before Abdur Rahman was slain in the battlefield. This enormous loot was affecting them on two counts: firstly, it had become cumbersome to their mobility, and secondly, they had got what they wanted. Why enter further clashes? It is only a hungry wolf which searches for a lamb; and the satiated one has no such need.

Having lost their leader, the Saracens were in a critical position. It was not possible to elect instantly a military commander of AbdurRahman's stature to win the field; unending dissension was bound to be fatal not only to their lives but also their looted possessions. While gaining plunder is Jihad, losing it is contempt of Jihad. So, the Saracens decided to retreat under cover of darkness leaving the glory of the Battle of Tours to Charles Martel.

It is an irony of history that Jihad, the sacred vehicle of plunder, which gave Islam a tremendous boost through booty gained in the Battle of Badr, turned out to be the biggest hurdle to the expansion of Islam in the West owing to the massive pillage in France which they earnestly tried to protect at the expense of the sacred spirit of fighting. It reveals the true nature of Jihad. Lesson of the Battle of Tours proved so terrifying that the Arabs never resumed the conquest of France again.

What is the significance of the Battle of Tours?

1. It was a brilliant victory of the Christians over the Muslims, whose rule came to be confined to Spain. This victory gave the Christian powers a measure of self-confidence and also established that the West would form the spiritual domain of Christ, and not Muhammad's. Not only that, the Christians would eventually carry on Crusades for four centuries to stem the tide of Islam. It could not have been possible without the consciousness engendered by the Battle of Tours.

2. The sense of unity that the European Christians gained over centuries, is owed to their anti-Islamic attitudes, and a study of the Crusades testifies to this fact.

3. The more important aspect of this Battle is cultural, which is better understood when we examine the history of Muslim Spain:

Of course, there was religious tolerance but not to the extent that it has been claimed. The Jews, who supported the Muslim rule, did well, but it was usually difficult for the Christians to secure high positions in the governmental hierarchy.

The Arab culture had deformed the European way of life in

Spain. The Christian men had to be circumcised like the Muslims in the interest of national hygiene. The sacred Christian doctrine of monogamy was violated by the Christians themselves. They set up vast harems and also practiced pederasty on a large scale in the Arabian fashion. There was no dearth of Christian women, who observed purdah; the number of Christian converts to Islam were steadily rising all the time. In fact, people of Muslim Spain felt proud of emulating their Arab masters; thus, in manners and dress, they became more Asians and less Europeans.

It is not usually appreciated that the Western civilization is mostly an offshoot of the manners and etiquette that were developed in the French court. All European courts eagerly imitated them. This is what created Western culture.

Had Charles Martel lost to the Saracens, there would have been no French Court, and no Western Civilization. Instead, Europe would have become a cultural satellite of Arabia like all Muslim nations.

Here, I ought to add that what Rome or Constantinople offered and propagated was not the Western civilization in its modern sense. These two centers were custodians of the Middle Eastern tradition as handed to them in the form of Christianity. The Western civilization is represented by the spirit and elegance of the Magna Carta and the French Revolution: they both are indebted to the French Court for their initial development. Had the French lost the battle of Tours to the Saracens, there would have been no French Court with its chivalrous traditions, which lifted the status of the European women, lending color, taste and beauty to culture. This is the foundation of the Western aesthetics, fine arts and equality of sexes.

3. Finally, I should applaud the Arabic arts and sciences as they prevailed in Spain and Sicily. They were certainly much higher than what the Europeans practiced but they suffered from a serious disability: they were severely restricted by the puritanical faith imposed by the Koran, which treats woman as a sexual toy and forbids indulgence in fine arts such as painting, drama, music, dance and statuary. Still worse, the Islamic politics, as now, was dominated by the vehemence of faith, and the power of mind was not allowed to solve difficult situations. Everything had to be done the way the Prophet did centuries earlier. This fundamentalism acted as the bane of the Islamic cultural and scientific advancement, and the Muslim society became regressive all over the world.

The Muslim world is benefiting from the Western scientific advances, though cursing the West at the same time to lighten the burden of inferiority complex.

Had the Muslims won the Battle of Tours, entire Europe would have gradually become a part of the Arab political and cultural dominions. Exactly the same conditions of ignorance, backwardness and intolerance would have prevailed in Europe as they do in the Islamic world today; the modern scientific revolution and international social enlightenment by way of human rights and civil liberties, could not have come into existence; civilization would have become regressive and stood at the same level as it did 1400 years ago during the time of the Prophet Muhammad.

those who can imagine the socio-political conditions of the early 8th century Europe, will know that I have not resorted to exaggeration in analysing the historical significance of the battle of Tours.

I salute the memory of Charles Martel and his brave French

and German combatants, who paid a huge tribute of blood and bones to save and promote human civilization.

Chapter 4

THE SPIRITUAL ARAB IMPERIALISM

Though the concept of Jihad that the Prophet Muhammad devised is unjust and anti-human, it served as the tool to establish a Secular Arab Empire, which by its nature, ultimately leads to the creation of a Spiritual Arab Empire in the same way as a larva eventually develops into a butterfly. This Islamic phenomenon is unusual, and thus deserves serious attention.

All chapters of the Koran, except one, commence with the words: "*In the name of God, the Merciful, the Compassionate.*" Unless mercy and compassion are the biggest joke, Allah (God) cannot hate unbelievers and order their plunder, massacre and enslavement for the sheer 'crime' of not acknowledging Him.

If we bear in mind that according to the Koran, Allah is the Creator, Almighty and All-knowing, then the concept of Jihad proves Him to be the most incompetent person, who knows nothing about justice, mercy and compassion. Since His greatest passion is to be acknowledged as the Only True Lord and worshipped as such, it was His duty to design man in such a way that humans should have been born circumcised and faithful. Since this is not the case, Allah is surely a failed Creator, who is neither Almighty nor All-knowing because He wants to impose circumcision and the Arabian faith (Islam) on people through torment, tyranny and torture. To judge the

creative fiasco of Allah, it is sufficient to know that out of six billion people, who inhabit the earth today, only about one billion are Muslims. It means that well over 80% do not want to practice Islam, yet they carry the Divine threat of forced conversion through the edict of Jihad.

Just ponder over the vastness of this universe, which exceeds trillions of stars and planets, bound by the authority of an unbending and neutral law. If God is the controller of such an immense and wonderful world, He cannot be so mean, miserable and miscreant to terrorise mankind into submission. He has got to be Lenient, Loving and Liberal towards humans who need mercy and understanding owing to their innate infirmities. The Allah, who is compassionate in words only, but cruel in action, does not deserve man's respect or devotion. This is the logical interpretation of Jihad, which makes it the most defamatory, derogatory and denigrating medium to injure the dignity of God.

One should also remember that, according to Islam, even such people do not qualify as faithful, who believe in God but not Muhammad; they are subject to a permanent threat of Jihad and deserve all the disgrace, devastation and despoliation, reserved for the pagans. Obviously, Islam is the decorative description of Muhammad, and Allah is just a convenience to serve his cause. The Prophet, in reality, sought his own Lordship through the glory of his motherland.

Common sense demonstrates openly that Jihad has nothing to do with Allah, who being Almighty, does not require human sword to sustain His greatness. Thus, this device was invented to create a Secular Arab Empire where Islamic laws were enforced to install Muhammad as the fountain of political and legal authority, and people could be

psychologically manipulated to believe in his Prophethood for forging a Spiritual Arab Empire, as well.

This is not libellous thinking but a fact of history: over fifty countries, which were once pagan, but practice Islam today, though now free from the political dominance of Arabia, have become spiritual satellites of Mecca: they all receive their moral and cultural guidance and control from the Land of Muhammad. Something is good or bad because this is how it is looked upon in Arabia!

At the death of the Prophet, most of his followers, who had accepted his creed out of greed, which was gratified by the booty they received through his military campaigns, reneged on Islam. This mass movement known as Riddah (apostasy), proved a test of strength for Abu Bakr, the first Caliph, who decided to use force against the seceders for re-converting them to Islam. Yet the Muslim scholars pretend that there is no coercion in religion!

Pacification of these people, whose minds were being attracted by several other Prophets that had sprung up at the same time, suggested the remedy known as "Carrot and Stick," and not just the stick. Abu Bakr was a wise man; following the tenet of Jihad, he declared a military expedition against Syria and persuaded the people of Mecca, al-Taif, al-Yemen, Najd and al-Hijaz to participate in it to gather booty, which Allah had declared "good and lawful."

This lure of holy loot proved an effective fillip for the hungry Bedouins to re-embrace Islam and invade innocent people. So great was the force of this divine earthquake that it turned into rubble the great edifices of civilization, which had been flourishing in Iraq, Persia and Egypt.

It requires several volumes to narrate how each country

that was initially a part of the secular Arab Empire, gradually became a component of the spiritual Arab Empire. Therefore, I shall give a brief description of India only to annotate this tragic process of history:

To understand the following discussion, it ought to be understood that except for the last two centuries, India has always been the richest country in the world. This is fully attested by the fact that history of all the great diamonds of antiquity goes back to this country: Koh-i-Nur, Darya-i-Nur, Great Mughal, the Florentine, the Sanci, the Shah, the Regent, the Orloff - all originally belonged to India. Obviously, the mining of diamonds and the art of processing them, first started in India.

The foreign predators were attracted by the Indian wealth. It is the riches of this country that enabled Shah Jehan to build the Taj Mahal at a staggering cost of 230,000,000 dollars to celebrate his love for his wife. Without Indian wealth, this monarch could not have seated himself on the Peacock Throne costing 7,000,000 dollars. Nor could he have possessed elsewhere the two underground strong rooms each having a capacity of 150,000 cubic feet, packed with precious stones and metals.

History has also noted that Warren Hastings, the British Governor General, was so impressed by the highest standard of luxury practiced in India that he ordered to strip the Khas Mahal (Shah Jahan's palace) of its royal bath and the unusually sumptuous bed. He brought them to England and they were presented as a gift to King George IV. His majesty had no hesitation in accepting these two second -hand Indian items to adorn his imperial chambers!

Muhammad Bin Qasim was the first Muslim predator, who

invaded India in 710 A.D. His pillage amounted to 600 million dirhams in addition to several thousand slaves. It was a fantastic sum of money in those days. Naturally, it reduced the Sindh province to penury. This punitive plunder had a religious purpose, too. He forced the brahmins to beg in the streets for displaying the displeasure of Allah against those who served the cause of idolatry.

The tale of despoliation associated with Mahmud Ghazanvi, one of the biggest robbers of history, who suppressed the Indian psyche for a thousand years through systematic persecution, plunder and perdition, is simply hair-raising. It shows that those who cannot guard their wealth, amass it only to invite derision, degradation and destruction.

This man had developed addiction to booty, barbarity and brutality the same way as in modern times people become hooked on hard drugs. He committed these crimes against humanity in the name of Allah, who expects His adorers to destroy all idols and worship Him only, without ever explaining why worshipping visible statues is bad but worshipping an invisible idol like Himself (Allah) is good. If it was really good to worship Him, He should have created everyone with the urge to worship Him exclusively. He has not done so, yet He enjoys the massacre, mutilation and misery of those who do not believe in Him. Such a God is totally devoid of virtue and must be shunned by virtuous people.

Mahmud Ghazanvi, addicted to looting, made it his profession to raid the rich Hindu temples in India. The Hindus, who had developed the habit of adorning the statues of their gods with gold, diamonds and rubies, but ignoring their national defence and welfare to save money, had the

same attraction to this thief as a lamb has to a wolf, a sparrow to a hawk or a pretty damsel to a rapist.

He raided India no fewer than seventeen times. In 1001 A.D. when he defeated Jaya Pal, he made him pay a ransom of 250,000 (gold) diners and also surrender his necklace valued at 200,000 diners with a further penalty of 400,000 diners that his (Jaya Pal's) relatives were made to pay for the sheer crime of being related to the Chief Idolater of the Punjab.

His invasion of Multan (1005-6A.D.) brought him 20,000,000 dirhams in ransom. Even greater sums he exacted by various ruses: for example, he fined Nawasa Shah 400,000 dirhams when he renounced Islam to re-embrace his old Hindu faith. Sack of Bhimnagar in Kangra yielded him a booty of 70,000,000 dirhams in addition to diamonds, jewellery, gold and silver ingots weighing over five tons. The "piety" of Mahmud heaped an untold impiety on the jewel-laden statues of Bhagawan at Mathura, who did not lift a finger to defend himself but let those pious Hindus, who tried to protect His honour, be slain in thousands. So huge was Mahmud's haul at Mathura that nobody has been able to guess it correctly. The lowest estimates state that it included 98,300 Misqals of gold, which the five idols of the temple wore. What an expensive taste Bhagavan had! In addition, there were two hundred idols made of pure silver, and weighed at least ten tons. The suburbs of this holy city had to pay 3,000,000 dirhams in penalties and confiscations. However, his plunder of Somnath, which yielded him 20,000,000 diners (gold coins) must have finally gratified Allah because thereafter this vicious looter never returned to his favourite hunting grounds in India.

Besides Mahmud, there were several other Muslim predators, who were attracted by the fabulous riches of India.

For seven countries, they financially raped this beautiful land of Lakshmi, packed with gold, diamonds, rubies and pearls. This greed for plunder, sharpened by appetite of murder, is called Jihad, and considered the best form of worship and the guarantee of paradise!

The Muslim invaders belonged to several nationalities: the Arabs, the Turks, the Persians, the Afghans and the Mughals. After yoking India with a rule of seven centuries, they still remained as foreign dynasties and refused to identify themselves with India as a nation. This is the reason that they pursued narrow family interests at the expense of India. The fiendish selfishness of these ruling houses is confirmed by the fact that over such a long period of time they did not build one university or a hospital of national value. Their only achievement was to build the most luxurious private brothels known as harems, sumptuous palaces, exquisite family gardens and the most ostentatious buildings such as Taj Mahal to celebrate their romantic ventures replete with lust, lewdness and lechery.

Since they lived and died as foreigners, they did everything to promote their dynastic interests and demoted all that could benefit the country where they were born, enjoyed life and were eventually buried. As they ruled with coercion, consent of the people was as alien to them as they were themselves to India. Their religion, which prescribes that Muslims are God's party, but non-Muslims are Satan's party, and therefore, the former must humiliate, harass and hunt the latter, was the real cause of the rulers' active hostility towards their subjects. In fact, this tenet of Islam made it obligatory on the Muslim monarchs to treat India as *Dar-ul-Harb* i.e., the battlefield, where peace is forbidden to make persecution fashionable and all tyranny, torment and torture is justified by the set goal of

the perpetrators.

Because the ruling cliques of India failed to feel themselves as Indian nationals, they took no step to educate the public, raise their economic standards or strengthen the country's defences as a measure of national safety. Small wonder that India became regressive under the long Muslim rule, and the memories of these peregrine persecutors fill the local population with total disrespect, disgust and detestation. Had they made India their home and treated their subjects as their nation, the people of India today would have thought of them as their heroes irrespective of their religion. They will continue to be the focus of their eternal curses, and quite rightly.

It seems appropriate to quote the British history in this context to highlight the atrocious attitudes of these Muslim rulers towards India:

Henry VII was a Welshman, who had a phoney title to the throne of England, but when he succeeded in establishing his rule there, he became the best Englishman despite his difference of language and culture. His son, Henry VIII, not only breathed a new spirit of nationalism among the English by various means but also set the trend of rule-by-consent by encouraging the Parliamentary process, which has become the most popular form of government all over the world. Queen Elizabeth I, turned out to be such a great English woman that she laid the foundation of the British Empire, which eventually devoured India by dethroning the Mughal dynasty. No wonder, little England became Great Britain, but India, despite its greatness of territory and economic resources, shrank to become a political dwarf! Henry VII and his descendants are naturally national English heroes whereas the Muslim rulers of India are plain traitors for having no nation behind them, at all.

This difference arises from the fact that the Muslim rulers treated India as Dar-ul-Harb owing to their faith, which incites them to mistreat non-Muslims through a permanent process of oppression and humiliation. However the vastness of India, which required much larger numbers of the ruling elite to enforce foreign despotism effectively, worked even more injuriously against the Indian interest because these outlandish tyrants started an active policy of converting the Hindus to Islam for creating a class of stooges to assist them in their task of governing. This is what led to the vicious doctrine of Divide-And-Rule. This conversion assumed alarming proportions during the reign of the Mughal Emperor Aurangzeb: his religious bigotry proved to India what eclipse is to sunshine, frost to flowers and water to fire.

India had been led astray by a long period of economic prosperity, and philosophical cogitation, which encouraged intellectual indulgence at the expense of deed, dare and diligence. Behind this national apathy, however, lay a strong fortification of the Vedic tradition based on sword, sacrifice and self-reliance. Thus, Maharana Partap, Guru Tegh Bahadur and Shiva Ji proved extremely threatening to the stability of the foreign rulers, who being a tiny minority in the country, could not hold the huge majority in abject subjugation indefinitely.

They desperately needed a check against the impending doom. Islam was just the cure for the situation: the Arabs, wherever they went as conquerors had propagated that "all Muslims are brothers" (), meaning that there is no nationalism in Islam, and all faithful form the One Party of Allah, who stand against the non-Muslims, the Party of Satan. However, this brotherhood, in practice, made the Arabs the masters and the indigenous Muslims as the slaves who,

carried the yoke of subordination for the love of Muhammad!

History demonstrates that as a general rule, the vanquished usually suffer from a psychological insensibility which lowers their power of reasoning and they feel happy to dance to the tune of their masters. In fact, it is like a circus-lion whose sense and prowess has been minimised by the trainer to reduce him to the level of a puppet-on-a-string, which has got to act in accordance with the string that is being pulled.

Using the well-tested prescription of "carrot and stick," the foreign rulers of India carried out mass conversion of the Hindus: they provided fairly high offices to the converted Muslims, granted them landed estates and titles and offered them marital facilities and political privileges such as freedom from poll tax and the social distinction of being a Muslim, which apparently meant that he belonged to the ruling clique, though in reality he was no more than a stooge, who was there to serve the will of his foreign masters: nobody can deny the fact that members of every ruling dynasty, whether it be Arab, Persian, Turk, Afghan or Mughal, thought of the converted Indians as members of the ruled class, who were inferior, lower and abject.

To show appreciation of the "benevolent attitude" of their outlandish lords and their adherence to the new faith, which gave them a spurious sense of brotherhood, they felt obliged to sever their ties with their own motherland and act in the interest of these foreign dynasties. This was a strange phenomenon of national treason in the guise of faith!

Since Islam declared India a Dar-UI-Harb and the Indians as Kafirs i.e. the enemies of Allah, the foreign rulers also maximised the dosage of faith to the proselytes for quickening the process of turning them against their own motherland and

brethren. To perfect this art of traitor--manufacturing, these monarchs secured the services of Sufism for proselytism, though this creed is the exact antithesis of the Islamic faith, because it blends the pantheistic principles with the monothesic doctrine, but it did not matter a jot to the dominance-seekers; they were more interested in political power and less in Allah, who was just a means to achieve this end. These Sufi saints, who founded the Mystical Orders known as Qadriya, Chishtiya, Naqshbandiya, Suharwardiya, etc., and acted as spiritual patrons of the royal courts, were also foreigners, who came to India for perpetuating the rule of their countrymen in the guise of "Islamic Mysticism," which has no real foundation in the Koran and hadith. The truth is that their mysticism is an extension of the Upanishadic teachings founded on the doctrine of Brahma. These outlandish saints learnt the mystical lore in India and imposed it on the Hindus as Islam to deviate them from their ancestral path. Thus, the Hindus converted to Islam began to think of themselves as a Separate nation!

As stated before, these Muslim rulers were interested in Allah as long as He served their purpose to fool, school and snool the newly converted Muslims. Even then, they acted as the ambassadors of the Arab values because without looking devotees of Islam, they could not practice the formula: divide and rule - which is founded on the distinction of Momin (Muslim) and Kafir (non-Muslim), requiring the former to pester, persecute and plunder the latter to please Allah, the Most Munificent!

These remarks apply to all Muslim rulers of India, who needed support of sufficient indigenous population to make up their lack of numbers for backing their hegemony; thus they desperately wanted to convert the Hindus, who, despite

knowing their Indian lineage, pretended to be a part of the Muslim nation for worldly gains and to hide their inferiority complex, which arose from their second-class citizenship. They even went further: they changed their Hindu castes to become Sayyad, Qureshi, Farooqi, Siddiqi, Mirza, Malik, etc. With this, they marched their hatred of India and Indian culture, to give this veneer the colourful air of reality. So great was their zeal to appear what they were not that treason to them looked as the truth, perfidy as probity, and deviation as devotion.

Let us look at Aurangzeb, the Mughal Emperor of India. He is considered a specimen of Islamic piety and thus considered a saint who, despite being one of the most powerful rulers of history, is said to have been so parsimonious that he made caps and copies of the Koran with his own hands and sold them to make his living:

Was Aurangzeb's character really Islamic? Of course, Islam is cruel to non-Muslims but it advocates a policy of leniency, love and liberality towards the faithful. His conduct does not demonstrate any of these virtues: for nine years, he imprisoned his own father (Shah Jehan), who died as a prisoner, whereas the Koran and Hadith command children to show respect and obedience to their parents (if they believe in Allah and the Prophet). He murdered all his brothers to gain the throne. In fact, he was a usurper because Shah Jehan had appointed his eldest son Dara Shikoh as the Crown Prince to succeed him. Being a despot, his word was the law that must have been obeyed by Aurangzeb. Again, Islam allows expenditure which is just and necessary and forbids extravagance, but he opened the door of his treasury to complete his mother's tomb known as the Taj Mahal (when Shah Jehan was in prison). It should also be noted that Islam expressly

prohibits tomb-building but he erected the most sumptuous tomb known to history!

With a view to widening the rift of Momin-Kafir, he literally demolished thousands of Hindu temples, disqualified the non-Muslims from civil service except when it served his dynastic purpose; with a view to forcing Hindus and Sikhs to embrace Islam, he not only subjected them to the detested poll tax to kindle religious hatred against them but also adopted the open state-policy of forced conversion. The Sikhs who resisted it valiantly, suffered most terribly.

In fact, like his Muslim predecessors, he wanted to found his dynastic rule on Indian humiliation through a strong dosage of unfailing brainwashing, which Islam provides by the concepts of holy plunder, paradise and sex-after-death. This results in a strange form of insanity, which not only induces intoxicating day-dreaming but also persuades a dog to fall in love with a cat, makes a serpent worship a mongoose and convinces a dove that eagle is its best friend!

The religious environment that Aurangzeb created during his long reign, was infested with the hatred of India and her cultural values to such an extent that most of the Hindus-converted-to-Islam became a source of permanent insult, insincerity and insecurity to their own Motherland, whose honour they wanted to sacrifice at the Arabian Altar of Glory that the Prophet had prepared so assiduously. This is what makes Islam the ambassador of the invisible Arab Spiritual Imperialism: its beauty is that the lamb wants to be devoured by the wolf voluntarily!

The real purpose of Jihad was to establish an Arab Empire with a view to converting people to Muhammadanism, which is a complex, yet an alluring euphemism for the Arabian

suzerainty. Even when a person has freed himself from the political shackles of Arabia, he eagerly wears the spiritual fetters of Mecca to qualify for the fabulous sexual luxuries of paradise, which are available to none but the Muslims. Faith in Muhammad is the paramount condition for this Divine favour. This is the reason that his uncle, Abu Talib (the father of Ali) who brought him up and protected him against his enemies, is burning in hell for not embracing Islam. Allah also stopped Muhammad from praying for his own mother, Amina, because she did not believe in him (Muhammad) ! This is really farcical because she did not know anything about her son's Prophethood. How could she have believed in him? Yet the Muslims have invented fantastic stories about the miraculous birth of Muhammad !

However, he who believes in Muhammad is sure to enter paradise, no matter how wicked he might have been. Faith in Muhammad negates the value of good morals completely. How is this done?

It is possible because Muhammad is equipped with Intercessory powers i.e. the authority to intervene on behalf of his followers, and therefore, his recommendations are binding on Allah, who has no choice but to let every Muslim enter paradise even if he is guilty of high treason, rape, murder, mendacity, forgery, or worse. It is for this reason that people carry the spiritual yoke of Islam.

However, when we examine the mechanism of Islamic Intercession, it appears fake, feigned and fictitious because the Koran repeatedly stresses that there will be no Intercession whatever on the Day of Judgement. It is exclusively for Allah to decide independently who should be pardoned or punished. In fact the Last Day is the Day of Judgement, and

Allah is the Judge of Judges.

Add to this exhortation, the following Koranic doctrine.

"O believers, be you securers of justice, witnesses for God, even though it be against yourselves, or your parents and kinsmen, whether the man be rich or poor " (*Women 4: 130*)

After stating these mighty principles of Justice based on neutrality, the Koran changes its tone completely to add that Intercession shall be allowed with Allah's permission! What a parody of justice and a gross insult to "Allah, the best of Judges" it is! It is a universally accepted principle that unless justice is strictly neutral, it is a fraud. Is God fraudulent? No. It is Muhammad's definition of justice to secure international following for building a Spiritual Arab Empire headed by himself. For this purpose, he appoints himself as the Dispenser of justice, using Allah as a figurehead:

"...Truly this is the word of a noble Messenger (Muhammad) having power, with the Lord of the Throne secure, obeyed, moreover trusty." (*The Darkening 81: 1 5*)

These verses have been interpreted by the Muslim scholars to mean that on the Day of Judgement, the Prophet shall occupy the right side of Allah on the Divine Throne of Justice. Owing to his Intercessory powers, the Prophet's decision shall prevail and Allah will have no choice but to open the gates of paradise for those whom the Prophet recommends. Since he loves his followers, he will intercede on their behalf. As a result, all Muslims will enter heaven to enjoy the most fascinating sex, amongst other luxuries, and all infidels such as Jews, Christians, Hindus, Buddhists, deists, atheists, etc., shall roast in hell eternally.

The Intercessory powers of the prophets are fully vouched for by the hadith, and the above verses have been quoted to

show their mode of implementation.

However, to gain paradise, the followers of Muhammad have also to demonstrate their allegiance to the land of Muhammad in preference of their own motherland and adopt Arab culture at the expense of their own. This is the root of the Spiritual Arab Empire. Here is sketch of Islamic plan, which the Prophet prepared so skillfully that it is hard to fathom its depth:

The Prophet Muhammad possessed tremendous political acumen. Having said that every nation has its own Prophet, he asserted that it was different in his case because he was The Prophet not only for the Arabs but also for ALL nations:

"Every Prophet is appointed for his own nation but I have been appointed the Prophet for all nations." (*Mishkat, 5500, Vol. 3*)

When this claim of the Prophet's universality is coupled with change of Kibla from Jerusalem to Kaaba, then we realise the depth of Muhammad's wisdom. It means that non-Arab Muslims cannot have their own Kibla, which serves as the pivot of national honour and unity. They must treat the Arabian Kibla as their own Kibla and thus accept the Arabian law and culture to renounce their own national traditions. Do you know what it means in practice? Here is an explanation:

This act raised Mecca to the highest spiritual reverence. Muslims from all nations, both high and low, prostrate towards it, not five times a day, but every moment owing to the changing time-zones of this planet. The act of habitual prostration enslaves their psyches, making them unconsciously obedient to Mecca; it decreases their power of reasoning, correspondingly increasing their intensity of faith, to worship the birth-place of Muhammad. It is amazing how Muslims beg

Muhammad to intercede with Allah for His mercy both in this world and the world-to-come. Ordinarily, one nation has to subdue another nation with the force of arms; the vanquished dislike the victor and want to be free but, in this case, all non-Arab Muslims shed tears of devotion to be accepted as the Arabian cultural slaves ! Is it not a classical example of a lamb, begging the butcher to lead him to the slaughterhouse? This is the wisdom of Muhammad!

Being aware of human frailties, the Prophet exerted further psychological pressure on his non-Arab followers so that they must subordinate their own culture to that of Arabia. He achieved this goal by raising the spiritual prestige of the Arab institutions. Here is brief account:

1. Kaaba is the House of God because the Almighty had commanded Adam to build it for Him, and it was also rebuilt by Abraham.

2. A Muslim's grave must be dug in a way that when his body is buried, it must face towards Mecca.

3. So sacred is Mecca that nobody must defecate facing this City. He who does so is a Kafir (infidel).

4. Allah speaks Arabic, and the Koran is also in Arabic, which is a very difficult language; all Muslims must learn it to be blessed. Fancy how biased Allah is in favour of Arabia.

5. The hadith no. 5751 (Mishkat, Vol. 3) reports the Prophet saying:

"Love the Arabs for three reasons because (1) I am an Arab (2) the Holy Koran is in Arabic and (3) the tongue of the dwellers of paradise shall also be Arabic."

6. Kaaba is the centre of Allah's blessings because it is here that 120 Divine Benedictions descend every day, and are then

distributed to the rest of the world.

7. Ibne Majah reports in hadith no. 1463, that a Namaz i.e. Prayer in the Mosque-in-Medina brings 100 times more blessings than a similar prayer in other mosques, and a prayer in the Kaaba invokes 100,000 benedictions compared to a similar worship in other mosques!

8. Even the Arabian graveyards known as Jannat-ul-Mualla and Jannat-ul-Baquee are the most sacred. According to a hadith, they look shining to the dwellers of the skies the same way as sun and moon appear to the people of the earth. Those who are buried there, shall enter paradise without any accountability and each of them shall be privileged to intercede for seventy thousand people!

9. Read the following verse:

"(O Prophet) tell people if you really love Allah, follow me, and if you act like this, then Allah will love you, too, and He will forgive your sins." (The House of Imran, III: 30)

When read with the hadith (5) quoted above, one comes to the conclusion that to be a Muslim, a non-Arab believer has to live as an Arab to qualify for Allah's love and pardon!

10. It is a part of the Islamic faith that every Muslim, no matter where he lives, must come to Mecca for pilgrimage, at least once in a life-time, provided he has the means to do so.

Over two million Muslims from all over the world come to Mecca every year to perform the Hajj ceremony. Probably, the same numbers gather there to observe the Umra rites during the year. These ceremonies generate so much wealth for the Arabs that, considering their population, they can maintain standards of living compatible with those of the Western Europeans.

The Hajj ceremony has been a part of the Arab culture from time immemorial; it has developed from the Indian principles of idolatry such as Trimurti, Sabeanism, local superstitions and Greek influences. There is no historical proof that the temple of Kaaba was ever rebuilt by Abraham. Even during the early times of Muhammad, it was the centre of idol-worship along with the age-old custom of kissing the Hair-E-Aswad, which the Prophet encouraged because of its deep association with the Arab national culture. This pagan practice which appealed to the Arabs, certainly helped the Prophet to gain converts for his faith.

The Hajj ceremony belongs to the pre-Islamic times. It is as much representative of idolatry today as it ever was. People perform the rites of kissing the Black Stone including the seven circuits of the Kaaba, which are considered emblematic relic of the stars' revolutions associated with the traditions of the heathen Yemen.

What is true of Hajj, equally applies to Allah Himself. It was the name of the Chief idol of Kaaba associated with Quresh, the tribe of Muhammad. The Prophet's father's name was Abd Allah i.e. the servant of Allah for this reason. He retained this name for his God because of its appeal to the Quresh. Again, Allah was an Arabian God, and everybody swore by His name irrespective of religion.

By such schemes the Prophet bestowed a greater sanctity on Mecca than the Jews could ever associate with the Temple of Jerusalem. The divineness of Mecca imbued the Arabs with an aura of holiness, which was made distinct by such hadiths that all Muslims must love Arabia, and those who begrudge it, they shall be deprived of the Prophet's intercessory blessings, and thus rot in hell.

In his Master Plan of Arabism, the Prophet kept himself right on the top: even though he calls himself a mortal and the servant of Allah, it is Allah, who along with His angels, prays peace to Muhammad i.e., worships him. Therefore, love and obedience to Muhammad is the true Islam and Allah becomes a mere euphemism for Muhammad, who has such a strong grip on Him that belief in Allah alone means nothing at all without acknowledging Muhammad !

The best way of practicing Islam is to treat Muhammad as the Model of Behaviour:

"You (Muslims) have had a good example in God's Messenger (Muhammad) for whosoever hopes for God and the Last Day." (*The Confederates, X X XII 1: 20*)

It means, imitating the Prophet even in minor details i.e. one must think, feel and act as the Prophet did; one must develop the same tastes and habits as the Prophet had; one must even eat, drink, talk, walk, sleep and look like him in dress and general appearance !

When we further ponder over the issue under discussion, it transpires that this doctrine i.e., the Prophet as the Model of Behaviour, is the true force, which makes the Islam, the Self-Perpetuating Arab Imperialism because such a confession inspires a Muslim with the duty of treating the Prophet's principles and practices as his true guide of action !

Though the Muslims are the most depressed, deprived and distressed people today, they are not willing to give up Islam, the real cause of their penury, privation and persecution. They willingly suffer these torments, the consequences of the Spiritual Arab Imperialism, hoping for the carnal treats of paradise. What a price for the privilege of enjoying sex-after-death!