

Anwar Shaikh's Interview with Chandigarh Times

by Dr. Ranjit Kanwar

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Ranjit Kanwar: We have heard your name in India, yet we do not know much about you. Will you tell me something about yourself?

Anwar Shaikh: I was born in 1928 in a village near the-city of Gujrat (Pakistan). Religion has been a part of my family tradition. Naturally, I was brought up to be a scholar of Islam: To the best of my knowledge, it was my great great grandfather, who embraced Islam.

He was a kashmiry pundit. After conversion, he became an Imam Masjid, a fervent preacher of Islam. My grandfather was conscious of his Brahmin ancestry, - . . and resented if anyone spoke ill of the Vedas yet he could not return to his roots owing to the psychological grounding he had received over the years. In Pakistan, I was a teacher and then became headmaster of a high school. Though economically, life was bearable, socially, it was not. I emigrated to great Britain in 1956.

After initial hardships struck lucky. At the height of business success, I suddenly realized that I wanted to do some reformative work instead of indulging in money-making it was in 1973 that I started winding up my commercial activities, and am glad that I did so because it gave me a chance to reeducate myself, especially in philosophy and religion.

Ranjit Kanwar: I have read your book: " Islam, The Arab National Movement " which is becoming world-famous rapidly. Did you write it to oppose Islam?

Anwar Shaikh: Its purpose is not to oppose, but expose Islam: it is a serious work based on long research and personal experience There is not one word of lie, insolence or intentional misinterpretation in this book. Since it is based on truth and nothing but the truth; it is an open challenge to those who use Islam as the tool of personal gain, politically and religiously. So great is the force and authenticity of this book that no Muslim scholar has come forward so far to refute its Contents.

Ranjit Kanwar: Are you another Rushdie?

Anwar Shaikh: I am being labeled as such. For example, the Urdu daily: "Pakistan" and weekly "Maharat" of Lahore, have called me "a Satan of much greater stature than Rushdie and Tasleema," and The Daily "Jang" of London has described me "a Rushdie whose writings are infinitely more dangerous to Islam than Rushdie and Tasleema put together." The Muslim readers of the "Jang" have written to this newspaper repeatedly begging the mullahs and other scholars of Islam to answer my questions to "save"-but they have deliberately kept quiet to the utter annoyance of the believers, who are really worried by the contents of "Islam, The Arab National Movement". They demonstrated against Rushdie in every country through public meetings, processions, slogans and murders, but about my book they have willfully observed a conspiracy of silence because they do not want the world to know the truth about Islam. This

clearly shows that I am the exact opposite of Rushdie. His work is fiction based on insult to the Prophet Mohammed and his family, whereas my book is a serious work founded on scholarship; reason and research. At the most, Rushdie is an artistic protester whereas I am a challenger to the very concept of Islam.

Ranjit Kanwar: I see. But has your book any relevance to India?

Anwar Shaikh: My book has a relevance to entire mankind, but is especially to India because before the coming of Islam, India was a prosperous, peaceful and proud country, which has not only been reduced to extreme poverty and ignorance by the Muslim predators and the Islamic rule, but has also been fragmented into geographical and political units. This book clearly demonstrates that, as Islam seeks to impose Arab cultural imperialism on other nations through a doctrine of divide and murder, India and Islam cannot live together. This book is a must for India.

Ranjit Kanwar: Do you realize that this book exposes you to serious danger? Aren't you afraid?

Anwar Shaikh: The truth has its price, which I am prepared to pay. I have not resorted to swearing or falsification simply to uphold the dignity of truth. Fear is a part of human nature and it will be wrong of me to deny it. However, I must add that by making me a martyr, they will sound the death-knell of Islam.

Ranjit Kanwar: It is a revolutionary book with profound consequences. What prompted you to write it?

Anwar Shaikh: This is an excellent question and proves your competence as a journalist. Having lived in the West for such a long time, one day it crossed my mind why the white people love their countries but the Muslims of India hate their motherland. There is no exaggeration in it because they think of Bharat not as their Motherland but Dar-ul-Harb i.e. battlefield, where people murder, plunder and deceive out of hatred and greed. Having given this point further thought I soon realized that Islam is based on the doctrine of hating and murdering non-Muslims and reducing them to the status of political slaves. It is totally false to say that Islam is the ambassador of international brotherhood.

Again, it is completely untrue that the Muslims of all countries are one nation. It is the law of nature that nationality is constituted by blood ties and geographical boundaries, that is, the homeland. A nation being an expanded form of family is subject to the familial rules of identity. Of Course, a person can adopt another nationality quite legitimately but it is an exception, and therefore, cannot change the basic rule. Calling Muslims of all countries as one nation is wrong because all these nations have their separate home lands with their independent interests and different policies. Pakistan was soon split into two halves i.e. Pakistan and Bangladesh. The government of Pakistan in 1951 stopped entry of all Indian Muslims into Pakistan despite the fact that they were the people who had made most sacrifices for the creation of Pakistan even more shameful is the treatment of Pakistanis from Bihar, who stood by Pakistan against the Bangladeshis.

Muslim nationality is a myth, which is extremely injurious to the non-Arab Muslims but highly beneficial to the Arabs. And this is what leads to the inevitable conclusion that Islam is not a religion but the Arab National Movement.

Ranjit Kanwar: Good lord! Is it what Islam is? Do you mind explaining this point a bit further?

Anwar Shaikh: The philosophy that lies behind Islam is stunning and proves the consummate political skill of the Prophet Mohammed: by declaring all Muslims as one nation and the non-Muslims as another, he created the Two Nation Theory, perpetually setting Muslims against non-Muslims. Again, he stressed that in this struggle the Muslims would be victorious. This is exactly the theory that Karl Marx adopted after many centuries. Presenting his dialectical view of history; he emphasized that all material progress owed itself to eternal social strife between the capitalists and the proletariats in which the latter would win the struggle.

However, Karl Marx did not show the mastery that the prophet Mohammed did. By creating the Two Nation Theory, he subjected all non-Muslim Arabs to the cultural imperialism of Arabia. He achieved this purpose with a mind boggling subtlety: he made Arab-worship the cornerstone of Islam. Thus, those who embrace Islam naturally feel inferior to Arabia as a devotee believes in relation to his goddess.

Ranjit Kanwar: This is an unusual explanation of Islam. Can you tell me how the Prophet Mohammed raised reverence of Arabia sky-high and made it an artist of faith for his non-Arab followers?

Anwar Shaikh: Here is a small summary of the steps that the Prophet took to realize his dream.

1. He declared that when Adam was evicted from paradise, he came to Mecca where he built the first House of God. Thus, he identified Godliness with Kaaba, a Sanctuary of Mecca where God lives! Not only that, Abraham, the Jewish patriarch, also came to Mecca to rebuild the House of God!
2. For the purpose of imposing Arab psychological superiority on non-Arab Muslims, he decreed that they must prostrate five-times-a-day facing Mecca. This is not only an act of submission to Mecca, the capital city of Arabia, but also proves beyond a shadow of doubt that God lives in Mecca, otherwise why should people prostrate in that direction?
3. A Muslim must not defecate himself or answer the call of nature facing Mecca. It is a blasphemous act in view of the sanctity of Mecca.
4. When Muslims die, they must be buried facing Mecca, which is the guarantee of their salvation.
5. To make sure that the Arabs enjoy economic opulence, the Prophet made Hajj as obligatory ritual for his followers. It is a pilgrimage to Mecca. There are countless Indian Muslims who sell their homes and personal belongings to undertake this journey; can give many more examples to this effect but this should be enough to explain the real purpose of Islam.

Ranjit Kanwar: It does show the Arab national tendency of Islam, but the non-Arab followers of Islam do not have to adopt a slavish attitude to the Arab national Institutions to prove their Islamic faith. Do they?

Anwar Shaikh: I regret to say, Sir, like countless non-Muslims, you do not know the master stroke of the Prophet.

Ranjit Kanwar: I have never heard of this master stroke before. Can you enlighten me in the interest of humanity?

Anwar Shaikh: I am referring to the prophet's declaration that Allah has made him the Model of Practice for his followers it has come to mean that the Muslims must copy him in everything, they must eat, drink, walk and talk like him, even must look like him, that is, they grow beard like his, have a similar hair-cut and dress like him. This is what is called followings the Sunnah .i.e., the Prophetic: Model which is the guarantee of salvation. One can easily say that Islam has been designed to induce respect and love for Arabia.

There are express commands of the Prophet, which state that a person is not Muslim until he loves him more than his own father and mother. The idea is that people must be weaned from their own nationalities and motherlands, and attached firmly to Mecca. This is the reason that the Muslims of India call their own homeland as the battlefield and Arabia the fountain of peace and celestial glory., Now, it is perhaps, easy for you to understand why the Muslims of India partitioned their own motherland for practicing the Arab cultural values in Pakistan (and Bangladesh).

Ranjit Kanwar: What is likely to happen if the non-Arab Muslims do not follow the Prophet in loving Arabia even if it involves unpatriotic practices against their own homelands?

Anwar Shaikh: The Muslims must love Arabia because the Prophet did so. They must follow him as the Divine Model of Practice. This is what Islam expects if don't, they are sure to enter hell because the Prophet will not intercede on their behalf.

Ranjit Kanwar: What is intercession?

Anwar Shaikh: This is the special power of the Prophet Mohammed. He will recommend paradise for his followers on the Day of Judgment. His recommendation is final and Allah cannot deny it. It is available to all murderers, rapists, arsonists, cheats, thugs, pickpockets and pimps provided they are followers of the Prophet. On the contrary, all Hindus, Sikhs, Jews, Christians will be cast into a flaming hell, no matter, how pious and God-fearing they may have been.

Piety has no meaning and value without believing in Mohammed and the greatness of his homeland. Intercession is the climax of the Prophet's National wisdom--It is this Muslim belief which gives them the hope of free sex and economic abundance, and they feel obliged to kill in the name of Islam. This is why they are ever ready to stab their motherland. After all, caring about one's country entails sacrifices whereas the comforts of paradise are sweet and splendid. And it is especially so when they involve no moral responsibility.

Ranjit Kanwar: Poor India! "Islam, The Arab National Movement" seems to be the book, not only for every Indian, irrespective of his religion, but also for every Pakistani and Bangladeshi as well. After all, they all belong to the Indian subcontinent. What have you done to propagate its contents?

Anwar Shaikh: By writing this book, I have discharged my duty. Its propagation, I believe, is a duty of every one.

Ranjit Kanwar: Will you be prepared to allow translations of this book into various languages without expecting any financial reward?

Anwar Shaikh: I shall be delighted to do so provided such a task is undertaken for public good, and not as a trade.

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