



<b>To</b>	An Open Letter to General (Rtd) Pervez Mushrraf , A former Chief Executive and President of Pakistan
<b>From</b>	Dr Wazir Ali Khan: A Senior Citizen of Pakistan International Construction Contracts and Claims Management Consultant - UK Founder of 'WAKF' and Compiler and webmaster of: <a href="http://www.noblepeace.co.uk">www.noblepeace.co.uk</a>
<b>Subject</b>	Your Visit to USA of September – October 2009
<b>Date</b>	11 October 2009
<b>Distribution</b>	Through Bulletin Board of the above named websites

**Dear Mr Mushrraf**

السلام عليكم ورحمة الله وبركاته

Currently I am in the USA and scheduled to return to London on 20<sup>th</sup> of this month. I was prompted by an unknown force to write to you when I got up from my sleep this morning. Considering this as my Islamic duty, I am attempting to address to you with a hope that you will not be offended in any way and read my Memorandum with your positive thinking and optimistic approach to life. I also seek Allah's forgiveness for any error, omission or commission in my writing this Memorandum. I am starting from prayer: "O Allah there is none worthy of worship but You the Mighty, the Forbearing. There is none worthy of worship but You, Lord of the Magnificent Throne. There is none worthy of worship but You, Lord of heavens and Lord of the earth, and Lord of the Noble Throne. O Allah glory is to You, and praise is to You, and there is none worthy of worship but You, and You are the Most Great. O Allah You are dearer to me than all that the sun rises upon [i.e. the whole world]. May the peace and blessing of Allah [SWT] be upon our Prophet, Muhammad (SAW), and upon his family and Companions and whoever follows them in piety until Day of Judgment."

Before I proceed to the real issues, I wish to point out that being a professional I believe in solving problems objectively and rationally, and for that very reason I have been your supporter in your dealing with the problems Pakistan faced after 9/11. However, I have a zero tolerance for arrogance, being a major sin before Allah [SWT], and when I observed in you arrogance, which resulted in few major blunders from your side as the President of Pakistan and the General of Pakistan's Armed Forces, I started to change my opinion about you as a strategic professional in solving problems. The day I watch you on Television uttering a statement: "they are no more judges" I started to be critic of you. Your statement reminded me of Ex Prime Minister of Margret Thatcher statement: "I can hide them behind my skirt", when I advised her to resign from the premiership office before historians start writing "rise and fall of Margret Thatcher ". Although she did not adhere to my advice but nevertheless she did meet her destiny and forced out of her office of the Prime Minister of the United Kingdom, within my pre-empted 70 days of advising her.

Due to your arrogant behaviour, instead of a tactical and strategic problem solver, you started to become a liability for Pakistan by becoming a root cause of the creation of further serious problems for Pakistan, I started to anticipate your downfall. Similar to Margret Thatcher you too met your destiny and forced out of your office of the President of Pakistan as when a person start to challenge or share authority of Allah [SWT], Allah [SWT] shows him (or her):

لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

**[Lā hawla wa lā quwwata 'illā bil-lāhi]."**

(There is neither might, nor strength except by Allah)

It is, however unfortunate that in most Muslim country including Pakistan, by and large, Muslims do not understand the true reality of Allah [SWT] as most of the resources and available knowledge mislead them to understand Allah [SWT] as a concept and this is the prime reason that people are having no fear of Allah [SWT] and are involved in their daily life towards worldly gains through hook or crook. We must understand that Allah [SWT] is real, unique and has no plural or gender. Allah [SWT] is the Almighty, Creator and Sustainer of the universe, Self Sufficient or Self Subsistent. All Praise is due to Allah. His being Eternal is compounded by His being Divine. He is Proud in His Greatness. There is no term for His Divinity nor is there extinction to His domain. He is the first to create; the One Who is eternal even beyond eternity itself. Allah [SWT] describes Himself as One and Eternal in the Qur'an. Allah [SWT] is physically alone in His kingship and Lordship and He has always existed and will always exist. He existed before creation and will still exist even if all of creation was to end. He is not subjected to time as He, created time and movement, Himself. He resides outside of time and outside of all His creation and is physically high above His creation, residing in a manner befitting His Majesty. Allah [SWT] states in the Quran that He has many attributes, which are befitting to Him alone which are beyond human comprehension, such as: His hearing, sight, hands, face, encompassing, His knowledge, His ability, His might and power, His ever-living inheritor of creation, His will and intent, His anger, His mercy, His sovereignty and dominion, and His unity and exclusiveness, and His being above the Arsh. Correct theistic belief requires faith in the existence of these attributes as, Allah [SWT] has described them without applying to them any allegorical meanings or attempting to explain how a certain quality could be - while this is known only to Allah [SWT] - and without comparing them to creation or denying that Allah [SWT] would have such qualities. Accordingly, Allah's Arsh is unimaginable to human comprehension and it is only known to Allah [SWT] as it is above Allah's creation. His Kursi [i.e. chair] extends over the heavens and the earth, which is not to be confused with the al-Arsh, which is much higher and greater than al-Kursi.

I will not talk about the dilemma of Pakistan's politics with you as I have already submitted a detailed report to the Prime Minister of Pakistan and distributed to other key players of Pakistani politics which is appended hereto , as Appendix 1, so that to make them responsible and answerable before Allah [SWT] at the date of Judgement for their action or inaction of my Memorandum.

Pakistan has a special status in the Muslim worlds and its politics had to be in line with the politics of Khulapha -e- Rashidun. Since, Pakistan is the only Muslim State founded on the name of Islam after the Madinah State founded by our Prophet Muhammad (SAW) in first year of Hajrah, therefore Pakistan desperately needs the implementation of Islamic Law and Practical Morality on the basis of Madinah State. The few simple beliefs of Islam i.e., precondition and the pronouncement of the Kalima (testimony of faith) is just a formal pledge but this in itself are not enough. It must be understood by us all Pakistanis that the relation between ideology and law is the same as between the soul and the body. The soul cannot exist (cannot be identified in existence) except in a body with a definite shape and attributes. Similarly Islamic ideology can only be

identified in Islamic Law and Morality. The moment the spirit of Islam is separated from the concrete laws and sound practical rules of conduct, the body of Muslim Ummah is dead and identifiable individuality of the spirit is lost. This is why in Pakistan, and for that matter the in most Muslim countries, by and large, people are Muslims by names only and the government officials are spiritless. It is unfortunate that rulers, scholars, and jurists of Pakistan and most other Muslim countries, knowingly failing to follow the path shown by Allah [SWT], the Creator Himself through His Messenger, Prophet Muhammad (SAW) . Allah [SWT] says in the Quran:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِيْنَ وَالْأَقْرَبِيْنَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوُّوا أَوْ عَرِضْتُمْ فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

(O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Talwu (distort justice) or Tu`ridu (or decline to give it), verily, Allah is Ever Well-Acquainted with what you do.) (Quran 4:135)

Allah commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allah. They are also required to help, support and aid each other for Allah's sake. Quran further confirms:

﴿وَأَوْفُوا بِعَهْدِ اللّٰهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللّٰهَ عَٰلِمَ لَكُمْ كَفِيْلًا إِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُونَ﴾

(And fulfil the covenants (taken in the Name of) Allah when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allah as your guarantor. Verily, Allah knows what you do.) (Quran 16:91)

This is one of the commands of Allah, to fulfil covenants, keep promises and to fulfil oaths after confirming them.

If we look at the history of Pakistan, all heads of the state (with the exception of Quid-e-Azam and Liaquat Ali Khan, who both sacrificed their lives for Pakistan), all Administrator of the Federal and Provinces, politicians in office and for that matter all senior civil servant took oath under the constitution of Pakistan but hardly any lived to the oath and, by and large, all of them kept their personal interest above the interest of Islam and interest of Pakistan. It is unfortunate for Pakistan, which was founded on the name of Islam, that the implementation of the above commands of Allah [SWT] (i.e. verses 4:135 and 16:91) are nonexistence in its governance. In spite of our high ideals, Pakistan governance has miserably failed since the death of Liaquat Ali Khan, to do its duties to Allah [SWT], duty to Prophet Muhammad (SAW), duty to Pakistan, and for that matter duty to the people of Islamic Republic of Pakistan.

We have very high ideals of administering a Muslim state or provinces set by Prophet Muhammad (SAW) by practice and followed by Khulpha-e-Rashidune in intent and spirit. To cite an example the following letter refers:

"One of the most important sources of principles of administration is the letter of the Khalipha Hazart Ali written to Malik Al-Ashtar the governor of Egypt, as narrated in Inamul Haq Article entitled: 'The concept of Justice and Administrative Accountability in Islam' published in J.R.S.P., Vol. XXXII, No. 2, 1995: "The letter deals with the duties and obligations of the ruler and administrator; the distribution of work among various branches of administration; and coordination and cooperation. The letter advises against corruption, calls for administrative probity, urges effectiveness and efficiency, asks the governor to fight oppression to curb the evils of profiteering, hoarding and black marketing. It discusses the principles of equitable distribution of wealth and opportunity, justice and mercy without class, creed or colour. The governor must be a good ideal for his staff and citizens. He must be impartial. He must supervise the activities of his subordinates. He must consult his staff and keep regular communication. He must not develop traits of self-administration. He must require nothing for himself and his relatives". In an Islamic government, the atmosphere of trust and credibility should prevail, the governor should lead a simple life, law should be enforced equally, and there must be true faith, unity of purpose and ideological motivation among the people."

In this reference, I also wish to cite the expectation of Quaid-e-Azam as follows:

**Guidelines for Governance:** Some excerpts of the speeches of Quaid-e-Azam are as follows:-

1. Pakistan would be the embodiment of the concepts of Islamic social justice and equality of man.
2. The first duty of a government is to maintain law and order, so that the life, property and religious beliefs of its subjects are fully protected by the State.
3. Constituent Assembly would deal with social evils with iron hand by taking adequate measures as soon as it is possible for this Assembly to do so and we shall make this Constituent Assembly of Pakistan an example to the world. Bribery and corruption, which really is a poison, would be put down; black-marketing which today is a colossal crime against society would be dealt with severely punishment.
4. I shall never tolerate any kind of jobbery, nepotism or any influence directly or indirectly brought to bear upon me.
5. We should wholly and solely concentrate on the well-being of the people, and especially of the masses and the poor and work in co-operation, forgetting the past, burying the hatchet to assure success.
6. My guiding principle would be justice and complete impartiality, and I am sure that with your support and co-operation, I can look forward to Pakistan becoming one of the greatest nations of the world.
7. Our object should be peace within, and peace without. We want to live peacefully and maintain cordial friendly relations with our immediate neighbours and with the world at large.
8. This is not the time to think in terms of personal advancement and jockeying for positions but it is the time for constructive effort, selfless work and steadfast devotion to duty.
9. We follow the teachings of the Prophet Mohammed (SAW). We are members of the brotherhood of Islam in which all are equal in rights, dignity and self-respect and therefore, we have a special and a very deep sense of unity.
10. We have won the battle of Pakistan's freedom but the grimmer battle for the preservation of that freedom and building it on a firmer and sounder basis is still in progress and that battle has to be fought to a successful conclusion if we are to survive as a great nation.
11. Pakistan is now brought under a rule, which is Islamic, Muslim rule, as a sovereign independent State. Now, we have much more difficult task ahead--how to reconstruct, how to build it up and how to revolutionise and re-model the past legacies from which we are suffering, namely, the mentality, the character and the

evil customs of which we have been the victims for a century or more as slave people.

12. Praise your government when it deserves, criticise your government fearlessly when it deserves, but, do not go on all the time attacking, including in destructive criticism, taking delight in running down the Ministry or the Officials.
13. We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice. We will thereby be fulfilling our mission as Muslims and giving to humanity the message of peace which alone can save it and secure the welfare, happiness and prosperity of mankind.

Alas! All players of the governance of Pakistan, instead of upholding the aforementioned command of Allah [SWT] and their oaths and pledges they extended under the constitution, they completely failed not only in following the high ideals mentioned above but also failed miserably in following the guidelines of Quaid-e-Azam in the governance of Pakistan. They instead opted out to work in opposite direction. History of Pakistan has seen federal lords and industrialist turning politician and more and more new politicians becoming industrialists and in turn turning more powerful and influential politicians and so on, and are entering in rate race of not only controlling the internal economy in their hand but investing their politically earned money in buying their properties in most expensive districts of London, New York and elsewhere in the world and building up high bank balances in the foreign banks, and as a direct result of this practice they became responsible for widespread socio-economic evils, widespread firearms, corruption in Pakistan and exploitations of poor people of Pakistan. I wish to remind all these people that our Prophet Muhammad (SAW) was the richest person on the earth as he was recipient of one-fifth of the war bounties (with Allah's leave) received from wars fought in the name of Allah [SWT] and to glorify his name and to establish Tawhid. One may ask where that wealth was gone, the answer is that all that wealth was spend on the welfare of Muslims and in the way of Allah [SWT] including in service to humanity including non-Muslims. Alas! Our politicians did not take the heed from these high ideals.

I love to participate in politics, as it is a sunnah to do so, provided it is within the boundaries set by Allah [SWT], as practiced by our Prophet (SAW) and in line with politics of Khulafah-e- Rashidun (righted guided caliphs). But modern politics (including politics of almost all Muslim countries) is a "game of double crossing", responsible for breeding corruption and in defiance of Allah's law, which would not please Allah [SWT] and His beloved Messenger Muhammad (SAW), and is not worthy of being associated with by any man (or woman) of understanding.

I respect you Mr Mushrraf, not as a politician, but as a professional and your energetic stamina and your statement that you cannot sit idle but willing to contribute for the benefit of the people of Pakistan. Also your current lecture tours of dissipating your experience and knowledge of international politics to the world's community is commendable. I, however, envisage you not as a player in the future politics of Pakistan, but an intelligent professional having cosmopolitan orientation and an effective player in bring global positive change in the international landscape and to participate in establishing peace for the benefit of World's community at large. You, therefore, are an able person to advance the incomplete mission of King Faisal of Saudi Arabia with respect to Islamic solidarity and presenting Islam to the West and World's community in its true perspective by removing misconception about Islam and convincing the World that Islam is not a cause of terrorism but a solution of establishing a peace in the World for the benefit of not only Muslim Ummah but entire mankind. However, I will discuss this later as some background needs to be discussed first.

King Faisal's call for Islamic solidarity incorporated Islamic ideology in foreign policy. It was consistent with the beliefs of his country. He correctly perceived the interests,

intentions, and capabilities of his own country and steered clear of radical ideologies including Soviet and communist influence. The King Faisal was sensitive to the religious beliefs and the conservative nature of his country and he followed policies that were in perfect harmony with these values. Faisal's loyalty to Islam partly explains his call for Islamic solidarity and the seriousness with which he took his responsibility as defender of the Holy Places accounts for his dedication to the goal of Arab control of East Jerusalem and to a just solution to the Palestinian problem. Faisal's use of the 1973 oil embargo can be explained in terms of his loyalty to the Arab and Islamic cause. His decision to use oil as a weapon for the benefit of the Arab cause, was the most important single factor in establishing Saudi leadership in the Arab world. King Faisal Ibn Abdul Aziz was one of a few contemporary leaders who achieved national greatness and international recognition during their lifetime. He had a unique style of leadership which rested purely on the traditionalism i.e. accepting and recognizing only traditional elite. With this unique style of leadership, he helped his father forge a Kingdom through the use of force and later attempted to modernize the Kingdom with a combination of modernity and tradition. In the eleventh years of his reign as a King, on 25 March 1975, King Faisal passed away and the news of his death shocked not only the people of the Kingdom but also most of the Muslim World as they lost a great benefactor.

I was so shocked with the news and it affected my approach to life in a positive way as I started taking Islam very seriously and continuously thinking and brain storming how his work on Islamic solidarity could be advanced. I was hoping that his gap may be filled by someone but that gape have not been filled till date and work on Islamic solidarity remained un-progressed.

Since the death of King Faisal, I have developed in myself eagerness to react to situations when and wherever any human suffering comes to my notice. I recall few incidents, which may not be desirable to mention as it may be interpreted incorrectly, but since these are important to the subject matter I seek Allah's forgiveness for so doing:

- I was deeply affected with the bloodshed and human suffering during the time of Russian invasion of Afghanistan. I was prompted and made to write a letter to Dr. Najeeb asking him to stop the bloodshed and seek a solution of the problem through a straight path i.e. Quran and sunnah of Prophet Muhammad (SAW). To my great surprised, after about 3 weeks I read a news published in Daily Telegraph that Dr Najeeb proposed a meeting with all the stock-holders in Makkah. Since this was just a show off on his part rather than adopting a correct approach of having a correct faith to solve the problem, he met his destiny without stopping bloodshed.
- Once again I was deeply affected when I observed sufferings of victims of Chemical Plant accident at Union Carbide complex at Gopal in India. Again I was prompted and made to write a letter to Rajeev Ghandi, the then Prime Minister of India. Although, I was on my bed-rest after recovering from a major surgical operation, I immediate went to the library (as in those days internet facility was unheard of) and researched the financial status of Union Carbide Company. After securing the necessary data I was made to write to Rajeev requesting him to visit Gopal and see the conditions of the victim in person and demand an adequate compensation for the victims. Again it was to my great surprise that after a few weeks I read the news that Rajeev made a visit to Gopal on his helicopter and subsequently with the Grace of Allah [SWT] compensation amounting to \$550 million was made to the victims of Gopal.
- On the eve of the release of Sulman Rushdi's Stanic Verses, I was in deep shock for many days and deeply affected by aftermath reaction including violence and physical agitation on the roads by Muslim community, which I personally did not approve of,

as it was disturbing the world peace and some innocent lives were being lost. One day suddenly I was prompted and made to write a detailed report by collecting evidence from the relevant verses of Quran and submitting to Margret Thatcher's, the then Prime Minister of the UK with a covering letter and also requesting her to arrange delivery of a copy of the report with a letter in the name of Sulman Rushdi to Sulman Rushidi in his hiding place. I was surprised to receive an efficient response from No. 10 Downing Street followed by a long letter from the UK Foreign office detailing the policy of British Government and apologising for the non-delivery of the report and the letter to Sulman Rushdi, whilst acknowledging respect for Islam but also advocating "Freedom of Speech".

- Few days after, when I watched the, then Secretary General of UNO appealing Muslims on the television to be restrained and be peaceful, I was again prompted and made to send the report, which I sent to the British Prime Minister, to the Secretary General with a letter requesting him to place this matter before security council to find a solution of the problems of evil spread by Sulman Rushidi on the name of "Freedom of Speech" and stance of Western governments in supporting him, as it issue had disturbed the World's peace.
- During the period between 1990 and year 2000, many times I was deeply affected by various incidents of corruption and socio-economic evils and constitutional crises in Pakistan and each time I was prompted and made to write letter/reports/letters to the editor, guest editorial and article in World Muslim League Journal to bring positive change in Pakistan, the brief overview of these I have already notified to you through my letter of 2<sup>nd</sup> April 2005, the main content of which is also incorporated herein below.
- Impressed by humanitarian work of Noble Prize Laureate 'Mother Teresa', I wished her to be rewarded of her work from Allah [SWT] and for this respect I wished her to die as a Muslim. When I was working on my consulting assignments with the Ministry of Defense Kingdom of Saudi Arabia back in 1990s, one day I was prompted and made to invite 'Mother Teresa' to Islam and was made to write her a long Memorandum describing her the virtues of dying as a Muslim to achieve real success and receive real reward of her work from the Creator Himself, supported with evidenced based knowledge of Islam and Christianity, and persuading her to accept Islam, which had been the religion of all prophets including Prophet Isa (Jesus), who will confirm himself his belief in Islam after his second coming to this earth from a Heaven, where he was ascended to. I am, however not sure whether or not she received this letter in person, but within a short period of time afterward 'Mother Teresa' passed away.

### **Post 9/11**

I was deeply affected by the dreadful event of 9/11 and its aftermath impact on Muslim community across the globe. I empathise with you that you with your government was put on a very difficult situation by Bush stance: "you are either with us or against us". Under that situation you acted as an intelligent professional and made a correct decision and I supported your action to be with the international community in combating terrorism, although I was convinced that with guns and using force, terrorism will not be rooted out, as in my humble opinion since, terrorism either stem from social injustice (i.e. thung amad bejung amad) or satanic action of mobilisation of evil forces disturbing the peace on the name of religion and dividing Muslims through teaching hate against the non-Muslims and widening misconception of non-Muslims against Islam, when in reality Islam is a religion given by Allah to entire mankind for establishing peace and harmony among the nations, therefore, it can better be rooted out through educating the misled Muslims by educating them on evidenced based knowledge and removing

injustice by carrying out socio-economic reforms for the World's community. On 5<sup>th</sup> of October, 2001 again I was prompted and made to write a series of article to be published in the World Muslim League (WML) Journal and forwarded with a letter addressed to Dr. Hassan Ali Al-Ahdal, Director General, Media, PR & Conference: The Muslim World League Journal, Saudi Arabia, the text of which reads as follow:

Thank you very much for your letter dated 1/7/1422 and publishing my articles in June and August publications of the Journal.

In the wake of the current international crises and aftermath of wicket acts of terrorism in New York and Washington, Islam is wrongly perceived, by some people in the USA and the West, to be a motivated force. Consequently Muslims are being persecuted in the USA and elsewhere. There is a dire need for Muslims to gain true conceptual understanding of Islam and also for the Muslim World to unite as a single powerful voice for the true Islamic Ideology. Keeping this need in mind I have written a series of articles on various topics, which I will be transmitting through your Chief Editor for your worthy publications. I have already requested Dr Al-Amadi to bring to the Muslims across the globe an overview of the King Faisal Call of Islamic Solidarity, which has long been forgotten by the Muslim World by publishing my article "The King Faisal's Call For Islamic Solidarity: Need For Revival Of The Call In The Muslim World.

America and the West are under the impression that Muslims are against them because they love Jesus. I feel it is also appropriate to publish Islamic viewpoint on Prophet Jesus (PBUH) in the MWL Journal for Muslims to spread the Islamic viewpoint in the various part of the World. Accordingly, I transmit herewith as a second attachment my article "Jesus the Prophet of Islam" for early publication. Yours sincerely"

On 2<sup>nd</sup> April 2005, prompted and was made to write a letter addressed to you and Mr Saukat Aziz, the then Prime Minister of Pakistan on the subject: "The Way Forward for Pakistan: Eradication of Social Evils in Pakistan". The main text of the letter is as follows:

"I, with great pride acknowledge that as I anticipated and expressed in my open letter to the Chief Executive on the subject "Devolution of Power in Pakistan Polity" dated 21 June 2000, submitted through the Chairman, the National Reconstruction Bureau, that Pakistan is on the right road to progress with significant measures taken on socio-economic and political restructuring, which helped the Government to pull the country out of the economic and political Morass in a short span of time. I also acknowledge that on the international front, Pakistan's Image saw a major turnaround from the point where it faced diplomatic isolation created by a decade of malfunctioning of previous Governments and constitutional crises in Political and Executive Administration with symptoms of allergy to democratic norms (see my Guest Editorial published in 'Wednesday, May 5, 1993/Saudi Gazette'. However, based on my personal and professional experience, I do not acknowledge that any significant progress is made on eradication of corruption and other social evils in Pakistan.

Due to my great love for my beloved country 'Pakistan' and my responsibility as a responsible citizen and an Ambassador of Goodwill" for Pakistan, I have been setting aside sufficient time from my busy professional life to remind the people of Pakistan, politicians of Pakistan and for that matter the Government Administrations of Pakistan reminding to join hands in the joint efforts to eradicate social evils in Pakistan and move forward its development, for the last 15 years through publishing Guest Editorials, Letters to the Editor and submitting proactive solutions and proposals to the past President (Gulam Ishaq Khan) and Prime Minister (Nawaz Sharif) on certain fundamental issues. The most important of these solutions and proposals included are as follows:

1. Evaluation of a Suitable System to eradicate corruption in Pakistan (see President's office: control no. 157187/90 dated 15 September 1990). The President's office acknowledged the action through a directive to the Secretary Cabinet Division Islamabad in these words: "*Dr W A Khan presently working in Saudi Arabia submitted the enclosed petition on the above subject to the President of Pakistan. The Undersigned is directed to forward the petition to you for appropriate action under intimation to the petitioner.*" A year later when I checked the status I was advised that the petition has been forwarded to the Ministry of Law and Justice, where ever-since it has been buried in the plethora of the government records.
2. In March 1991, I submitted a proactive proposal to Nawaz Sharif, the then Prime Minister of Islamic Republic of Pakistan to establish a 'Think Tank' of Overseas Pakistani professional and experts (without any burden on the Government pay-role as they will work for the betterment of their beloved country Pakistan without any remuneration) as an independent consultative body. In spite of my many days of precious professional time expended on the proposal out of my busy professional life, no action was taken other than I received an acknowledgement letter, from Prime Minister's Secretariat (Public) Islamabad, in Urdu thanking me on behalf of the Prime Minister and appreciating my proposal on the 'Think Tank' (see the PM's office control no 1(2)pspm/k/91 dated 28 March 1991).
3. After the aftermath of constitutional crises and publication of my Guest Editorial on the subject "symptoms of allergy to democratic norm" in Saudi Gazette on Wednesday, May 5 1993, to avoid such crises in the future and to achieve a sustainable democratic order through an effective 'check and balance mechanism' in the political and administrative structure of Pakistan, I submitted to the then President and Prime Minister of Pakistan, a copy to High Commissioner of Pakistan in London, a proactive solution in the form of my proposal on the formation of "Pakistan Policy Guidance Council". However soon after on a similar concept "Pakistan National Security Council" came into being. This Council may have some additional objectives to that I proposed, but in my opinion this Council should be independent of Executive Administration implying that Provincial Chief Ministers and the Prime Minister should be excluded and instead four Provincial Governors and four Provincial Chief Justices of Supreme Courts to be included in the Council. Moreover, at least one Technocrat, expert in Constitutional Law and Islamic Jurisprudence, to be included as a 'Think-Tank' of the Council.
4. Through my professional connection, in 1998/99, I negotiated a 400 million US\$ investment in Pakistan for some BOT projects including 'Lahore Ring Road' from a German Company Messrs 'Phillipe Holsman', who was a joint venture partner with US Company 'Litton Industry' on the Construction and Supply of Defence Hardware Equipment for C<sup>3</sup>I Program: 'Command Control and Communication Network' of the Kingdom of Saudi Arabia, for the Ministry of Defence and Aviation, the Program I administered back in 1980's to the value of 2.6 Billion US\$. I submitted the proposal to the Prime Minister of Pakistan and served a copy to my Member of Parliament for follow up. There were two pre-requisites of the investment, namely: (a) every governments of Pakistan to give guaranty that investment will be protected as per negotiated terms in the contractual relationship as they quoted an example that Pakistani current government is not honouring the electricity tariff agreed in a contract with a foreign company (referring to hub) and when I explained that it was a mistake from the previous government they replied that "Dr. Khan even this government tomorrow will be a previous government" and (b) no government official or politician will ever ask commission or bakhshus (the common term used in Saudi Arabia) during the execution period of their contract. To my great embarrassment, I did not receive, from the Prime Minister's Office, even an acknowledgement for my submission.

It is my earnest belief that the real (not fanciful) way forward for Pakistan is by devising a strong policy to eradicate corruption and other social evils in Pakistan; through a sound proactive approach in the light of practical approaches adopted by our ideals i.e. 'the greatest benefactor of mankind and torch bearer of civilisation - our Prophet Muhammad (SAW) - the recipient, interpreter and implementer of the divine law given by the Greatest Lawgiver Allah (SWT)' and, 'the Khalifa Umar Ben Al-Khatib the greatest political, socio-economic and administrative reformer in the history of mankind'; and strictly implementing the same through a special taskforce directly reporting to the Prime Minister and/ or the President of the Islamic Republic of Pakistan.

I am prepared to set aside sufficient time from my busy professional life, to serve the interests of my beloved country Pakistan, to work out a comprehensive proactive proposal on "The Way Forward for Pakistan", if requested. Yours sincerely -"

I, however neither received an acknowledge of my letter from your office nor from the office of the Prime Minister of Pakistan as it was against the vested interest of political lords of Pakistan and how could they take advice from a simple citizen? Had you all been following the political system of Khalifa Omar, not only my proposals and offer would have been accepted but I could have been asked to accept a role as a member of presidential consultative council.

### **"War on Terror"**

During the period between the years 2002 to 2008 I have been keenly watching the outcome of "War on Terror". The status summary is given below:

'War-on-Terror' death toll reached 92,469 after 5 years of the attack and war expenditure exceeded 2 trillion US\$'.<sup>i</sup> As at 21 December 2006, "U.S. military deaths in Iraq surpassed 9/11 toll".<sup>ii</sup> A study dated 17 September 2007 estimated that. "1.2 million Iraqis have met violent deaths since Bush and Cheney chose to invade."<sup>iii</sup> According to another report, "as at 21 October 2008," Poll: Civilian Death Toll in Iraq may Top 1 Million".<sup>iv</sup> If we add to this the further expected losses of human lives from further attacks, counterattacks and suicide bombing, etc. resulting from so called 'War-on-Terror' we may add many more millions to the death toll.

'During this period of war on terror' many terms have been incorrectly used by international media include some Muslim spokesmen, such as: Islamists, Islamic bomb, Islamic terrorism, Islamic extremism, Islamic Jehadi bombings, Islamic Jihad, Islamic fundamentalism. Such terms offend the very spirit of Islam as Islam is not an "Ism" or named after a Prophet, in comparison to Judaism, Hinduism, or Christianity, etc, but Islam is a Divine religion sent (and also named) by Allah [SWT] Himself for the whole mankind, therefore, both Muslims and non-Muslim must refrain from using these terms. They may use the terms Muslims instead of Islam, as Muslims are fallible and some of them are misled and have been involved in act of teaching hate and evil acts of killing innocent people on false hope that the killers instead will be admitted in Paradise (Jannah), when in reality they may be made as dogs of the Hellfire (Jahanum), but Islam is a perfect religion. Alas! all Muslim should have the evidenced based knowledge of Islam and dealt with non-Muslims with peace and harmony among the nations instead of non-Muslims persecuting innocent Muslims based on misconception about Islam, and widening the terrorism even further due to action and reactions, attacks and counterattacks.

From the above status report, there is no doubt that policies adopted in fighting terrorism in the name of 'war on terror' have failed. Where are those rising stars now i.e. Bush, Tony Blair and you? All have been rejected by their respective peoples due to their policies adopted on 'war on terror'. In conclusion it can be said that dealing with terrorism is a very serious problem that the world is facing to-day. There are attacks and counter attacks; actions and retaliations and instead of this problem being solved it is

growing and growing wider. If a solution is not found than this will become so big that it will be almost impossible to solve and may lead to a widespread confrontation among the nations of the World. All sectors of the World's community must work together to find a solution. Both Muslim and non-Muslims sectors must evaluate themselves in the true light of their respective religious beliefs and condemn such killing not only in words but also in action by showing their hatred towards those who are directly or indirectly involved in this crime against humanity and not to sponsor in anyway the terrorist organizations around the Globe. Consequently the terrorism will die by its own death.

Had combating terrorism was based on educating misled and ignorant Muslims on evidenced based knowledge of Islam and non-Muslims to remove misconceptions about Islam, and initiating socio-economic reforms world-wide, at only a fraction of the costs of 'war on terror' then not only millions of lives would have been saved, but also these trillions of US\$ spent on 'war on terror' would have gone a long way to eradicate poverty from this planet and bringing socio-economic reforms for the benefit of whole mankind.

It is a pity on human civilisation that due to such acts of terrorism and suicide bombing not only mass murder and killing of innocent people have been seen but so many important contributors to humanity have been eliminated. Some examples in recent history include: Liqueate Ali Khan; John F. Kennedy; King Faisal; Aldo Moro; Anwar Sadat; Indra Ghandi, General Zia; Rajeev Ghandi, and Benazir Bhutto. I believe it is not too late, the US President Mr Obama (the Noble Peace) Prize Laureate) can play a major role in bringing global peace by changing the US policy on 'war on terror' by using an alternative approach in line with as proposed above, and you Mr Mushrraf is the best person to advise Mr Obama to do so.

Now coming to claims that have been made and your statements, such as: "I take pride in declaring that I introduced the essence of democracy in Pakistan" I would comment as follows:

When you took office as the Chief Executive of Pakistan, you were welcomed by masses including myself as well as other notables as we all had high expectations from you due to your God-given intelligence and professionalism. I quote a statement from one of your ardent supporters: "I was charmed by him. I believed this was a man who could set our country straight, end corruption, clear out the political mafias". Subsequently due to your inflexible approach on certain key issues, due to your arrogantly as the President and General of Armed Forces of Pakistan and due to your policies on 'war on terror' you lost that charm and instead of meeting our expectation, you went too far and committed many blunders and crossed many limits set by Allah [SWT] and still living under satanic deception that: "I am still a most popular leader in Pakistan". Although I still respect you as an intelligent professional, but nevertheless, as a politician you have lost all the respect of not only of masses (including myself), but also your ardent supporters, which include those who brought you in power by absentia. I quote the revised statement of above mentioned one of your ardent supporter by taking 180 degree turn: "Musharraf is destroying our democracy by using this war on terror". Under the present circumstances, therefore, your statement: "I take pride in declaring that I have introduced the essence of democracy in Pakistan, holds no water. I make further comments as follows:

Democracy in Islam is not based on voting of ignorant and misled people living under fear and slavery of Federal lords, industrial lords and political lords but on the contrary it is a social democracy based on welfare and justice for all. Democracy in Pakistan for which you are taking pride and our current bunch of opportunist politicians are advocating is not for the welfare of people of Pakistan and for justice for all but on the contrary it is to provide further opportunities to build further flour mills, rice mills, sugar mill, ghee mills, textile mills and other mills by the active political players in order to manipulate the economy of the countries and deprive masses from their basic needs so

that they will remain slave of the above mentioned lords and for corrupt politicians in power to create further foreign assets and foreign bank balances through misappropriation of funds received as foreign aid for fighting war on terror of others in Pakistan's land and from receiving commissions and kickbacks (bakhshus) from local and foreign companies by awarding contracts to them. I, however do not wish to dwell on this subject as a big treatise can be produced on this subject. Sufficient to say that you read relevant sections about governance of an Islamic state, of my Memorandum submitted to the current Prime Minister of Pakistan on the subject: "Dilemma of Pakistan Politics leading to Harj" (Appendix 1 refers).

With respect to your declaration that you empowered citizens and gave political powers to women giving them more seats in local and national administration, for which you were applauded and got standing ovation, I comment as follows:

Allah [SWT] in His infinite wisdom has taken care of empowering citizen of a state right of women in fair proportion, which are unparallel to any systems or country of the World has provided for and there has been no need for mundane reforms in this respect. On the contrary, your these steps have proved undesirable as what I have observed on television programmes that the women politicians appearing in modern un-modest clothes wearing heavy make-ups and debating on issues on which they are not qualified to do so and expressing second opinion on Islam (which cannot and should not be opinionated but should only be evidenced based) and also an office bearer woman questioning the working of NGOs who are working for the welfare of the poor people of Pakistan as respective governments have failed to do so, and pointing out that they should operate through her office, perhaps she too wish to capitalise her power to receive return on her political investment by receiving commissions and kickbacks. In this respect, although I had pointed out certain facts including citing an example in my letter I sent to a TV programme presenter Mr Ghamdi on 19 July 2009, but I would like to reproduce the text of this letter as follows:

"I refer to your TV program on the subject: "Foundation of Family – Adil or Masawat" and strongly contend to such a debate which is not only based on total ignorance of some of the participants of the Islamic concept of the foundation of family but also contravenes to law of Shar'at.. I do not agree that such debates should be aired which can only mislead to masses and strengthens those who are critic to Islam. Rabia Bajwa is one of those critics who ignorantly believe that "woman is half man" in Islam and try to seek amendment or improvement to law of God on name of woman liberalism or modernism. I strongly advise you to refrain from such a debate in the future in the light of the following reasoning.

- The absolute knowledge which is required to lay down a path for guidance of human life cannot be possessed by human efforts. Allah [SWT] alone is the sovereign and the Law Giver, i.e. He alone has the right to ordain a path for the guidance of mankind. Thus it is only Shari'ah that liberates man servitude to other than Allah [SWT]. From the study of all the major legal systems, we can deduce that, in its total sense, it is only Shari'ah which provides a definite code of conduct and guidance for all mankind to follow in all aspects of life including the religious, social, scientific, political, administrative, legislative, moral, and others. Shari'ah's Divine character gives it highest dignity than all man-made systems put together, because it fulfil the need for all mankind at all time and places and at all levels. Its open and comprehensive character is inherent in its Divine origin as a gift from Allah [SWT] designed for human nature. Allah sent Muhammad (SAW) the last of His Prophets to propagate Islam and to present the Shari'ah in its final and perfect expression of the Divine Will, and enjoin all mankind to behave according to Its precepts.
- Islam wants to establish a modest society. Accordingly, it gives maximum attention to the family affairs of the believers by putting every member in his

rightful place and charge him (or her) to carry out his responsibility with fear of Allah (taqwah). No human man made law can bring any improvement to this.

- Prophet Muhammad (SAW) enjoined his followers to contract marriage as he considered it for a Muslim as "half of his religion"<sup>1</sup> because it shields him from adultery, fornication, homosexuality, promiscuity, and many other evils. In the choice of life partners, as the main criteria, the Prophet laid great stress on righteousness, piety and faithfulness. Marriage is a solemn covenant or agreement between the husband and wife (based on free mutual consent) in which Allah is the witness and it should be reduced to writing. The Holy Prophet said: "The widow and divorced woman shall not be married until her order ordained, and the virgin shall not be married until her consent is obtained".<sup>2</sup>
- Islam discourages to take of family disputes to courts of Law, as much as possible and in case of a serious dispute between the wife and the husband, arbiters, one from each side, should be appointed to resolve. The natural outcome of marriage is the process of procreation and it brings about legitimate children and through children the progeny of man continues. The children born out of marriage bear the name of the father and under no circumstances should a husband deny the fatherhood of his child. The maintenance is the right of one's wife and children which may include: residence, food, clothing, and some other essential services and medicine, even if wife happens to be rich.
- The Shari'ah originated from Allah's commandment, interpreted by the Prophet's precepts and expanded by the Islamic jurists by means of analogical deductions and through other processes. Unlike all major legal systems; which developed from customs, precedents and writs; Shari'ah's first primary source is the word of Allah the Quran and the second primary source is the Sunnah or the practical interpretation of the Quran by the Prophet. Accordingly, as a matter of facts it can be confidently said that the ideal code of conduct or a pure way of life cannot be achieved by all legal systems (developed by human efforts) put together, but only by Shari'ah which has a much wider scope and purpose.
- The Bill of Rights, World Order, Suffrage, Civil Rights and other efforts, of the UNO, European Parliament and national legal institutions of the West toward, human welfare and human liberty seem to be mere reflections of what the Shari'ah has given at the outset
- It is however unfortunate that, by and large, Muslim World has failed to adhere to the Shari'ah, which is considered our weakness for which we must seek Allah's forgiveness rather than criticizing. If we look at the Muslim world<sup>3</sup> of today, we come to a conclusion that all of its modern history is tragic as it is in a state of crisis because of the facts that it is internally weak, frustrated, relatively backward, suffering from internal tension and turmoil, conflict-ridden, and often abused or controlled by foreigner powers. Unlike earlier time, when Muslims were the custodians of civilization, the Muslim polity of today is neither master nor partner and thereby is regarded in the world politics as problematic.
- The majority of Muslim countries have forgotten the fundamental obligations of Shari'ah – the road to Allah [SWT], which have been clearly supported by the Quran and the Sunnah of Prophet Muhammad (SAW). The Muslim world has forgotten that it is incumbent upon every Muslim and the Islamic governance to follow the life of Prophet Muhammad (SAW) style and live in harmony with one's self and with others in accordance with the Shari'ah as a system of law of the Muslim Ummah. Due to the failure of the Muslim world to project itself in its real colour, for the last over two hundred and twenty years or so, the Shari'ah has been conceived by the Western

---

<sup>1</sup> It is narrated by Anas that the Messenger of Allah said: "When a man marries, he has fulfilled half of his religion, so let him fear Allah regarding the remaining half".

<sup>2</sup> Bukhari, 67:42.

<sup>3</sup> The Muslim world in this context means all people who call themselves Muslims and associate themselves with Islamic religion and heritage without and geographical borders under which they may happen to reside.

world nothing more than a barbarous system of law, totally impracticable in the modern age.

- It is unfortunate that even Muslim rulers and scholars contradicted their own belief and contended that some of the Islamic provisions should not be used and they remained inclined not to apply the Shari'ah laws perhaps from the fear of indignation or for other similar reasons.
- In the past, many voices were raised in favour of Shari'ah (Pakistan is a prime example) but they were mostly curbed by either the colonial Masters of the Muslim countries or the brain-washed Muslim rulers of the Muslim countries who considered the so-called modern, progressive and enlightened man-made legal systems of the Western world more practical to their needs. By analyzing the above study of major legal systems also the study of Shari'ah, we come to a conclusion that in spite of the very cumbersome and elaborate legal systems there has been an increasing trend in crime-rate, in rampant corruption, in dishonesty and cheating, in national and international conflicts, in tensions and turmoil, in ethnic rights, in drug trafficking, in broken homes, in chaos, in confusion, and in mental diseases, etc, which would have a little chance to grow under the implementation of Shari'ah laws, because shari'ah is designed to make people happier not only in this world but also in the world hereafter.
- The Muslim world of today is facing a catalogue of everyday problems, primarily due to the reasons that, by and large, people as well as rulers are having weak understanding of Islam generally, and specifically, due to their lack of awareness of the vital issues and their lack of comprehension of the position and the stance, which Islam has obliged and assumed towards them. Furthermore, generally speaking, the world today has become one single unit in which diverse cultural patterns are sometimes confused whilst other times overstressed or blended with conflicting postures and also the technological revolution has brought about some kind of external uniformity. Besides, interactions of different cultures have led to value reorientations and value assessments. For example, in the Christian world the long-standing struggle between the Church and secularist philosophers and scientists has led to the emergence of philosophical thoughts in natural science as well as social science, whereas, secularist ideologists have projected to different faith groups that the secularist approach to life is the only safe and natural approach which can accommodate all religious groups and meet out justice to all. The Muslim world being influenced by the secularism and being under the domination of the West has lost its real values and consequently is suffering from political fragmentation and is patently dependent on the non-Muslim nations. She is intellectually defunct, economically weak, and militarily inept.
- On the political front, there are over fifty political entities in the Muslim countries. Although they all claim to be Islamic countries but, nevertheless, they have different political systems ranging from democratic, monarchy, republican, peoples' republic, and socialist. By and large, the citizens of these countries do not have an actual role in choosing these systems, constitutions, laws, policies or their leaders even though these countries claim that they enjoy the support, cooperation and loyalty of their citizens. In most cases, the systems of life that are applied in these countries are secular and capitalist in all aspects including economics, social system, culture, education and government administrations. If we analyze the systems implemented in Morocco, Egypt, Jordan, Iran, Pakistan, Turkey or Indonesia, we come to a conclusion that they greatly resemble each other even in their legal wording because they have been, by and large, copied from the Western laws and constitutions. Muslim countries instead of following the principles of Islamic brotherhood, disagree and fight each other sometimes secretly and sometimes openly. Although there are many Islamic alliances such as the Arab League, Union of North Africa, Baghdad Pact, OIC, and Gulf Cooperation Council, etc. but all of these alliances failed to unite these countries on a common platform to serve the Muslims' interests.
- Again on the military front, these states spend an enormous amount of their funds, on developing armies, buying weapons and military equipment, formulating and

implementing police and secret services, and so on. Contrary to the Islamic principles teachings, a lot of these funds also get shifted to the private bank accounts of rulers and their entourage as commissions and bribes.

- On the economic front, despite these countries possess immense economic resources, huge man-power and trading positions, almost all of them live dependent on other countries of the world. They are not self-sufficient in food, clothing or other basic needs and had to live on goods imported from others. The honest worker and the faithful employee under the shadow of this system does not find what is adequate for his or her needs and the needs of his or her family. However, as for the bribing employee deceiving worker, and the corrupt politician, they increase their wealth, improve their ranks and gain more power, and so on.
- On the cultural front, by and large, in these countries the education curriculums and culture in the schools, faculties, social institutions, and universities, are, by and large, secular in nature without due regards to any role Islam has prescribed to achieve a high level of cultural development, economic prosperity and scientific and technological advancement.

In the light of the above facts, Mr Ghamidi, I would conclude that the Muslim world must learn from its past mistakes and consider this matter seriously and the Muslims in general (including such elements like your participant Rabiea Bajwa) must give their lives and souls for it and must strive hard for respecting the law of Shari'ah and also the unity of the Muslim countries as a unified Muslim Ummah in this stance. Accordingly, the Muslim world must progress towards the implementation of Shari'ah in its governance and every day activities rather than criticizing it or seek improvement to it through human interference because of the fact that the Muslim world desperately needs the implementation of Islamic Law and Practical Morality. The few simple beliefs of Islam i.e., precondition and the pronouncement of the Kalima is just a formal pledge but this in itself is not enough. It must be understood that the relation between ideology and law is the same as between the soul and the body. The soul cannot exist (cannot be identified in existence) except in a body with a definite shape and attributes. Similarly Islamic ideology can only be identified in Islamic Law and Morality. The moment the spirit of Islam is separated from the concrete laws and sound practical rules of conduct, the body of Islam is dead and identifiable individuality of the spirit is lost. This is why in most of Muslim countries people are Muslims by names only and the governments are spiritless. Also, in many Muslim countries, the modern courts are having judges who are either non-Muslims or Muslims trained in common law systems vis-à-vis the Shari'ah, and with only marginal knowledge of Islamic law. It is unfortunate that rulers, scholars, and jurists of the Muslim countries knowingly failing to follow the path shown by Allah [SWT], the Creator Himself through His Messenger, Prophet Muhammad (SAW) . Allah says in the Quran:

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيحَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴾

(Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.) (Quran 45:18)

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِتِينَ خَصِيمًا ﴾

(Surely, We have sent down to you (O Muhammad ) the Book in truth that you might judge between men by that which Allah has shown you, so be not a pleader for the treacherous.) (Quran 4:105)

﴿ وَلِيَحْكُمَ أَهْلُ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

(Let the people of the Injil judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed, such are the rebellious.) (Quran 5:47)  
(Quran 5:47)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللّٰهَ لَكَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

(O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Talwu or Tu`ridu, it, verily, Allah is Ever Well-Acquainted with what you do.) (Quran 4:135)

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْوِينُ مَوْعِظَةٍ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُ دَٰلِي وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

(O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, -- a guidance and a mercy for the believers.) (Quran 10:57)

﴿وَأَوْفُوا بِعَهْدِ اللّٰهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْاَيْمَانَ الّٰتِيْمَنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُونَ﴾

(And fulfil the covenants (taken in the Name of) Allah when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allah as your guarantor. Verily, Allah knows what you do.) (Quran 16:91)

﴿سَبِّحْ اسْمَ رَبِّكَ الّٰعْلَىٰ - الَّذِي خَلَقَ فَسَوَّىٰ - وَالَّذِي قَدَّرَ فَهَدَىٰ﴾

(Glorify the Name of your Lord, the Most High. Who has created, and then proportioned it. And Who has measured; and then guided.) (Quran 87:1-3)

The Prophet stressed to follow the Quranic injunction and his Sunn'ah in many occasions. During the Prophet's historic message to Muslims (the last sermon) delivered to the gathering at Arafat more than 1410 years ago, the Prophet said: 'Verily, I have left among you the Book of Allah and the Sunnah of His Apostle which if you hold fast, you shall never go astray'.

In another occasion, as related by Al-Tirmidhi, the Prophet said: 'Allah sent down this Quran to command and prevent, and as a Sunnah to be followed and a parable. It contain your history, information about what came before you, news about what will come after you and correct judgement between you. Repetition does not wear it out and its wonders do not end. It is the truth. It is not a jest. Whoever recites it speaks the truth. Whoever judges by it is just. Whoever argues by it wins. Whoever divides by it is equitable. Whoever acts by it is rewarded. Whoever clings to it is guided to a straight path. Allah will misguide whoever seeks guidance from other than it. Allah will destroy whoever judges by other than it. It is the Wise Remembrance, the Clear Light, the straight Path, the Firm Rope of Allah and the Useful Healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts

*things straight. It does not deviate so as to be blamed. Its wonders do not cease. It does not wear out with much repetition'.*

In another occasion the Prophet said: *'Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise'.*<sup>4</sup> The Prophet also said: *'If any ruler having the authority to rule Muslim subject dies while he is deceiving them, Allah will forbid Paradise for him'.*<sup>5</sup>

If we analyze the systems and laws of governance of the Muslim world in the light of above injunctions of the Quran and the Sunn'ah, we come to a conclusion that, by and large, Muslim countries are miserably failing in their obligations and responsibilities towards Allah as well as the Muslim Ummah. There are many reasons for this failure, some on these are noted below:<sup>6</sup>

- The European legal systems have influenced a great deal to the governance of most of the Muslim countries from last two hundred years or so ago. It was first felt with the coming of imperialism in the early 19<sup>th</sup> century when the Muslim lands had a definite legal system, based on Shari'ah, guiding them in all aspects including public, private and international dealings. For example, the Ottoman empire, the then seat of Islamic Caliphate was the first to be influenced by the European legal system when it introduced its first so-called 'reforms' (between 1839 to 1876) and by 1850 they fully introduced commercial law based on French commercial code and in 1858 adopted French penal code which replaced the Had punishment of Shari'ah. The laws of European origin were also thrust upon the countries occupied by the British, French and Dutch imperialists against the will of the people. In India, the Shari'ah system, which was being practised for centuries of Mogul rule was replaced by Indian penal code in 1862 on the excuse that the Islamic legal system was out-model and did not provide any justice whatsoever (declaration of Lord Macaulay). In 1875, Egypt adopted French commercial law and French penal law replacing Shari'ah law. Other countries who were affected by the European systems were Sudan, Morocco, Tunisia, Nigeria, and Maghreb. To sum up, it can be said that by the end of 19<sup>th</sup> century, more than three-quarters of the legal systems in Muslim lands were derived from the European legal systems.
- The Muslims who were trained under the influence of the new rulers were given the opportunity to proceed to higher studies in the European countries who upon their return influenced the masses and to some extent Ulama and succeeded in striking a compromise which resulted into the Anglo-Mohammedan law or Franco-Mohammedan law.
- Subsequent to the introduction of European law on Muslim countries special courts were established and the judges were appointed from among Europeans or indigenous scholars who had never studied Islamic jurisprudence and consequently Islamic jurisprudence was neglected with the exception of a few matters such as family law and Waqf and these too suffered so-called reforms.
- After gaining independence from the colonial masters of Europe, some of the Muslim states declared Islamic law as their source of legislation but in their march towards modernisation and secularization abolished the Shari'ah courts and the entire Shari'ah was entrusted to be administered by incompetent lawyers who were solely versed in Common law vis-à-vis Shari'ah and consequently many of the laws based on the Quranic injunctions and the Sunnah of the Prophet were deliberately reformed, under the ignorance of the sound knowledge of Shari'ah, in the name of so-called justice and equity.

---

<sup>4</sup> Al-Bakhari, 9:264

<sup>5</sup> Al-Bakhari, 9:265

<sup>6</sup> Adapted from Abdul Rahman I. Doi, 'Shari'ah th: The Islamic Law', London: Ta Ha Publishers, 1984 (reprint 1997), pp. 449-474.

- It is a pity that so-called Muslim rulers and elite class in Muslim countries have been the part of the propaganda of the last two hundred years or so that Shari'ah is a totally impracticable in modern age. These people are ignorant of the facts that the Sari'ah was not revealed for limited application for a specific age, but has always been valid and shall continue to be valid till the end of this life on the earth and its suitability is unquestionable for every age and time. Unlike man-made law which are restricted by the current needs of individuals and societies and change with the evolution of the society, Allah in His kindness and mercy has revealed universal Divine LAW orienting people to do good deeds and lead virtuous lives and strive towards achieving exaltation and human perfection. It should also be remembered that Shari'ah laws do not become obsolete and their general principles and basic theories cannot be changed or renovated and any deviation from these would be subject to Divine indictment.
- In most of the Muslim world, since the last two centuries, rulers have been formulating codes of laws in various legislative matter on pattern similar to the pattern followed by the West and in the process they not only disregard Shari'ah and Islamic jurisprudence but also copied European constitutional, criminal, civil, commercial and other codes. It is only since the 1970s that some efforts are being made by certain Muslim countries to re-introduce Shari'ah but no concrete results have been achieved due to reasons mentioned above.

Apart from the above reasons of governance of Muslim countries, there are other fundamental reasons which are keeping away from following the laws of Shari'ah, such as the following:

- Generally speaking modern Muslims do not understand the true philosophy of Islam and its several inherent virtues and characteristics, some of these include: (a) Islam is the greatest unifying force in the world and the greatest spiritual force in the moral development of man (b) the life of a Muslim ought to be filled with godliness, piety, righteousness and truthfulness, (c) a true Muslim thinking shall not be polluted with evil thought and perverse ambitions and he or she ought to abstain from seeing evil, hearing evil, and doing evil, (d) a true Muslim is an embodiment of goodness and nobility, who upholds right and truth even at the cost of his or her life and never yields to evil, how dear the defiance will cost him or her, (e) a true Muslim is never a party to oppression or violation of human rights and honour and never utters a word of lie, (f) a true Muslim always keeps in view that one day he or she will have to return to the Lord and submit an account of his entire life and sense of accountability always remains firmly implanted in him or her mind.
- Again generally speaking, in the Muslim world, the culture is contaminated by diversity of contradictions, conflicts, tensions, turmoil and ethnic rights within its social set up. In some of the Muslim countries even entire culture is plagued by rampant corruption, dishonesty, cheating, nepotism, widespread possession and use of firearms, lack of faith, illiteracy, poverty, red-tapism, crimes, violence, sectarianism, regionalism, factionalism and polluted with innovative superstitions. All these social evils are against the basic tenets of Islam and act as opposing forces against the successful implementation of the Shari'ah.
- Generally the people of the Muslim world do not appreciate that the Shari'ah is the manifestation of Allah's infinite mercy and is the only true embodiment of, and the best way, to justice for mankind.

Through my book I have appealed to the Muslim world to take the Quranic injunctions and the Sunnah's precepts seriously and ask Allah's forgiveness of not upholding these in the past and strive hard in its pursuit of re-adoption of Shari'ah for the benefit of Muslim Ummah and for that matter the entire mankind. The Muslims ought to have a firm belief that in order to better our lives in this world as well as the world hereafter, there is no other course open to us but to re-adopt to Shari'ah. In this context it must be

understood that since, the Principles of Jurisprudence and the Philosophy of Shari'ah cover among other things levels of obligation of the individual and the society, motive and its effects on Judgments regarding actions and recompense thereupon in this life and life hereafter, therefore, the true Islamic spirit in culture and civilization in the Muslim countries will be born only when law and morality are practiced through the whole gamut of life and certainly not without it.

Finally, I apologise, Mr Ghamidi, becoming emotional (Islamically speaking) and delivering a long text, which is not meant to undermine your knowledge but its sole aim is to provide some clarifications to some confused minds, such as, Rabiea Bajwa, and seek cooperation at all levels to respect and understand the importance of the implementation of Shari'ah in our everyday life. Kind Regards"

With respect to the statement of the office bearer woman (the breed of your so-call political reform) who was questioning the operating of NGOs who are working for the welfare of the people of Pakistan as respective governments have failed to do so, they should operate through her department, i would say that her state must have demotivated many NGOs to operate in Pakistan, and many of them may have redirected their operation to othe poor countries of the World. At that time I was seriously thinking of executing some projects in healthcare improvement and poverty reduction programmes for the rural community of Pakistan through 'WAKF'. By The above mentioned statement of the woman minister, I was not only shocked but also totally demotivated to make a start of my intended projects in Pakistan through 'WAKF'. Subsequently, I was prompted and made to divert my attention towards first organising my research work of over last 15 years or so to teach myself the evidenced based Islamic knowledge and at the same time offer to the World's community at large, of course including Pakistan, and I was made to sat-up 2 wesites ([www.wakf.co.uk](http://www.wakf.co.uk) and [www.topstrategies.co.uk](http://www.topstrategies.co.uk)) as carrier and resource to work towards achieving objectives of 'WAKF'

It is a pity Mr Mushrraf that we try to take undue advantages of some work which only a part of our obligation and responsibilities vested in us by Allah [SWT] to be executed by ability and skill given by Allah [SWT], which Allah [SWT] can take it away any time. However, all blames for our falling, actions and/or inactions and any other blunders committed by us whist performing our assigned duties and discharging our vest responsibilities are only of our own and we must repent and seek forgiveness first for all the people we may have made to suffer to avoid Allah's Anger, and also seek Allah's Mercy, as Allah [SWT] Himself have written in His Book which is with him on the Arsh that: "My Mercy overpower My Wrath", as recorded in one of the Ahadyth Qudsi.

With respect to outcome of us taking pride in our intelligence, ability and skill, there are thousands of examples, but I only cite two typical examples of 2 professional in Pakistan, as follows:

- There was a renowned surgeon in Pakistan, who became so puffed up by his ability and skill and that matter his reputation and successes that he would not commence surgical operation unless prior to a surgical operation he settles his fee from the close relatives of the patient. One day it so happened that a patient brought to the hospital by some members of the general public in a very serious conditions and this surgeon was requested by these people to perform surgery to save the life of the patient, on humanitarian ground. The surgeon refused and insisted that he must see the close relatives of the patient before performing surgery. These good people traced the mother of the patient and inform her about the condition of her son. She rushed to the hospital and met the surgeon and discovered that he was her husband and the father of the patient. The surgeon then without caring for his fee rushed to perform surgery to the patient,

but it was too late, as the patent passed away. Allah [SWT] took away all the ability and skill of him for which he was so proud and he was made incapacitated to the extent that subsequently for the rest of his life he could not perform any surgery.

- The second example is about a senior ranking member of one of the armed forces, who just before his retirement manipulated many supply contracts and earned substantial commissions and kickbacks and shifted his family with money, so earned through illicit means, to Canada, with the his intention to do business there after his retirement. It so happened that when was retired and joined his family and on his demand to handover the money and business to him, he was rejected by his family. Allah [SWT] took away all his ability and skill for which he was so proud of and he was made incapacitated to do any useful work or business for the rest of his life.

Now the new issues I wish to discuss with you stem from your current visit to the USA. On October 4, I noticed headline "Ex-President admits committing blunders (including his admission that "he committed a mistake by sending reference against Chief Justice Iftikhar Mohammad Chaudhry), I have started to empathise with you, particularly in the wake of a strong wave against you in some quarters of political landscape of Pakistan. Some of these are cited below:

- Summons issued to Mushrraf to appear before the country's court to explain his 2007 declaration of a state of emergency and firing of several dozen judges, which are intended to lay the groundwork for future action against Mushrraf.
- The Balochistan High Court (BHC) ordered the registration of an FIR against former president Pervez Musharraf, former Prime Minister Shaukat Aziz, former Balochistan chief minister Jam Yousuf and others in the murder case of Nawab Akbar Khan Bugti.
- Chaudhry Shujaat Hussain has divulged the background stories of the NRO and the deal that provided immunity to Musharraf.
- Chaudhry Shujaat Hussain revealed how, funded by a multinational company (which he did not name), Musharraf was planning to hijack the PML under the delusion that he was the only binding force of different PML factions, minus the PML-N.
- Chaudhry Shujaat Hussain cautioned Musharraf and advised him to be content with making money through lectures, enjoy life and forget about politics.
- Shujaat statement: "that Musharraf carried out Lal Masjid operation just to please America."
- Shujaat statement: "We had told Musharraf to stop confrontation with Justice Iftikhar Chaudhry, an advice that always fell on deaf ears. He also disregarded their advice to patch up with the CJ. Likewise, he refused to hear us on Lal Masjid operation".
- Jamaat-i-Islami secretary general Liaquat Baloch has said that if Pervez Musharraf is granted protection due to an "unholy alliance" between civil and military establishment and foreign powers, the nation should be prepared to witness extra-constitutional interference in the affairs of the country again.
- Jamaat-i-Islami secretary general Liaquat Baloch has stated that the rulers and bureaucracy were united in protecting General Musharraf."
- Talking to a private TV channel, the former president of the Supreme Court Bar Association, Aitzaz Ahsan said:" that after committing a mistake, the former dictator committed another big mistake on November 3, 2007. Aitzaz Ahsan recalled that advisers of the former president, including Malik Qayum and Sharifuddin Pirzada, at that time levelled several allegations against Iftikhar Muhammad Chaudhary and justified the decision."
- Prime Minister Yousuf Raza Gilani distanced himself from what has been described as a deal to provide 'safe exit' to former president Gen (ret'd) Pervez Musharraf and said that he was neither aware of nor part of any such deal.

- Prime Minister Yousuf Raza Gilani stated that some parties which were part of the Musharraf regime were also in the present government while Article 6 of the Constitution would apply also to everyone who had abetted him and implemented his policies. It was for that reason that he had termed the demands of Musharraf's trial as 'not doable'.
- On Musharraf's trial, Prime Minister Yousuf Raza Gilani stated that he still believed that parliament alone could pardon him or try him under Article 6 which also applied to those who supported him. "How many political parties had lent a supporting hand to Musharraf throughout his rule and how many of them would be included in the trial?" He said that even if a court handed down a punishment to anyone under Article 6, the president could pardon him.
- Spokesperson for the president Farhatullah Babar stated: "As for the question of punishing Musharraf for his crimes against the people and the Constitution, the prime minister had already stated that it was a matter for parliament to decide."
- The Pakistan Muslim League-Nawaz (PML-N) on Wednesday moved a privilege motion in the National Assembly (NA) against the statement of President Asif Ali Zardari on a deal for giving safe passage to former president Pervez Musharraf.
- Opposition Leader in the National Assembly Chaudhry Nisar Ali Khan had announced to move a motion against President Zardari and demanded of the president to present all the aspects of the deal made with Musharraf before the nation and parliament.
- Leader of the Opposition in the National Assembly Chaudhry Nisar Ali Khan said the deal had been reached at a time when Mr Zardari was not even in power. "This indicates that the 'safe exit' for Musharraf and installation of Mr Zardari as president were part of the same deal."
- Leader of the Opposition in the National Assembly Chaudhry Nisar Ali Khan stated that the nation should be told which international players took part in the deal and under which clause of the Constitution Mr Zardari had reached an understanding with 'guarantors' while keeping the cabinet, parliament and the opposition in the dark.
- Leader of the Opposition in the National Assembly Chaudhry Nisar Ali Khan alleged that Mr Zardari was trying to befool the parliament by saying that it was up to it to take a decision about the future of Musharraf.
- Leader of the Opposition in the National Assembly Chaudhry Nisar Ali Khan stated: "What room has he left for parliament when as PPP (co)chairperson he signed the deal with international powers to provide safe exit to Musharraf?"
- Leader of the Opposition in the National Assembly Chaudhry Nisar Ali Khan stated that Gen (retd) Musharraf had resigned to evade impeachment and not because of the result of any international guarantee, adding that impeachment was not possible without support of the PML-N.
- Leader of the Opposition in the National Assembly Chaudhry Nisar Ali Khan stated that during discussions at that time between the PPP and coalition partners, the PML-N was told that Musharraf was ready to resign on condition that he would not be impeached and would be given indemnity and further added: "In the presence of Asfandyar Wali Khan and legislators from Fata, the PML-N leadership took a firm stance and made it clear that it would not support any indemnity bill.
- Leader of the Opposition in the National Assembly Chaudhry Nisar Ali Khan stated that the PML-N had made it clear to the PPP and its allies that the main objective of impeachment was to bring the former president to justice. "At that time Mr Zardari did not mention any international interference and guarantee. The PMLN wants the president and the government to appraise the nation and parliament of motives behind the deal."
- Leader of the Opposition in the National Assembly Chaudhry Nisar Ali Khan stated that the disclosure by an elected president that the 'deal' was arranged by international powers with interests in South Asia was a "serious breach of country's sovereignty, independence and self-respect", and added "Extra-constitutional and

underhand deals by a dictator are possible, but it cannot be expected from an elected president.”

- PML-N spokesman Ahsan Iqbal stated that the nation wanted to know under which capacity and role President Zardari had brokered the deal for Musharraf’s safe passage. “It is job of the courts, and not any individual, to decide the future of Musharraf.” He said that Gen (ret’d) Musharraf had run away, but his remnants were still in power and trying to protect his legacy. He pointed out that the issue of Musharraf’s trial would not destabilise Pakistan, but it would provide a basis for stability by closing the door for military interventions forever.
- A move from some of the members of parliament: “We, the following members of the National Assembly, would like to move the motion involving a serious breach of the privilege of the House,” the privilege motion said. The motion says President Zardari in his press briefing to selected journalists on 14 September 2009 has said that Gen (ret’d) Pervez Musharraf ultimately decided to resign after a deal struck between him and various other international stakeholders, who have interests in the region. The motion further states the fact of the matter is that Musharraf was forced to resign as a result of the pressure put on him on account of the impeachment proceedings initiated against him by parliament”.
- Former governors and comrades of Gen (ret’d) Pervez Musharraf are extremely embarrassed, apologetic and feel shy of validating or refuting the claims of their former boss.

Under the current circumstances and the strong wave against you in some quarters of political landscape of Pakistan as discussed above I see no role for you in Pakistan’s politics and your efforts to re-enter in politics would not only create further division and fitna but may also bring a serious consequences for you. Accordingly I now revert to your role in ‘advancing the incomplete mission of King Faisal of Saudi Arabia with respect to Islamic solidarity’ and presenting Islam to the West and World’s community in its true perspective by removing misconception about Islam and convincing the World that Islam is not a cause of terrorism but a solution of establishing a peace in the World for the benefit of not only Muslim Ummah but entire mankind. Also to help furthering my belief that Islam can provide the answer to the current global credit crunch and financial crises, for which I have already conducted a pilot research study early this year, when I was in Dubai on my consulting assignments in Dubai, and submitted the same to the Prime Minister of UAE. I attach this pilot study for your perusal, assistance for its development and action towards implementation on the international scene. If, however, you also wish to stay in lime light of International political arena, in addition to the above role I envisage you a suitable candidate for the future post of Secretary General of UNO, and I join hands with you to ask Allah’s help for you to be short-listed, provided you repent from your past failings and blunders and pledge to use your intelligence and professional skill in the way, that would please Allah [SWT].

To qualify for above roles, you are, however required to take some positive steps, such as the following:

- Publically apologise from Pakistani nation in general on a TV programme for your grave mistakes and blunders you have committed during your rule as the President of Islamic republic of Pakistan, and make announcement of your no further participation in Pakistan’s politics.
- Publically apologise from judges to whom you caused harm and distress due to your policy, treatment and through your extra-constitutional steps.
- Publically apologise all those individuals who have suffered hardships and are alive and from the relatives of those who are either dead or still missing resulting from your certain undesirable actions on the name of war on terror; and
- Seek Allah’s forgiveness for your past blunders, fortify your belief and faith, and make a pledge to serve the humanity as ordained by Allah [SWT] and His beloved Messenger Muhammad (SAW).

I request you Mr Mushrraf to deal with your issues rationally by saving your efforts and energy for your re-entry into Pakistan's politics based on your perceived support from international supporters and admirers, which is just a satanic deception, but instead to utilise your efforts and energy in serving the humanity by putting a full trust in Allah [SWT] and by seeking His Help by performing an Istikhara, as Allah[SWT] is the only Force that can save you from the current difficult period of your life and guide you to take the right course. The choice is yours.

On 11 October 2009, in New Jersey-USA, before Allah (SWT) as a Witness I am issuing you this Memorandum, General (Rtd.) Pervez Musharraf, on good faith for your perusal and necessary actions.

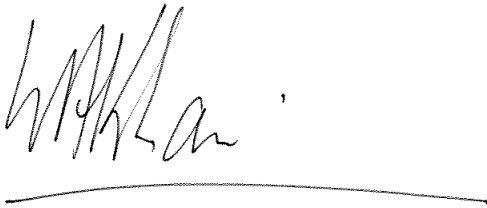
Results lies only with Allah [SWT].

Allah-ho-Akbar

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

[Al-Hamdu lillahi Rabbil-`Alamin]"  
(All Praise is for Allah, the Lord of the Worlds.)

Kind Regards



Dr Wazir Ali Khan  
Senior Citizen of Pakistan  
International Construction Contracts and Claims Management Consultant  
Spotswood - New Jersey - USA

---

i <http://www.flickr.com/photos/grimhund/241378684/>

ii <http://www.msnbc.msn.com/id/16356321/>

iii <http://www.alternet.org/waroniraq/62728/>

iv Tina Susman: <http://www.commondreams.org/archive/2007/09/14/3839>