

## Book Review

*Imran Ahmad Sajid*

### Exposing Sujit Das and His Blasphemous book against the Prophet of Islam (PBUH)

**Book Name :** Unmasking Muhammad, the Malignant Narcissist and His Grand Delusion Allah

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**Publishing Date:** 28.04.2010

**Publisher:** Australian Islamist Monitor

<http://www.australianislamistmonitor.org/uploads/docs/unmaskingmuhammad.pdf>

This review critically evaluates the blasphemous book of Sujit Das (Bombay, India), and exposed his venomous character, virulent fallacies, poisonous derivations and out of context narrations and self-styled explanations of many basic and authentic facts about the Holy Prophet of Islam (Peace Be Upon Him). It is a very common propaganda technique of non-Muslims or pseudo free-thinkers of the Muslim world in the modern days to malign Islam, its Holy Book and the Messenger of Allah, Hazrat Muhammad (Peace Be Upon Him), for their petty worldly gains, cheap popularity and ulterior personal motives like cash, publicity, visas, asylum, etc in the western world. The beguiled commentators and perverted writers feel joyous over triggering violent responses from the simple, uneducated and honest Muslim society. Resultantly, these pseudo free-thinkers further capitalize on such uncontrollable demonstrations and a vicious circle of radicalization starts moving round and round. This is how the vested interests further their sinister motives and ensure their mundane gains by creating more and more cleavages in the West and the Muslim world and widening the gap already existing between the two. This review clearly identifies the basic flaws and incoherence in the highly provocative account of Sujit Das, the Dirty (as he names him for Sujit feels no compunctions in uttering very low, mean and base words for the most sacred and holy personality of Islam and all religions, the Prophet Muhammad, Peace Be Upon Him).

It is for the Muslims to try to tackle such writers in an analytical, critical and academic way, and expose their hidden meanness, intellectual dishonesty and superficial understanding of the true and sophisticated Islamic code of beliefs and the essence of its legal system. This superficiality, coupled with malicious ignorance, dishonesty of intention and personal greed, results in such undesirable,

un-warranted and baseless products as that of Sujit Das, the Cursed (only a cursed person can use an abusive language against the holy personalities and prophets). Look at the name of his book: “*Unmasking Muhammad, the Malignant Narcissist and His Grand Delusion Allah*”. When the title is so malignant and full of venom and hatred, then what one can expect of its contents to be judged on a scholarly and value-free touchstone.

The Noble Prize Winner poet Rabindranath Tagore who said, in 1924, that “the real cause of the failure of *Brihmo Samaj* was that it lacked a dynamic personality and a practical demonstration behind it”. Islam has a very practical personality behind its teachings and tenets in the shape of its Holy Prophet (Peace Be Upon Him). Let us see a few fallacies in the account of Sujit Das' blasphemous account:

1. “Anyone who claims to be a prophet must be prepared to have his Prophecy tested” (p.V).

Didn't the Prophet of Mercy prove his claim in front of his diehard opponents when he announced his prophet-hood? Why people believed in him then, and why more than 1.3 billion people even today can offer their lives for his respect, dignity and prophet-hood? Were those people mad and lunatics then, and are crazy today? What is Sujit's standards for testing and what is its authenticity, validity and universality?

2. “There are enough pious and totally un-objective traditions of Muhammad preserved by the Muslim religious community, but what is lacking in these sources is honesty” (p.1).

What about the writings of hundreds of orientalist scholars like AR Nicholson, AR Gibb, TW Arnold, Prof. Phillip K. Hitti, Prof. Montgomery Watt, and many more who wrote very high sounding words in praise of the Holy Prophet and the Holy Book? What is Sujit's criteria for honesty? How can he prove the content and quantity of 'honesty' in his own blasphemous book? Let's see his “honesty”. Sujit quotes different rivals of Islam, even of the early Muslim era, the opponents in Mecca and Madina at the time of Prophet's advent, and Sujit firmly believes in all such false accusations with no “testing of honesty” and pretends to have the power of describing all such chronic animosities as a true account! Sujit, and like many others, are not ignorant of the fact that even the worst enemies of the Holy Prophet (PBHM) used to call him *Sadiq* (the truthful) and *Ameen* (the trustworthy), and they used to keep with him their belongings in case of long absence from the village. History is full of such testimony.

3. Sujit casts his sinister aspersions on the first revelation as: "This Divine confrontation was less heavenly and more demonic" (p.3).

An encounter which happened in a cave for the first time, and unexpectedly, and surely having its awesome spiritual effects, and which later proved to be the starting point of the complete revelation is '*less heavenly*' and '*more demonic*' in Sujit's account. How he differentiates between the spiritual and demonic aspect of an event? With what authority and standard he can say and measure the two portion of being *less* and *more* in one event? A man who has no experience in a heavenly incidence or in a spiritual encounter, how can he realize one from the other?

4. "Muhammad gave no solid proof of his prophet-hood. He simply claimed to the title of Prophet of Allah....How can we be sure that Muhammad didn't lie?" (p.4).

What is the criterion of a solid proof? When people asked him for proof, didn't Prophet Muhammad (PBUH) present anything? Was he not tested by the excellent and wise brains of his time? Didn't they test him for more than 23 years of his prophet-hood? Were all those believers dump and dupe? Sujit has shown utter ignorance and childish reasoning for proving a case on empirical basis or historical and verifiable proofs. How can we be sure that Sujit is not lying?

5. "Those early companions of Muhammad not only lost their property and self-respect but the lives of their children, relatives, even their own lives. At the end of the day they returned with empty hands, disappointed and disillusioned. All of them were pathetic losers. Almost all of them died a dog's death" (p.208).

For the rebuttal and denial of Sujit, the Cursed, this one note is enough. Who doesn't know that what was the socio-political conditions of pre-Islamic and pagan Arabia and what made them rulers, scholars, writers, scientists, linguistic experts, administrators, military and political leaders and conquerors? Even the virulent account of the most prejudiced of the orientatists have admired this humanizing and civilizational force of Islam and its Messenger, the Holy Prophet (PBUH) despite the fact that they don't accept of Islam, and Sujit, the Cursed, has not an idea of any of such marvelous achievements of the Companions and their followers in the initial centuries of Islam. The Muslims must read authentic scholars on Islam and teach their children the true Muslim literature in the current age of anti-Islamic propaganda. The West should not to allow, propagate or protect such sinister and malicious writings and their authors as it damages the efforts of inter-faith dialogue and a joint struggle for solving the problems of humanity and reducing its sufferings.

6. While quoting the great Poet Allama Iqbal that the muslims are in a poor conditions due to their ignorance of the Quran and not properly following the Prophet (PBUH), Sujit says: "If Iqbal is true, then how the infidels have prospered? We, the non-Muslims don't practice Islam at all. In fact some of us even oppose Islam. Then how the infidel countries are better than Muslim countries that at least practice a bit? If the Quran is full of science, then why the Islamic countries are most backward? (p.269)".

Sujit's account and analogy is full of his superficial knowledge about Islam, Quran, human civilization and the 'Rise and Fall' of dynasties and empires. Iqbal's poetic expression is not untrue when he says that the early Muslims felt and understood the right meaning and message of the Holy Book and became the rulers of the major part of the world of that time. Iqbal has done a copious poetry and he clearly identifies the importance of science and technology for human progress and political dominance. His one part explains the other and shall not be read out of context. Quran is not a book of science but a book of guidance, salvation, enlightenment, moral purification and high ethics and accepted norms for leading a peaceful and productive life. Quran mentions certain guidelines to explore the hidden human faculties and natural resources and exhorts to unearth the forces and energies in the universe, by inviting the human intellect to think about the potential dividends in the globe and universe for further creation and betterment of human life. Quran doesn't provide scientific formulae but a scientific outlook and sets-on triggering a creative vision and analytical thinking in an able-minded person. Sujit's poor knowledge is full of misleading misgivings about Islam and Quran. Unfortunately, the tender, unaware and easily impressionable minds of the young Muslims are unnecessarily polluted and a dis-trust is created amongst the various communities of the world by these atheists and 'employed' writers like Sujit Das and others. Not only the Muslims but also the true academics of other religions should disown and ignore these rubbish and blasphemous writings.<sup>i</sup>

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<sup>i</sup>For further analytical reading, please read the essay of Mr. Fasihuddin (PSP), the Editor-in-Chief of Pakistan Journal of Criminology which can be accessed through the following link [http://www.pakistansocietyofcriminology.com/articles/2012\\_04\\_03\\_325.pdf](http://www.pakistansocietyofcriminology.com/articles/2012_04_03_325.pdf)

## Community Engagement

### Waziristan Students want Peace and Education

More than a thousand students from North and South Waziristan demanded 'true peace' and 'meaningful education' in tribal areas which could be achieved only if the decision-makers show

genuine commitment and sincerity. The students gathered at Raas Gathering Peshawar on the eve of a musical night which was organized by the Waziristan Students Society. President of the Society, Asmatullah Wazir lamented the inadequate facilities of staff, hostels and libraries in the schools and colleges of North and South Waziristan. "Our elected representatives are merely shedding crocodile tears at the agonies of our tribal masses", said Kashif Dawar, a student leader. Ex. President of the Society Noor Islam Wazir stated that it is absolutely unacceptable to say that the suicide bombers are coming from

Waziristan and expressed his anger at the inhuman treatment of law-enforcement agencies especially the police with the tribal people in the cities who are unnecessarily checked and suspected as terrorists. He requested the media not to publish any baseless reports before any findings of investigations as such reports create serious social and psychological problems for the students of Waziristan in settled districts. President of Pakistan Society of Criminology and Patron - in - Chief of Uthman Khel tribe Dr. Fasihuddin was the chief guest on the occasion who urged the tribal students to divert all their energies towards education, acquire modern skills, bridge the gap between tribal population and people of urban areas, persuade their elders



to resolve their inter and intra-tribal conflicts, and promote female education in FATA. He advised the students to be the agents of change in the tribal belt and demanded the government to establish at least one good university in each of the tribal agency and resolve the issue of FATA University as soon as possible.





## Full Scale Development for FATA Demanded

Speakers at the large gatherings of Uthman Khel tribe under the auspices of Uthman Khel Qaumi Movement (UQM) at the remotest villages of Mandal and Kharmotay Mosque, Arang in Bajaur Agency stated that poor people of their tribes are being

killed and tortured in Karachi but neither compensation is provided to them, nor no national leader has ever come to their native towns in FATA to offer condolence or express sympathies with their bereaved families in FATA.

The MQM, being in the Sindh Government, should do proper investigations and shall talk directly to the true representatives of the tribes if their hands are clean, the elders of Uthman Khel tribe demanded at various Jirgas in Bajaur Agency.

Central President UQM, Haji Shah Wali criticized the Governor KPK for not doing enough for establishing Bajaur University despite the fact that it is not only the need of the hour but also land has been acquired for the same purpose. Veteran

Malak Haji Gul Amin of Mandal said that education, electricity and roads are the immediate requirements of our people as much damage has been done to this area during the war on terror and insurgencies in the last few years. Haji Nasir Khan demanded equitable

distribution of development funds and projects in FATA. Husan Bacha deplored the indiscriminate demarcation of boundaries of sub-divisions for Uthman Khel tribe which despite being the largest is reduced to a minority status. Noor Zada

lamented the sufferings of the tribal women folk, who in this 21st century are compelled to bring water in pitches from far-flung areas. Shams-ur-Rehman stated that if Uthman Khel sub-sections are united under UQM then no one can stop this



warrior but patriot tribe from becoming a force to be reckoned with. Patron-in-Chief of Uthman Khel tribe Dr. Fasihuddin demanded a full-scale development program for FATA and especially the un-attended villages of Momand, Malakand and

Bajaur. Being from Mandal section, he was warmly greeted at Mandal. He spoke to different other gatherings of Shamoza and Alizai at Tabai, Barang and Arang also.



## Scholars, Poets, Journalists Visit the Historical City of Takht-Bhai

Eminent scholars, famous poets and senior coloumnists of Peshawar visited the historical ruins of Takht-Bhai on Sunday Feb 19, 2012. The visit was arranged by President of Pakistan society of Criminology, Fasihuddin (PSP). The 50 members delegation, including 20 famous lady writers and poetesses of the Women Writers Forum, was led by veteran coloumnist and Secretary General of Abasin Arts Council, Mr. Mushtaq Shabab. Members of the Pashto Literary Society of Takht-Bhai and Uthman Khel Qaumi Movement welcomed the guests. Prof. Pir Zahir Shah and famous Pashto Poets Gul Muhammad Gran, Waseer Lewanay and Javed Khattak presented their poetry and spoke to the guests on the academic and social activities in Takht-Bhai. Later on a Mushaira was held which was the first Hindko-Urdu-Pushto Mushaira in Mardan Division in which poets and poetesses of all the three languages presented their literary work and poetry and received a great applaus. Prof. Nasir Ali Sayed presided over the Mushaira where as renowned author and poet Prof. Nazir Tabbassum performed as stage secretary, well-known scholar, poet and coloumnist Prominent amongst them were Aziz Ejaz (MD, PTV), Ismail Awan, Prof. Hassan Hur, Prof. Sabeeh Ahmad, Prof. Tanvir Ahmad Khan, Sophia Ahmad, Bushra Farrukh, Prof. Ishaque Wardaq, Shakeel Nayab, Hammed Hassan, Rani Bano, Sameena Qadir, Salama Qasir, Zoobi, and many more. It was an excellent gathering of scholar and writers who enriched the audience with their views and melodious poetry.

