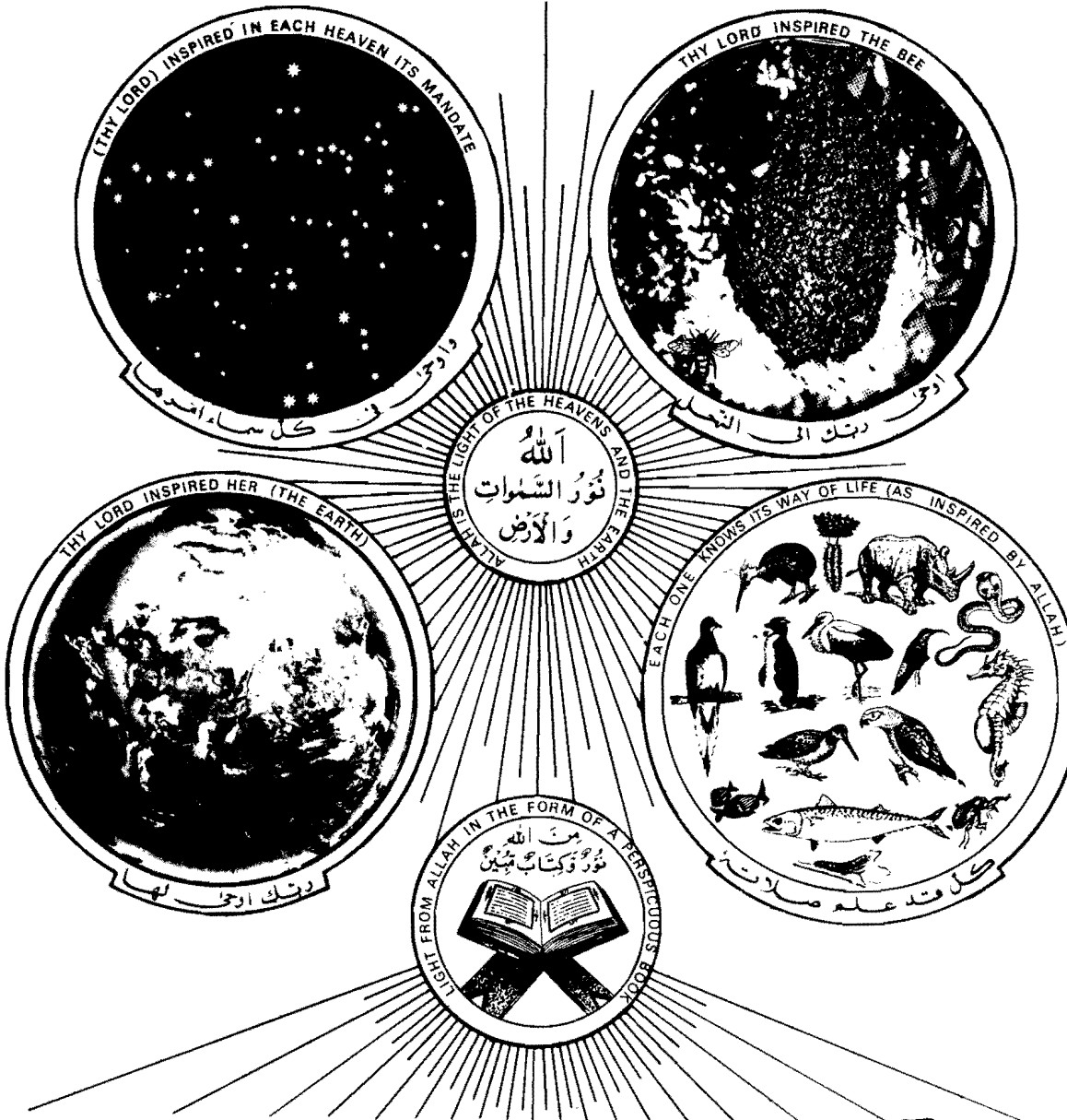


**CONSPIRACIES
AGAINST THE QURAN**

To the Memory of
MY PARENTS

Who inculcated in me, during my
early childhood, a disgust
for goods other than
the God.

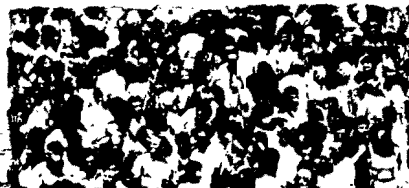
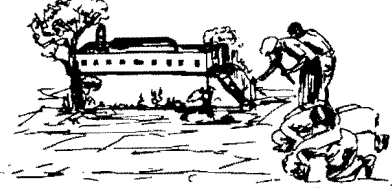
THE LIGHT OF REVELATION



CURTAIN BETWEEN MAN AND THE LIGHT OF QURAN



SECT	TRADITION	PRIEST	WOFSHIP	WORSHIP OF	WORSHIP	PIR	ANCESTRAL	LEADER
WORSHIP	WORSHIP	WORSHIP OF PAST	GOD'S MESS-	OF DEAD	WORSHIP	WORSHIP	WORSHIP	WORSHIP
ارباباً قن دون الله				اخذوا احبارهم ورجالهم				



PHYSICAL WORLD :
 ANIMAL WORLD :
 HUMAN WORLD : Physical body -
 Human personality -

Direct guidance—Through physical laws.
 Direct guidance—By means of instincts and physical laws.
 Direct guidance—Through physical laws.
 Indirect guidance—Through the messengers of God.

Intermediary intervenes between man and the light of God

CONSPIRACIES AGAINST THE QURAN

By
Sayed Abdul Wadud, M.C., M.B., B.S.

Khalid Publishers
C/o P.O. Box 4190, Lahore-25

"Do not read to contradict and refute, nor to believe and take it for granted, but to weigh and consider."

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First Edition December 1976
Second Edition May, 1990

*Printed by Khalid M. Naseem at the Annoor Printers
3/2 Faisal Nagar, Multan Road, Lahore.*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ

مَذْمُومًا مَخْذُومًا ۝

(١٤ : ٢٢)

***“Devise not another
sovereign with
Allah or thou wilt
sit down despised,
forsaken.”***

Preface

I picked up the idea and felt the necessity of writing this book from the letter sent to me by Prof. J.M.S. Baljon of the Leyden University in October 1972, in response to my presenting him my book entitled, *Phenomena of Nature and the Quran*. Dr. Baljon, while appreciating my book, pointed out to me the views of another Muslim writer on the Quranic interpretations, in the following words—"Curiously enough I received a month ago from a colleague and co-religionist of you: Dr. Muhammad Kamil Husayn, a surgeon in Cairo, a book he just had published with excurses of Koranic exegesis. In this work called *al-Dhikr al-Hakim* his argument is the opposite of yours, i.e., he considers it pure stupidity to produce so-called *al-Tafsir al-Ilmi...*" I have not had the occasion of reading the work of Dr. Kamil, but I was not the least surprised to note his views. Since the face of Islam has been changed by the conspiracies which I am going to describe in the following pages, there is no dearth of such Muslims who consider that the words of the Quran have got 'hidden meanings' and are meant to be used only for their magic effect. Such people do not consider the Quran as a book of knowledge.

Here in my present work I have explained the vicious conspiracies of varied types and origin hatched from time to time against the holy Quran. Such conspiracies not only transformed the vigorous activity generated by the Quranic teachings into passivity; it rather changed the entire outlook on the life of Muslims. The passive Islam prevalent in the Muslim world today is poles apart from the dynamic Islam presented by the Quran. Belief in One God has been replaced by belief in a number of gods. The concept of Sovereignty of Allah in human affairs has been changed to the concept of Sovereignty of the people or the Sovereignty of individual human beings. Consequently the centralisation of Ummat is lost. Instead of subservience to Allah, the Muslims today are subservient to Imams, Pirs, Faqirs, Mullas and all sorts of political and intellectual exploiters. The mission of the last messenger^ﷺ of God was to release humanity from the heavy burdens and the yokes that were upon them (Al-Quran, 7:157). The Rasool (peace be upon him) achieved this goal, gave a practical demonstration of it and left behind him a pattern for the smooth development of humanity. But the conspiracies by the enemies of Islam broke that pattern and the Deen brought by the Rasool^ﷺ changed into religion, and wherever Muslims were in power, it got bifurcated into 'church' and 'State'. As a result of it, the Muslims today

are groaning under the pressure of the same weights and are bound by the same yokes from which the Rasool^ﷺ came to release them. The 'Pharaohs' or the political exploiters, the 'Hamâns' or the religious and intellectual exploiters and the 'Qâroons' or the economic exploiters are again rampant as much in the Muslim countries as in any other part of the world. Now instead of one central organisation and one code of life given by the Quran, as it was put into practice by the Rasool^ﷺ, there are hundred and one ways of life which have made the Muslim Ummat, now divided into nations raised on territorial basis, fall steep into a position of fear and dependency. They struggle to get out of it but, without the light of the Quran, fail to do so. The only hope of their escape from their present day plight lies in the reunion into a stable and well-knit Ummat and this objective cannot be achieved unless there is a conviction that the Quran is the final, complete and the only message of Allah, now present on the face of the earth, for the guidance of mankind; and unless this belief is put into practice within the pattern demonstrated by Mduhammad^ﷺ.

In collecting material for this work I have been fortunate to have benefited from the writings of my illustrious teacher Allama Parwez who has a rare insight into the Quran and has presented the Quranic teachings in their pristine form. I was born and bred in a Quranic atmosphere. But my whole-hearted personal interest in the Quran started after my association with Allama Parwez, some twenty years ago and the interest has made the latter part of my life worth living.

I acknowledge the debt of gratitude to my friend Mr. Jafar Ali Qureshi for editing and relieving me of a good deal of strain.

(ABDUL WADUD)

1

The Divine Guidance

(2:120) ... قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى ...

"Say: The guidance of Allah, that is indeed the (true) guidance." ·

(24:35) ... اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ...

"Allah is the light of the heavens and the earth".

Allah commands the affairs of the universe by providing guidance to living as well as non-living objects. From the minutest subatomic particles to the largest stars in the universe are all under His control. This control is exercised by means of a set of laws. These laws are initiated in what is known as **عالم الامر** in the Quranic terminology. Allah is **فَاِطْرَ السَّمَوَاتِ وَالْأَرْضِ** (Al-Quran 6:14), which means that He initiated the creation of the heavens and earth when nothing existed in the universe.

The Quran says:

(2:117) بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ○

"He is the originator of the heavens and the earth. When He decrees a plan, He says to it BE and it is."

Again it is said:

(36:82) إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ○

"His law of creation is such that when He intends a thing, His decree is BE and it is."

Thus the Divine intentions and decisions are in fact an integral part of God's process of creation. The Holy Quran has used two different words for creation. They rather indicate two different stages of creation. One is **امر** (Amr) and the other is **خلق** (Khalq). Khalq means to create a new object from the existing constituents. This is where an object appears in its manifest form. But prior to this, is a stage where an object is still in the process of 'becoming'. This planning stage is described by the Holy

Quran as `Alam-e-Amr. What is the nature of this planning and how it is carried out is beyond human comprehension. This is also described by the Holy Quran as `Mashiyyat' of Allah which no-body can question:

(14:27) ... يَفْعَلُ اللَّهُ مَا يَشَاءُ ۝

"Allah acts according to His will."

Here `will' does not mean whims and wishes. It means a set of laws.

(21:23) لَا يُسْأَلُ عَمَّا يَفْعَلُ ...

"He cannot be questioned for His acts."

For example why fire has got the burning property, nobody can question. Why an unsupported object of certain density falls to the ground, nobody can question.

Thus the initiation of divine laws was absolute and unquestionable. Now the execution of these laws is carried out within specified patterns. This is known as (Taqdir):

(33:38) ... وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

"The divine laws are bound by certain measures." (65 : 3)

Allah has made a specific pattern for everything that exists. A mango seed shall always grow into a mango tree and never otherwise. This is its Taqdir. Thus after the initial planning, the execution of these laws has been channelised.

The process of emanation of these laws is termed by the Holy Quran as Wahi. Literally Wahi means a sharp pointer, a guidance or a guidance by command. This guidance has been given to all animate and inanimate objects in the universe. The Quran says:

(41:12) ... دَاوْحِي فِي كُلِّ سَمَاءٍ أَمْرَهَا ...

"He assigned to each heaven (or celestial body) its duty and command."

About earth it is said:-

(99:5) يَا نَرَبِّكَ أَوْحَىٰ لَهَا

"For that Allah will have given her (the earth) وحي (inspiration)."

The above-said verses indicate that every individual component of the heavens and the earth is commanded to perform a specific role by means of the physical laws assigned to them. For instance, atoms and subatomic particles have specific structures and specific functions which enable them to make compounds. Thus the ionic or nuclear bonds are being made and unmade in every nook and corner of the universe. The energy is released at one place and supplied at the other. Energy in one form is

being converted into another. One form of matter is being replaced by another. Precious treasures are being shaped inside the oceans and in the depths of the earth. The solar radiation reaches the earth and promotes photosynthesis in the vegetable kingdom. Innumerable other phenomena occur day and night. So many species of animals and plants are being differentiated. This entire performance occurs in specific patterns by command of the Lord.

The living objects, other than man are also commanded to perform their specific functions within specified patterns. A sheep always eats grass and never meat; a lion always eats meat and never grass; a duck floats on water and a hen walks on the ground from the very first day of their respective births. Similarly a worker bee, a queen bee and a drone all perform their specific roles within specific patterns. These phenomena in the animal kingdom are also not self-acquired. These occur by command of the Rabb and again the word **وحي** *Wahl* is used for it by the Holy Quran:

(16:68) **وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ** ...

"And thy Lord placed in the bee His **وحي** guidance."

Thus all objects in the universe receive guidance by command of their Lord by means of specific laws assigned to them in their respective spheres. These laws are objective i.e., they are not self made or self acquired; rather they are enforced from outside.

Man is also a part and parcel of the universe and is thus subject to divine laws. But the case of man is unique in this respect. He is commanded by two different sets of laws. His body is controlled by the physical laws, as in the case of all other animals, while his 'personality' is controlled by laws which are not given directly to individual human beings but are delivered to humanity as a whole, through certain persons selected specifically for this purpose. The question arises; why this novelty in the case of man? For this we shall have to consider first *the features which distinguish man from all other creatures*:-

The evolution took a different turn with the appearance of man on the earth. Since the creation of the earth 5000 million years ago, it was only a chemical evolution; atoms evolving into simple inorganic compounds and simple inorganic compounds giving birth to complex organic compounds. This was followed by the organic compounds, water and minerals, reacting with one another and making possible the origin of life on the earth. This change-over which occurred 2000 million years ago, superadded biological to chemical evolution. This continued till man appeared on the scene. At this stage, human evolution became superadded to biological and chemical. The holy Quran calls man a distinguished creation, stating, at the same time, the points of distinction from other creatures as follows:-

(1) Man possesses 'Rûh' or 'divine energy'.

The evolutionary stages in the creation of man are described as follows:-

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ
مِنْ مَاءٍ مَهِينٍ ۝ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ۝

"It is He Who has made all that is created in due proportion. And He initiated the creation of man from the inorganic matter of the earth and made his progeny from an extract of the nature of a despicable fluid. Then He fashioned him in due proportion and breathed into him His 'Rûh' and gave you* the faculties of Hearing, Sight and Mind. But very few of you make use of these faculties." (32:7-9)

(2) The second distinguishing feature of man which makes him superior to all other animals is his power of speech or the expression of thoughts by auditory and visual means for their conveyance to others and the comprehension of the ideas of others by means of their written or spoken words:

(55:3-4) ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝

"He created man. He taught him speech."

What is this Rûh or Divine energy, and how it works actually, is not within the domain of perceptual knowledge:

(17:85) ۝ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۝

"And they ask thee (O Muhammad) concerning Rûh. Say: The Rûh comes from the command of thy sustainer. Of its knowledge, it is very little that is communicated to you."

However the Rûh or Divine energy manifests itself in various ways. In human individuals it appears in a specific form which is called *Nafs* by the Quran. All human actions dependent on freedom of choice and will, cast their image on *Nafs* or Human Personality. The *Nafs* presents itself in an undeveloped form and has got immense potentialities. It has the capacity to develop on the blue-prints of divine attributes. Its potentialities become actualised by such human actions as are in conformity with the divine laws, given to mankind through the messengers of God. He who gradually develops the *Nafs* draws closer to God, i.e., he realises and manifests divine attributes within himself. The more the human Self is developed, the more is it capable of survival and capable of passing on to its higher stage of evolution, after physical death of human body. On the other hand one whose actions are in the opposite direction, causes disintegration of *Nafs*, i.e., he recedes from the real and draws closer to the unreal.

* It may be pointed out here that in the above said verse, the preliminary stages or the stages of prehuman creation are described in the form of a third person (نَسْلَهُ - سَوْلَهُ - فِيهِ). But the stage at which the mind is developed through Hearing and Sight and the Rûh appeared in man, granting him the faculty of Freedom of choice and Will, the Quran addresses man in the form of second person (لَكُمْ). This indicates that man reached his present state of existence, gradually and progressively step by step, every step being in an ascending order.

The Holy Quran says:

رَفَّسِ وَمَا سَوَّيَهَا ۗ فَالْهَمَّا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَن زَكَّاهَا ۗ
 وَقَدْ خَابَ مَن دَسَّاهَا ۗ

(91:7-10)

"By the *Nafs* and its perfection. He endowed it with possibilities of both integration and disintegration. Truly he succeeds who nourishes it and he fails who stunteth it."

The human '*Nafs*' is progressive and to undergo evolution is in its nature. The making and breaking up processes of *Nafs* or human personality are affected only by those actions which are performed wilfully and after making a choice. It is '*Ruh*' or divine energy which confers on man the capacity to choose between right and wrong and thus provides man the unique distinction to act freely as he chooses. The freedom of choice and will, thus, become the directive force in human evolution, which in fact is the evolution of human personality.

We may thus conclude that man is composed of two different things, his physical body and his personality. The making and breaking up processes of human body are controlled by the physical laws and that of the human Self is controlled by the laws which are given to mankind through the messengers of God.

Let us revert to the question: why these laws are given to mankind through messengers of God and why not to individual human beings? That is so because human evolution is the evolution of human '*Self*'. The development of human '*Self*' takes place through the development, in it, of divine attributes. This in turn can take place only through social living. The more you act for the benefit of humanity, within the pattern prescribed by the divine laws, the more you acquire the attributes of God. Thus the development of human '*Self*', being not an individual but an organisational affair, required a central control for guidance, in order to produce a coordinated functioning of the society. This role was taken up by the messengers of God. Hence a different way of providing divine guidance at the human level.

The messengers of God appeared on the earth in different ages. Every time a messenger of God came, he brought the same universal truth, explained in the manner understandable by the people of his age. But after a lapse of time, the human self interests made his followers deviate from the path shown by him until another messenger came with basically the same message. This process continued until man was mature enough to receive a complete code of life applicable for all times to come. This final code of life was brought by Muhammad (peace be upon him) 1400 years ago and now it lies safely inside the Quran.

IMMUTABILITY OF DIVINE LAWS

The Divine laws given to mankind as well as to the physical world are immutable:

(6:34) ... لَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ ...

"No-body can change the laws of God".

(30:30) ... لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ...

"Allah's process of creation never changes."

(17:77) ... لَا تَجِدَ لِسُنَّتِنَا تَحْوِيلًا ○

"You do not find a change in the working of our (Divine) laws."

(35:43) ... فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ...

"So you can never find a change in the working of the Divine laws."

Even a messenger of God cannot change the laws of God.

(3:127) لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ...

"(O Messenger of God!) you are not given the authority to change the laws of God.

2

Other gods

(31:13) لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"Ascribe no partners unto Allah. To ascribe partners (unto Him) is indeed the highest wrong doing."

The Divine laws given to mankind through the messengers of God were meant to create a direct relationship between God and man without any intermediaries. Thus when we are reading the Quran, we are personally in contact with God receiving His prescribed guidance. But the forces of exploitation always intervened between God and man. Such forces in the words of the Quran are called 'other gods'. Any law-making authority whose laws are contrary to or exceed the limits prescribed by the revealed fundamental principles, is described by the Holy Quran as 'other god':

أَمْ آخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ ينشرون ○ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا
فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ○ (21:21-22)

"Or have they chosen gods from the earth; can they (false gods) cause the living objects to arise from the non-living? If there were in the heavens and the earth other gods besides the God, there would have been disorder and confusion in both. But glory to God, the Controller of the throne of authority, (He is high) above what they attribute to Him."

Such other gods always intervened between man and God, and their whims and wishes acted as curtains between man and the light of divine message. The rays of light make it possible for us to distinguish the features and the exact location of objects around us. That is why the Quran itself is termed Light:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ○ (5:15)

"Surely the light has come to you from Allah in the form of a perspicuous book."

The intermediaries between God and man always turned the divine message into an adulterated and unreal one. They mystified the human vision and stupified the

human intellect. With the appearance of the Quran, all these veils of darkness disappeared and the curtains which stood between man and God, through ages, were raised one by one. But again with the passage of time, the followers of Muhammad*, turning to the footsteps of earlier nations, forsook the Divine message and the curtains once more fell and isolated man from God in human affairs. It is of utmost importance to explain the true nature of these attractive, ornamental and yet deceitful curtains which have kept the Divine message hidden from the eyes of mankind, through ages, and which ultimately turned the Muslims to follow the footsteps of earlier nations and forget the final and complete code of life, given to them, through the last messenger of God.

INTERMEDIARIES BETWEEN MAN AND GOD

Worship of the messengers of God. - Next to Allah, the most venerated and most exalted personality, in the eyes of believers, is that of a messenger of God. In this respect the Holy Quran has exposed a human weakness which has been repeatedly displayed in human history. That is, the followers of a particular messenger of God raising the status of that messenger to that of God Himself; considering him to be super human and making him the object of worship. Whereas the Quran has emphasised the Oneness of God, it has laid equal emphasis on the messengers of God being human beings. The status of God and His messengers respectively is made abundantly clear when it is said:

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ
(21:73) وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ۝

"And We made them (the messengers) leaders, guiding (men) by Our command and We sent them inspiration to lead a profitable way of life, to follow closely the Divine laws and provide nourishment to humanity; and they constantly served Us (and Us only)."

Like other human beings, the Rasools (messengers) were themselves dependent on God:

(28:24) ... فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ۝

"Moses said: O my Lord! Truly I am in (desperate) need of any profitable things that thou dost send me."

The Rasools had no power over any good or harm to their own selves:

(7:188) قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ...

"Say I have no power over any profit or loss to myself except as according to the law of Allah."

The Rasools were the first to believe in what was revealed to them and they were

* Mark on the word Muhammad signifies "peace be upon him."

bound to act on the Divine guidance as much as the other believers. Even though they entirely and whole-heartedly submitted to the will of God so that there was not the slightest possibility of their disobedience to the Divine command; yet if such a thing could be possible, they were placed at par with other human beings as far as the law of requital and their personal responsibility was concerned. Rather the punishment for them would have been greater, as their responsibility was greater. The Quran has clarified this point:-

وَلَوْلَا اَنْ تَبَتَّنَا لَقَدْ كِدْتَ تَرْكُنُ اِلَيْهِمْ شَيْئًا قَلِيلًا ۗ اِذَا الْاَذْقُنَاكَ ضِعْفَ
 الْحَيٰوةِ وَضِعْفَ السَّمٰتِ ثُمَّ لَا نَجِدُ لَكَ عَلَيْنَا نَصِيْرًا
 (17:74-75)

"And had We not given thee strength, thou wouldst nearly have inclined to them a little. In that case, We should have made thee taste an equal portion (of punishment) in this life and an equal portion after death: and moreover thou wouldst have found none to help thee against Us."

The Holy Quran repeatedly lays stress on the point that in spite of their superiority in respect of their being the recipients of Divine guidance and in spite of their knowledge of reality being at a super level, they were all human beings otherwise. They were the teachers of mankind and were also entrusted with the task of establishing a social order in accordance with the code of life provided to them by means of revelation, in their respective ages. As a matter of fact, a teacher of mankind must be one amongst them, so that he may be able to mingle with them and share their joys and sorrows, and also be acquainted with their problems. It is mentioned in the Holy Quran:

فَقَالُوْا مَا لِهٰذَا الرَّسُوْلِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْاَسْوَاقِ ...
 (25:7)

"And they (the non-believers) say: What sort of a messenger of God is this, who eats food and walks through the streets (as we do)?"

There came the reply:

وَمَا اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّا اَنْهُمْ لِيَاْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ فِي الْاَسْوَاقِ ...
 (25:20)

"And the messengers of God who were sent before thee were all (men) who ate food and walked through the streets."

Thus in spite of their most exalted status amongst mankind they were human beings after all. They themselves bowed down before Allah and never made others to bow down before themselves:

مَا كَانَ لِبَشَرٍ اَنْ يُؤْتِيَهُ اللهُ الْكِتٰبَ وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا اِعْبَادًا
 لِّيْ مِنْ دُوْنِ اللهِ ...
 (3:78)

"It is not (possible) that a man, to whom is given the Book and the Wisdom and the office of a messenger of God that he should afterwards have said to mankind: Be slaves of me instead of Allah."

Against the background provided by the Quran as described above, let us take

note of the behaviour of some of the Muslims towards their own Rasool, Muhammad . They called him احمد (without م i.e., احد which means (God). They called him عرب (without ع i.e. رب meaning thereby God Almighty, the sustainer of the universe. They even said:

دہی جو مستویٰ عرش ہے خدا ہو کر اتر پڑا وہ مدینہ میں مصطفیٰ ہو کر

"The one who lives in the heavens as God, descended in Madina as Mustafa."

Such are the excesses often committed by some Muslims who it is said, do it only on account of their intense love for their Rasool. But is it not a fact that the nations in the past also started 'Prophet worship' out of their intense affection with their respective Rasools. The Holy Quran has clarified and distinguished the status of God and the status of a Rasool. Accordingly God is God and Rasool is Rasool; Rasool is not God. He is the highest in rank only after God. Just take note of the words of the Kalimas which form the basis of Muslim belief. It is said: محمد عبده ورسوله

"Muhammad is the servant of Allah and is His messenger".

The Kalima Tayyaba runs as follows:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

"There is no sovereign except Allah and Muhammad is His messenger."

The very life of Muhammad is a clear evidence of the fact that in spite of his exalted and most highly revered position amongst his fellow beings, he always maintained an image of equality between himself and his companions. He consulted them in every matter of importance. He gave them the freedom of expression and feelings of independence to such a high degree that it still remains undreamt of in the modern age of so-called democracy. After consultation with his companions, he accepted many of their views which differed from his own but were based on reason. His companions could even dare to ask him if a particular view expressed by him was based on Divine guidance or on his own deliberations? and when they were informed by the Rasool that the view was his personal one and was not connected with his mission as a messenger of God, they could even dare to reject it. Such was the congenial atmosphere of freedom and independence created by the Rasool for the nourishment of human personality amongst his followers; and the loss of it put the Muslim nation into degradation.

Priest worship.—According to the Holy Quran there is yet another group of persons who have been and are being given an equal status with God and made the object of worship by the people of different ages. Such persons are the religious leaders. The Quran says:

(9:31) اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ ...

"They (the Jews and the Christians) take their priests and their monks to be their lords, in derogation of God."

In this respect when the Rasool¹ was asked, "as to why we call it leader-worship when the Jews and the Christians did not bow down before their religious leaders?", he explained it by saying, "when their religious leaders declared anything as forbidden, the followers took it to be forbidden, although it was not forbidden by the Divine laws, and when the religious leaders declared anything permissible they accepted it as permissible, even though it was forbidden by the Divine laws". Thus the words رَبَّانَا تَزُودُوا اللَّهَ in the abovesaid verse mean the acceptance of the decisions of the priests instead of the laws of Allah and consider them to be final and above reproach. The Quran says:

(2:120) ... قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى ...

"Say: [True] guidance is indeed the guidance of Allah."

The Jews and the Christians made this mistake because they did not consult the authority of their respective Divine books for a particular issue, and thus considered, all that the priests said, to be the will of God. As a matter of fact they were exactly not in a position to ask for the authority of their Divine books because with the passage of time, these books no longer remained in their original and unadulterated form. The Divine laws were thus thrown to the background and were gradually replaced by those which were the outcome of the thinking of priests and monks. But the case is different with the Muslims. They have with them a manifest, detailed and easily understandable book of God in the form of Holy Quran which remains and shall remain in its pure and unadulterated form for all times to come, because Allah took its safe custody upon Himself. The Quran is the direct concern of every Muslim and it requires no intermediaries or priests to express the Divine message. The Muslims are required to use their own intellect, learn the Quran by themselves and take direct guidance from it. But unfortunately very few people make efforts in this direction. They do not use the Quran as a source of law and guidance, they rather use it for purposes of taking oath or use it as Tawiz*. For guidance in the matters of 'Deen', they often approach the 'Mulla'. The Mulla when consulted for any particular issue pertaining to 'Deen', quotes the authority of some Imam or some so-called learned man and seldom quotes the authority of the Quran; thus taking the Imam as his lord in derogation of Allah. His reason for doing so is that the Imams could understand the Quran better than other people. This behaviour on the part of Mulla has a historical background. When Muslims held the reins of power for the first time, they took guidance from the Quranic fundamentals but they needed by-laws within the four walls of these fundamental principles, for purposes of running the state. Those conversant with the teachings of the Quran gathered together and made the by-laws according to the needs of the time. Such laws were forwarded to the Judiciary for application. As the laws were initiated by the state, any addition or alteration to it was the function of the state. This is how the 'Fiqa laws' originated. It is apparent that these by-laws were changeable with the changing needs of the time. These were not immutable like the fundamentals of the

* Quranic verses written on a piece of paper, enclosed in a piece of cloth or metallic case, and hung round the neck or any other part of the body, to guard against evil.

Quran, within the four walls of which they were framed. Neither the originators of these laws knew the future requirements of all times to come, nor were they in a position of final authority, for all future law-making. But unfortunately the Muslim generations that followed, adopted the view that no further application of mind is required either for receiving fresh guidance from the Quran or for the introduction of fresh by-laws consistent with the changing needs of the time. They thought that the originators of the Islamic laws were the only competent persons who could think over it. Thus the Quran gradually came to be considered only a book of highest reverence but not a book which could be used as a source of law. This wrong and objectionable attitude advanced further. It remained no more restricted to matters concerning our daily life, it also blocked the way of any further research on the Quran which is a vast treasure of knowledge in so many ways. For example, it deals with the history of the past nations providing thereby guidance and moral lessons of the highest importance. It also deals with the phenomena of nature in support of the truth of its fundamentals, the subject being one of the most revealing nature introducing fresh horizons of knowledge. The result of this disuse of intellect was that a vast majority of Muslims became.

(7:179)

... كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ...

"like cattle rather worse than that."

The Quran says that such people have minds wherewith they understand not, eyes wherewith they see not and ears where-with they hear not. Such people (it is said) are heedless of warning (7 : 179).

Now let us consider this issue dispassionately. Does not such disuse of one's own intellect and judgment amount to worship of those who preceded us? Is it not taking others as lords in derogation of Allah? It is only the Creator of the universe Who has created and evolved things according to plan and Who possesses the knowledge of His future plans. Considering the decisions of our predecessors to be immutable, amounts to giving them an equal status with Allah. Truly it is *priest worship*.

The Lord of the universe has blocked the way of this exploitation of one set of people by another, through a forceful declaration that the Quran is explicit and self-explanatory. It needs no outside help for the clarification of its message; it needs only the intellect and judgment of the reader. Thus it is said:

(11:1) الرَّاقِدِ كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنِّي حَكِيمٍ خَيْرِينَ

"This (the Quran) is a code of life whose laws are based on Permanent Values, further explained in detail--from One Who is Wise and Well-acquainted (with all things)."

As mentioned earlier, the Divine message sent to humanity, through His successive messengers by Allah, has been the same in essence, though it was in accordance with the needs of the time and the standard of mental equipment of men in their respective ages. The final code of life was brought by Muhammad. As the message was meant to be conveyed to all the future generations of mankind, Allah took upon Himself the safety, as well as the clarification of the message.

Allah impressed upon the believers to follow the universal truth and the way of life prescribed by Him and not to follow the priest-craft who indulge in the malpractice of mixing up their whims and wishes with the Divine message. The Quran says:

وَاتَيْنَهُم بِسُنَّتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْضًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝ تَمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۝ (45:17-18)

"And We gave them (Israelites) a clear code of life. It was only after the knowledge had come to them that they fell into schisms through mutual envy. Verily thy Rabb will judge between them on the Day of Judgment in respect of that in which they differed. Then We put thee (O Muhammad) on the right way of life, so you follow that (way) and follow not the desires of those who know not."

Now the way of life prescribed by Allah lies in the contents of the Holy Quran:

(45:20) هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ۝

"These are the clear torch lights of knowledge and guidance and a pattern (of life) for those who firmly believe (in the truth of this message)."

Thus the Quran lays great stress on the deep application of mind, research and understanding of the Divine message and prohibits any blind faith. The Quran has called itself which means, 'clear arguments', 'manifest realities' or 'bright knowledge':

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۚ فَسَنَ أَبْصِرُ لِنَفْسِي ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ ۝ (6:105)

"(O Messenger of God! Tell them that) Now have come to you from your Lord clear arguments. If any will use his vision, it will be for (the good of) his own personality. If any will shut his eyes to them, it will be to his own (harm). I am not here to watch over you (and to compel you to follow like animals)".

One who closes his eyes cannot be benefited by the light whether he sits in the sun or in a dark room. One of the most advanced traits peculiar to man is his capability of accumulating knowledge through successive generations. The accumulation of knowledge is a progressive phenomenon. But any nation who considers that the door to the advancement of knowledge has been closed at a certain stage of history, is doomed to failure. Thus the Muslim nation which came into existence to show a search-light, of highest magnitude to the humanity as a whole, now began to receive light from every glow-worm that came in its way. We Muslims adopted the easiest way of receiving, what was ready-made, from our own ancestors, rather than a life of toil and sweat, in order to create novelty. The fate of the ease-loving nations is always sealed. The Quran says:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُنْقَرُوا هَذَا ۖ إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ ۝ (43:23)

"Just in the same way, whenever We sent a warner before thee to any people, the wealthy and ease-loving amongst them said: We found our fore-fathers following a particular way of life and we will certainly follow in their footsteps."

We are living in a world of cause and effect, where the law of requital prevails. We can only acquit ourselves by performing such deeds that are lawful according to the Divine guidance, and not by absolving ourselves from the responsibility by saying that we followed so and so a leader.

The Holy Quran displays an interesting picture of such religious leaders and their followers by describing that on the day of Judgment the leaders shall disown their followers:

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ○ (2:166)

"Then those who are followed disown those who follow (them): They would see the penalty and all relations between them would be cut off."

Both the groups, the leaders and the led shall quarrel with one another, each holding the other responsible for their misfortunes:

... وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يُرْجَمُ بَعْضُهُمْ إِلَى بَعْضٍ بِالْقَوْلِ يُقُولُ
الَّذِينَ اسْتَضَعُّوا الَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ كُنَّا مُؤْمِنِينَ ○ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ
اسْتَضَعُّوا أَلَمْ نَصِدْكُمْ مِنَ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بِكُمْ مِنْكُمْ مُجْرِمِينَ ○ وَقَالَ الَّذِينَ اسْتَضَعُّوا
لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكَرَ الْأَيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ... (34:31-33)

"Couldst thou but see when the wrong-doers will be made to stand before their Rabb, throwing back the word (of blame) on one another. Those who had been despised will say to the arrogant ones 'Had it not been for you, we should certainly have been believers.'. The arrogant ones will say to those who had been despised, 'Was it we who kept you back from guidance after it reached you? Nay, rather it were you who transgressed.' Those who had been despised will say to the arrogant ones, 'Nay, it was a plot (of yours) by day and by night: Behold! you (constantly) ordered us to be ungrateful to God and to attribute equals to Him."

At yet another place it is said:-

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ○ رَبَّنَا إِنَّهُمْ ضَعِيفٌ مِنْ
الْعَذَابِ وَالْعَنَتُمْ لَعْنًا كَبِيرًا ○ (33:67-68)

"And they (the misled) would say: 'our Lord' We obeyed our chiefs and our great ones, and they misled us from the (right) path. Our Lord! Give them double penalty and curse them with a very great curse."

Both the groups (the followers and the followed) shall be living in a state of hell. Just as unity, harmony and peace are symbols of bliss, so are disputes and disorder symbols of hell. It by no means follows that this state of hell, shall come only after death. Human deeds are perpetually being rewarded. Heaven and Hell begin on this

earth.

Thus in this state of hell, those who followed shall be asked, "Did there not come to you the messengers of God with clear signs?" They will say, 'yes' (40 : 50) "Then why did you not pay attention to what was given to you by the messengers of God? Why did you start leader worship?"

Ancestral Worship.

The above description is not meant to indicate that all the treasures of knowledge that came down to us from our ancestors are useless. The point, that is emphasised, is that we should not be the blind followers of what we received from them. Rather we should keep our eyes open and use our intellect and judgment in the light of the Quranic fundamentals. Now let us see what is the starting point of 'ancestral worship'. Generation B assumes that although we are liable to make mistakes, the generation A that preceded us could not do so, they were infallible. Similarly generation C, in its turn assumes that generation A and B that preceded us were infallible. This process of assuming ourselves to be fallible and our predecessors to be infallible continues in succession. As a matter of fact people belonging to all generations are fallible, their decisions may be right or may be wrong. The religious leaders in the past were the wiser people of their respective ages, they pondered over matters pertaining to 'Deen' and made valuable contributions to them. But they were not infallible and they never considered themselves to be so. It were the people that followed them who placed their sayings at par with the Divine message and considered their decisions final for all times to come. The religious leaders themselves changed their own decisions from time to time, as required. But their followers, belonging to the successive generations went so far as to consider the teachings of the holy Quran which are not compatible with the sayings of their religious leaders, to be unacceptable.

Sect Worship.

Contrary to the teachings of the Quran which prohibits any division of Muslims into sects, they are subject to division and disintegration from the last so many centuries. As a matter of fact this is a natural consequence of predecessor worship. Difference of opinion does occur amongst human beings and did occur even amongst the companions of the Rasool^ﷺ but they did not allow themselves to be divided into sects. But since the start of ancestral worship, the followers of particular Imams, took their respective Imams to be infallible and assumed that the truth lay only in what they said in matters of 'Deen'. In other words all what others, besides them (the Imams) said was mere falsehood. This divided the Muslims amongst themselves and every sect became content with what the Imams gave them. From then onwards each sect struggled hard to prove that they themselves were right and others were wrong. They became devoid of tolerance and also of self-effort to find out what is right and what is wrong. Thus they are not prepared to hear a word against their own particular belief, not because they have good reasons to do so but because, being against the belief of their ancestors, it was impossible for them to tolerate. The difference between the sects are not necessarily on basic issues, even the differences on petty things have separated them from each other. The curious aspect of this situation lies in the fact that the laws

of Fiqā are now the vestigial remnants of the Muslim rules in the past. No Islamic state, i.e., state based on Islamic principles exists today but the differences based on Fiqā laws continue to exist. Lot of energy is being wasted to keep up the differences. On the other hand, not the least effort is made to revive the Islamic state.

Tradition Worship.

If you ask any Muslim as to what are the constituents of 'Deen'? the almost invariable answer shall be that Deen comprises the Quran and Hadith. We have become so much used to this idea that we never make the slightest effort to find out if it is exactly right. Even to cast a searching glance over it, is considered sinful. However there is one thing on which we all agree, that 'Deen' must be based on certainty, not on speculations.

The Quran says:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ
(10:36) عَلَيْهِم بِمَا يَفْعَلُونَ ۝

"But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all what they do."

Now it is for us to find out if any of the two constituents which are supposed to comprise 'Deen', is not based on fancy? And whether each one of these two constituents have been given to Muslims by Allah and His Rasool? As regard the Quran it has been repeatedly said:

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ ... (35:31)

"That which We have revealed to thee of the Book is the truth."

This book begins with the following words:-

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۝ (2:2)

"This is the Book, in it is guidance sure, without doubt."

Thus it is the book without any fancy, sure and certain. On the other hand, Allah took upon Himself the collection and compilation of this book:

إِنَّا عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝ (75:17)

"It is for Us to collect and promulgate it."

Not only that, even the explanation of it:

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝ (75:19)

"Nay more, it is for Us to explain it (and make it clear)."

Not even that, it is emphatically proclaimed that no change in the Quran is

possible for all times to come.

(15:9) **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**

"It is We and We alone Who have sent down this message and We will assuredly guard it (from corruption)."

The purity of the text of the Quran through the last fourteen centuries is a foretaste of the eternal care with which this Divine Message is guarded through all ages. To give a practical shape to this protection the Rasool^ﷺ is addressed as follows:

(5:67) **يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ...**

"O Rasool! Proclaim the (message) which has been sent to you from your Lord."

In obedience of this order, the Rasool^ﷺ dictated every word of the Quran to a group of his companions and thousands of people learnt it by heart and reproduced it before the Rasool^ﷺ himself who made corrections in their recitations. Thus the Rasool^ﷺ satisfied himself before he died that the complete Message was delivered to humanity in its perfectly original form. In his last address to the nation before his death he asked the people, if he had delivered the message to them in full? And when the congregation replied in the affirmative, he said,

"O God! You are witness to the fact that I have delivered the message."

After this Allah confirmed it by revealing the following verse:

(6:115) **وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ**

"The code of Divine laws is perfected in truth and in justice. None can change His laws, for He is the One Who is All-Hearing and All-Knowing."

The Quran has thus come down to us from Rasool^ﷺ-Allah, perfectly safe through the last 14 centuries and shall continue to do so for all times to come.

Hadith-

We see that Allah has not taken upon Himself the safety of any other book besides the Quran. Allah never ordained to collect *Ahadith* and never promised to protect them.

Ahadis are supposed to be the collection of the sayings and deeds of the Rasool^ﷺ. But had the Rasool^ﷺ himself taken any step to make them a part of 'Deen'? Did he try to preserve them as he did in the case of the Quran? The answer is that he did not take any step towards the preservation of anything except the Quran. He never asked the people to note down all what he said, he never asked them to learn his sayings by heart. He never tried to satisfy himself, whether they remembered, all what he said, correctly. In fact he never made any arrangement for the safe preservation of his own sayings for the future. Only this much can be gathered from the books of tradition that, besides the Quran, certain miscellaneous things had been reduced to writing in the presence of Rasool^ﷺ and after his death, the following articles were found in written

form--(1) A register containing the names of his 1500 companions. (2) The copies of certain letters which he wrote to certain Kings. (3) Some written orders and agreements.

Thus the Rasool^ﷺ did not leave anything behind him except the Quran. There is even a tradition in 'Bukhari', considered to be the most authentic book of *Ahadis*, which runs as follows:--Ibn Abbas was asked, "What did the Rasool^ﷺ leave (for his *Ummat*)?" He said, "He did not leave anything except the Quran."

(Bokhari, Volume III, Kitab Fazailul-Quran).

After the death of the Rasool^ﷺ, his companions did their best to preserve and promulgate the Quran, but what did they do about *Ahadis*? Did they try to collect, preserve and promulgate them?

In 'Tazkiratul Haffaz', it is said about Hazrat Abu Bakr Siddiq (the 1st Caliph): "After the death of the Rasool^ﷺ he once collected the people and told them, 'you relate the sayings of the Rasool^ﷺ and you differ amongst yourselves about it. Those people who shall come after you shall differ more. So you do not tell any *hadis* of the Rasool^ﷺ. If any body asks you about a saying of the Rasool^ﷺ, you tell him that the Book of God is present between you and me. All that is said to be lawful in it, be considered lawful and all that is said to be unlawful in it, be considered unlawful".

Hazrat Omar (II Caliph) was even more strict about it. A tradition runs as follows-- Abu Huraira was asked, "Did you relate *Ahadis* during the time of Hazrat Omar?". He said, "Omar would have beaten me with his stick, if I had done so". Once the issue of bringing the *Ahadis* of the Rasool^ﷺ into writing was brought before Hazrat Omar who thought over it for one month and said, "There was a mention of bringing the *Ahadis* into writing. But when I thought over it, there came into my mind the state of a nation who wrote a book themselves and then became so much absorbed in it that they forsook the book of God. By God, I shall not mix up the Book of God with anything else". Even till the end of the first four Caliphates, there is no trace of any *Ahadis* being collected by the caliphs themselves or got collected under their supervision. In 100 A.H. some *Ahadis* were collected during the Khilafat of Omar Bin Abdul Aziz. After this, Imam Ibn Shahab Zahri (Died 124 A.D.) prepared a small collection of *Ahadis*, under orders of the then Caliph, about which he himself said that he did not like it. But these two collections did not last long; although the latter collections have quoted from them, the first such collection of *Ahadis* which is available at present is by Imam M'alik (Died 179 A.H.). Different copies of this collection of *Ahadis* increased in number and volumes. Most well-known collections are 'Saheeh Bukhari' and 'Muslim'. Imam Bukhari died in 256 A.H. He collected 600,000 *Ahadis* out of which he selected 2,630 for entry into his book and rejected the rest on account of their unreliability.

The true position of *Ahadis*—

The contents of Deen must be absolutely certain and free from fancies. Quran is the only book which is certainly true because Allah took its safety upon Himself. The Rasool^ﷺ put the words of the Quran into writing and handed it over safely to the *Ummat* after he completely satisfied himself about its authenticity. He not only gave it in the form of a book, but he made thousands of people to learn it by heart and satisfied

himself that they remembered it correctly. Thus through the last fourteen centuries it has come down to us not only in the form of a book but also through the memory of millions of people; who existed in the past, exist now and shall always continue to exist.

Besides the Quran, the Rasool^ﷺ did not dictate anything; nor did he ask the people to memorise anything in addition to it. On the other hand, there is evidence to the fact that he opposed and resented it.

When certain people thought of writing down the history of the period of the Rasool^ﷺ and his companions, they also thought of collecting such things that were considered to be the sayings of the Rasool^ﷺ. They collected them in the form of books. These very collections are now known as Books of *Ahadis*. The *Ahadis* literature, which is being considered as authentic as the Quran, was collected about 250 years after the death of the Rasool^ﷺ. Even the earliest such book was compiled 150 years after him. The source of this literature were the stories that were current amongst the people of that period. These stories were not transferred in words, from one generation to the other, but in contents. Those who collected and compiled them decided on their own, as to who amongst those who originally related these stories were reliable, so that decisions about their reliability took place hundreds of years after their death. These collections of *Ahadis* even contain material which goes against the teachings of the Quran, so much so that it even reflects badly upon Allah and His Rasool^ﷺ.

Such is the literature which is considered to be as much a part of Deen as the Holy Quran. It is even said that the Quran is dependent on *Ahadis* and if there is a conflict, on a certain point, between the two, the Hadith shall be considered more reliable than the Quran.

It is apparent that the *Hadith* literature is based more on fancy and thus cannot be considered as the basis of Deen. We can be benefited by this literature only as far as it is consistent with the Quran. As the Rasool^ﷺ did not leave behind any written record of anything other than the Quran, it is not easy to check whether a certain saying attributed to Rasool^ﷺ was actually said by him. Those who tried to investigate the issue, only went to the extent of finding out whether those few persons who are described to have originally related the *Ahadis* were really reliable and truthful. This was the only procedure adopted to sort out the correct from the incorrect or forged *Ahadis*. On the other hand there is no source available from which one could ascertain that the *Ahadis* which have been attributed to certain persons, were actually related by them.

Pir Worship.

We have described above the different aspects of worship of man by man. But there the worshippers had to produce some reason or authority, good or bad, for doing so. Now we come to another aspect of worship of man by man where not even that is required. This is the blind obedience to Pirs (mystics), a worst form of human slavery. Here every order of the Pir, like an order of God, must be obeyed. The command of Pir is rather superior to the command of God, because here, if the orders of Pir are contrary to the orders of God, the obedience shall be to that of the former rather than the latter. The authority for the obedience to the Pir is the secret knowledge which he possesses; it

needs no external evidence for its support. Pir, as they say, gets his knowledge direct from God and the Rasool^o, and such knowledge is contained neither in the Quran, nor in the *Ahadis*. As soon as a person accepts his attachment to a certain Pir, the doors of reason and intellect get closed on him. In the words of the Quran, "Such people have minds wherewith they understand not, eyes wherewith they see not and ears wherewith they hear not. They are like cattle-nay more confused; for they are heedless." (7 : 179) The word of Pir is the word of God, because his followers cannot say anything against it, rather they are not permitted to think of anything against it, because a Pir is well aware of what is inside anybody's mind. So a follower is always under the dread of Pir's frown because he believes that the Pir has full control over his gain or loss and he can change his fate. Although in the words of the Quran):

(7:194) إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ ...

"Verily those whom you call upon besides God, are human beings like unto you."

Worship of the Dead.

The slavery of a Pir does not end with his death but he continues to dominate the minds of his followers after he dies; rather his grip becomes even more powerful. This is on account of the belief that after death a Pir merges into God and himself becomes God. Thus he remains always well informed of what his followers do. According to them the dead Pir can hear their prayers and can solve their problems and remove their difficulties; in times of distress he personally comes to help them. This is the status of a Pir amongst his followers. But let us see what the Holy Quran says about them:

إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَاكُمْ ۖ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
بِشْرِكِكُمْ ۗ (35:14)

"If you invoke them, they will not listen to your call and if they were to listen, they cannot answer to your prayer. On the Day of Judgment they will reject your making them partners of Allah."

At yet another place it is said:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۗ وَأَمْوَاتٌ غَيْرَ أَحْيَاءٍ ۗ وَمَا يَشْعُرُونَ ۗ لَا آيَاتٍ يُبْعَثُونَ ۗ (16:20-21)

"Those whom they invoke besides God create nothing and are themselves created. They are dead, lifeless: nor do they even know when they will be raised up".

Worship of the Past.

There is one thing common to all the various types of worships enumerated above and that is worship of the past. The Quran offered a 'Deen' which had the capacity of bringing about a bright present and a bright future to mankind; but the religion invented by man gave the idea of a dark present and bright past. Based on this idea all that has passed away appears bright. Worship of past traditions, worship of ancestors,

worship of the dead etc. are all offshoots of the same basic belief. I do not mean to say that all that has happened in the past is useless. After all the evolutionary process in this world is based on the past. All that is positive, true and beneficial must survive, it could not be ignored. But the evolution never halts at a certain point, so as to make the present dark and past bright which means putting a stop to all the future development.

Leader Worship.

There is yet another category of mental slavery which is worth mentioning. This is with regard to political leaders who appeared on the scene in modern times, after the advent of western democracy. These leaders are not necessarily politicians. Many of them have no political or even academic background. They are rather "oratorical prostitutes" who stir human sentiments not by display of body contours but by display of rosy words. Oratory is a precious human virtue but it becomes a sinful act when used for selfish ends. In a country like Pakistan politics is an easily accessible vocation. Every vocation needs some sort of training. Businessman, mason, carpenter, blacksmith or even a barber needs training before he starts his career; but politicians are an exception. A shrewd politician manoeuvres to hold a firm grip on the mental outlook of the products of his oratory. Following are the pre-requisites of his success-- "He is capable of constantly arousing the passions of his followers, without allowing them to use their own intellect. He can create a strong impression amongst them that his thinking is mature and far superior to anybody else's. He can act as a diplomat rather than a man of principles. He is well-versed in the art of agitation and law-breaking. He knows how to bring about abasement to his opponents, no matter how many lies he has got to invent. He can feign strong resistance without accepting even the truth offered by his opponents. He is capable of depicting the darkest picture of the present regime and the brightest picture of the future which he assures to bring about. He is competent to kindle the light of impossible hopes in the minds of his followers; and in order to keep this trick going, he never states anything definite but presents his programmes in the guise of attractive reforms. At every step he can firmly assure his followers that they are on the threshold of success. He can keep his followers fully confident that it is only their party which is on the right path, all others are vague and unsound. He can keep them constantly on the move, never giving them respite to pause and think."

These leaders often try to keep their followers away from the Divine fundamental laws because they themselves assume the role of a final authority in making decisions and their goal is to assert their own authority. Some of them succeed in creating such an awe amongst their followers that they are always spell-bound and consider all that is said by their leader as immutable, giving him the status of "other god". One who leads is often a man of superior intellect, no doubt, but in spite of all that he is only a man, he is not God, he is not infallible. But the hold of political leaders on the imagination of their followers, though firm, is often not so lasting as that of religious leaders. It all depends on how many simpletons are left in a particular society to follow them.

Shirk (To ascribe partners unto Allah).

According to the Holy Quran subservience to anything except Allah is to ascribe

partners unto Allah.

لَا إِلَهَ إِلَّا اللَّهُ "There is no Sovereign except Allah."

The Quran says:

(18:110) ... لَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا ○

"In the subservience of his Sustainer let no one admit any one as partner."

Again it is said:

(31:13) ... لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ○

"Ascribe no partners unto Allah. To ascribe partners (unto Him) is indeed the highest wrong doing.

The Quran explains itself. So let us see what is meant by ascribing partners unto Allah. All that is present in the universe is inferior to man in rank (45 : 13), but within themselves all human beings are equal by birth and worthy of respect (17 : 70). For a man to bow down before any object of Allah's creation is his own abasement. It makes no difference to Allah whether man bows down before Him or before something else; but surely it brings about the degradation of one who bows down before an object inferior to himself. This is what according to Holy Quran is *شرك* *Shirk*, or "ascribing partners unto Allah".

To define briefly—

- (1) To believe that anybody else possess the powers, which Allah has specifically kept for Himself, is *Shirk*.
- (2) To believe in the subservience of any body or any force, other than Allah and to bow down before such person or force is *Shirk*.
- (3) Obedience to laws contrary to the laws laid down in the Holy Quran for the guidance of humanity is *Shirk*.
- (4) The natural consequence of obedience to One god is unity of *Ummat* i.e., the coordinated functioning of the social organisation of believers. Thus division of *Ummat* into sects is *Shirk*, because the final authority in the affairs of each sect is a particular human being and not Allah.
- (5) One God, one and the final code of life laid down by Him and given for the guidance of mankind through His last Rasool , one united *Ummat* obedient to these laws and a coordinated functioning of this *Ummat* means *توحيد* *Tauheed*. Anything contrary to it is *شرك* *Shirk*.

3

Sabotage of Islam

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ لَا يَأُولُو نِكُمْ حَبَآلًا وَدُونًا مَاعِنْتُمْ مَدَابِدَ
(3:118) الْبَغْضَاءِ مِن أَفْوَاهِهِمْ وَمَا تَحْتِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ

"Oh you who believe! Take not into intimacy those outside your ranks: they will not fail to corrupt you. They only desire to ruin you. Rank hatred has already appeared from their mouths; something far worse is hidden in their hearts. We have made plain to you the signs, if you have wisdom".

We have described already the curtains which fell one by one through the past so many centuries, in-between the human intellect and vision, and the light of Divine guidance.

Historians are often astonished to note how the Arabs could reach the height of their glory in such a short span of time, fourteen centuries earlier. But in fact there is nothing to get astonished. The glory was the natural consequence of acting on the guidance provided by the Quran. The most astonishing thing on the other hand is that what made the Muslim nation, after it reached the pinnacle of its glory by acting on the Quran and after it witnessed the results of such an action with their own eyes, to decline in every sphere of life and ultimately fall into an abyss? How did it happen that the veils of darkness enumerated above could manage to fall in-between the light of the Quran and the followers of the Quran. The story is most painful and hair-raising and is worth listening with rapt attention. It runs as follows:-

When the forces which opposed the rising tide of Islam in the 7th century A.D. noticed that the uneducated, unskilled, undisciplined and most backward people of the world, living on dates for their subsistence, have become the dominant power of the world within a very short period, they became jealous of it. They simply could not bear the aliens treading on their territories and demolishing the structure of their ancient civilisations. The super nations of that period were the Romans and the Persians who comprised the intelligentsia of that age. They were defeated and overrun by the Arabs

far inferior to them in material resources. When Hermazan, the defeated Persian Governor was produced before Hazrat Omer (II Caliph of Islam), the latter asked him why the Persians are now getting defeat after defeat at the hands of Arabs while previously they could beat them back easily in every encounter. Hermazan replied that earlier the Persians fought against the Arabs alone but now they have got to fight against the Arabs plus their God and it is not possible for us to defeat these two forces combined. How true was his answer when we look at the Quranic verse:

(8:19) ... إِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ۝

"Truly Allah is with the believers."

The Persians were men of wisdom and foresight. They truly realised that Arabs shall remain invincible in the battle field as long as they were the close followers of the Quran and that the only way to overpower them was to get them dissociated from the guidance of the Quran and thus get them separated from their Allah. This was an important turning point in the history of Islam and thus came in waves of conspiracies which entirely changed the very face of Islam in the years of follow. *All the basic concepts of the Quran on which the 'Deen' or social order established by Muhammad (peace be upon him), came into existence, were replaced, one by one, by ideas, beliefs and superstitions which were the outcome of human thinking.* Muslims in their era of glory and triumph conquered both Romans and Persians but whereas the Roman empire was partly conquered, the Persian empire was not only entirely subjugated, the edifice of its civilisation was completely razed to the ground. It was but natural that they felt it deeply.

A point worth consideration in this respect is that in spite of the fact that the Persians and Romans were conquered by the Muslims, they were under no compulsion to embrace Islam. However, a large number of Persians voluntarily became Muslims. For example when the Arabs conquered Qadisia, four thousands of the selected troops of Emperor Yazd Gard, known as 'Jund Shah', voluntarily embraced Islam after they became separated from the Persian army and they settled down in Kufa (Iraq) by permission of Saad bin Abi Waqas. Similarly, Slah a distinguished officer of the Persian army who was entrusted with the task of defending against the Arab invasion by Emperor Yazd Gard, instead of putting up a defence, became Muslim along with his troops. They settled in Basra (Iraq). Such people who embraced Islam included not only the common men but also intellectuals of high calibre. It is unjust to say that all such people came into the fold of Islam with a biased mind, nor can the Persians of the following generations be made responsible for the acts of their non-Muslim ancestors, they are today as good Muslims as others in any part of the world. But, evident from the description that follows, a good number of these converts to Islam entered Islam only to spread their own beliefs to which they steadfastly stuck after they outwardly became Muslims. Arabs of that period were only simple-minded fighters, they were not able to follow the political intrigues of the non-Arabs. But even such Persians who joined Islam in good faith were no better than the Arab tribesmen about whom the Holy Quran said:

(49:14) قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

"The desert Arabs say, 'We believe'. Say, 'you do not believe'. But you, rather, ought to say, 'We have submitted (to the Islamic power). For not yet belief has entered your hearts."

What has been described above brings into focus a conspiracy with two different aspects. *One of them being to promote the political weakening of the Muslim rule and the other being to bring about a change in the basic ideology of Islam.* The latter had such a tremendous effect on the Muslim belief, and their way of thinking, that it entirely changed the Islam introduced by Muhammad^ﷺ, to the one that is prevalent today. The Islam introduced by the Rasool^ﷺ was based on the authority of the Quranic fundamental principles. On the other hand, the Islam born of conspiracies was based on the authority of un-Quranic ideas given in the man-made books of tradition and history. The orthodox Muslims today do not hold the traditions subject to the Quranic teachings, they rather give first place to traditions and consider only that version of the interpretation of the Quran to be true which is supported by traditions and the so-called history of Islam. And one must bear in mind that all such books whether of traditions or history were originally written by Persians. Amongst the *Sunni* Muslims, there are six collections of *Ahadis* which are considered to be authentic. Similarly the *Shias* have four such collections. But all such collections whether of *Shias* or *Sunnis*, were composed by Persians. Similarly the first book of the history of Islam was written by Imam^{*} Tabri who was also a Persian.

All such literature was produced nearly three hundred years after the death of Muhammad^ﷺ. It was not based on any written record but on stories carried verbally through centuries.

TAQIYYA—As far as the reliability of the *Ahadis* collections of *Shias* is concerned, there is a particular aspect of it which is worth consideration. **TAQIYYA** is one of the accepted basis of Shia belief. Let us see what is **TAQIYYA**. The most reliable book of Shia traditions entitled, *ASUL-EL-KAFI* describes it as follows:-

Tradition--Hazrat Abu Jafar said, "Have good outward relations with your opponents but oppose them inwardly."

Tradition--Hazrat Abu Abdullah said, "The establishment of the institution of 'Imamat' does not mean merely to accept it and testify it, but it also means that our affairs be kept secret from those who do not belong to us. Our *Ahadis* should not be related to them. Convey our good wishes to our friends and say that we pray for the mercy of God for those who in the state of **TAQIYYA** express their feelings of friendship to their opponents." He said, "O Suleman! you belong to a religion in which Allah glorifies those who keep secrecy and brings degradation to those who expose their ideas." Hazrat Abu Abdullah further said, "O Moalla! **TAQIYYA** is the religion of myself

*The word Imam originally used by *Shias* has, as we shall see in the pages to follow, special significance amongst them, but it is also used for sunni learned men.

and of my ancestors. Without Taqiyya there is no religion." (Ref. Urdu translation of *Asul-el-Kafi* by Sayed Zafar Hussain, pages 240-247).

Tradition--I heard Abu Abdullah saying, "Anybody who knows that we do not tell anything but truth, he should be satisfied with what he has learnt from us. And if he has heard anything from us which goes against Allah's command, he should consider it to be a defence against the enemy's harmful acts. In other words we have uttered such a thing in view of TAQIYYA (*Al-Shaft*, Volume 1, pages 72-73).

Tradition--Imam Jafar Sadiq asked a 'Shia', "If I relate a certain tradition this year and when I come back next year, I relate something against it, then which one of the two (traditions) you shall follow?" He replied, "the latter one." The Imam said, "God bless you." It means that the first one was related on the basis of TAQIYYA (*Al-Shaft*, Volume 1, page 73).

It can be easily inferred from the above that it is impossible to judge the authenticity of a *Hadith* in the *Shia* collections.

This is a true picture of the nature of the *Hadith* literature and yet nobody can dare challenge its sanctity as it forms the basis of Islam amongst the orthodox Muslims. In fact the authority in Islam is that of the Holy Quran which is self-explanatory. Anything in the *Hadith* literature which is consistent with the Quran may be considered as reliable and anything which goes against the basic concepts of the Quran is surely untrue and unreliable. Muhammad^ﷺ was the last messenger of God. His companions were the true believers in Allah, in His Rasool and in his message which is contained in the Holy Quran. Anything which goes against the Quranic teachings and which reflects upon the character of Muhammad^ﷺ and his companions is false and forged. Thus all that is inconsistent with the Quran, in *Hadith* literature and in Islamic history, is falsely attributed to the Rasool^ﷺ and his companions and is unreliable. The description that follows makes it abundantly clear that the conspiracy of the non-Arabs against the Arab Muslims of that age which aimed at taking the latter away from the Quran, was most cleverly accomplished.

ISSUE OF CALIPHATE

The first mighty blow that shook the very foundation of Islam was the issue of Caliphate. Earlier it was merely a political issue but later on it assumed the form of a religious issue, which seriously affected the solidarity of the *Ummat* and divided it into two permanent sects, so much so that there is no remedy in sight which is capable of healing this wound. The true significance of Caliphate is evident from the following verse of the Holy Quran:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَأَمِنَ مَن مَّا تَأْتِيهِ الرُّسُلُ أَوْ قَتَلَ أَنفُسَهُمْ
عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يِّنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنُيَضِرَنَّ اللَّهَ شَيْئًا وَوَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۚ إِنَّ اللَّهَ عَلِيمٌ ذَكِيرٌ ۝

(3:144)

"Muhammad is no more than a messenger of God. Many were the messengers who

passed away before him. If he died or was slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to God. But God (on the other hand) will swiftly reward those who (serve Him) with gratitude."

The above verse makes it clear that the organised way of life, introduced by Muhammad ﷺ, was not limited to his person or to his lifetime. It was rather meant to be carried further after his death. As the message of the Quran was complete and final and was meant to be followed by all the future generations of mankind, the organisation set up by the last messenger of God was to be maintained by his successors. This succession of the Rasool ﷺ, for the purpose of perpetuation of the organisation meant for the enforcement of Divine laws, or to guide and channelise human affairs within limits of the fundamentals of the Quran, is known as *Khul'afat* or Caliphate; and those who succeeded the Rasool ﷺ are known as *Khul'afa* (successors). Caliphate was thus meant to put into practice Allah's sovereignty in human affairs. It was not kingship, where one particular person is sovereign, nor was it like the modern democracy of western type where people are supposed to be sovereign. A *Khalifa* or Caliph conducted the human affairs by consultation but within limits of the Permanent Values provided by the Quran. According to the Quran, those who do not conduct their affairs within the prescribed limits are not believers, such people follow their own desires:

... وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ○ (5:47)

"Those who do not judge according to what Allah has revealed are unbelievers."

Again it is said:

... فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ... (5:48)

"So judge between them according to what Allah has revealed and follow not their vain desires, diverging from the finally established truth that has come to you."

Thus the central organisation of Muslims is only an instrument for the enforcement of the divine laws. This applies equally to the period when the Rasool himself administered the affairs of the Islamic State, as well as to the successive periods that followed after his death. Thus the permanent factor in the functioning of an Islamic State is that its affairs are conducted within limits of the divine laws which are immutable, although the personalities that control its affairs go on changing. That is why the Holy Quran said: "If he (the Rasool) died, will you then turn back on your heels." (3 : 144)

Consequently an Islamic state is not run according to the whims and wishes of its administrators.

Against the background described above, let us see what our *Hadith* literature and history tell us about the events of transfer of the State administration from the Holy Rasool to his line of successors. But prior to this it is important to focus our attention at the *Quranic description of those who were the companions and the successors of the Rasool*, and whose character he had moulded in a specific pattern. They were a united

body of righteous people, so much so that they were a source of strength to him. They were men of such elevated stature that Allah has bracketed their strength with his own:

(8:62) ... هُوَ الَّذِي آتَاكَ بِبَصَرِهِ وَبِالْمُؤْمِنِينَ

"He it is Who has strengthened thee with His aid and with (the company of) believers."

Their behaviour and way of life was exemplary and worthy of being followed by others:

(4:115) ... وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

"And one who follows a path other than that chosen by the believers, We shall leave him in the path he has chosen and land him in Hell,--what an evil refuge."

The Quran calls them (the companions of the Rasool) **True believers** because they persistently strove in the cause of Allah and made all sorts of sacrifices, so much so that they had to leave their hearths and homes and migrate to a place more suited for the establishment of a social order based on Divine laws. Thus it is said:

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ
الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

(8:74)

"Those who believed and migrated, and strove for the cause of Allah, as well as those who gave (them) asylum and aid, these are (all) believers in truth. For them is the protection (of Allah) and a provision most generous and honourable."

There could be no evidence, greater than the evidence of the Quran, to show that the companions of the Rasool were men of firm belief in God and men of most exalted position, whose character was above reproach. In the Quran they are given the glad tidings of **جنت** (a life of peace and plenty): (9:100)

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"The vanguard (of Islam), the first of those who migrated and those who gave them aid and also those who follow them in good deeds, Allah is well pleased with them, as they are with Him: for them He has prepared gardens under which rivers flow, to dwell therein (for ever). That is the supreme felicity."

The Quran has further given the true picture of the beauty of character of the companions of Muhammad when it is said: (48:29)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا يَسْجُدُونَ تَفَضُّوا
مِنْ اللَّهِ وَرِضْوَانًا نَسِبًا هُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي

الإِجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ
لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

"Muhammad is the messenger of Allah; and his companions are strong and firm (like a rock), against the unbelievers (but) mild and compassionate amongst themselves. You will see them bow and prostrate themselves before Allah (to bear their responsibilities. They are not like hermits who lead a parasitic life but) they strove hard seeking bounty from God and seeking His pleasure (by acting according to His laws). On their faces are their marks (of satisfaction, peace of mind and pleasure) signifying their obedience to the laws of Allah. This is their similitude in the Taur'at; and their similitude in the Gospel is like a seed which sends forth its blade, then makes it strong; it then becomes thick and it stands on its own (filling) the sowers with wonder and delight. As a result it fills the unbelievers with rage at them. Allah has promised protection and good reward to those who believe and perform deeds consistent with the divine laws.

The holy Quran states further another aspect of the character of the companions of Muhammad:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ
أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ۝

(8:63)

"And He has put affection between their hearts. If you had spent all that is on the earth, you could not have produced that affection, but Allah has done it, as His Power and Wisdom are boundless."

Above-described is the true picture of the deeds, character and behaviour with one another of the companions of Muhammad as it appears in the Quran. Now let us see what history tells us about this distinguished vanguard of Islam--Bokhari the book of Hadith literature, which is considered by the orthodox Muslims to be the most true book after the holy Quran, describes the events of the death of Muhammad as follows--

Tradition--When Muhammad was on his death bed, Abbas bin Abdul Matlab (his uncle) consulted Hazrat Ali (his son-in-law) that they should go and seek the opinion of the Rasool as to who should succeed him after his death; whether his successor shall be from amongst his relatives or from amongst other people? Hazrat Ali : "Do you think there can be some aspirants for succession other than we people? Abbas : "There must be." On this Hazrat Ali expressed his apprehension as follows--"If the Rasool gave his verdict against us, then we shall never be in a position to hold the reins of power. Thus it is not advisable to consult the Rasool about it."

One can well imagine from the above description that the companions of the Rasool, the illustrious sons of Islam and the lovers of the Quran are shown here to be ignorant of the fact that caliphate was not a personal concern of individuals and that it could not be transferred from one person to another according to their whims and wishes. They are shown here to be neglecting the Quranic principle of شورى 'consultation' for such an important event as the transfer of caliphate. They are depicted here as men full of greed and lust for power. Difference of opinion could arise

amongst the companions of the Rasool^ﷺ, because they were after all human beings. But it is not acceptable that they could go so far as to ignore the basic principles of the Quran.

The holy Rasool^ﷺ from his death-bed made no declaration regarding the succession of *Khil'afat* because the matter was to be decided by mutual consultation amongst his followers. If he had decided the issue himself, it would have become a tradition among the Muslims for all times to come. As the matter was of great National importance and the central authority of the *Ummat* was to be appointed without any delay, it was essential to settle the issue even before the dead body of the holy Rasool^ﷺ was buried. As related in books of history the *Ans'ars*, on this occasion, called a meeting of their own, separately from *Muh'ajirs*, for the purpose of nominating Sa'ad bin Abaida as the Caliph. In the meantime, the *Muh'ajirs* including Hazrat Abu Bakr and others reached there. What is alleged to have transpired in that meeting is as follows--Hab'ab bin Manzar (one of the *Ans'ars*) said in his speech, "O *Ans'ars*! keep the leadership in your hands so that the people may remain obedient to you; so that nobody may dare to raise his voice, against you or differ from your opinion. You are wealthy and respectable people. You are superior in number and in experience, you are brave. People are looking towards you. So do not spoil your case by differing among yourselves. These people (the *Muh'ajirs*) are bound to accept what you say. the maximum concession that we can give them is that there shall be one *Ameer* from amongst us (*Ans'ars*) and one from amongst them. ('*Abu Bakr Siddiq*' by Muhammad Hussain Haikal, page 107).

The above passage from history depicts the character of *Ans'ars*, now let us see how it describes the behaviour of *Muh'ajirs*.

In reply to the above said speech, Hazrat Omar said, "Two swords cannot be placed in one sheath. By God, we shall never agree to your leadership because the Rasool^ﷺ was not from amongst you people. But we shall have no objection if the leadership remains with the people to whom the Rasool^ﷺ belonged. If any section of the Arabs shall refuse leadership and caliphate to us, we shall bring forth our open and decisive arguments against them. Who can quarrel with us, in the matter of succession of the Rasool^ﷺ, as we were so close to him in relation, as well as sacrifice? Only he could quarrel with us in this matter who is a follower of falsehood, full of sins and is prepared to fall into the pit of destruction. ('*Abu Bakr Siddiq*' by Haikal, page 108).

In reply to the above, Habab bin Manzar replied, "O *Ans'ar*! Have courage. Do not listen to what Omar and his companions say. If you show weakness at this stage, they shall usurp your share of power. If they go against you, turn them out of your country and get hold of the reins of power. By God, you are the rightful successors. The glory of Islam came with your swords and you are the source of its present status. You gave refuge to Islam and are at its back. If you wish you can reverse its glory. Hazrat Omar said in reply, "God will perish you" *Habab* "not we, God will perish you" ('*Abu Bakr Siddiq*' by Haikal, pages 108-109).

This is what history tells us about those who, as stated earlier are described by

the Quran as follows:--And He has put affection between their hearts. If you had spent all that is on the earth you could not have produced that affection but Allah has done it." (8 : 63). And about whom it is also said, "They were strong and firm like a rock against the unbelievers, but mild and compassionate amongst each other." (48 : 29)

Again we find here that history has put the same argument in the mouth of Hazrat Omar, as was done in the case of Hazrat Ali, when the Rasool^ﷺ was on his death-bed. As a matter of fact it is not merely a historical description, it is rather a conspiracy against the Quranic teachings. It does not stop here, it goes still further, when through another forged *Hadith*, it tries to involve the Rasool^ﷺ himself in the issue.

Tradition--When the quarrel between the *Muh'ajirs* and the *Ans'ars* took a serious turn, Hazrat Abu Bakr (the first Caliph) rose up and said, "The claim of the *Ans'ars* is baseless. the Rasool^ﷺ had decided during his lifetime that the leadership shall remain with the Quraish."

The above-said *Hadith* is certainly a forged one.

Just imagine if it could be possible that the Rasool^ﷺ had uttered these words, the same Rasool^ﷺ who spent his whole life in putting into practice the Quranic fundamental principle that there is no distinction between one man and the other, based on race and colour, that all human beings are equal and worthy of respect by birth and that the superiority of one man over the other is based only on his being nearer to the divine laws. This one *Hadith* described above is sufficient to malign a basic teaching of the holy Quran, as well as its practice by the holy Rasool^ﷺ which totally eradicated race-worship in Islam. The *Hadith* described above also states that there was a rough handling of each other, between the parties concerned, on this issue.

As we know, Hazrat Abu Bakr Siddiq was the first caliph who succeeded the Rasool^ﷺ. History describes the reaction of Hazrat Ali, on Hazrat Abu Bakr Siddiq becoming the caliph, as follows--Some people from amongst the *Muh'ajirs* and *Ans'ars* were not present when Abu Bakr Siddiq took **بيعت** 'bai'at' after he was elected as caliph. These people were inclined towards Hazrat Ali. Hazrat Abu Bakr Siddiq consulted Hazrat Omar and Abu 'Abaida bin Jarah, Mughira bin Shoeb, about it. They advised Hazrat Abu Bakr Siddiq to take Hazrat Abbas (uncle of Rasool^ﷺ and of Hazrat Ali) into confidence and have his share in the *Khil'afat*. This was a plan to create a rift between Abbas and Ali (both relatives of the Rasool^ﷺ). This, they said, shall prove useful for you (Abu Bakr) against Ali. Accordingly Hazrat Abu Bakr met Abbas who rejected the offer on the ground that he could not accept an incomplete *Khil'afat*. (Halkal--page 119). Later on the followers of Hazrat Ali took 'bai'at' with Hazrat Abu Bakr, except Hazrat Ali himself who did not do so for 6-7 months. But he also agreed later, after the death of Hazrat F'atima.

There are several other *Ahadis* which describe the conflict between Abu Bakr and

* **بيعت** is a contract between a believer and Allah, which is conducted through the central authority of believers (Rasool^ﷺ or his successors--the Caliphs) responsible for enforcing the divine laws.

Ali, but one from Bokhari is worth mentioning—

Tradition--Hazrat F'atima (daughter of Rasool^ﷺ and wife of Ali) remained alive for 6 months after the death of the Rasool^ﷺ. When she died Hazrat Ali quietly buried her during night time and did not inform Hazrat Abu Bakr Siddiq about her death. As long as Hazrat F'atima lived, Hazrat Ali was greatly respected but after her death Ali felt a change in the behaviour of the people around him. Then he resolved to accept the 'bai'at' of Abu Bakr. Thus he sent a message to him (Abu Bakr), asking him to come and see him personally but not accompanied by Omar. Hazrat Omar, on the other hand, apprehended danger and did not like that Abu Bakr should go alone. However, Abu Bakr was bent upon meeting Ali and thus he went to see him without company. In the above-said meeting Ali said, "We realise your personal superiority and all what Allah has bestowed upon you. We are not jealous of the greatness which Allah has given you. But we do feel that being the near relatives of the Rasool^ﷺ, we are the rightful successors to *Khil'afat* and that our right has been usurped by tyranny and oppression." After the midday prayers Abu Bakr first addressed the audience and explained the reason for the late acceptance of Abu Bakr's *Khil'afat* by Ali. Then Ali addressed the gathering and explained his view point."

The above-said *Hadith*, if accepted to be true, is a slur on the character of the companions of the Rasool^ﷺ. As a matter of fact such *Ahadiths* are forged ones. These are the outcome of a conspiracy that was hatched at a time when *Khil'afat* had changed into Kingship. Imam Bokhari died in 256 A.H. and Imam Tabri died in 311 A.H. during the Abbasid reign. The reason for our belief in such like *Ahadiths* being forged ones, is that the character of the companions of the Rasool^ﷺ that is depicted therein, is against the Quranic version which describes them as *مؤمنون حقاً* "True believers". How is it possible that the people who were so highly praised by Allah Himself, descended to such a low level, after the death of the Rasool^ﷺ. Surely the revealed message of Allah is reliable and not the man-made history. The companions of the Rasool^ﷺ were given training by the Rasool^ﷺ himself and they had a deep insight into the teachings of the Quran. They were a highly disciplined people. They had no self interest in the caliphate. They were not Kings. They only considered themselves to be an instrument for the enforcement of divine laws. They never went after any personal gain. They rather sacrificed their material possessions for the sake of Deen. They lived the life of an ordinary man in the street. Hazrat Abu Bakr Siddiq, after he became Caliph, continued to earn his livelihood by selling cloth. The issue cropped up for giving him a maintenance allowance, so that he may be able to devote maximum time to State affairs. He was asked by his cabinet as to what remuneration he would accept as the Head of State. His reply was that he would accept the minimum wage given to a labourer in the State. When asked to accept more, he replied, "I shall try to raise the standard of living of the labourers, so that I may be in a position to get more." This was the standard of justice and equality of man that the companions of Rasool^ﷺ believed in and acted upon.

As regards the standard of discipline they maintained, it is sufficient to quote the following--During his lifetime, the Rasool^ﷺ had raised a contingent of the army to fight

against the Romans and Os'ama son of Zaid bin H'arith (Zaid was a slave who was set free by the Rasool^ﷺ) was appointed as its commander. It was after the death of the Rasool^ﷺ, when Abu Bakr Siddiq took up as the first Caliph, that this army contingent was mobilised. Such an eminent personality as Hazrat Omar was also on the role of this contingent. The Caliph desired to keep back Omar for consultations. As a Caliph, Abu Bakr Siddiq was the supreme authority of the State and he could have easily ordered Omar to stay behind. But Os'ama being the commander of the force, the Caliph did not interfere. He rather requested Os'ama to leave Omar behind for his help, if he could do so. Os'ama accepted it with pleasure.

Under the circumstances that prevailed at that time, with the highest degree of discipline maintained by the companions of the Rasool^ﷺ, with their thoughts and actions having been moulded in the pattern provided to them by the Rasool^ﷺ himself and with their firm belief and deep insight into the Quranic teachings, there is no reason to disbelieve that Hazrat Abu Bakr Siddiq took over the reins of caliphate in an atmosphere of peace, tranquillity and mutual understanding; and that all sorts of cock and bull stories about the quarrelsome behaviour of the companions of the Rasool^ﷺ are nothing but a conspiracy against the believers and against the Quran itself.

Hazrat Omar succeeded Hazrat Abu Bakr Siddiq as the second Caliph. Abu Bakr Siddiq got the issue of succession after him decided during his lifetime, just before his death. In modern times the question of succession is not a difficult problem in the presence of ready-made constitutions. But in the past ages when there were no such constitutions it was advisable to have the question of succession decided in the presence of an existing head of a state.

The holy Quran has commanded to settle the state affairs by mutual consultations. The Quran has given this fundamental principle but has not prescribed the machinery for putting it into practice. It is left to the discretion of the succeeding Muslim generations to devise ways and means for consultation so as to make it compatible with the changing circumstances and needs of the times. This way of life prescribed by the Quran is a beautiful combination of permanence and change, its fundamental principles being permanent and the means to put them into practice being changeable with the change of time and circumstances. The holy Rasool^ﷺ did not touch the issue of succession during his lifetime. There was a reason for it, that is because in view of the respect and highest esteem in which he was held by his companions, even his slightest inclination towards anybody would have amounted to the nomination of his successor, and thus the process of nomination would have taken the form of tradition amongst the succeeding generations of Muslims. Abu Bakr Siddiq, on the other hand, gathered men of wisdom available in Madina and with their consent and consultation decided Hazrat Omar to be his successor.

INHERITANCE OF CALIPHATE BY DESCENT

How the above-said events described in history and in *Ahadis* are connected with the conspiracy hatched by the Persian intelligentsia shall be explained in the following pages. But let us note at this juncture that the conspiracy did not stop here. It took still

deeper roots. *The inheritance of caliphate in the line of descent of the Rasool* was made an important issue, in order to create a rift among the Muslims. Thus Ibn Jurair Tabri describes in his history, the event of Hazrat Osm'an succeeding Hazrat Omar as caliph, in the following words--

When Hazrat Osm'an was elected as caliph, Hazrat Ali turned his face to the other side and went away. But when Abdur Rahman bin `Auf objected to it he came back and took `bai'at at the hand of Osm'an, but uttered at the same time, "It is a fraud, it is a big fraud" (*Tabri*, Vol. III).

Hazrat Ali said again, "After the death of the Rasool" all the three Caliphs usurped his right of succession to caliphate which was his due, by inheritance" (Re. *Nehjul Balagh*--a book which is supposed to be a collection of Hazrat Ali's addresses).

The question of succession of caliphate by inheritance was made further complicated in these books. It is said that Banu Abbas claimed their own right of succession based on inheritance; on the plea that on the death of the Rasool, `Abbas was alive and that he being the uncle of the Rasool, had a prior right than Hazrat Ali who was only his son-in-law and a cousin (Ali being the son of Abu Talib, the second uncle of the Rasool). Thus the issue was a political one or rather a dispute between two claimants belonging to the same family. But it was given a religious turn which was more dangerous. *Let us see how it happened.* There was a belief amongst the Persians that Kings were super-men and that they possessed divine attributes, that they were ظلّ الله the shadow of God on the earth, that they were infallible, that to rule was their inherent right which passes on automatically from one generation to another. Abdullah Ibn Saba was a Jew from Yemen which in those days was an occupied territory of Persians who lived there in large numbers and influenced the ideas of the local population. Abdullah Ibn Saba apparently became Muslim at Madina. In due course of time he became acquainted with the secrets of the state. Later on, he shifted to Koofa where he organised a centre for conspiring against Islam. Another story runs that he remained in Madyan (Persia) for some time, then he left for Egypt from where he started spreading his net of conspiracies. He gave publicity to a belief, similar to the one that was already prevalent among the Christians that "Jesus Christ shall return to the earth once again." Abdullah Ibn Saba began to spread the ideas that Muhammad shall also come back again on the earth. This idea could not gain ground amongst the Muslims but instead the belief of رجعت 'return of Shia Divines' took root among the Shias.

WASI--History tells us that Abdulla also spread yet another belief, that every messenger of God appoints a وصي Wasi or *Khalifa*. It means that he leaves a will that after his death so and so shall succeed him. Accordingly, he said that Hazrat Ali was the 'Wasi' of Muhammad, thus he (Ali) ought to have succeeded him as Caliph. This gave rise to beliefs among the Muslims similar to those of the Persians about their Kings. Now the term *Im'amat* came to be used instead of the term '*Khil'afat*' and the idea began to gain popularity that *Im'amat* is not a thing which could be left for the people to decide; that it is a basic pillar of Islam; that it does not befit a messenger of God to leave the succession for the people to decide, that he must appoint an *Im'am*

before his death, because it has been commanded by Allah. Accordingly, they said, Muhammad left his will for Ali to be his successor. Hence Hazrat Ali is called by the *Shias* وصي الرسول (the one for whom the Rasool left his will). The innovation does not stop here and goes on to say that every *Im'am* also leaves a will for the appointment of his successor and that this will be left under the divine command. Accordingly an *Im'am* is مأمور من الله appointed by God Himself and is therefore infallible. Any body who acts against it, is a usurper. Thus *Im'amat* is the right of Hazrat Ali and his line of descent. *Sunni* Muslims, however, do not accept this belief of مأمور من الله i.e., the appointment of an *Im'am* by God Himself. But this being a basic belief among the *Shias*, they consider *Sunnis* to be outside the pale of Islam. The natural consequence of this belief was the bifurcation of *Ummat* into two permanent sects. Haikal in his book entitled, *Omar Farooq-e-Azam*--Urdu translation page 419, has quoted a passage from *Historians History of the World*, published by the publishers of *Encyclopaedia Britannica*, which runs as follows:--"The Persians believed their kings as the sons of God and sacred personalities by birth. Thus when the Persians rebelled against the governments of Madina and Damascus, they gathered round Ali the cousin of Muhammad who they said was his legal successor, but was kept away from *Khil'afat*; and gave him the dignity and sacredness which their ancestors used to give to their Kings. Moreover, like their ancestors, who used to call (Persian King) the 'sacred son of heaven' and 'Sacred King', and in their books used to write him 'a leader and a guide', they gave Ali the title of *Im'am*, which in spite of being a simple term is very much meaningful. The matter does not stop here. In order to maintain the rift in the Muslim *Ummat*, the Persians gathered round *Im'am* Hasan and *Im'am* Hussain, the sons of Hazrat Ali and in turn around their descendents. There is also a story about the marriage of the daughter of the last ruler of Akassa bani Sasan, with *Im'am* Hussain, which runs as follows--

"When Arabs conquered Persia, three daughters of Yazd Gard, the Emperor of Persia were captured by them. Hazrat Omar, who was the Caliph at that time, ordered for their open sale. But Hazrat Ali advised a better treatment with them, on account of their high descent and suggested to fix up their price and hand them over to some respectable persons. Thus Hazrat Ali took charge of them and handed over, one of the three, to Hazrat *Im'am* Hussain, one to Muhammad bin Abu Bakr and one to Abdulla bin Omar. The girl which came to the lot of *Im'am* Hussain came to be known as Shehr Bano."

The story appears to have been forged in order to win the favour of *Shias* and is untrue on account of the following reasons--

1. About the war prisoners there is a clear injunction in the holy Quran that they should be released either on payment of ransom or as an act of generosity. The Quran closed the doors of slavery for good, when it was said:

... حَتَّىٰ إِذَا أَخْنَمْتُمُوهُمْ فَشُدُّوا الْوَتَانَ عَلَيْهِمْ فَأَمَّا مِمَّا بَعْدُ وَإِمَّا فِدَاءً... (47:4)

"When you have thoroughly subdued them (the war prisoners), bind a bond firmly (on

them), either generosity or ransom."

Thus all such *ahadis* relating to the war prisoners having been made slaves, are untrue, in the face of the above-said Quranic injunction. If such a thing could actually happen, most of the Arab population, by now, would have been slaves. In fact Hazrat Omar, the caliph, always insisted on the release of war prisoners.

2. During the above-said conquest when Hazrat Sa'ad entered Madyan, the city had already been vacated and Emperor Yazd Gard had already fled along with this family. So the question of the captivity of Yazd Gard's daughters during the Madyan campaign and thereafter, does not arise. The only occasion when the family of Yazd Gard could have been captured was at the time of his assassination but that took place in the year 30 A.H., during the caliphate of Hazrat Osm'an.

3. Hazrat Imam Hussain was born in the year 5 A.H. and Madyan was conquered in the year 16 A.H. when the Imam was only eleven years old. It is unimaginable that he could be married to a slave girl at that tender age.

4. Yazd Gard ascended his throne in 13 A.H. at the age of 18 years, about the same time when Hazrat Omar took over the caliphate. Madyan was conquered in 16 A.H. when Yazd Gard was at the most 21 years of age. It is not possible that at the age of 21 years he had three daughters of marriagable age.

Thus the story is obviously a forged one. There is yet another story which runs as follows -- When Shehr Bano was handed over to Hazrat Imam Hussain, the caliph Hazrat Omar said to him, "O Abu Abdullah, your son shall be born to her who shall be a most respectable person on the face of the earth, because he shall be the best Arab, on account of being a H'ashmi, and the best of non-Arab, on account of being a Persian." The story clearly smells as one of Persian origin. Many such stories were invented to prove the superiority of Persians over the Arabs. Some of them are in connection with the personality of Salman Farsi, who was a Persian and who embraced Islam. His age-length has been described by different people as ranging between 250 to 600 years.* It is said that he lived as early as the companions of Jesus Christ and continued to live till the lifetime of Muhammad^ﷺ. A Jew travelling towards Madina captured him. After the Rasool^ﷺ migrated to Madina, Salman embraced Islam and he was freed from slavery. Stories spread by Persians about Salman make an interesting reading--

There is a verse in the holy Quran that the message of Muhammad^ﷺ is not confined to the people of his age, it is equally meant for all the future generations of mankind, not in personal contact with him;

(62:3) ... **وَآخِرِينَ لَمَّا يَلْحَقُوا بِهِمْ**

"(Muhammad^ﷺ is a messenger of God for the people of his age) as well as for others who

*It is fantastic in view of the scientific fact that average human age-length has been increasing since the appearance of man on the earth.

have not already joined them."

The story goes that when the companions of the Rasool^ﷺ asked him as to whom does this verse apply, the Rasool^ﷺ pointed towards Salman Farsi who was sitting beside him and said, 'the people of his nation.'

There is another verse in the holy Quran,

(47:38) *وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ لَا تُمْرُوا بِأَمْثَالِكُمْ* ...

"If you turn back, He will substitute in your stead another people and they would not be like you."

The verse refers to the rise and fall of nations. It is a generalised statement that whichever nation bases its social order on the divine fundamentals, is sure to survive; and the one that turns away from this path is replaced by a better one. It is stated in Jami'a Tirmazi that people asked the Rasool^ﷺ, 'which nation shall follow us, if we turn back?' The Rasool^ﷺ patted at the back of Salman Farsi and said, 'His nation, his nation.' Such stories were invented by the Persians to impress upon the Arabs their national superiority and to pave the way for the smooth running of their Intellectual onslaught.

ANOTHER CONSPIRACY

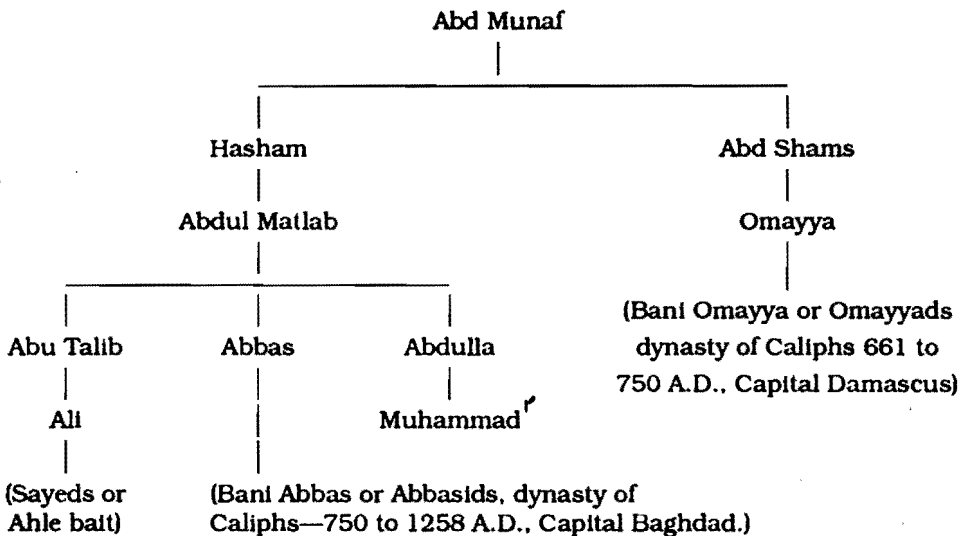
There is yet another conspiracy hatched by the Persians, with the object of creating disruption in the Islamic state of that age. It is a *story of the transfer of power from Bani Omayya to Bani Abbas* bringing ultimately the end of the Islamic state with the fall of Baghdad. During the caliphate of Hazrat Ali the Islamic state became divided into two parts. One part was governed by Ameer Mu'awya, with its capital at Damascus (Syria). Im'am Hasan s/o Hazrat Ali succeeded his father after his death but he resigned in favour of Ameer Mu'awya who thus became the sole ruler of the Islamic state. Caliphate thus became transferred to Bani Umayya.

Part played by Persians to overthrow Bani Omayya--It may be pointed out that Bani Umayya and Bani Abbas had a common line of descent as is shown by the tree of decent on the following page--

When Bani Omayya took over caliphate, Bani Abbas became jealous of them. The Persians exploited the situation and used Bani Abbas as an effective instrument to overthrow the reign of Bani Omayya. *Abu Muslim Khurasani* (a Persian) was the man who vehemently supported the propaganda in favour of Bani Abbas. To win over the people, Abu Muslim used the same old tactics that caliphate is the right of *Ahle bai'at* (family of Muhammad^ﷺ).

Actually the progeny of Hazrat Fatima (the wife of Ali and daughter of Muhammad^ﷺ) are known as *Ahle bai'at* or family of the Rasool^ﷺ (whose male issue did not survive). Bani Abbas on the other hand were only the descendents of Hazrat Abbas one of the uncles of Muhammad^ﷺ. Being inspired by the propaganda of Abu Muslim, the Abbasids took over the plea that they had actually the better right of inheritance to Muhammad^ﷺ than *Ahle bai'at*. They argued that Abbas was the uncle of Muhammad^ﷺ.

and Ali was his cousin (son of the other uncle, named Abu Talib who died earlier than Muhammad) and that uncle had a better right of succession than a cousin. However the name of Bani Abbas had no attraction for the people who considered the progeny of Hazrat Ali and Hazrat Fatima as the real *Ahle bai'at*. Abu Muslim was a genius and a highly skilled person in the art of intrigues. He was born in Isfhan (Persia) and bred in Kufa (Iraq). Ibrahim s/o Muhammad Abbasi having realised his intellectual capacity, gave him the charge of propaganda machinery. Abu Muslim made Khurasan his centre and without giving publicity to the name of any person, successfully carried out the campaign against Bani Omayya. Incidentally in those days the idea of Im'am Mehdi (the idea of return of an Im'am from a hiding) was in vogue. Abu Muslim gave publicity to the fact that *Im'am Mehdi* shall be coming soon from the Khurasan side and that his army shall be clad in black uniform and its flag shall also be of black colour. When the propaganda reached its pitch, he himself came out of Khurasan with black army and a black flag; attacked Bani Omayya and defeated them. The caliphate thus became transferred to Bani Abbas. Abbasids, after they took reins of power, having become apprehensive of Abu Muslim's intellect, intriguing qualities and influence, killed him.



In the meantime *Ahle bai'at* themselves had several conflicts against Omayya, such as the tragedy of Karbala in 61 A.H., the rising of Zaid s/o Im'am Zainal-Abedeem against Bani Omayya in 122 A.H., and the rising of Yahya s/o Zaid in 126 A.H. But these were all unsuccessful attempts. After Abbasids took over caliphate *Ahle bai'at* became highly sensitive to the fact that the Abbasids used their name for the purpose of gaining power. Thus a period of conflict and bloodshed followed between the parties, each claiming its right of succession to the Rasool, on the basis of relationship. Abu Muslim Khurasani, who came out with the idea of the revival of Persian Empire from the back door, could not succeed, as he was assassinated, but he left intrigues and divisions amongst the Muslims, as well as sowed the seeds of un-Quranic ideas about the succession of caliphate.

Bramaka--This was followed by yet ANOTHER CONSPIRACY. A seditious Persian family won the friendship of Abbasid caliphs, took over key posts in the administration of the state with ulterior motives. This family was known as Bramaka. The word Bramaka means the High Priest of the biggest fireworship temple of Persia. Bramaka also failed in their mission which was meant to revive the Persian Empire, but on the other hand, they achieved tremendous success in their sinister plan of changing the very face of Islam. On account of their influence in the Abbasid caliphate, the Islamic, as well as the Arabic, way of life assumed entirely a disfigured countenance, for all times to come. Jamasap the ancestor of Bramaka family had held high positions in the Persian Empire, such as Chief Justice and Prime Minister etc. He was related to Zardasht, the prophet of Persia. Khalid Bramaki was the person who, to begin with held high position in the Abbasid Caliphate. How he could manage to do so is a matter not related to our present discussion. He gained influence during the reign of first Abbasid Caliph, Abdulla Muhammad bin Ali, known as Saffah. Khalid Bramaki held a highly influential post, as well as had deep friendly relations with the family of the Caliph. He was later appointed the governor of Faras. Yahya s/o Khalid was a still more clever person with great mental acumen. Caliph Mansoor made him the governor of Azar Baijan. But Khalid sought for his son a rather more important and effective post, from his own point of view; and that was the post of the tutor of Haroon Rashid the heir of caliph Mansoor. This post provided Bramaka a much greater influence in the state and the post became more or less hereditary in their family. Fazal and J'afar the sons of Yahya were even more intelligent than their father and grandfather. During the caliphate of Haroon Rashid, the affairs of the state were more or less entirely in the hands of Yahya who ran the administration with the help of his sons Fazal and J'afar. The result was that in actual practice the state was run by the Bramaka family, in the name of the caliph. They availed this golden opportunity to give a Persian colour to the Islamic state and accomplished this task cleverly and successfully. Yahya founded an institution known as BAITUL-HIKMAT (the home of wisdom). He got transformed a substantial part of Persian literature into Arabic language and arranged functions and seminars of high academic standard. In the theological controversies that took place in these functions, the Persians, Jews and Christians formed one party and Muslim religious leaders the other party and the subjects of discussion were the Islamic beliefs and ideals. The Arabs were simple minded men of action, they had never come into contact with the philosophical controversies in which the Persians were well-versed for a long time. The Jews and Christians also had a sound knowledge of Persian philosophy. Thus it was difficult for the Arabs to compete with them. As a result of these debates, doubts began to arise in the minds of common men regarding the Islamic beliefs and ideals, as the non-Arab ideals appeared to be more sound. Moreover the finances of the state were under the control of Bramaka who distributed handsome rewards to Christian and Jewish debaters.

Before we discuss the details of how the Quranic Islam turned into an un-Quranic one, let us see first the extent of Bramaka's influence in the Abbasid state. Yahya had a number of sons and daughters out of which Fazal and J'afar were very well-learned. Their closeness to the family of the Caliph can be judged from the fact that Fazal and

Haroon Rashid were both breast fed together by the mother of the latter. Thus when Haroon Rashid took over the reins of power, he appointed Fazal on posts of highest responsibility. But Bramaka, as we have learnt, had their own plans. Just as Khalid got his son Yahya appointed as a tutor of Haroon Rashid, so did Yahya arrange to keep his son Fazal inside the palace. J'afar on the other hand was put in charge of state affairs. Thus the main arteries of the state both inside and outside the palace were in the control of these two brothers and the age-old experience of their father Yahya was a guiding force behind them. But, as it often happens, they became power-drunk after they gained full control of the state machinery and became less careful in the execution of their nefarious designs. Caliph Haroon Rashid got an inkling of their wickedness which gradually became more and more manifest. Wherever the caliph went on tour inside the country, he could clearly notice that Bramaka were the actual rulers and that his own influence was waning. This startled him and he got J'afar assassinated; and imprisoned Yahya and Fazal, giving them terrible punishment. All their properties were confiscated.

The Effects of Persian Influence on the Abbasid Caliphate and its Ultimate End.

Bramaka were thus finished before they could achieve their ultimate goal of the revival of Persian Empire. But, on the other hand, they achieved full benefit of their position and influence in giving the Arab state a Persian colour; and in metamorphosing the Quranic Islam brought by Muhammad^ﷺ, into an alien Islam, the edifice of which was raised on man-made foundations. Thus the Islam that followed later was an 'AJMI or non-Arab Islam which continues upto date. As stated earlier, Abu Muslim was the first link in this chain of conspirators. He enrolled Persians in the Arab army and thus made even the defence force of Abbasids non-Arab. Khalid Bramaki also joined the Arab army through Abu Muslim and, after taking a firm foothold, gradually ascended to high positions in the civil administration. Fazal Bramaki, during the period of his ministership, enrolled exclusively Persian soldiers in the province of Khurasan and they were no less than half a million in number. Moreover all the key posts in the civil administration were allotted to Bramaka. The finance of the state was entirely under their control, so much so that Caliph Haroon Rashid had to get their sanction for spending even petty sums. When Im'am Muhammad bin Ali Abbas died, Abu Muslim, in order to commemorate his death, changed the colour of the army uniform to black and even the flags of the Abbasid state came to be enclosed in black covers. Not only that, even the dress of the people was changed to black one. Thus Abu Muslim was the person who changed the outward appearance of the Abbasids but Bramaka also changed their thinking, customs and the way of living. During the period of ministership of Khalid, the Persian Nauroz festival came to be observed in the Abbasid state for the first time and from then on became a permanent feature; and J'afar Bramaki in his turn made popular the observance of Jashane Mehar Jan, another Persian festival. The Nauroz festival is still observed in the present day Muslim Iran. The observance of the festival of *Shab-e-Barat* in the present day Muslim world, with all its firework festivities, is the relic of the old Persian traditions.

Some people think that Bramaka were *shias*, but actually they were neither *shias*

nor *sunnis*. Their beliefs, ideals and practices were entirely saturated with Zoroastrianism.

Abu Muslim Khurasani and Bramaka were left no more but the seed they had sown on the soil of Islam continued to flourish, as a result of which the central authority of the Abbasid state became weaker and provinces became stronger, day by day. For instance Dyalam (a part of Persia) was conquered by Arabs during the caliphate of Hazrat Omar. The inhabitants of this place stuck to their old religion and later became converted into Islam. Bawaya Dalmi was a politically active person. He along with his sons first established his own kingdom in different provinces of Persia, then gradually added to it certain parts of Iraq and ultimately invaded and entered Baghdad in 334 A.H. By that time the Abbasid Caliphate had steeply declined to such an extent that Caliph Muktafi welcomed the invaders and recognised their rule. The caliphs from then onwards were only religious chiefs whose name was recited in the prayer congregations. Caliph Muktafi was assassinated only forty days later. Bani Bawaya were shias. Their reign lasted till 447 A.H. when Slojka replaced them. For 60 years later, the name of Abbasid Caliphs still continued to be recited in Jum'aa prayers. Ultimately Halaku Khan s/o Changez Khan took reins of power. Abu al-Qami was the minister of the then caliph of Baghdad. He was Ghali Shia. (It shall be described later what is the significance of being a Ghali Shia). On the other hand Nasirud-din Toosi, a minister of Halaku Khan, was also a Ghali Shia. These two were in league with Halaku Khan. Their intrigues resulted in the assassination of Caliph Mustasam which brought to an end the Abbasid Caliphate in 656 A.H.

The Persians, thus ultimately took the revenge of their defeat at the hands of Arabs, in the battle of Q'adsia. These are not mere conjectures. Persians themselves accept this view. Hussain Kazimzada is a famous present day historian of Iran. In his book entitled, *Tajalliyat-e-Ruh-e-Iran dar Adwar-e-Tareekhi* he relates as follows:-

"When Sa'ad bin abi Waqas, as a representative of Caliph II (Hazrat Omar) conquered Iran, the Iranians since then were nurturing feelings of jealousy and revenge within themselves which was expressed off and on in different forms, until they completely came to the surface with the foundation of Shia sect. The well informed people know very well and agree with it that in the foundation and appearance of *Shiatism*, in addition to the ideological differences, there is also a political element. Iranians could neither forget, nor forgive, that a handful of naked feet desert people of Arabia conquered their ancient kingdom, looted its treasures and killed so many innocent people."

The same historian writes further:-

"Our sane ancestors had neither any love for Bani Fatima (the descendents of the daughter of Muhammad), nor any enmity against Bani Omayya. Their only goal was to overthrow somehow or other the Arab rule and revive thereby their ancient kingdom and glory. Because the Hashamite caliphate came to an end after the death of Hazrat Ali and the caliphate of Bani Omayya, a pure Arabian power took its place and became recognised as the central authority of Islam, the non-Arabs thus became completely

dominated by the Arabs. Then the only course left for us was to come to the aid of Hashamites and instigate them to rise against the ruling power. This is what our ancestors did."

Thus in the words of Kazimzada when the Persians brought the end of Bani Omayya's caliphate with the aid of Hashamites, and Abbasids who were Hashamites took their place, they (Persians) sent for Halakoo Khan to put an end to the Arab rule.

REVENGE AGAINST ISLAM

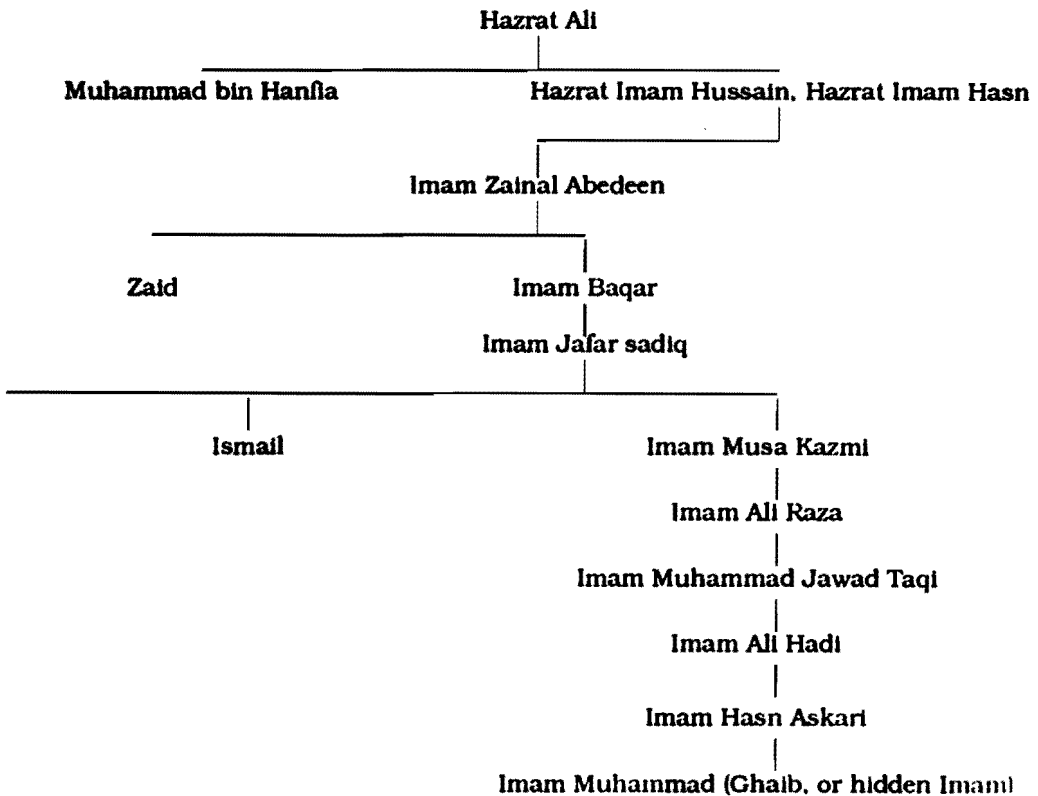
But the above mentioned revenge was against the Arab Muslims. We now come to the revenge which the Persians took against Islam which had eclipsed their ancient religion of Zoroastrianism. Before we begin this description, let us recall some of the basic concepts of Islam given to us by the Rasool^ﷺ and which are contained in the holy Quran-

1. Man gains knowledge through his eyes and ears, known as perceptual knowledge. Every human being can get it by his own efforts, by means of reading, hearing, observation and experience.
2. But there was another source of knowledge which was transmitted directly from Allah Almighty to certain selected individuals who served as the carriers of divine message to the common man. This source of knowledge, as described earlier, is known as **وحي** revelation.
3. The messengers of God who carried the divine message from time to time were known as Nabees or the recipients of the message, as well Rasools or the deliverers of the message; *Nubuwwat* and *Risalat*, thus, being the two facets of the same coin. This source of knowledge ended with Muhammad^ﷺ the last Rasool of God, and thereafter perceptual knowledge remained the only source of human information, for all times to come; which means the doors of direct transmission of knowledge from God to man became closed for ever.
4. The Divine message brought by Muhammad^ﷺ, which is a complete code of life for all the future generations of mankind, now lies safely inside the Quran. This code of life is final, complete, explicit, immutable and absolutely safe from external interference. It can be understood by the use of intellect and foresight, and the expanding perceptual knowledge of the world all round. It was handed over to humanity by Muhammad^ﷺ and, as Allah took its safety upon Himself, there has not been the slightest change in it since it was revealed.
5. The way of life prescribed by the Quran is a social order which can be established in a free Muslim state.
6. The best suited person from amongst the believers is appointed the head of the state by mutual consultations.
7. The Head of an Islamic state is an instrument to enforce the divine laws and

injunctions contained in the Quran and is not allowed to use his personal authority. The state administration is carried out in consultation with the *Ummat*.

Such a state was established for the first time by Muhammad^ﷺ and the pattern that was presented by him continued to be followed for some time after his death. After that period the Muslim statehood assumed a different shape on account of the non-Arab intervention initiated by the Persians.

Let us recall that the first difference amongst the Muslim *Ummat* took place on the issue of caliphate. As described earlier, the difference was in the choice of Hazrat Ali as Caliph. The Persian intriguers introduced the idea that a Caliph is not chosen by mutual consultations amongst the believers, but is appointed by God Himself and such a person they called *Im'am* instead of Caliph. (The word *Im'am*, as stated earlier, also came to be used, later, by *Sunnis* for learned men). The first *Im'am* they said was Hazrat Ali and that *Imamat* shall continue from then onwards by succession in his line of descent. Earlier we discussed this belief in connection with the political situation of that age. Now we shall describe the way it affected the social order established by Muhammad^ﷺ. The tree of descent of *Im'ams* and the *shia* beliefs, given below, shall make it easy to follow this description:-



The Shia Subjects and Their Beliefs

The Shias became subdivided into subjects as follows:-

1. *Kais'ania subject*.--They believe in Muhammad bin Hanfia to be the second Im'am after Hazrat Ali. He was the son of Hazrat Ali from his wife Hanfia--a wife other than Hazrat Fatima to whom Im'am Hussain and Im'am Hasan were born. At the death of this Im'am, his followers spread the belief that he was the promised Mehdi who did not die but 'had gone into hiding only to return later, after a certain period, in order to establish his rule.' We find here that the same belief of رجعت 'Return' which was initiated by the Persian Abdulla Ibn Saba has been put into practice here. The same belief was carried further in respect of certain other persons as well. Kais'ania also believed that an Im'am is also a representative or messenger of God and that the personality of an Im'am is ever lasting like God Himself. The centre of Kais'ania subject was Khurasan, the place from where the intrigues spread against Bani Omayya.
2. *Zaidia subject*.--They agree with the general body of *shias* as far as the succession of *Imamat* from Hazrat Ali to Im'am Zainal 'Abideen is concerned. But after that instead of Im'am Baqar they believe Zaid as Im'am.
3. *Im'amia and Ism'ailla subjects*.--Those who accepted Im'am Baqar as Im'am, also accepted his son Im'am J'afar Sadiq as Im'am but at the lower rung of the ladder there again appeared two subjects. One subject accepts Ismail as Im'am and the other accepts Musa Kazim as Im'am. The former sub division is known as Ism'ailla and the latter are known as Im'amia. The Im'amia thus accept all the 12 Im'ams from Hazrat Ali downwards to Im'am Muhammad. They form the major part of the *Shia* sect. Their belief about the 12th Im'am (Im'am Muhammad) is that he is alive and is hidden in a cave in Iraq; he shall reappear, before and near the day of Judgment and shall rule the entire world. He is also known as Im'am Mehdi. In fact all *shias* believe in principle, as stated earlier, in the reappearance of a hidden Im'am.
4. *Ghali subject*.--A part of this subject known as Khuram Dinia believed in Im'ams to be Gods, the messengers of God and angels. They did not believe in the day of resurrection. Abul Khitab, the pioneer of another part of this subject, known as Khitabia believed Im'am J'afar Sadiq as God and himself as the messenger of God. All shia subjects believe in 'Taqiyya'. Khitabia also believed that there have always been two messengers of God at a time, one being vocal and the other non-vocal. Thus, they said that Hazrat Muhammad ﷺ was vocal and Hazrat Ali was non-vocal. In spite of all these beliefs they still called themselves Muslims. Intrigues and conspiracies against the government of any particular age was their aim of life. Ghali subject has now become extinct.

Let us recall that Abu al-Qami the Minister of the last Caliph of Baghdad and Nasirud-din Toosi, the Minister of Halaku Khan were Ghali Shias.

5. *Ism'ailla subsect*—This subsect is so particular in keeping their beliefs and teachings secret that it is rather difficult to say anything definite about them. But some time ago, a member of this subsect, who was a research scholar, took courage and published a book containing extracts from their secret books and documents. He was Zahid Ali Khan, Professor of Arabic and Vice Principal, Nizam College Hyderabad Deccan (India). The title of this book is:

ہمارے اسماعیلی مذہب کی حقیقت اور اس کا نظام "The true nature of our Isma'ili religion and its organisation." The following passage is from page 611-edition 1954 of this book—"The originator of this invitation is Himoonul Qadah, a Persian, or his son Abdullah. The objective before them was to start a religious movement which could stand against the Abbasid Caliphate. For this purpose Im'am Abdulla formed an organisation in which they enrolled such people who were inclined towards the beliefs of 'M'otzila' and the views of their philosophers. For the success of this movement they had to seek the help of 'Ahle bai'at' so as to attract the *Shias* who loved them."

Dr. Zahid Ali describes further the teachings of this subsect as follows:-

"The primary basis of thier education is that Muhammad instituted a manifest code of life and Hazrat Ali started to explain its hidden meaning. After Hazrat Ali six Im'ams completed this secret education and the seventh Im'am Muhammad bin Ism'a'il suspended the manifest Shari'at (code of laws) of Muhammad ﷺ. All the past and future Im'ams in his line of succession are 'Khulafai Qaim' i.e., they exist for ever. They are in the hiding and that any one of them could reappear any time and convert the whole of humanity to Ism'aillis." Zahid Ali Khan further states, "Secrecy is the outstanding feature of Ism'ailli teachings. We never disclosed our real beliefs to any body except the prominent members of our own sect, on account of political expediences and requirements of the state, because the majority of our people were Sunnis (here he talks of the F'atimid rule in Egypt). That is why our teachings to the common man, were different from those of our selected members. Even the newcomers into our sect were not disclosed the secrets which were made known to our mature members. (Preface-B)."

Dr. Zahid Ali describes the Ism'ailli beliefs further as follows-

"An Im'am has the right to lift the *Shari'at* laws, as well as to reintroduce them at any time. Regarding the holy Quran they believe that just as Jews and Christians left their original books Torah and Bible respectively and compiled other books on the basis of their own thinking and speculation, the same thing happened with the Quran in the hands of Muslims. The Rasool ﷺ composed the book of God and in the presence of his companions

handed it over to his Wasi (Hazrat Ali). These people (the companions) did not take care of it and composed another version of the Quran in their own way. The Caliph III burnt this later compilation and prepared a version of his own. After that Hajjaj came and in turn burnt the version compiled by Caliph III and made alterations of his own." (Preface)

Dr. Zahid Ali has quoted certain differences, by comparing the present day Quran with the one compiled by Hazrat Ali. As per example, we find in Sura al-Maida:-

(5:67) يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ...

Hazrat Ali's version is as follows-

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ ...

About the Quran, compiled by Hazrat Ali, they say that it is kept in safe custody with their Im'ams and shall be opened in due course of time by a hibernating Im'am, after he reappears. Regarding the interpretation of the holy Quran they believe that the correct interpretation does not lie in its manifest words because these words have a hidden meaning which is known only to the Im'ams. On this account they say that a *nabee* is 'Rasool N'atiq' or a vocal messenger of God whose orders are manifest, and a *Wasi* is 'Rasool S'amit' whose orders are secret. The hidden meaning of some words is said to be as follows:

لَا إِلَهَ إِلَّا اللَّهُ "There is no sovereign except Allah" means:

لَا إِمَامَ إِلَّا إِمَامَ الزَّمَانِ "There is no Im'am except the Im'am of the time" page 408).

وضو "Ablution" means "Hazrat Ali", as the words *علي* and *وضو* both contain three letters each.

Similarly they say:

صلاة *salat* means محمد *Muhammad*, as each word contains four letters. Thus لا صلاة الا بوضو "There is no prayer without ablution" means to accept Muhammad as messenger of God is meaningless without accepting Ali as *Wasi* (page 424).

Thus according to them all the words in the Quran have got hidden meanings. It is also interesting to note that such interpretations, as they say, are ever changing.

Im'am—The central theme in *shia* thinking is their belief in the institution of *Im'amat*. Its basis is as follows:-

Abdul Matlab, the grandfather of Hazrat Muhammad, was the descendent of Hazrat Ibrahim. He was also an *Im'am* on behalf of Hazrat Ibrahim. *نبوت* the receipt of divine message, *رسالت* the delivery of divine message, *وصايت* the representation of a messenger by another messenger of God and *امامت* *Imamat* (leadership), all the four missions were entrusted in his (Abdul Matlab's) person. He

gave separate missions to his sons Abdulla (Father of Muhammad ﷺ) and Abu Talib (father of Ali); *Nubuwwat* and *Ris'alat* to the former and *Wis'ayat* and *Im'amat* to the latter. But all the four missions had accumulated in Abu Talib who in turn gave *Nubuwwat* and *Ris'alat* to Muhammad ﷺ and *Wis'ayat* and *Im'amat* to Hazrat Ali. But after the death of Abu Talib all the four missions became transferred to Hazrat Ali. (pages 63-64). Thus Hazrat Ali was the real *Im'am* and Muhammad ﷺ was sent only to certify his *Im'amat*. The last message that Muhammad gave was about the *Im'amat* of Hazrat Ali. Muhammad ﷺ appeared only to eradicate the hidden **شُرْك** (*Shirk* means to make equals to God). There is no *Shirk* in this world. All believe in God. *Shirk* is only the unbelief in the *Wis'ayat* of Hazrat Ali. (page 363). "If you see an *Im'am* drinking wine, committing adultery or other shameful acts, do not think that he is a disbeliever and do not express it with your tongue and have no doubts about his truthfulness, because *Im'ams* are under the protection of Allah." (page 363).

"Our *Im'ams* are free from sins and are far superior in ranks to the messengers of God; difference between the two being that of a master and a slave. *Im'ams* are free from sins while **انبياء** the messengers of God are not, not even Moses, not even Muhammad." (page 366) God forbid.

In India *Ism'ailli* subsect comprises 'Khojas' and 'Bauhras'. Their beliefs, as given in their book entitled, *Mazhab and B'atni Taleem* (Religion and Hidden teachings) by Mirza Muhammad Saeed Dehlvi, are as follows:- "In ancient times when Hazrat Ali was Vishnu, Muhammad ﷺ took the form of 'Ved Vayas'. When Ali appeared in his known form, he was the 10th Awtar of Vishnu." Some Khojas believe that Ali was God and Muhammad ﷺ was his messenger. Nazari (a sub-division of *Ism'aillis*) believe their *Im'ams* down to the present Agha Khan as Awtars of Hazrat Ali, and thus like Hazrat Ali are believed to be Gods. These people, like Hindus, also believe in the transmigration of souls. They believe in the holy *Quran* to be the last and authenticated Ved; but they do not consider the present *Quran* to be its true version. (page 339-342). Their *Shari'at* (religious code of law) varies according to what country they live in. They follow the same *Shari'at* as is followed by the majority population of that country.

Im'amia Subsect—

Herewith, we quote the views of this subsect regarding *Im'amat* from the book entitled *al-Osul al-Kafl*, by Suqatul-Islam Muhammad bin Yaqub bin Ishaq al-Kalini al-Razi (died 329 A.H.). This is the most reliable and authenticated book of *Hadith* amongst them and serves as a pillar of their religion.

As stated already, the direct transfer of knowledge from Allah to a certain person is called *Wahi* or revelation, and that the message of *Wahi* received by Muhammad ﷺ today lies safely in the pages of the *Quran* and that Allah has taken upon Himself the safety of this message. This is exactly what the *Quran* teaches us. *Khatme Nubuwwat* or the close of divine message through the messengers of God signifies that in DEEN or the way of life prescribed by Allah, the authority is only that of the *Quran*, the last book of God; and that after the *Quran* was revealed, nobody has got the right to claim that such and such a thing is from Allah Almighty, unless it is consistent with the *Quranic*

teachings. Direct receipt of knowledge from Allah is the peculiarity of a *Nabee*, who is a recipient of revelation. But we find in the book *al-Osul al-Kafi* that the *shias* have attributed this unique qualification to the *Im'am* as well; although they have not used the word *Im'am* in this respect, they have used the word *Muhaddath* instead. We find one *Hadith* in this book which runs as follows:-

"Zarara relates that he asked *Im'am* Muhammad Baqar, to explain the difference, between the words *Nabee* (a recipient of divine message) and *Rasool* (a deliverer of divine message), as they occur in the Quranic verse (19 : 54) **كَأَن رَّسُولًا نَّبِيًّا** ... The *Im'am* replied that *Nabee* is one who sees an angel in a dream and hears his voice; and *Rasool* is one who hears the voice of the angel and can see him both in a dream, as well as while awake. Zarara next asked, what would be the position of an *Im'am* in this respect: *Im'am* Muhammad Baqar replied, "An *Im'am* hears the voice but does not see the angel." After that he recited the verse 22 : 52 of the Quran as follows-

... وما ارسلنا من قبلك من رسول ولا نبي (ولا يحدث) الا ...

The first surprise is the extra word **محدث** *Muhaddas* here, which is not present in the holy Quran. But according to *Shias*, this is how *Ahl-e-bai'at* (the family of the holy Rasool) read it. This is not a singular instance, we find so many Quranic verses quoted in *al-Kafi* which contain extra words. But here the main point of our discussion is the word **محدث** *Muhaddas*. As stated already, a *Muhaddas* according to them, is one whom an angel delivers the divine message, he can hear the voice of an angel but is not able to see him. Another *Hadith* says, "*Muhaddas* is one who talks with the angel, hears his voice but does not see him either in a dream or while awake." According to yet another *Hadith* Hazrat Ali said, "Amongst my descendents eleven *Im'ams* are *Muhaddaseen*." (*al-Kafi*, Volume I, page 281).

One may conclude from what has been said above that as far as the transmission of knowledge from God to man is concerned, there remains no difference between a *Rasool* and a *Muhaddas*. There are scores of *Ahadis* in *Shafi*, Volume I, in which the rank of an *Im'am* is shown to be equal or even superior to that of a *Rasool* and the obedience to an *Im'am* is regarded to be equal to that due to a *Rasool* or even to God Himself.

In matters of *Deen*, the Quran is the authority amongst the Muslims. In this respect *Im'am* Muhammad Baqar said, "Nobody can claim to have the manifest as well as the hidden knowledge of the Quran except the *Ausia* (the plural of the word *Wasi* which has been explained earlier)." Thus according to them the *Im'ams* are superior in knowledge to *Rasools* in that they also possess hidden knowledge. They say that the knowledge began to be received by the *Rasools* and reached its climax with the *Im'ams* (*Shafi*, Volume I, page 291)

According to the holy Quran, the descent of *Wahi* is not dependent on the will of a *Nabee* it is rather Allah who chooses to send it at an appropriate time. A *Nabee* never knew before-hand that he was going to receive *Wahi* until it actually descended upon him (*al-Quran* 28 : 86). On the contrary, it is said in *Shafi*, Volume I, page 295 that *Im'am* J'afar Sadiq said, "An *Im'am* is bestowed knowledge as and when he wills."

غيب —About غيب 'all that lies hidden beyond human conception', the Quran says that its knowledge is only with Allah and that Allah transmits its knowledge to His messengers through revelation only as much as required. On the other hand it is given in *Shafi*, Volume I, page 295 that Im'am J'afar Sadiq said, "An Im'am who does not know that calamity is in store for him and what shall be its future consequences, cannot guide humanity."

The central belief in Christianity is that Jesus Christ gave his life in order to save the sinful i.e., his blood became a كَفَّارَه or compensation for other people's sins. It is contrary to the Quranic teachings according to which every man is responsible for his own actions and that even an insignificant human action, leaves its imprints on the human personality which flourishes or disintegrates according to whether the action is good or bad respectively. The law of Requital is the basic theme of the Quranic message. But it is given in *Shafi*, Volume I, page 297 that Im'am Musa Kazim said, "Allah became furious on our *shtas* on account of their abandoning the *Taqtyya* and thus gave me an option to accept one of the two alternatives, my own execution or the execution of my followers. I gave my life in order to save them."

Further it is given in *Shafi*, Volume I, page 462, that Im'am J'afar Sadiq said, "Allah is not ashamed of sending his wrath on those who do not love Im'am J'afar and do not pray under his *Wilayat*, however good their actions may be; but is ashamed of sending his wrath on those who pray with the love of *Im'am Mansoos min Allah*, however bad their actions may be." Thus according to them good or bad actions make no difference as long as the love of *Im'am* is there.

Abu Hamza relates that he heard Im'am Muhammad Baqar saying, "Ali is the gate which Allah has opened. One who entered this gate is a مومن believer and one who got out of it is a كافر non-believer; and one who neither entered nor got out of it belongs to a category, about whom God has said that it is up to Him whether to bestow salvation on such a person or not."

One can well imagine how fantastic are these beliefs.

Shia belief about Hazrat Ali-

According to another tradition Im'am Raza said, "The *Wisayat* of Hazrat Ali has been mentioned in all the respective scriptures of the messengers of God. Allah never sent a messenger on the earth who did not accept the *Nubuwwat* of Muhammad and the *Wisayat* of Hazrat Ali."

Muarf-e-Islam, a shia Monthly Journal of Lahore, states in its issue of September 1971 as follows:-"Had there been no Ali, Muhammad could not have been born and had there been no Muhammad, the creation of universe could not have taken place, Thus without Ali nothing could have come into existence."

Shia Kalima reads as follows:-

(*Muarf-e-Islam*-1967-page 141) لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ عَلِيُّ وَلِيُّ اللَّهِ

Let us recall that we started the present discussion from the belief in what is

known as *Muhaddas* and we have followed its implications. It is apparent that when the criterion of salvation became dependent on the obedience of *Mansoos Im'ams* the importance of the holy Quran as well as of *Khatme Nubuwwat* (finality of Nubuwwat) went to the background. Not only that, even such beliefs came into vogue which gave rise to suspicions about such basic concepts of Islam, as the safety of the Quranic text and its being a code of life for humanity for all times to come. *Shias* claim that the words of certain verses of the holy Quran have become changed from the original. There is a chapter in *al-Kafl* entitled 'Kitabul Hujjat' in which are quoted so many verses of the holy Quran which are different in text from the one that lies safe with the rest of the Muslim world. With such beliefs and practices, the Quran is reduced to the level of modified ancient scriptures belonging to other messengers of God; although Allah took upon Himself the safety of the Quran:

(15:9) ○ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have without doubt, sent down the message and we will assuredly guard it."

As regards those verses which according to them remain unchanged, their belief is that these verses have got hidden meanings which are known only to the *Im'ams*.

Not only that, they even believe in the presence of other records of *Wahi* besides the Quran and after the Quran was revealed. A tradition in *al-Kafl*, chapter Kitabul Hujjat, chapter 39 runs as follows—Im'am Abu J'afar, in reply to a question by Abu Baseer said: "Abu Muhammad ! We have got *Jamia* and people do not know what is *Jamia*." Abu Baseer said: "Sir! you tell us what is *Jamia*." The Im'am replied; "It is a book which measures seventy hand lengths. It was dictated by the holy Rasool^ﷺ and was written by Hazrat Ali. It describes, all that is **حلال** lawful and all that is **حرام** unlawful, and all that a man could possibly be in need of, so that it describes even small abrasions." Then he raised his hand and said, "Abu Muhammad! May I do a certain thing?" Abu Muhammad said, "Sir! I am yours. Do whatever you like". The Im'am rubbed his two fingers and said, "This is also described in *Jamia*." Then he kept quiet for a moment and again said, "We have also got 'JAFR', you know what is 'JAFR'? It is a vessel which contains all the knowledge possessed by *Ambiya* (the messengers of God) and *Ausia* of all ages, it also contains knowledge possessed by the learned men of Bani Israeel." Abu Muhammad said, "That is real knowledge." The *Im'am* said, "That is not all". He kept quiet for a moment and again said, "We also possess **مصنف فاطمة** (scripture of Fatima) and people do not know what is **مصنف فاطمة** Abu Muhammad asked, "Sir! what is that? The Im'am said, "That scripture is three times the volume of the Quran." He kept quiet for a moment and again said, "Not only that we possess the knowledge of **ما كان وما يكون** all that happens or shall happen in the world till the day of judgment." Abu Muhammad said, "That is real knowledge." The Im'am said, "There is something more than that. We possess the knowledge of all accidents that take place day and night and anything that happens in the world successively and shall continue to happen till the day of judgment." He explained further, "When the Rasool^ﷺ died, Hazrat Fatima (his daughter) was extremely overwhelmed with emotions. Allah sent an angel to console her, and the angel talked to her. Hazrat Fatima then related this event

to Hazrat Ali (her husband) who instructed her to inform him when the angel comes back again and when she hears his voice. Hazrat Fatima acted accordingly and when the angel returned, Hazrat Ali noted down what the angel said and this is how *مصنفِ فاطمه* (scripture of Fatima) came into existence." (*al-Shaft*, Volume I, page 270-272)

The relationship of the above described Shia beliefs with the Persians—(1) A question arises that the beliefs and ideas described above, are of the *Im'ams* who were all Arabs; then how do Persians come into the picture: (2) The second question is that the above described beliefs are those of the *Shias* and not of the *Sunnis* who form the major portion of the Muslim population; then is it true to say that the basic concepts of the holy *Quran*, also became non-existent from amongst the *sunnis*? If so, how did it happen?

These are very pertinent questions indeed. The true position is that it is correct to say that such beliefs are attributed to *Shia Im'ams* but we possess no authenticated record to prove that these beliefs were actually initiated and compiled in the form of books by the *Im'ams* themselves. These beliefs have come down through successive generations by means of *Ahadis* literature. Suqatul Islam Kalini is considered to be the most prominent and reliable composer of *Hadith* literature amongst the *Shias*. He was born in Rey, now known as Tehran, in the year 250 A.H. and died in 329 A.H. The eleventh *Shia Im'am* Hasan Askari died in 260 A.H.; and four to five years after that the 12th *Im'am* went into hiding, as the *Shias* believe, inside a cave in Samra near Baghdad. Thus it is apparent that Kalini did not take such *Ahadis* directly from any *Im'am*, he rather noted them down as related by other people. The other three books of *Ahadis* with the *Shias* were written even later. As regards 'Kafi', it is claimed that out of 16199 *Ahadis*, about 5000 are true ones. (*al-Shaft*, Volume I, page 6). But whether these are really true can be best judged from the fact that they are contrary to the basic teachings of the *Quran*.

Now let us discuss the second question i.e., how far and in what way the Persian conspiracy affected the *Sunni* beliefs?—It may be recalled that the pivotal point in the Persian conspiracy was to bring to an end somehow or other the importance and the superiority of the *Quran*. To achieve this objective, the first idea that was given publicity was that the *Quranic* text was not compiled by Muhammad^r himself, as he left it in a scattered form. And regarding the compilation of the *Quran* strange fairy tales were spread, the details of which are dealt with as a separate chapter in this book. The object before the conspirators was to belittle the worth of the *Quran* and they did it by introducing the idea that the words of the *Quran* have been changing off and on, and that the present text of the *Quran* is not the real one.

—Not only that, the conspiracy was pushed further and it was said that some of the verses that now exist inside the *Quran* had been repealed, meaning thereby that although they are present in the *Quran*, they no more form a part of its injunctions. Two separate views were spread about it. First, that certain *Quranic* verses repealed the others. Second that certain *Ahadis* have repealed the *Quranic* verses. As regards the first view you find no such indication inside the *Quran* itself and it all depended on the

whims and wishes of Muslim priests to cancel whichever verse they liked. This evil practice prevailed to such a degree that about five hundred verses of the Quran were declared abrogated, and this figure varied in different times, so much so that Shah Waliullah reduced the figure to five only. But it matters little, if it is five or five hundred; the very idea is vicious; it gives the impression that (God forbid) Allah Almighty Himself was uncertain when He revealed these verses for the first time.

Now what about the rest of verses which according to them have escaped abrogation. What are the means at our disposal to understand their true meaning. This is a significant point where the Persian conspiracy gets automatically exposed. As noted earlier, according to the *Mohaddas* belief, it was said that وحى revelation is of two kinds; one which was revealed to Muhammad^ﷺ and the other which was revealed to *Im'ams*. This belief was spread amongst the *Shi'as*. But amongst the *sunnis* a different idea was propagated and it was said that although revelation is of two kinds وحى جلي WAHI JALI and وحى خفي WAHI KHAFI but both of them were revealed to Muhammad. The former WAHI JALI, they said lies inside the Quran and the latter WAHI KHAFI is contained inside the books of *Ahadis*. It was also said that وحى خفي WAHI KHAFI is *مثله معه* i.e., it is exactly like the one contained inside the Quran or rather it is an addition to the Quran. Thus a tradition by Miqdad bin Mehdi Karb is related as follows—The messenger of God said:

ان اوتيت الكتاب ومثله معه

"I am given the book and some thing in addition to it which is like it."

This *مثله معه* it is said, is the *Ahadis* literature. It is said that this particular belief was introduced by *Im'am* Shafi. The said *Im'am* was born in ASQALAM in 150 A.H. During the reign of Caliph Haroon Rashid he lived in Yemen which was the central place of *Shi'as*. It is also said that he himself was a *Shia* and was summoned to appear before the Caliph on account of this belief. Anyhow, whosoever may be the originator, this belief became wide spread. Those who had an insight into the teachings of the Quran, and knew that it was the final and complete code of life for humanity for all times to come, protested against this novelty and pleaded for the Quran to be the only authority in matters of *Deen*. But, as is the usual practice with the Orthodox, they labelled such right thinking people as 'Motzalla' and started a campaign of vicious propaganda against them. So violent and successful was their propaganda that, even today, if any body talks reason and it is difficult to argue with him, it is sufficient to label him as Motzalla, in order to defeat him. The result was that this belief of *مثله معه* (some thing in addition to Quran and like the Quran) became a permanent and basic feature of Islam. Not even that, they went farther and even claimed that *Ahadis* are less dependent on the Quran, it is rather the Quran which is dependent on *Ahadis*. *مختصر جامع بيان العلم* —page 223). Yahya Ibn Kaseer goes still further and says that *Ahadis* are superior to the Quran. It is also said that a *Hadith* can repeal a Quranic injunction.

Origin of the Above-Said Conspiracy—

Now let us see how and when this conspiracy against the *Quran* started—There was no collection of *Ahadis* present during the time of Muhammad, nor was it compiled during the Caliphate of first four Caliphs. Such collections were rather strongly resisted at that time. Even during the Caliphate of Bani Umayya no such thing ever existed. These collections made their first appearance during the Abbasid Caliphate. As noted earlier, six such collections are considered to be authentic by the *Sunnis*; and it is noteworthy that, like *Shia* collections of *Ahadis*, all the six were composed by the Persians.

Name of Composer	Resident of	Died in the Year	Ahadis collected	No. of Ahadis selected for composition
1. Imam Muhammad Isma'il Bokhari	Bokhara	260 A.H.	600,00	2,762
2. Imam Muslim bin Hajjaj	Neshapur	261 A.H.	300,000	4,348
3. Imam Abu Isa Muhammad Tirmazi	Tirmaz	279 A.H.	300,000	3,115
4. Imam Abu Daood	Sistan	275 A.H.	500,000	4,800
5. Abu Abdulla ibn Maja	Qazveen	273 A.H.	400,000	4,000
6. Imam Abdul Rahman Nisai	A village in Khurasan province	303 A.H.	200,000	4,321

Just imagine that these *Ahadis* are said to be the utterances of the Rasool, but none of those who collected them was an Arab; they were all Persians. There was no written record of what was collected. The collections were made 250 years after the death of the Rasool, depending on what was verbally related by the people all round. According to Imam Bokhari's own statement, he collected 600,000 *Ahadis*, and based on his personal judgment he selected only 2,762 out of six lacs, as true ones, and rejected the rest as unreliable. These 2,762 are now given the status of the *Quran*, rather more than that, these are said to be in a position to repeal the *Quranic* injunctions. The nature and worth of such *Ahadis* can be judged from those I have quoted at appropriate places in this book but it shall be worth while to mention some of them here, in order to enable the readers to make their own judgment—

Tradition—The Rasool said, "(Belief in God) cannot enter the heart of a person unless he does not love Hazrat Abbas and his descendents."

Another tradition, regarding the companions of the Rasool ﷺ, the same companions who in the words of the Quran were مومنون حقا true believers, runs as follows—According to Ibn Abbas the Rasool ﷺ said in one of his sermons, "Beware! Certain people from amongst my Ummat shall be brought forth on the day of Judgment and angels shall drive them towards the hell. I shall say at that time, My Lord! These are my companions". A voice from Allah shall proclaim, "You are not aware what they did after your death." On that occasion I shall say (like Christ), "You are the witness on them." Again the voice of Allah shall be heard saying, "O Muhammad! These people turned مرتد *Murtad* (converts from Islam to other faiths) soon after you left them." (*Bokhari, Kitabul Tafsir*).

Here you find a malicious campaign to lower the companions of the Rasool ﷺ in the eyes of believers, because they are so highly praised by the Quran. Let us recall that these books belong to the *Sunnis* rather than *Shias* and are considered to be authentic and reliable to such an extent that any body who rejects such *Ahadis* is considered to be outside the pale of Islam.

After a foundation was provided by this *Hadith* literature, it remained no more difficult to build the 'magnificent' structure of a new Islam on it. This 'sacred' task was accomplished by an eminent learned personality from amongst the *Sunnis* known as Muhammad Jurair Ibn Tabri.

About Tabri, Allama Tamanna Imadi remarked, "He was born and bred in Aml, a town in Tabristan. He was educated at his place of birth and for 44 years continued his pursuit for knowledge. He was *Shia* but by *Taqiyya* he expressed himself as *Sunni*. The name of his grandfather was Rustam who, after he became Muslim, came to be known as Yazid. In such books which Tabri wrote exclusively for *Shias* he wrote his name as Muhammad bin Jurair bin Rustam and in the books which he wrote for Muslims other than *Shias* he gave his name as Muhammad bin Jurair bin Yazid." But *Shias* do not accept him as one of them.

The first and foremost task performed by Tabri was to write down the commentary of the holy Quran in 30 volumes. He quoted *Ahadis* to explain the verses. By doing so it was meant to create an impression that all what was said in his books was not by Tabri but came down from the Rasool ﷺ himself. It was an effective step because from then onwards only those commentaries came to be considered correct and reliable which followed Tabri. It is obvious that if it is claimed that so and so an explanation of a Quranic verse is by the Rasool ﷺ himself, no Muslim can dare to raise an objection against it. Thus the door for any further thinking and research on the Quran became closed for good. Any body who differs from Tabri, is said to differ from the Rasool ﷺ and is thus considered to be outside the pale of Islam. the conspiracy is evident. The Quranic concepts became bound and dependent on the concepts given in the books of *Ahadis* which were composed by the Persians and thus a new Islam took its birth.

The task of bringing back the real Islam of the day of Muhammad ﷺ and his companions, could be performed by writing down the history of that period. But Tabri was shrewd enough to take precautions. Thus besides commentary on the Quran, he

also composed a history of Islam in 13 volumes. Amongst *Sunnis* this is considered to be the most authenticated book. All subsequent books on the history of Islam became based on material provided by Tabri. In this book Tabri has related events that took place during the lifetime of the holy Rasool^r and his companions, in order to support his commentary on the Quran. On the other hand, in support of the events described in his history book, he quoted the *Ahadis* given in his commentary. This is how these two interdependent books assumed the representative character of that Islam which was present during the time of Muhammad^r and his companions and this very Islam came to be followed in the subsequent period of Islamic history.

Islam changed from 'Deen', or a social order to religion-

The vicious concept of gaining knowledge direct from God, by people other than the messengers of God, and sources of *Wahi* other than the Quran after the last message of Allah was revealed to Muhammad^r, not only resulted in changing the basic concepts of Islam by means of forged *Ahadis*, but even worse than that it transformed *Deen* into religion. The difference between *Deen* and *Religion* shall be described later, in a separate chapter, under the heading *Mysticism*. However, let us mention at this juncture that *Deen* or the way of life prescribed by the divine guidance can only be established in a free state run by the believers and such guidance is contained only in the Quran, in the form of fundamental principles, permanent values and injunctions. If there is no free state, no *Deen* can be established. In religion, which is supposed to be a personal relationship between man and God, and which is a medley of dogmatic creeds, no results can be produced in the practical field. In the observance of such creeds, a man remains under the impression that he is subservient to God while in fact he is not. According to the holy Quran, inheritance of power on the earth is the prerequisite of *Deen*. Thus it is said

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ
 مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي
 لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٢٤:٥٥﴾

"Allah has promised to those amongst you who believe and work deeds that promote the development of their potentialities and the formation of a balanced society, that he will, of surety, grant them in the land, inheritance of power, as he granted it to those before them; so that He may establish for them the *Deen* which He has chosen for them, and that He will change their state after the fear in which they lived, to one of security and peace; they will be subservient to My law alone and not associate any other law with it. If any do disbelieve after this, they break My prescribed pattern."

But as noticed earlier, inheritance of power on the earth is not the prerequisite of *Im'amat*. As a matter of fact no *Im'am* except Hazrat Ali, if at all you call him *Im'am*, has ever held power. In order to wriggle out of this difficulty the *Shias* maintain that the inheritance of power, as mentioned in the abovesaid verse of the holy Quran, does not refer to worldly power, it rather refers to spiritual power. In support of this they quote *Ahadis* from *al-Kafi*, which go even so far as to say that reins of power on the earth are

means of destruction. Thus according to a tradition Im'am Raza said, "In matters of *Deen* amongst Muslims the ambition for a state is as dangerous and harmful as the presence of two predator wolves in a herd of goats which has been separated from its herdsman" (*al-Shafi*, Volume I, pages 284-285)

Yet another tradition runs as follows—Hazrat Abu Abdulla said, "One who yearned for a state or for ruling a territory, met destruction." The natural consequence of the spread of this belief was that wordly rule and spiritual rule became two separate entities and the wordly rule came to be considered as a hateful thing. This is how the duality of State and Religion took its birth amongst the Muslims. As a consequence of the concept of *Im'amat*, it originated amongst the *Shias* and gradually made its inroads into the *Sunni* sect. Moreover the concept of 'Ancestral *Im'amat*' also influenced the institution of Caliphate. the Caliphate which had already changed into kingship, also assumed the form of an ancestral heritage. Thus priesthood and statehood got separated from each other, the State became the concern of Kings and religious affairs the concern of priests. Consequently the Personal Laws and Public Laws became two different entities. This not only gave birth to two sets of rules within one territory but also changed entirely the concept of law-making as prescribed by the holy Quran and which formed the foundation stone of *Deen*. The Quranic concept of law making was that the *Ummat* by mutual consultation, made laws consistent with the needs of the time, but remaining thereby within the four walls of the Fundamentals provided by the Quran. Thus, whereas the Quranic fundamental principles remained immutable and unchanged, the laws framed within their boundary line changed with the changing times. This beautiful blending of Permanence and Change formed the principle of law making of an Islamic State. But the Muslim kings put an end to the consultation machinery and the Muslim priests made the change of laws with the changing times, a prohibited act.

According to Im'am Shafi, the laws and injunctions are all given in the books of *Ahadis* and that these laws are unchangeable and thus there is no need for any further law-making. This is the view point of *Ahle Hadis*. *Ahle Fiqa* protested against it in the beginning. Their viewpoint was that new laws could be framed in the light of the Quran and *Ahadis* by consensus of opinion. But, later on, they also adopted the same attitude that the door for further thinking is closed and that there shall be no further change in the decisions already made on the basis of *Fiqa*. According to *Ahle Hadis* if there is a conflict between a Quranic verse and a *Hadith*, the injunction of *Hadith* shall be considered supreme because *Hadith* is in a position to repeal a Quranic injunction. A similar view came to be adopted by 'Ahle *Fiqa*'. Thus according to Abul Hasan Abaidullah al-Karkhi, any verse of the Quran which goes against the decisions of our predecessors is either silent and inoperative or abrogated. Similarly, they said, "any *Hadith* which goes against the decisions of predecessors is inoperative or abrogated." It means to say that if any injunction of the Quran conflicts with a *Fiqa* decision, we should try to bring the two in harmony with each other. But if it is not possible, then the decision of *Fiqa* shall abrogate the Quranic injunction. As 'Ahle *Hadis*' do not accept the abrogation of any *Hadith*, so they differ with *Ahle Fiqa* in this respect but as the abrogation of Quranic verses is concerned, they are both on

equal footing.

Thus the Muslim Ummat is today divided into sects with conflicting views such as *Shias* and *Sunnis*, the *Sunnis* are subdivided, into *Ahle Hadis* and *Ahle Fiqh*. *Ahle Fiqh* are again subdivided into *Hanafis*, *Shafis*, *Humbles*, and *Malakis*. With all of them the authority in matters of *Deen* is either *Ahadis* or the decisions of *Fiqh* Im'ams. *Quran*, on the other hand, is today left only for mere recitation (without understanding), or for easing the death of a dying person or for using its verses as magic words against the occurrence of calamities and adverse happenings.

Forces of destruction that worked against the pattern provided by Muhammad^ﷺ for the development of humanity.

The holy *Quran* describes Muhammad^ﷺ as *رحمة للعالمين*, meaning thereby that he provided a pattern for the world, for the development of human potentialities and for the nourishment of human Self, as well as the human society. In the words of the holy *Quran*, the object of sending the last Messenger of God on the earth was:

(7:157) *... وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ...*

"He releases them (the humanity) of their burdens and of the yokes that are upon them."

Let us see what are the burdens under the weight of which the humanity has always been groaning, and what are the yokes and shackles with which the humanity has been chained since it came into existence. These burdens and shackles are the forces of tyranny and exploitation which have been explicitly described by the holy *Quran* in the story of Moses.(40 : 24) These forces appear in varied forms but come under three main headings (1) The tyranny of kingship, or dictatorship, or one man's rule. Pharaoh has been described by the *Quran* as the representative of this group. (2) The tyranny of Priesthood. H'am'an has been described as its representative. (3) The tyranny of Capitalism. Q'aroon has been described to represent this category. In the entire history of mankind the humanity has been heard shrieking under the weight of kingship, priesthood and capitalism.

The *Deen* or social order prescribed by the holy *Quran* and put into practice by Muhammad^ﷺ was the real counter-force which could defend humanity against the forces of tyranny and exploitation and which could provide a pattern by means of which the human potentialities were free to develop and which could pave the way for the smooth future evolution of man. When we cast a glance at the social order established by Muhammad^ﷺ and his companions on the basis of *Quranic* Fundamentals, we find that one man's rule could not stay in this pattern because the head of the state and his working machinery were simply an agency to enforce the divine laws in the human affairs, there was a rule of law in the perfect sense and the people enjoyed freedom undreamt of in the human history. There was no priesthood and the people lived in a world free from superstitions and their mental faculties were free to develop. There was no capitalist exploitation. a head-of the state and a common man had exactly the same

living standard, the wealth circulated amongst the people like blood circulating in a living body, each component part of the body getting its due share of nourishment.

The Quran put a seal on *Kingship* by saying that no human being, not even a messenger of God, has got the right to establish a personal rule over his fellow beings. Thus it is said:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ ... (3:78)

"It is not for any human being, unto whom Allah had given the scripture and wisdom and the office of a messenger of God, should say to people: Be subservient to me instead of Allah."

The Quran put an end to *Priesthood* by saying that there are no intermediaries between man and God; obedience is that of the divine laws which shall be enforced by means of a social order which any body may join willingly and none shall be forced to join it. The Quran not only put an end to priesthood but also declared that there shall be no messenger of God after Muhammad^ﷺ, because:

وَكَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ ... (6:116)

"The law of thy Sustainer is completed in truth and justice. There shall be no change in the laws of Allah."

From now onwards man shall solve his own problems, in the manner the practical demonstration of which was given by Muhammad^ﷺ and his companions; man has been provided with the sign posts on the highway of life and he is now mature enough to find his own way, by use of his intellect.

The Quran put an end to *Capitalism*. A vivid picture of the Quranic economics is as follows:-

All must get sustenance proportionate to their needs—

It is said:

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ طَلِينٍ ۝ (41:10)

"He made in the earth mountains standing high above it and bestowed 'Self-perpetuation' on it and measured therein all things to give them nourishment in due proportion, in four days, in proportion to (the needs of) all those who seek (sustenance).

All resources on the earth are for the collective benefit of mankind-

Thus it is said:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ... (2:29)

"It is He Who has created all that is on the earth, for your collective benefit."

Strive hard to earn your living-

... فَأَنْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ ... (62:10)

"So disperse through the land and strive hard to seek the bounty of God."

Only eat of what is lawful—

The Quran has explicitly explained what is lawful and what is unlawful. The Quran disallowed an economy based on interest. It condemned and prohibited Usury (all types of profiteering) in the strongest terms and differentiated between trade and usury. The Quran only allowed a return in lieu of one's labour. In trade one puts in both capital and labour while in usury, only capital is spent. Thus interest on capital is disallowed while genuine profit in trade is allowed:

... أَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا... (2:275)

"Allah has permitted trade and forbidden usury."

Piling up of wealth is prohibited—

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۗ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۗ كَلَّا لَيَسْبَدَنَ فِي الْخَطْمَةِ ۗ
وَمَا أَدْرَاكَ مَا الْخَطْمَةُ ۗ نَارُ اللَّهِ الَّتِي تُوَقَّدَةُ ۗ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۗ (104:2-7)

"(There is destruction for) one who piles up wealth and then goes on counting it, thinking that his wealth would last for ever. By no means, he will surely be thrown into that which breaks to pieces. And what will explain to thee that which breaks to pieces? (It is) the fire of (of Allah's law of Requitul), kindled to a blaze which will engulf the hearts."

After fulfilling your needs, the surplus wealth that you possess is to be returned to the society to meet the requirements of others who are in need of it-

... وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ... (2:219)

"They ask thee how much they are to spend (for the benefit of others); say: what is surplus (to your needs)."

This return of surplus wealth to the society is not under duress; one parts with it willingly because spending on others promotes the nourishment and stability of one's own personality.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشِيئًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ
بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضَعْفَيْنِ ۗ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلَّتْ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ۗ (2:265)

"And the likeness of those who spend their substance seeking to please Allah and to

stabilise their own *personality*, is as a garden high and fertile. heavy rain but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture suffices. Whatever you do is within sight of Allah's law of Requital."

So far we have dealt with the conspiracy which brought back Pharaohs' and Hamians' into the leadership of Islamic society. The story of entry of 'Q'aroons into Islam dates back much earlier but since the introduction of *Hadith* literature, the task was made easy. After paying 2 1/2% of your wealth annually by way of *Zak'at*, you get the license to pile up any amount of wealth and by all possible means fair, unfair, or even vicious. Such exploitation in the economic field now prevails in all walks of Muslim society, more so amongst the priestly class who exploit people under the garb of their sacredness. Their strategy is to make people believe in the unlimited spiritual powers which they pretend to possess, so much so that their followers give them the status of God. The Quran says:

(9:31) اَتَّخَذُوا اَحْبَارَهُمْ وَرُهَبَانَهُمْ اَرْبَابًا مِّنْ دُونِ اللّٰهِ ...

"They take their priests and anchorites to be their Lords, in derogation of God."

The Quran says further:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَالرُّهْبٰنِ لَيَاْكُلُوْنَ اَمْوَالِ النَّاسِ بِالْبَاطِلِ وَاِذَا سَأِلُوْهُ عَنْ سَبِيْلِ اللّٰهِ وَرِيسٰتِهِۦ يَكْفُرُوْنَ ۗ وَالَّذِيْنَ يَكْتُمُوْنَ الذَّهَبَ وَالْفِصَّةَ وَلَا يُمْسِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۗ يَوْمَ يُخْفَىٰ عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُورُهُمْ ۗ هٰذَا مَا كَفَرْتُمْ لَا نَفْسِكُمْ فَذُوْقُوْا مَا كُنتُمْ تَكْفُرُوْنَ ۝

(9:34-35)

"Oh you who believe! There are indeed many among the priests and anchorites who in falsehood devour the substance of others and hinder (them) from the way of God. And there are those who amass gold and silver, and spend it not in the way of God: announce unto them the most grievous penalty—on the day when heat will be produced out of this (wealth) in the fire of Hell and with it will be branded their foreheads, their flanks and their backs: (and it will be said unto them) "This is the treasure you amassed for yourself: taste now of what you had amassed."

This proclamation by the Quran strikes at the very root of concentration of wealth amongst a few individuals. But just take note of a tradition in this respect-

According to Abu Daood, Ibn Abbas said, "When the (abovesaid) verse was revealed, it had a profound effect on the minds of Muslims. they took it with a heavy heart. Hazrat Omar told them that he shall remove their worry and get a solution of this problem. So he went to Rasool^ﷺ Allah and requested, "O Rasool^ﷺ! This verse has produced an embarrassing effect on your companions." The Rasool^ﷺ replied, "Allah has enjoined upon you *Zak'at*, so that it can purify the rest of your wealth; and has enjoined upon you the law of inheritance, so that people who survive after the death of their predecessor, get wealth." (Abu Daood—Ref *Mishikwat*—chapter *Zak'at*.)

THE EFFECTS OF ABOVE SAID CONSPIRACIES ON OUR BELIEFS

The worst thing that happened was that conspiracies described above had a tremendous effect on Muslim beliefs. The edifice of the life of an individual, as well as that of a nation, is built on its beliefs and ideology. According to the holy Quran:

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى

(8.53) ... يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ

"Because Allah will never change the grace which He has bestowed on a people until they change what is within themselves."

This psychological change in a man depends on his beliefs and ideals. Arabs were able to conquer the super nations of the world of that age, after the Quran brought about an ideological change in them. The non-Arabs counteracted by changing the mental equipment of Muslims to such an extent that only faint traces of Quranic concepts are left in the Muslim world of today.

FATE:—As described earlier, one of the basic concepts presented by the holy Quran, was that it is a world of cause and effect; that every individual is responsible for his own acts of which he must bear the consequences; that a good deed (a deed consistent with the Permanent Values given by the Quran) results in the development of the Personality or Self of an individual, and a bad deed (inconsistent with the Permanent Values causes the disintegration of the Self; that a person cannot shift his responsibility to another person; and that life is a continuous process and that a developed Personality survives the physical death. In brief, an individual as well as a nation makes its own fate. This belief in the law of requital and in the life hereafter invigorated the Arabs and made them a fearless people so that they could dominate the nations far superior to them in material resources and manpower. The Persian and Byzantine Christians believed man to be passive and bound by fate. It was not possible for them to stand against a nation who believed in making its own fate. Thus the first target of the Persian intelligentsia's onslaught was the Muslim belief in the law of Requital. Reliance on fate was the outstanding belief of Zoroastrians. They believed that all that happens in this world is bound by fate. Persians started spreading this belief amongst the Muslims. History tells us that the first person who initiated the spread of this belief was M'abad bin Khalid Jahni. He took it from Abu Yunis who belonged to OSAWRA. As noted earlier OSAWRA were a group of intelligentsia in the service of the Persian Emperor, who spread all over Kufa and Basra, after they embraced Islam. Briefly speaking, the belief which they introduced was that man is bound by the chains of his fate and is helpless in all his actions.

The question arises as to how this belief which was against the basic concepts of Islam, could be accepted by the Muslims. But one can well realise that with the introduction of *Hadith* literature, the answer to this question remains no more difficult. A few Ahadis from 'Mishkwat-chapter Taqdir' are presented herewith—

Tradition 1—According to Abdulla bin Omar the Rasool^ﷺ said, "Allah prepared in written form the fate of His creation, fifty thousand years before the heavens and the

earth were created, when His Throne was still on water".*

Tradition 2—According to Hazrat Ibn Omar, the Rasool^ﷺ said, "All that happens on the earth depends on fate, even stupidity and wisdom".

Tradition 3—According to Hazrat Ali, the Rasool^ﷺ said, "There is none amongst you whose abode is not written (in the book of fate) i.e., whether the abode is hell or heaven. (Ref. Bokhari—Muslim)

Tradition 4—According to Abu Huraira, the Rasool^ﷺ said, "A person shall have to commit adultery, to the extent that is written in his fate. (Ref. Bokhari—Muslim)

Tradition 5—According to another Hadith Rasool^ﷺ-Allah, also said—"God created Adam, rubbed his back with his right hand and got his progeny out, and said, 'I have created them for heaven, they will act like heavenly people'; again rubbed his hand second time on the back of Adam and brought out some more of his progeny and again said, 'I have created them for hell, they shall act like people of hell'. On hearing such things from the Rasool^ﷺ somebody asked 'O Rasool^ﷺ-Allah! then what is the value of our deeds?' Rasool^ﷺ-Allah replied, 'Anybody who is created by God for heavens, He makes him do good deeds and makes him enter heavens on account of his good deeds. Similarly any-body who is created for hell, he is made to do bad deeds and thus he enters hell on account of his bad deeds. (Ref. Malik, Tirmazi, Abu Daood)

Tradition 6—According to Abdulla bin Omar, Rasool^ﷺ-Allah once came out with two books in his hands and turning towards us said, 'You know what are these books?' We said, 'O Rasool^ﷺ: We do not know'. Pointing towards his right hand he said, 'This book is from Allah, it contains the names of all those who shall go to heaven, now there can be no addition to, or subtraction from it.' Then he pointed towards his left hand and said, 'This book is also from Allah and it contains the names of all those who shall go to hell and there can be no addition to, or subtraction from this list as well.' (Ref. Tirmazi)

Tradition 7—According to Abu Darda, Rasool^ﷺ-Allah said "Allah relieved Himself of five things about every individual person i.e., He noted down the following five things in the books of fate—(1) The life span of a person (2) His good and bad deeds (3) His place of residence (4) His coming back and (5) His means of sustenance.

It is apparant that any-body who has a little knowledge of Quranic teachings shall feel doubtful about such *Ahadis* and shall try to satisfy himself about their authenticity. But those who forged them devised a remedy for this particular issue in anticipation by concocting another set of *Ahadis*. As for example, Abu Huraira said, "We were discussing the issue of *Taqdir* (fate) when Rasool^ﷺ-Allah appeared. When he heard of what we were talking, his face became red with anger and he said passionately "Have I ordered you about it? Have I been sent to you for this purpose? The earlier nations argued on this issue and were destroyed. Therefore you promise on oath to undertake

*How ridiculous? Does it mean to say that water was present fifty thousand years before the creation of the universe or does it mean to say that water is not a created object? This forged Hadith is a reflection of the poor understanding of the Quranic words كان عرشه على الماء

that you will never discuss this issue again". (Ref. Tirmazi)

This idea of *Taqdir* (fate) was given great publicity, especially by Bramaka. It was a belief amongst the Zoroastrians that all the coming events of a particular year along with the fates of individuals are decided on the eve of Nauroz. Bramaka made the night before Nauroz put on an Islamic garb and named it شبِ برات *Shab-e-Baraat* which became a permanent Muslim festival. The fireworks on the eve of *Shab-e-Baraat* reminds us of the Zoroastrian practice. Shias believe in 'Shab-e-Baraat' to be *Shabe-Moqaddrat* i.e., the night of decisions of fates. Following is a quotation from *Kaafi*—Im'am Abu Jafar said, "Allah first created *Shabe Qadr* and during this night he created the first *Nabee* and first *Wasi*; then He willed that such nights shall come every year when the details of all future events of the coming year shall be decided. Any-body who denies it, denies the knowledge of God because during this night *Nabees*, *Rasools* and *Muhaddaseen* convey to the people of what they receive (from Allah). This night Gabriel brings these commands". (*al-Shaft*, Volume I, page, 284-285)

When one embraces Islam, he affirms his belief by the proclamation that he believes in Allah, His ملائكة angels, His انبياء messengers, the divine scriptures (given to mankind in different ages through His messengers) and in آخرت the life hereafter. But the conspirators added a sixth element i.e., the fate good or bad. Thus belief in fate came to be the sixth basic condition for becoming a Muslim and the authority for it is *Ahadis* as usual.

According to one *Hadith*, said to be related by Hazrat Ali, Rasool^ﷺ-Allah said, "Nobody can become Muslim unless he believes in four things (a) To be witness to the fact that there is no other object of worship except Allah, that I am His messenger and that Allah has sent me with truth. (b) To believe that death is sure to come (c) To believe in life after death and (d) To believe in *Taqdir*."

This is how *Taqdir* became the part and parcel of Muslim belief, a belief that any profit or loss, health or disease, wealth or poverty, grace or degradation, good deeds or bad deeds, rise or fall of nations, victory or defeat, power or slavery, in short every thing was decided and written in the book of fate, before the creation of the universe; and that human efforts can make no change in it. This is how the Muslim nation got turned into a heap of dust, a tremendous achievement of the conspirators.

Tasawwaf or Mysticism

This is not all, there was yet another arrow in the bag of conspirators, far more poisonous than those mentioned above and which (God forbid) proved to be the last nail in the coffin of Islam brought by Muhammad^ﷺ. As mentioned earlier, according to the holy Quran, humanity received divine guidance through the messengers of God in different ages and Muhammad^ﷺ was His last messenger who brought a message complete and final for all times to come. But, as stated already, the concept of محادثه *Mohaddas* was introduced by the conspirators, in order to negate the Quranic concept of ختم نبوت the finality of *Nubuwwat*. But those people applied this concept to *Shia Im'ams* only and thus it remained confined within their own sect. On the other hand, as stated earlier, the idea of two types of وحى revelation was

introduced amongst the *Sunnis* which produced exactly the same results, because beliefs and injunctions, with their origin from outside the Quran, acquired the same status as the Quranic injunctions. But this remained ascribed to the personality of the Rasool^ﷺ and was thus confined to *Hadith* literature only. From now onwards, in order to make the fortress of conspiracy impregnable, the concept of direct communication of any man with God, after the finality of *Nubuwwat* was introduced. This end was achieved by the introduction of mysticism into Islam. (The subject of Mysticism is dealt with, as a separate chapter in this book.) It is apparent that this particular concept, that any man who tries to do it can come into contact with God, is contrary to the *Shia* belief because according to them only *Im'am* can contact God. But it is a strange incidence that all the *Sufi* (Muslim mystics) lines of descent came down from Hazrat Ali through the *Shia Im'ams* (except Naqshbandis) and by consensus of opinion, Hazrat Ali is considered by them to be **شَاهِ وَلَايَت** the King of *Walis* (saints). The *Sufis* claim that their beliefs and ideas are consistent with the Quran. They say that the Quranic words have got hidden meanings which are known only to themselves. About this hidden knowledge they say that it is not to be disclosed to common man. In support of this view the following *Hadith* had to be concocted—Abu Huraira said, "I received two vessels of knowledge from Rasool^ﷺ-Allah, one of manifest knowledge which I have spread, but I do not disclose the other one (i.e., the hidden one), even if my life artery is cut." (Ref. *Bukhari*—*Babul Islam*, also *Mishkwat*—*Babul Ilm*). This *Hadith* is present in *Sahih Bukhari* which is considered, by the *Sunnis*, as **اصح الكتاب** 'true book'. What a pity that neither *Im'am Bukhari*, nor those who committed such a false allegation to the Rasool^ﷺ that he delivered a secret set of knowledge to a selected few, could imagine, how far it reflects on the personality of the Rasool^ﷺ, in the face of the following Quranic verses:

(5.67) يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ...

"O Rasool: Proclaim the message that has been sent to you from your Lord (so that every individual may be benefited). If you did not, you would not have fulfilled and proclaimed His mission."

Again it is said:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنزِلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ لَا
 أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ۖ

(2: 159)

"Those who conceal the clear message and the guidance We have sent down after we have explained it in the book, explicitly for humanity on them shall be God's curse and the curse of those entitled to curse."

Was the Rasool^ﷺ (God forbid) not aware of this forceful warning present in the holy Quran? The *Hadith* described above presents a most heinous allegation against the person of the Rasool^ﷺ.

When this concept, of direct communication with God of any person who tries to

do it, took root amongst the Muslims. It was followed by the appearance of certain self-proclaimed messengers of God. One of them, Mirza Ghulam Ahmad Qadiani, also ascended his throne of *Nubuwwat* by means of this ladder. He said, "I have not said anything to the people except that which I have written in my books, that I am a *محدث* *Muhaddas* and that Allah talks to me as He talks to other *محدثين* *Muhaddaseen*. (*Hanamatul Bushra*, page 96). As described earlier, the Shias added the word *محدث* in the beginning of the verse 22:52 of the holy Quran and read it as follows:-

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ (وَلَا مُحَدِّثٍ) إِلَّا...

In the beginning Mirza Ghulam Ahmad also enlisted support of this very verse with the additional word *محدث*; but later on he proclaimed himself a full fledged *Nabee*.

4

The Quranic Way of Life is the Life of Action

(29:2) أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ○

"Do men think that they shall be left alone on saying, 'we believe' and that they will not be put to test?"

One alarming effect, of the entry into Islam of mysticism in particular, and of other conspiracies described above in general, was that the spirit of *Jehad* amongst the Muslims became suppressed and that was the main objective before the conspirators, for the achievement of which they fought so hard and so long.

Belief and Action Go Together—

The Muslim nation brought into existence by the Rasool , with its ideology based on the Quranic principles, comprised men of action. At every step, the Quran has linked belief with action. In fact, ايمان 'belief and اعمال صالحه 'acts consistent with the revealed fundamental principles' are the two facets of the same coin; one cannot go independent of the other. That is why the Quran has said:

(29:2) أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ○

"Do men think that they shall be left alone on saying, 'we believe' and that they will not be put to test?"

The entire creation of the universe is an integrated whole and is so designed as to accurately bring into effect the result of every single action. Rather according to the holy Quran the entire machinery of the universe is meant to produce accurate results of human actions. Thus it is said:

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

(11:7) لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا . . .

"It is He Who created the heavenly bodies and the Earth in Six Eras. He made water the basis of life, over which He kept His Control. [This lengthy process of evolution was

carried out) so that He might provide you the opportunity and see which one of you has made the balanced efforts and has thus proved himself capable of survival for the next stage)."

According to the holy Quran, human physical death is a gateway to a higher form of life. Thus it is said that Allah has created life and death in order to judge which one of you has developed such a stable and balanced personality that it is able to withstand the incidence of physical death:

(67:2) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا...!

"He Who created death and life, (only) that He may try whose deeds are proportionate and balanced."

Even the ranks are assigned to individual human beings according to how far one's deeds are consistent with the Divine laws:

(46:19) وَلكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا...!

"To all are (assigned) ranks according to deeds."

Thus the real life of a believer is a life of perpetual action, a life of stress and struggle.

The life of Muhammad [ؐ], the last messenger of God, serves as a symbol. He had to face constantly the forces of evil many times stronger than his own. These forces were bent upon the destruction of the newly created Islamic social order. But the secret of his success, of which the Rasool [ؐ] was so confident, lay in his struggle. Thus he challenged the unbelievers by saying, "Do your utmost, nothing will deter me from following my programme and we shall see who wins in the end."

A similar warning was given by Shualb to his people, when he said:

وَلَيَقُومَنَّ أَعْمَالُكُمْ عَلَى مَا كُنْتُمْ فِيهَا عَامِلِينَ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ...! (11:93)

"O my people! Do whatever you can. I shall act on my formula. Soon you will know who it is, on whom descends the penalty of ignominy and who is a liar."

From the above description it is meant to clarify that it is only the action that produces the result and that belief without action bears no fruit.

أعمال صالحه lead to Jannah—

Now let us see further what results, according to the holy Quran, are produced by أعمال صالحه or balanced human deeds. Such deeds promote the development of human personality and the formation of a balanced society. A developed human personality is capable of passing on to the next evolutionary stage of life, which is the life of Jannah. On the contrary, an undeveloped personality is unfit to pass on to the next higher stage. This is a life of جهنم —Jahannam is the place where progress comes to halt.

جنة is a life of bliss, peace and plenty. Thus it is said:

(143 72) **وَذَلِكَ الْجَنَّةُ الَّتِي أَوْصَّيْتُمْ بِهَا كُنْتُمْ تَعْمَلُونَ** ○

That is the Garden of bliss of which you are made heirs. for your (good) deeds (in life) "

(46 14) **... جَزَاءً بِمَا كَانُوا يَعْمَلُونَ** ○

"This is a reward for their (good) deeds."

(29:58) **... نِعْمَ أَجْرُ الْعَمَلِينَ** ○

An excellent reward for the toilers."

Thus according to the holy Quran **اعمال صالحه** the balanced deeds are the cause of which the effect is the life of **جنة** 'Jannah'.

The belief amongst certain Muslims, inspired by the conspirators against the Quran, that they shall get 'Jannah', 'the garden of bliss', simply by reciting the verses of the Quran or by using these verses for their magic effect is against the teachings of the holy book. To achieve 'Jannah', or the life of bliss, peace and plenty, is an uphill task which requires hard labour. Thus the Quran addresses the believers as follows:

**أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ
الْبَاسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ
الْأَيُّ نَصْرَ اللَّهِ قَرِيبٌ** ○ (2:214)

"Or do you think that you shall enter 'the garden of bliss'(in this world and in the life hereafter) without such trial as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the messenger of God and those of his companions who were with him cried: "When (will come) the help of God? Ah! verily, the help of God is (always) near."

Such were the trials and tribulations to which the nations were subjected to, and without which none could attain a life full of glory. Human life is a life of constant strife and struggle. To become pure metal, an alloy is bound to pass through an oven. To achieve a higher level of organisation, all living forms have got to put in constant struggle. Thus to achieve an objective one has got to act and act in the right direction to overcome the hurdles. This is the immutable law of Survival and Extinction according to which the individuals as well as the nations live or die. Ease-loving people cannot achieve **JANNAH**, because one has got to prove by his actions that he is fit for it. The Quran says:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ ○ (3:142)

"Do you think that you would enter *Jannah* while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast."

To achieve *Jannah* the price paid by an individual is no less than his life and property. Thus there is a contract between the individuals and the social order based on divine laws:

(9 111) إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ . . .

"Allah has purchased of the believers their persons and their possessions for theirs in return is *Jannah*."

The life and property of the individuals, in a Quranic social order, is at the disposal of the state which in return is responsible for providing the individuals a life of peace and plenty. In other words one who strives for *Jannah* offers all that he possesses for the protection of the social order, even his life in the battlefield, if and when it is required.

Life of Jannah starts in this world—

As described already, according to the holy Quran, the life hereafter is a direct continuation of the life in this world. Thus *Jannah* includes a life of peace and plenty both in this world as well as in the hereafter and is the natural consequence of constant strife in this world. Those who work for its achievement strive perpetually and steadfastly. Life being an ascending order, they achieve its heights step by step, consistently and in perfect silence until they reach a stage where the means of subsistence are abundant in the society and there is a peace all-round. They dwell in this life of beauty and proportion in their temporary abode of this world as well as in the permanent abode in the hereafter. Thus it is said:

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا خَالِدِينَ فِيهَا
حَسَنَتٌ مُسْتَقَرًّا وَمُقَامًا (25:75 76)

"Those are the ones who will be rewarded with a life of heights, expanse and abundance because of their patient constancy. Therein they shall be met with salutations and peace. They shall dwell in this life of beauty and proportion in their temporary abode, as well as in their permanent abode."

As in the case of individuals so in the case of nations a life of glory is a life of constant strife and its natural consequence is the inheritance of power on the earth. Thus it is said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ
مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ... (24 55)

"Allah has promised to those among you who believe in the truth of divine laws and act accordingly that He will surely grant them inheritance (of power) in the land as He granted it to those before them (this being an immutable law), that He will establish the authority of their social order, the one which He has chosen for them, and that He will

change (their state), after the fear in which they (lived), to one of peace and security."

But the establishment of authority on the earth is not the ultimate goal. It rather provides a platform to perform further deeds that promote beauty and proportion in the society. Thus according to the holy Quran:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَ
نَهَوْا عَنِ الْمُنْكَرِ ... (22:41)

"Those who, if We give them the authority in the land, establish a social order based on the divine laws and provide nourishment (to individuals); enjoin what is lawful according to the divine laws and forbid what is unlawful."

They keep themselves busy in these dynamic pursuits of life so that humanity may ascend its evolutionary stages in peace and harmony. This very change from the state of fear to that of peace and tranquillity is *Jannah* a heavenly life on the earth in which those who perform righteous deeds live according to their aspirations.

The Quran says:-

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ
نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ○ (39:74)

"They will be immensely impressed by the charms of their life and will say, 'Praise be to Allah Who has truly fulfilled His promise to us and has given us (this) land as heritage: so that we may live in the *Jannah* according to our aspirations': how excellent is the reward for those who strive."

The above quotations from the holy Quran amply bring into light the fact that the life of believers is the life of **جهاد** — a life of constant strife and stress.

A sinister propaganda against the institution of JEHAD by the non-Muslims.

Another conspiracy—

The word *Jihad* as it occurs in the holy Quran needs elucidation. *Jihad* means to strive to one's utmost capacity for the purpose of achieving a particular objective. The immediate objective before the Muslims as laid down by the holy Quran is the establishment of a social order based on the Quranic fundamental principles. All efforts, however small, to reach this goal, come under the heading, *Jihad*. Such efforts are bound to be resisted by the self-interested people. If the resistance is so formidable that it becomes necessary to fight a battle against the opponents, the Quran has allowed to do so. Such fighting in the cause of *Deen* which is a part of *Jihad* is called *Qital*. قتال

The Messengers of God brought in their respective ages a *Deen* or social order based on the divine laws. As the message originated from a common source, the essence of *Deen* always remained the same throughout the ages, each successive message being the latest edition of the former ones; although the details of its application differed according to the needs of the time. Had the successive generations of mankind stuck to

the divine message, there would have been no conflict between the followers of the different messengers of God who appeared in succession. But unfortunately the Deen or social order got transformed into religion, which, although supposed to be a personal relationship between man and God, but is, in actual practice, often full of man-made ideas, whims and wishes, ambiguities and uncertainties.

If the Muslims met resistance in establishing their Deen by the Zoroastrians of Persia in the 7th century A.D., or by the heathens of Arabia, it was not a matter of surprise. But the conflict between Muslims on one hand and the people of book, Jews and Christians, on the other, could have been avoided if the latter had stuck to the divine message brought by Moses and Jesus Christ respectively. Unfortunately the crusades badly affected the relationship between Muslims and Christians and its after-effect still lingers on. The mind of the European Christians is still in the grip of convulsions, since that defeat. The Christians having forgotten the divine message brought by Jesus Christ, separated Church from the State and since then they have always been a divided nation. The only occasion in history when the European Christians united together was during the crusades. Since that period they have always conspired as well as stood against the Muslim world both on the ideological as well as the political fronts. They have tried their best to eliminate the spirit of *Jihad* from amongst the Muslims, by all sorts of intrigues in the manner of the Zoroastrians of the 7th century. They always carried out a propaganda campaign against the Muslims, distorting the true concept of *Jihad* and labelling Muslims as barbarous, killers and usurpers. They depicted a horrible picture of Islam in the eyes of the world, so as to create the feelings of hatred towards it, although Islam is a Deen of peace and safety.

Islam—a Deen of Peace—

The holy Quran says:

... قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ

رِضْوَانَهُ سُبُلَ السَّلَامِ ... (5:15-16)

"There has come to you from Allah a light, in the form of a perspicuous book wherewith Allah guides all who seek His good pleasure, to a path of peace and safety."

Now let us study this issue dispassionately—

1. Is Islam really a Deen of peace, justice and tolerance?
2. Does it allow indiscriminate fighting against the enemy or has it laid down certain checks and rules for it?
3. Under what circumstances the Muslims fought against the non-Muslims?

Before we describe the actual circumstances under which the Muslims were compelled to raise arms, let us see what is the code of ethics prescribed by the Quran on this issue—The very word Islam means peace. Mischief is prohibited in Islam. Thus it is said:

دَلَّا تَقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ... (7:56)

"Do no mischief on the earth, after it has been set in order."

The Quran relates the stories of the past nations who met destruction because they spread mischief in the world, and being bound by the divine law of requital, they ultimately yielded to those who were weaker than themselves:

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةٌ مِّنْهُمْ يُدَبِّحُ
أَبْنَاءَهُمْ وَيَسْتَعْبِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ۝ وَنُرِيدُ أَنْ نَمُنَّ عَلَى
الَّذِينَ اسْتَضَعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۝ (28:4-5)

"Truly Pharaoh elated himself in the land and broke up its people into sections, weakening a small group among them, he slew their sons but he kept alive their females, for indeed he was a maker of mischief. And We wished to be gracious to those who were being suppressed in the land, to make them leaders and make them heirs."

According to the holy Quran, the very object of sending Muhammad^v as the last messenger of God, was to eradicate mischief from the world which had been spread on account of human whims and wishes replacing the divine laws brought by the previous messengers of God:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ ۝ (30:41)

"Mischief has spread on the land and sea, because of (the deed) that hands of men have earned. That God may give them a taste of some of their deeds, in order that they may turn back (to the divine guidance)."

Those who forsake the divine guidance, lose the true perception of right and wrong. By their blind arrogance they suppress the good and encourage the evil:

وَإِذِاقِيلَ لَهُمْ لَا تَفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ۝ (2:11)

"When it is said to them 'make not mischief on the earth', they say, 'Why, it is we who want to make peace.'"

Belief in God and mischief cannot go together. They are antagonists of each other:

أَمْ تَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ ... (38:28)

"Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on the earth?"

Islam a Deen of tolerance—A true Muslim society cannot accommodate injustice. A Muslim is not even allowed to retaliate the abuse by a non-Muslim. Supposing a Christian uses an undignified language for the holy Rasool^v, surely a Muslim shall be incited to take a personal revenge, but he can not retaliate by using the same language for Jesus Christ, because he believes in him to be the messenger of God. A Muslim is not even allowed to use bad names for the man-made false gods. The

Quran says:

(6:108) وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ...

"Revile not ye those whom they call upon besides God, lest they, out of spite, revile God in their ignorance."

Justice is the basic pillar of an Islamic society:

(16:91) إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ...

"Indeed Allah commands Justice and Proportion."

Here justice means a condition where every individual in a human society gets what is due to him, not only economically but all the fundamental rights that belong to him by virtue of being a man. According to the holy Quran, to stand firm for justice is to be a witness to God and thus justice must be done, even if it is detrimental to our own interests (as we conceive them) or the interest of those who are near and dear to us:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ... (4:135)

"O you who believe! stand out firmly for justice as witnesses to God, even as against yourself, or your parents, or your kins, or whether it be (against) rich or poor, for Allah can best protect both."

To do justice in a favourable and neutral atmosphere is meritorious enough but the real test comes when you have to do justice to people who hate you or who are your enemies:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ الْآ
تَعَدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (5:8)

"O you who believe! stand out firmly for God as witnesses to fair dealing and let not the hatred of others make you swerve to wrong and depart from justice. Be just. That is nearer to the path Allah leads to. Uphold the path of Allah. Allah's law of requital is well acquainted with what you do." No code of ethics in the world can reach this high standard.

Protection of life and property

The holy Quran has upheld the greatest respect for life. It is strongly prohibited to kill any one unless he is a murderer, or the one who spreads mischief in the land. Thus it is said in the story of Bani-Israel:

... كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا
قَتَلَ النَّاسَ جَمِيعًا ... (5:32)

"We ordained for the children of Israel that if any one slew a person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole humanity. And if any one saved a life, it would be as if he saved the life of whole humanity."

The Quran strongly prohibits plunder and arson, whether the one who commits the offence or the one on whom the offence is committed, be a Muslim or a non-Muslim:

وَإِذَا قَوْلِي سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ
الْفُسَادَ (2:205)

"When he (a glib hypocrite) turns his back, his aim every-where is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief."

In the presence of such a strict code of ethics, how can one expect the followers of the Quran to be cruel and usurpers.

Islam did not spread by the use of force—There has been a vigorous propaganda by the enemies of Islam, to the effect that Islam spread in the world by use of force and by dint of sword. This is untrue and is merely the outcome of prejudice and hatred against the torch bearers of peace. That is nothing more than hiding the true facts and the distortion of historical events. Compulsion in the matter of belief is contrary to the basic concepts of the Quranic teachings. Belief in God, according to the holy Quran, is not a dogmatic creed. It has got a particular bearing on the human way of life. The objective before man, as laid down by the Quran is to reach a higher evolutionary stage of life, after physical death. As stated already, this can be achieved by the development of human personality which in a mature form can survive physical death. The more one strives in deeds consistent with the divine laws, the more his potentialities are realised. As the instrument to develop the individual personalities is the formation of a balanced society based on the Quranic fundamental principles. Now is there any sense in believing that an unwilling convert can fit into a Quranic society? Moreover if it were Allah's plan to make humanity a single people, He could have given man an instinct, as in the case of lower animals. But Allah's plan was to select man for a higher form of life. Thus it is said:

... وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّتَ وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ... (5:51)

"If God had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you, so strive, as in a race, in all virtues."

The point that the Quran prohibits compulsion in the matter of Belief is made still more clear:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا
مُؤْمِنِينَ (10:99)

"If it had been thy Lord's will, they would all have believed, all who are on earth, will you then compel mankind to believe against their will?"

At yet another place it is said:

(6:107) **وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ** ○

"If it had been God's plan, they would not have taken false gods, but We made thee (O messenger of God) not one to watch over their doings, nor art thou set over them to dispose of their affairs."

Allah has given man a free choice to accept or reject the truth, but it is man's personal responsibility to bear the consequences of his own doings:

(18:29) **وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ...**

"Say, the truth is from your Lord. Let him who will, believe, and let him, who will, reject (it)."

Again it is said:

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ

(6:104) **بِحَفِيظٍ** ○

"Now have come to you, from your Lord, the light of knowledge and reason as eye opens; if any will see (and think over it) it will be for (the good of) his own personality, and if any will be blind, it will be to his own (harm), I (the Rasool) am not here to watch over your doings."

The point is stressed still further:

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ○

(10:108)

"Say O mankind! Now truth has reached you from your Lord. Those who receive guidance, do so for the good of their own personality; those who stray, do so to their own loss; and I am not set over you to arrange your affairs."

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ

(39:41) **عَلَيْهَا وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ** ○

"Verily We have revealed to thee the book, the reality of which cannot be challenged. He, then, that receives guidance benefits his own personality; but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs."

(76:3) **إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا**

"We have showed him (man) the way, whether he steadfastly follows it or goes astray (rests on his own will)."

And finally the forceful declaration by the holy Quran that compulsion in the matter of Deen is incompatible with the way of life prescribed by Allah:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
 (2:256) فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Let there be no compulsion in Deen: truth stands out clear from error: whoever rejects evil and believes in God, has grasped the most trustworthy handhold that never breaks: and Allah's powers of hearing and knowing are boundless (He is well aware of all that man does)."

Such are the clear injunctions of the holy Quran, that 'belief' under compulsion is no belief at all.

Now let us turn to the next issue. *Under what circumstances Muslims fought against the non-Muslims?* Was it an indiscriminate fighting to force the non-Muslims to accept the Muslim belief? Has the Quran laid down any rules for fighting? Did the Muslims observe these rules?

The pages of the holy Quran are full of such descriptions and the major part of the books on the biography of Muhammad [ؐ] comprise the details of battles fought by the Muslims against the non-Muslims, during his lifetime. The issue becomes clear, if we are able to realise at the outset, that *Islam is not religion but 'Deen'*. To realise the difference between Deen and Religion is of paramount importance. As stated earlier, in religion there is supposed to be a personal relationship between man and God, and where God is only an object of worship. Religion has got nothing to do with the social life of man and statehood. On the other hand 'Deen' relates to a social organisation which encompasses all aspects of human life.

Man is one of the most unprotected terrestrial creatures. He needs a social organisation in order to protect himself against all forms of aggression. Such social organisation must be subject to certain rules and regulations and hence be controlled by a government. An organised political community controlled by one government is called a State. A state comprises a central authority and the people who obey this authority. The people accept the central authority for their own benefit. Human social organisations have assumed different forms in different times. From primitive tribal life to kingship, dictatorship, democracy, socialism and fascism of the present day are all varied forms of social organisations. They are different in structure from each other but there are two basic factors common to all. First, each one of them is a society organised on the basis of common colour, race, language and country. Second, they are founded on the assumption that certain human beings have a right to frame laws for the others. The holy Quran on the other hand totally rejects this concept and ordains 'common belief' or 'common ideology' to be the true basis of human social order. Accordingly all human beings with a common ideology belong to one nation and the basic pillar of this nation-hood is that *no human being has got the right of law-making*. It is Allah and Allah alone Who is the source of fundamental and immutable laws. He alone is the sovereign power. Human beings can only make the by-laws, within the framework of these fundamentals, in accordance with the need of time and circumstances. *This is the only way to organise humanity on the basis of justice*. According to man-made standards, justice means the decision of human affairs according to the law of the land. For example, if the law of a particular state prohibits sodomy and a certain person who

commits sodomy is punished for it, it is justice. But if after some time this law is abrogated (as has been done in Britain), in that case, to declare a certain person who commits sodomy, not guilty, is also justice. The man-made laws are not absolute and immutable, they are only relative, their values are often changing. On the other hand, the divine fundamental laws are absolute and immutable. Accordingly the decisions based on such laws are based on Absolute Justice. This is why the Deen prescribed by the holy Quran is the only social order based on justice. The constituents of Deen are therefore as follows:-

(1) In a State based on 'Deen', the sovereignty is that of Allah. (2) The fundamental laws that control the functioning of such a state lie safely inside the holy Quran. (3) All human beings are equal in this state and get equal opportunities to develop their potentialities. (4) The centre of the organisation which controls the state affairs is only an instrument to enforce the divine laws.

The natural consequence of this organisation is justice to all; and every individual in the state is responsible for establishing justice in all spheres of life and is answerable to Allah Almighty for it.

The essence of Deen as brought about by the previous messengers of God has been the same in all ages, but their followers successively changed Deen into Religion.

The one pre-eminent feature of Deen is that in it, the obedience and subservience is due to Allah and Allah alone:

(12:40) ... إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ...

"The command is for none but Allah."

(18:26) ... لَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ...

"Nor does He share His command with anyone whosoever."

On the other hand, one who believes in Allah, is subservient to only one command and that command is of Allah Himself:

(18:110) ... لَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا ...

In subservience to his sustainer, let no-body admit any-one as partner."

Accordingly, in 'Deen' the word عِبَادَت means subservience to Allah in all human affairs, as compared to religion where عِبَادَت means worship.

In the human world Allah exercises His command through revelation. The revealed laws of Allah, today, lie inside the pages of the holy Quran only. Thus it is said:

(6:115) ... أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ...

"Say : shall I seek for judge other than Allah, when it is He Who has sent unto you the detailed book."

Thus in Deen or social order based on Quranic fundamentals there is no such thing as dualism of Church and State.

After having realised the basic difference between 'Deen' and 'Religion', one can well imagine that an organised political community cannot exist without power.

According to the holy Quran, the Book (law), the Balance (justice) and the Iron (power) stand as emblems of three entities which hold a society together. Thus the law, the enforcement of law with justice and the power to protect the rule of law are the basic pillars of a State organised under the divine guidance. Thus it is said:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ ... (57:25)

"We sent aforetime Our messengers with clear signs and sent down with them the Book, and the Balance that men may stand forth in justice; and We sent down Iron in which is great strength (for protection) as well as many other benefits for mankind."

A law becomes a law in reality if it can be enforced, otherwise it is no better than a priestly sermon. But a law cannot be enforced without the power to enforce; and the right use of power, on the other hand, cannot take place without law. *Law without power is a sermon, and power without law is barbarism.*

According to the holy Quran استخلاف inheritance of power is the natural consequence of obediently following the Divine laws. Thus it is said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ... (24:55)

"Allah has promised to those among you who believe and work deeds consistent with the divine laws, that He will surely grant them in the land inheritance of power, as He granted it to those before them; that He will establish in authority their 'Deen', the one which He has chosen for them; and that He will change (their state) after the fear in which they [lived] to one of security and peace."

A state needs power in order to enforce law, to check such persons within the state who go against the law or rise against the state administration and also to defend the state against aggression from outside. In the latter case a state may have to fight a battle for it.

قتال QITAL—As stated earlier, the constant struggle for the sake of establishment and protection of 'Deen' is called جهاد 'Jihad'. Qital قتال or fighting as and when required for this purpose is thus only a part of Jihad. It is worthwhile mentioning the occasion when fighting was allowed for the first time in the history of Islam-

When Muhammad ﷺ began to preach Islam in Mecca, he presented the Quranic teachings, based on reason. People who whole-heartedly reflected over it, accepted it

and thus came into the fold of Islam. But the Quraish rebelled against it. As no Islamic State had come into existence yet, no force was used to resist the opposition. When the opposition reached its climax, the Rasool responded only by migrating from Mecca to Madina where environments were more favourable for the establishment of 'Deen'. But the Quraish persecuted the peaceful Muslims and attacked Madina with a large contingent of fighting men. That was the first occasion when fighting in self-defence was permitted:

أُولَئِكَ الَّذِينَ يَغْتَابُونَ بَأْسَهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ... (22:39-40)

"To those against whom war is made, permission is given (to fight), because they are wronged: and verily Allah is most Powerful for their aid. (They are) those who have been expelled from their homes for no truthful cause, except that they say, 'Our Lord is Allah'."

The holy Quran enjoins upon believers, to give protection to the non-believers living in an Islamic State and allow them the freedom of worship and even to protect their places of worship. Then is it not their legitimate right to protect themselves?

The concept of religious freedom amongst the non-Muslims is the freedom of worship and freedom to observe their rituals. It is different in the case of Islam. 'Deen' as prescribed by the holy Quran covers all aspects of human life. Here religious freedom means the right to determine their way of existence or freedom to organise a political community based on the Quranic Fundamentals. Anybody who tries to come in the way of his freedom, or interferes in this organised way of existence, shall be resisted by the Muslims. They shall try to settle the differences by peaceful means. But if any deceitful, treacherous and tyrannical forces are adamant, the Muslims shall oppose them with their full might and fighting machinery. The believers cannot exist in an environment of human slavery, though it may be called peaceful from the worldly point of view. Generally a peaceful reign means the one where all sorts of crimes e.g., treason, dacoity and theft etc. are forcefully eliminated, creating a peaceful atmosphere for its incumbents. This is truly a positive act but the Quran leads still further. According to the holy Quran, a real peace can exist only where there is subservience to Allah and Allah alone, and such is the only constructive reign, others are false and destructive. In any organised community where an established truth takes on a subservient position to human whims and wishes, it is called فساد (dis-order and confusion) in the Quranic terminology. Thus it is said:

وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ... (23:71)

"If the truth had been subject to their desires, truly the heaven and the earth and all beings therein would have been in confusion and corruption."

Accordingly any conflict between a state based on divine fundamentals on the one hand and the one based on man-made laws on the other, is a conflict between truth and falsehood, a conflict between order and confusion. The Quran says:

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا
أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۝ (4:76)

"Those who believe fight in the cause of God and those who disbelieve fight in the cause of evil: so you fight against the friends of Satan: feeble indeed is the cunning of Satan."

Thus fighting is allowed against the forces of evil who interfere in the establishment of a social order based on truth.

The fighting must be vigorous so that oppression is brought to an end:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى
الظَّالِمِينَ ۝ (2:193)

"And fight them on until there is no more tumult and oppression and there prevails a social order based on divine laws; but if they cease (to fight) let there be no hostility, except to those who practise oppression."

Believers are commanded to raise arms in defence of 'Deen' but are *not allowed to transgress limits*. Use of force to compel others to accept Islam is not allowed:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝ (2:190)

"Fight, in the cause of Allah, those who fight you. But do not transgress limits, for Allah loveth not the transgressors."

The Quran also allows fighting when international contracts are violated—The Quran lays great stress on fulfilling contracts and it is one of its basic teachings:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ... (5:1)

"O you who believe! fulfil (all) obligations."

... وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝ (17:34)

"And fulfil (every) engagement, for (every) engagement shall be enquired into."

That is because in all contracts you take Allah as the witness and you are directly under His observations at all times:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ ۝ (16:91)

"Fulfil the covenant of God when you have entered into it, and break not your oaths after you have confirmed them. Indeed you have made Allah your surety, for Allah knoweth all that you do."

Again it is said:

وَلَا تَخْذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ... (16:94)

"And take not your oaths to practise deception between yourselves."

The Quran attaches such a great importance to the fulfilment of treaties that in case Muslims suffer voluntary migration on account of persecution and oppression and some of their weaker brethren, who were not able to migrate but still hold fast to their belief, ask for the help of those who migrated, it is their duty to help them. *But such a help cannot be rendered if a treaty of alliance has already been entered with the state in which they live:*

... وَالَّذِينَ آمَنُوا وَلَمْ يهاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

"As to those who believed but did not migrate, you owe no duty of protection to them, until they migrate. But if they seek your aid in matters of 'Deen', it is your duty to help them, except against a people with whom you have a treaty of alliance. And Allah seeth all that you do."

Thus as long as the other party is faithful to the contract, Muslims are bound to be faithful. But if they fear some treachery from the opposite side, they can openly declare the discontinuation of treaty but still in no case can it be broken by deceitful means:

(8:58) وَإِنَّمَا تَخَافْنَ مِنْ قَوْمٍ خِيَانَةٍ ۖ فَانْزِلْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

"If you fear treachery from any group, throw back (their covenant) to them, so as to be on equal terms, for Allah loveth not the treacherous."

Now, just compare the principles laid down by the holy Quran, with the *pattern of international relationship* prevalent in the modern world. The management of international relations by negotiation, as we know, is called diplomacy. Deceit is a criminal act and diplomacy or skill in conduct of international intercourse is an art and a commendable act. Yet there is no gainsaying the fact that diplomacy is deceit and deceit in international relations is diplomacy. Niccolo Machiavelle of Italy is considered to be the pioneer of modern world diplomacy. He wrote his well-known book entitled, *The Prince* in 1513, which is a guide to modern diplomatic behaviour. In this book, under the heading, "In what manner Princes ought to keep their words?" he writes as follows (These words are from the English translation of *The Prince* by Edward Dacres published in 1640):-

"How commendable in a Prince it is to keep* his word, and live with integrity, not making use of cunning and subtlety, every one knows well : yet we see by experience in these days, that those Princes have effected great matters, who have made small reckoning of keeping their words and have known by their craft to turn and wind men

The spellings in this quotation are from the original translation of *The Prince*.

about and in the end have overcome those who have grounded upon the truth."

"You must then know there are two kinds of combating or fighting; the one by the right of the laws, the other merely by force. That first way is proper to men, the other is also common to beasts; but because the first many times suffices not, there is necessity to make recourse to the second, wherefore it behoves a Prince to know how to make use of that part which belongs to a beast, as well as that which is proper to man." He writes further, "A Prince then being necessitated to know how to make use of that part belonging to a beast, ought to serve himself of the conditions of the Foxe and the Lion; for the Lion can not keep himself from snares, nor the Foxe defend himself against the Wolves. Hee had need then bee a Foxe, that hee may beware of the snares, and a Lion, that he may scarre the wolves. Those that stand wholly upon the Lion, understand not well themselves. And therefore a wise Prince cannot, nor ought not keep his faith given, when the observance thereof turnes to his disadvantage, and the occasions that made him promise are past." He says further, "...and ordinarily things have best succeeded with him (Prince) that hath been nearest to the Foxe in condition. But it is necessary to understand how to set a good colour upon this disposition, and to bee able to faine and dissemble thoroughly; and men are so simple and yield so much to the present necessities, that he who hath a mind to deceive, shall always find another that will be deceived." He says further, "Every man may come to see what thou seemest, few come to percieve and understand what thou art; and those few dare not oppose the opinion of many who have the majesty of State to protect them."

These are some of the Machiavellian principles regarding the international relationships and these 'sacred' principles are strictly observed today by all those who govern the states, big or small. Alliances are made only to be broken at will, may it be by the individual nations or by the League of Nations or the United Nations Organisation.

The non-Muslims being unaware of the Quranic values and being used to the type of diplomacy described above, from their own judgment, on the institution of Jihad in Islam, their judgment being based on the Machiavellian standards.

The Violation of Treaties—

The holy Quran not only prohibits wrong acts but also that you should not be wronged:

(2:279) لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

"Wrong not and you shall not be wronged."

The book of God, not only prohibits Muslims to violate treaties, it has laid down specific laws for the Muslims to observe, if the enemy is guilty of this malpractice. Chapter IX of the holy Quran deals with the question as to what is to be done if the enemy breaks faith and is guilty of treachery. No nation can go on a treaty, if the other party violates it at will; but it is laid down in the Quran that a period of four months should be allowed by way of notice after denunciation of the treaty; that due protection be accorded in the intervening period; that the door to repentance and reunion with the

people of God should always be left open; and that if all these measures fail, and war must be undertaken, it must be pushed with the utmost vigour.

Fighting allowed for the help of the oppressed—If the Muslims or even non-Muslims living in a certain country are subjected to tyranny, it becomes incumbent upon an Islamic State to help them. If issues could not be settled by peaceful means, the Islamic State shall take up arms to protect the weaker ones. Such an occasion arose for the first time in the great persecution before Mecca was won by the Muslims. Threats, tortures and oppression were let loose on the Meccan Muslims by the Quraysh. They were mocked, assaulted, insulted and beaten; put into chains and cast into prison. Others were boycotted and shut out of trade, business and social intercourse. The persecution was redoubled, for the believing slaves, women and children, after *Hijrat*. Their cry for a protector and a helper from Allah was answered when Muhammad, the chosen one, brought freedom and peace to Mecca again. And thus it was said:

وَمَا لَكُمْ لَا تَقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَعْرِفُونَ رَبَّنَا أَخْرَجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

(4:75)

"And why should you not fight in the cause of Allah and of those who being weak, are ill-treated (and oppressed)? Men, women and children whose cry is: "Our Rabb! Rescue us from this town whose people are oppressors; and raise for us from thee, one who will protect, one who will help."

This is another occasion where fighting is allowed for the Muslims because the cause of Allah is the cause of Justice, the cause of the oppressed.

Evil consorts with evil. The good have all the more reason for drawing together by not only living in mutual harmony, but also being ready at all times to protect each other. Otherwise the world would be given over to aggression by unscrupulous people and the good will fail in their duty to establish peace and to strengthen the forces of truth and righteousness:

وَالَّذِينَ كَفَرُوا وَابْعَضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ إِلَّا تَتَعَلَّوْهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَثِيرٌ

(8:73)

"The unbelievers are protectors of one another. Unless you do this (i.e., the believers protect one another) there would be tumult and oppression on earth, and great mischief."

To help the oppressed, wherever they are and whatever is their race, colour, language and faith, is the duty of the Muslims enjoined by Allah. Allah's plan is universal. He provides protection to all his creatures. In order to protect one, He may have to check another:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

(2:251)

"And did not Allah check one set of people by means of another the world would indeed be full of mischief: but Allah is full of bounty to all the worlds."

The holy Quran ordains the Muslim Ummat to play an *intermediary role in the world affairs*. When two persons dispute, they advance extravagant claims. A just witness comes in between them and brings the light of reason to bear on them, pruning all their selfish extravagances. Such a role can be accomplished only if the witness is unselfish and is ready to intervene in the cause of justice. Justice and unselfishness of such a high standard can only be expected from a people who are strictly subservient to the divine laws. After the people of the book lost their original scriptures, and after the latest edition of divine laws appeared on the earth, such an intermediary role could only be performed by the Muslims alone who keep with them the divine laws preserved in the pages of the holy Quran, in their true and original form. The Quran says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا ...

(2:143)

"Thus We have made you an intermediary Ummat, that you might be witness as between the nations; and the Rasool (as the central authority) is witness as between yourselves."

But if any party disobeys the just decision reached at in the light of the divine fundamental laws and is bent upon creating disorder, lawlessness and oppression in the world, the Muslims are allowed to fight against them because:

(2:191) ... الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ...

"Tumult and oppression are worse than slaughter."

Such are the conditions laid down by the holy Quran for the Muslim Ummat, which must be fulfilled before she is allowed to take up arms in the international affairs.

Besides the above, there are two other occasions on which the Quran allows the use of force, and that is within the Islamic State itself. Firstly against those who are guilty of treason against the State (5 : 36); and secondly against the hypocrites who, though given the privilege of association with goodness and piety, persist in wicked deeds. (66 : 9)

Muhammad^r and his immediate successors acted upon these principles. It was because of their having strictly observed the above-said ethics, laid down by the Quran, that the Muslim rule of law spread over vast areas of the globe; within a short span of time. They never let loose naked aggression uncontrolled by the divine laws. Their material resources were extremely limited as compared with the forces of tyranny and exploitation of the contemporary world. It was their piety, truthfulness and subservience to the divine laws that made them a super-power of the world. But when the subsequent Muslim generations turned their back upon the teachings of the Quran,

they reaped what they had sown.

The above description unveils the conspiracy and the nature of the false propaganda that Islam was spread in the world by the use of sword. Islam allows fighting only under specific conditions enumerated above; which are neither indiscriminate nor for selfish ends but for the protection of DEEN. As noted earlier, *law without power is a sermon and power without law is barbarism.*

This clarifies the issue that although the Quranic way of life, is a life of peace, justice and tolerance, but it is *not a peace in the sense of passivity and inaction.* The conspiracies against the Quran described earlier succeeded in stupefying the Muslim masses. But here it is not a matter of the past only. So many other factors have contributed in antagonising the spirit of Jihad and continue to do so until now.

The entire strategy of British Imperialism, after it usurped power in India, was to eliminate the spirit of Jihad from amongst the Muslims. They accomplished it by using various means, by changing the mental outlook of Muslims through educational institutions and by keeping them morally and economically down-graded. Moreover a number of 'stalwarts' appeared off and on, not from outside but from within, to preach against Jihad. Mirza Ghulam Ahmad Qadiani, a protege of British Imperialism in India and a self proclaimed Nabee, preached against Jihad. As a matter of fact he was brought forward for this very purpose. Syed Abul Ala Maudoodi preached against Pakistan forces fighting in Kashmir right at the moment when Hindus, in contrivance with the British Governor General, invaded the State of Jammu and Kashmir in the year 1947 and were busy in its forcible integration with Bharat. He criticised those whose cause was right and indirectly helped those whose cause was wrong. It is difficult for me to say whether it was a case of mal-intention or only a manifestation of Maudoodi's megalomaniac tendency. But there is no gainsaying the fact that it was a positive disservice to the cause of Islam. He acted against the establishment of a newly born State, meant to be based on the Quranic ideology.

Moreover two hundred years of slavery of the Indian, Muslims under the British rule was itself instrumental in turning them into an inactive and ineffective people. A once disciplined and chivalrous nation depending on the Quran for guidance, turned into a crowd of poets, singers, 'Pirs', 'Faqirs', 'Bh'ands', 'Mir'asies' and all sorts of ease-loving parasitic coteries. After the division of south Asian subcontinent in 1947, the Quranic way of life still remained out of sight in Pakistan, a country which came into existence only to put the Quranic ideology into practice, because, after Qaid-e-Azam Muhammad Ali Jinnah who died very early, those who took the reins of power in this country never became inclined towards it. Those were the people whose mental outlook was moulded by the British, in undivided India, according to their own requirements; and the same mentality continued through their progeny who successively inherited power in this country, being themselves ignorant of the Quranic teachings, they allowed all sorts of alien ideologies an easy access to Pakistan. Consequently groups of gay girls known as cultural troupes visit Pakistan frequently, for the display of breasts and buttocks. Hippies from the West, with heads like the Christians of 18th century and

faces like the contemporary Hindus' are seen roaming about in the streets of almost all the big cities. The very look of these 'cavemen' is nauseating, but somehow or other they have immensely impressed our youth, so much so that a large number of them have monkeyishly copied them in appearance and, as it is said, a high percentage of our students have become addicted to narcotics. In fact it has been an age-long tradition, since the time of Crusades, amongst the non-Muslims of the West, to bring about inaction amongst the Muslims through wine, women and gold.

The factors, mentioned above have been enormously effective in depriving the Muslim youth of the spirit of Jihad. This onslaught of foreign vices is even encouraged by our national information media. The conspirators from without and from within are vigorously operative and co-operate with one another in their anti-Quranic campaign.

On the other hand those Muslim intellectuals who have deep insight into the Quranic teachings and whose duty it is to uplift the masses and create an atmosphere rich in the spirit of Jihad, often remain contented with their role of *تاجران دعوت امم اکتساب* traders in the Quranic message. Of course there have been exceptions. There have been learned personalities in the history of Islam who did not ignore the aspect of struggle. The voluminous literature in the Quran and on the life of the Rasool by the above-said intellectuals is commendable but it fails to produce the desired results because what they say is not put into practice. Verbal repetition even of useful concepts produces very little effect. You give a practical demonstration, the effects soon become visible. That is why the Rasool not only preached but also acted on every word that he preached. These learned men are as much accountable for inaction as those who repeat the words of the Quran with the drop of beads. As a matter of fact they are unmindful of the glorious institutions such as the strict observance of prayers in congregation left by the Rasool to promote the unity of Ummat, discipline and spirit of Jihad. One who possesses the will, courage and capability to act upon whatever he knows is nearer to the Quran and wins a much more exalted position in society than the one who knows more but acts little. After all, the source of knowledge is ever present in the book of God. What is required is action. The camel-drivers of Arabian desert, in the early days of Islam, had a better understanding of Islam than the present day Muslim scholars. But for Qaid-e-Azam Muhammad Ali Jinnah, even Allama Iqbal, today, would have been standing in the row of Ghalibs, Zauqs and Mirs.

However, the major factor which saps the vitality of Muslim youth, today, is the advent of alien concepts. We find in the Muslim world schools and colleges with western education, books, pamphlets, commentaries, seminars, ties of newspaper readings as well as writings on various topics and issues. There is no dearth of writers, thinkers, poets, historians, authors, editors, journalists and debators etc. At least our big cities are thronged with modern cannons, missiles and torpedos of tongue and pen. Our young men are happy that they live in an atmosphere of vibrant activity. The Quranic law of rise and fall of nations, on the other hand, smiles that their spirit of Jihad is

Drooping bushy moustaches are characteristic of the Hindus of South Asian Sub continent. Amongst other people of the area *نیچی مونچھ* drooping moustache, is a sign of humiliation and slavery. Since ancient times Hindus were a slave nation.

being crushed and they are drifting towards impotency.

5

Conspiracy Against the Quranic Text.

كَلَّا إِنَّهَا تَذْكِرَةٌ ۖ فَمَنْ شَاءَ ذَكَرْهُ ۚ وَفِي صُحُفٍ مُّكَرَّمَةٍ ۖ مَرْفُوعَةٍ

(80:11-16) مَطْمَرَةٍ ۖ بِأَيْدِي سَفَرَةٍ ۖ كِرَامٍ بَرَرَةٍ ۗ

"Nay, but it (the Quran) is indeed a message of instruction. Therefore let whoso will, keep it in remembrance that it is in papers held in great honour, exalted (in dignity), kept pure and holy, (written) by the hands of scribes, honourable, pious and just."

إِنَّا عَلَيْنَا جَمَعَهُ وَقُرْآنَهُ ۗ فَإِذَا قُرْآنَهُ فَاتَّبِعْ قُرْآنَهُ ۗ ثُمَّ إِنَّا عَلَيْنَا بَيَانَهُ ۗ (75:17-19)

"It is for us to assemble it and to promulgate it. And when we have promulgated it, follow thou its recital (as promulgated). Nay more, it is for us to explain it."

(15:9) إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۗ

"We have without doubt, sent down the message and We will assuredly guard it (from corruption)."

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَضَعْتُمْ

(10:38) مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۗ

"Or do they say, 'He forged it'? Say: 'Bring then a Sura like unto it, or call (to your aid) any one you can, besides God, if it be you are truthful.'"

Certain aspects of the conspiracies against the Quran described in the previous pages require further elucidation in the light of the Quranic teachings. One such conspiracy, as stated earlier, was about the very words of the Quran. This was an attempt to shake the Muslim belief that the words of the Quran and their sequence remained unchanged since they were revealed to the last messenger of God. Thus a propaganda was let loose to the effect that Muhammad did not leave the Quran with his followers in its present form and that the words of the Quran have been changing during the first century A.H.; and that some of the verses which were originally present in the Quran are no more there; and that some of the verses that are now present in the

Quranic text, have been abrogated; and that because Muhammad^ﷺ himself did not know reading and writing, it is not certain if the scribes, to whom he dictated, took notes correctly. The basis of the Islamic social order, is the conviction that the code of life we received through Muhammad^ﷺ and which was meant to channelise the human activities in the right direction, is from God and God alone. A slight deviation from this belief razes the whole structure of the Islamic social order to the ground. We Muslims, also believe that revelation came to Moses and Jesus Christ, the messengers of God, which basically brought the same message as is given in the Quran; and which was presented to humanity in the form of Torah and Bible. But in spite of that we do not believe that today these books are in their original form in which these were revealed to Moses and Jesus Christ respectively. As a matter of fact tremendous alterations have been brought about in these books since they were revealed and it is very difficult to say with certainty how far they are original. On the other hand, we believe that the Quran remains absolutely unaltered. From beginning to end, it is exactly the same as it was revealed to Muhammad^ﷺ. If any-body has the slightest doubt about it, it no more remains the basis of 'Deen' (the Islamic social order) with him. Thus the conspiracy to create doubts about the Quranic words and their sequence was most pernicious. Let us recall our earlier statement that the non-Arab nations, who inspite of their overwhelming material superiority could not stand against the Arabian Muslims in the battle-field, decided to change their strategy. They apparently came into the fold of Islam but in fact they used their conversion as a means to shake the Muslim conviction in the Quranic truth. Thus they succeeded in introducing a belief that 'Deen' (Islamic social order) is contained not only inside the Quran but also outside it. So it became easy to change the entire concept of the basic teachings of the Quran. They took advantage of the Muslim's love and devotion to their Rasool^ﷺ and introduced the idea that the Ahadis attributed to him are at par with the Quran. Having done that, they based the information regarding the sequence and the mode of assemblage of the Quranic verses on Ahadis. This paved the way to forge statements about the Quranic words and their sequence, although Allah took upon Himself the safety of the Quran.

Now let us examine dispassionately if it is possible to hold such Ahadis as genuine. We shall first describe the relevant Ahadis and then examine in the light of the Quran how far these are true. There is a book entitled *كتاب المصاحف*, written by Hafiz Abu Bakr Abdullah Ibne-Abi Daud Suleman Ibn-e-Ashat Sajistani, in which all traditions dealing with the compilation of the Quran are collected. This is used as a standard book of reference in this respect. The Ahadis quoted below are taken from this book.

That the Quran was compiled not by the Rasool^ﷺ himself but by Zaid Bin S'abit under instructions from Hazrat Abu Bakr Siddiq—

Tradition (1) Imam Ibn Abi Daood relates from Zaid Bin S'abit, on his own authority - When Ahl-e-Yamama were murdered in large numbers Abu Bakr Siddiq (1st caliph) sent for me (Zaid). Hazrat Omar was also there. Abu Bakr Siddique said that 'Q'arees' (those who learn Quran by heart) have been murdered in an enormously large number and it is feared that the Quran shall become extinct. I would advise that the Quran be compiled early. I replied that how could I do a thing which the Rasool^ﷺ himself

did not do. But they continued insisting upon it till I agreed. Thus I began a search for the Quranic verses written on pieces of paper, on stones, on dried leaves of date-palm and also searched for those people who had learnt it by heart, until only one verse, which the Rasool^ﷺ often used to recite, was left and that was also found later.

Tradition (2) Imam Ibn Abi Daood relates from Urwa Ibn Zubair, on his own authority, that when a large number of Q'areez were murdered, Abu Bakr Siddiq feared the loss of the Quran. He thus asked Omar and Zaid Bin S'abit to sit at the door of the mosque and collect the Quranic verses from anybody who could produce two witnesses each in support their being genuine.

Tradition (3) Imam Ibn Abi Daood relates from Abd Khair, on his own authority, that he heard Hazrat Ali saying that blessed be Abu Bakr Siddiq who assembled the Quranic verses.

The Quran was assembled by Abu Bakr Siddiq himself and Zaid Bin S'abit had only a second reading on it—

Tradition (4) Imam Ibn Abi Daood, relates from S'alam and Kharja, on his own authority, that Abu Bakr Siddiq had assembled the Quran on papers himself and had requested Zaid Bin S'abit to have a second reading on it. Zaid refused but he agreed on the insistence of Omar. The scriptures thus compiled remained with Hazrat Abu Bakr Siddiq till his death, the possession being succeeded by Omar till he died, and again by Hafsa (wife of the Rasool^ﷺ and daughter of Omar). Osman, when he became Caliph, sent for the scriptures but Hafsa first refused to part with but later agreed on the promise that they shall be returned to her. Thus Osman returned the scriptures after he got them copied. These remained with Hafsa until Marwan, in his time, got them burnt.

The compilation of the Quran started by Hazrat Omar (not by Hazrat Abu Bakr Siddiq) and completed by Osman (III Caliph)—

Tradition (5) Imam Ibn Abi Daood relates from Yahya bin Abdur Rahman bin Hatab that Omar (II Caliph), determined to assemble the Quran, ordered all those who kept with them the Quranic verses which were earlier collected by them from the Rasool^ﷺ, to produce such verses before him based on evidence of two witnesses each. Thus he gathered all those pieces of papers, stones, wooden plates and date-palm leaves on which the Quran was written. Omar left the task of compilation of the Quran incomplete when he died and it was thus taken over by Osman (III Caliph) who followed the routine of his predecessor. During this period Khazima Ibn S'abit challenged Osman that he had missed two verses and these were ultimately taken over.

Alleged Differences on the Quranic Text during the Caliphate of Osman—

Tradition (6) Imam Ibn Abi Daood relates from Yazid bin Moaviya, on his own authority, a story that Abu Musa Ash'ari and Abdulla bin Masood read the following Quranic verse differently—One reading as *واتموا الحج والعمرة للبيت* and the other reading as *واتموا الحج والعمرة لله*

Abdulla Bin Masood disagreed with the appointment of Zaid bin S'abit as the scribe of the Quran—

Tradition (7) Imam Ibn Abi Daood relates from Ibrahim Nakhle, on his own authority that Osman ordered the destruction of all Quranic versions except his own. On this Abdullah bin Masood said, "O people! hide the versions of the Quran that you possess because any-body who hides it, shall bring it along with him on the day of judgment."

Tradition (8) Imam Ibn Abi Daood relates from Abdulla bin Atba that Abdulla bin Masood disagreed with the appointment of Zaid bin S'abit as the scribe of the Quran and said, "O believers! I am being kept away from the task of scribing the Quranic text and this responsibility is entrusted to a person who was not even born to his infidel father at the time of my coming into the fold of Islam.

Just imagine the type of behaviour attributed to the companions of the Rasool whom the Quran describes as *رَجُلًا مَرِيئًا* kind and affectionate towards one another.

Tradition (9) Imam Ibn Daood relates from Ibn Shahab Zahri in conjunction with Ans Ibn Malik Ansari that when Syrian and Iraqi Muslims met each other in the battle of Azarbaijan and Armenia, differences arose in the respective versions of the Quranic text that the two people rehearsed and there was a danger of conflict between them. Hazifa Ibn Aliman informed Caliph Osman that he heard that differences are likely to arise amongst the Muslims, regarding the Quranic text, like the ones present amongst the Jews and Christians regarding their own scriptures. Osman got perturbed over it and sent for the script which was written by Zaid bin S'abit under instructions from Abu Bakr Siddiq and got it copied for circulation in various parts of the country. But when Marwan became the chief of Madina, he sent for the same script from Hafsa with the intention of burning it so as to avoid differences amongst the Muslims. Hafsa refused to hand over but the task of burning was completed after the death of Hafsa.

How was the Quran compiled during the days of Caliph Osman—

Tradition (10) Imam Ibn Abi Daood relates, on his own authority, from Ayub who related from Abu Qalaba, that during the period of caliphate of Osman teachers of Quran differed from each other in the Quranic text, and the differences were thus carried to the pupils, so much so that Muslims began to call each other infidels on account of these differences. Osman warned them against this practice and advised them to unite on one version. Thus on very difference that arose, Osman often sent for a certain person who, he remembered, had collected the disputed verse from the Rasool directly. And on occasions, when such a person was away at some far off place, Osman noted the preceding and the following verses, leaving blank space for the disputed verse, which was filled up on his arrival. After the task was completed, Osman ordered the destruction of all other versions except the one compiled by himself.

The readers may please keep an eye on the contradictory statements and the suspicions that are being created, one after the other, regarding the Quranic text.

Tradition (11) Imam Ibn Abi Daood relates from Masaab Ibn Saad, on his own authority, that Osman felt concerned on the people expressing doubts on the Quranic text only after 13 years of the death of the Rasool. He thus ordered them to bring to him all that they possessed regarding the Quran. They brought pieces of papers and hides on which the Quran was written. After the lot was collected, Osman sat inside inviting men individually, each stating on oath that the material produced by him was the one collected by him from the Rasool directly. After the completion of this task, he enquired as to who was the best scribe amongst them and who was the person who knew the Arabic language best? They named Zaid bin S'abit and Saeed bin 'Aas

respectively. Osman, thus, ordered Saeed to dictate and Zaid to write it down. This completed version of the Quran was circulated amongst the people.

The sequence of the Quranic verses was set by Osman—

Tradition (12) Imam Ibn Daood relates from Ibn Abbas, on his own authority that he pointed out to Osman as to why did he place Sura 'Baraat' with Sura 'Anfal'. Osman replied that he thought Sura 'Baraat' was a part of Sura 'Anfal', and that is why he (Ibn Abbas) did not point it out during the life time of the Rasool ﷺ that it was not a part of Sura 'Anfal'.

Mistakes were left in the Quranic text even after the collection by Osman—

Tradition (13) Imam Ibn Abi Daood relates from Abdul A'ala bin Abdulla bin 'Aamir Qarshi, on his own authority, that after the script was completed Osman complemented his people by saying, "You have done well but there are some linguistic mistakes left but these the Arabs can correct themselves." How fantastic that even after this some mistakes were left which Osman ignored.

Tradition (14) Imam Ibn Abi Daood relates from 'Akrama Tai, on his own authority, that when the script, after compilation, was brought before Osman, he noticed certain mistakes in it and remarked that if the one who dictated was from Banu Hanzil tribe and the scribe was from Banu Saqif tribe, these mistakes would not have occurred.

Tradition (15) It is related from Saeed Ibn Jabeer that there are four words which are not correct in the Quran--

(4:62) وَالْمُقِيمِينَ (2) (5:69) الصَّابِرُونَ (1)

(20:13) إِنَّ هَذَا لَكَسْرَجِين (4) (63:10) فَأَصْدَقَ وَكَأَنَّ مِنَ الصَّالِحِينَ (3)

Tradition (16) Urwa said that when he pointed out to Hazrat Aisha (wife of the Rasool ﷺ) about the four mistakes pointed out above, she replied, "My nephew! It is the scribes who made these mistakes."

Tradition (17) Zubair Ibn Khalid asked Aban Ibn Osman about a certain verse and he replied that it had been wrongly written by the scribes.

Tradition (18) Khalid Ibn Ayas bin Sakhra Abi Aljaham relates that he read the script compiled by Osman and pointed out to him that it differs from the scripts possessed by the people of Madina at 12 different points. In order to remove this difficulty Osman got prepared copies of his own version for distribution, but this also could not serve the purpose because as Imam Ibn Abi Daood has mentioned, on his own authority, that even the scripts which were copied for despatching to different cities were different from each other at several hundred points. Not even that, Imam Ibn Abi Daood points out that these differences were present not only during the lifetime of the Rasool ﷺ but even after that and that the present script of the Quran is the one finally corrected by Hajaj Ibn Yousaf who made amendments in Osman's script at

eleven places.

In short, these traditions tell us that the present version of the Quran that we possess today was neither compiled by the Rasool^ﷺ nor by his companions but it is the one finally amended by Hajaj Ibn Yousaf about a century after the death of the Rasool^ﷺ. This was the period when traditions began to be recorded. The crux of the whole matter is that the conspiracy wants to assert that the Quranic text and the Ahadis are both at par with each other, as far as their care, recording and finalisation is concerned, and if the purity and authenticity of the traditions is doubtful, the same may be said about the Quranic text. The conspiracy wants to impress that the present Quranic text is not the one dictated by the Rasool^ﷺ himself but, rather, it is the one finally corrected by Hajaj Ibn Yousaf.

This is only a brief extract from the book *كتاب المصاحف* written by Abu Bakr Abdullah Ibn Abi Daood of Baghdad (230-316 A.H.) who was held in great esteem by the traditionists, the people and the Government of Baghdad. How far the traditions quoted above vary and contradict each other is apparent. That the Quran was compiled by Zaid bin S'abit under instructions from Abu Bakr Siddiq (1st Caliph); that Abu Bakr Siddiq assembled himself and Zaid bin S'abit had a second look over it; that the assemblage of the Quran was started by Omar (II Caliph) and completed by Osman (III Caliph); that it was assembled during the caliphate of Osman only, by Zaid bin S'abit; that the sequence of the Quranic verses was arranged by Osman himself and so on. All these self-contradictory traditions are attributed to the companions of the Rasool^ﷺ who, according to the Quran, were the most truthful people. One can well imagine the poison these traditions can inject into the minds of the readers against the Quran and how much suspicion they can raise against its purity and integrity. If such traditions are relied upon there is no difference left between the Quran and the present versions of Torah and Bible which we believe are not in their original forms as revealed to Moses and Jesus Christ respectively. On the basis of these traditions, the non-Muslim Orientalists ask us today to explain as to how could the Quran be called a safe and unaltered book. Thus a learned orientalist Arthur Jaffery has collected all such diverse and contradictory traditions regarding the compilation of the Quran in his book entitled, *Material for the History of the Text of the Quran*. He has particularly mentioned that it may not be taken in the spirit that his book has been compiled by a non-Muslim. The authority for it, he said, is no less than the famous book *كتاب المصاحف*. Thus he has tried to challenge our claim that the Quran we possess today is exactly the same that was revealed to Muhammad.^ﷺ

This particular conspiracy against the Quran by the non-Arabs is very unfortunate indeed but fortunately the Quran itself stands as a witness against it and is sufficient by itself to explode the myth of this conspiracy. Still more unfortunate is the fact that our Mulla is holding these traditions as a sacred trust. When it is said that such traditions cannot form part of the basis of our *دين* 'Deen' because they were not given to Muslims by the Rasool^ﷺ, in the form of a safely compiled book, the reply comes from Mulla that the same is the case with the Quran, so that the Ahadis and the Quran are at par with each other as far as their safety and integrity is concerned. But, on the other hand, the verses of the Quran are so explicit, so logical

and so dynamic that no argument by Mulla or any body else can stand against it.

Now let us examine how far the Quran itself throws light on the subject under discussion—

The Quran has laid great stress on writing. The permanent records of speech can be kept only in a written form because the spoken words when uttered are lost for ever like the breath which carried them. As the divine message was to spread far and wide through time and space, and the message was not carried to individual human beings, written speech formed the nucleus for the spread of human knowledge. That is why the records of revelation were kept in written form by Muhammad ﷺ and even by other messengers of God long before him. How much emphasis the Quran laid on writing is apparent from the fact that the very first revelation that came to Muhammad ﷺ was in the following words:

(96:3-5) **اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝**

"Proclaim that your sustainer is the bestower of greatness; He Who taught the use of pen; taught man that which he knew not."

Again it is said:

(68:1) **ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝**

"We bring into evidence the pen and that which they write."

How much importance the Quran gave to writing and how freely the writing of documents was in practice during the period of Quranic revelation is apparent from the following verse:

(2:282) **يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ...**

"O you who believe! when you deal with each other in transactions involving future obligations in a fixed period of time, reduce them to writing."

It is further said in the same verse:

(2:282) **... وَلَا تَسْمُوْا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ...**

"Disdain not to reduce in writing (your contract) for a specific period, whether it be small or big."

It can readily be inferred from the above that when it is not allowed to leave in doubt the matters related to ordinary mutual transactions, how could the writing of the Quran, the final message for the guidance of mankind, be ignored. That is why the first revelation that came to Muhammad ﷺ impressed upon him the importance of reducing the verbal message into writing.

About the non-believers the Quran says:

(68:47) **أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ** ○

"Or is it that the unseen is in their hands, so that they can write it down."

The verse points out that the unseen is not within the knowledge of non-believers otherwise they could have written it down for their own guidance or for the guidance of others, as was being done in the case of Quran.

Secondly it is far from expectation that Muhammad^ﷺ did not learn writing after the first revelation instructed him to do so. In fact it is clear from the verse that follows that he remained unlettered only as long as the revelation did not come to him:

(29:48) **وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذْ الْأَرْتَابَ الْمُبِطُلُونَ** ○

"And you were not able to recite a book before this (revelation), nor were you able to transcribe one with your right hand: in that case indeed those who follow falsehood have doubted."

The word **قبله** in this verse is significant which means "before this revelation came." Thus the Quran has put the record straight that Muhammad^ﷺ could read and write after the start of revelation.

Next comes the Quranic evidence that Muhammad^ﷺ himself used to write the revealed verses which he then dictated to others. Thus it is said:

(25:5) **وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اٰكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَّاَصِيلاً** ○

"And they (non-believers) say (these are) the tales of the ancients which he (Muhammad^ﷺ) has written down and which are dictated before him morning and evening."

Here the word **اكتب** is significant which means "to take notes especially when a second person is dictating."

Moreover the practice of keeping written records of revelation started centuries before the Quran was revealed. To reduce the verbal divine message into writing was not a new thing to start with.

Thus the Quran says:

(2:213) **كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ...**

"Mankind was one single nation and God sent messengers with glad tidings and warnings and with them He sent the book in truth, to judge between people in matters they differed."

(57:25) **لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ...**

"We sent our messengers with clear signs and sent down with them the book and the

balance."

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ
(2:101) كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ۝

"And when there came to them a messenger from God confirming what was with them, a party of the people of the book, threw away the book of God (Quran) behind their backs, as if it had been something they did not know."

The holy Quran has used the word كِتَاب 'book' for itself at so many places. Scattered written sheets of paper are never called a book. A book is a treatise written on a number of sheets which are fastened together. After 'Sura Fateha' the opening chapter, the Quranic text begins with the following verse—

(2:1) أَلَمْ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝

"Here is the book, in it there is no ambiguity, uncertainty or psychological complex. It is a guidance to those who save themselves from the consequences of going against the Divine laws."

At hundreds of other places the Quran has called itself a book in different contexts. The Quran is a book which is a collection of various سُورَة chapters. Thus in support of the truth contained therein, the Quran challenges the vain-glorious opponents of Muhammad who doubted the revelation of the Quran and said that he (Muhammad) composed the verses himself, in the following words:

(10:38) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ ...

"Or do they say, "He forged it"? Say: "Bring then a Sura like unto it."

Again it is said:

(11:13) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ ...

"Or they may say, "He forged it". Say, "Bring you then ten Suras forged like unto it."

Again it is repeated:

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
(17:88) وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝

"Say: "If the whole of mankind both civilised and uncivilised were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support."

Thus the whole world is challenged to produce a book like this and it has not been able to produce one. Its beauty, standard and purity is a proof by itself that it is a book revealed by Allah and compiled by one to whom it was revealed.

The Quran is a book which was not only written but also rehearsed side by side

with its gradual descent. Thus it is said:

(29:45) *أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ ...*

"Recite from the book what has been revealed to you."

(18:27) *وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لِأُمِّبَدَلٍ لِكَلِمَتِهِ...*

"And recite (and teach) what has been revealed to thee of the book of thy Rabb: None can change His words."

But in spite of all this, when the non-believers persisted in their opposition to the Quran, they were questioned in the following words:

(29:51) *أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ ...*

"Is it not enough for them that We have sent down to thee the book which is rehearsed to them?"

Again it is said:

(68:37) *أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ۝*

"Or have you a book through which you learn?"

It clearly indicates that the Quran is a book which was written and compiled side by side with its revelation and that Muhammad^v and his companions used to read the book. The non-believers were asked whether they also get a revelation like this and whether they also write it down and then rehearse as is done by Muhammad^v and his companions. This also indicates that the verses of the book had a regular order and sequence, so that they could be rehearsed by the Rasool and his followers.

The Quran was composed in the form of a book which was absolutely safe from corruption and invention :

(56:75-80) *فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ۝ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ۝ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَكْنُونٍ ۝ لَا يَسُوءُ إِلَّا الْمَظْهَرُونَ ۝ نَزَّلْنَاهُ مِنْ رَبِّ الْعَالَمِينَ ۝*

"Furthermore I call to witness the location of the heavenly bodies and that indeed is a mighty witness if you but know that this is indeed the Quran, which benefits humanity by raising its stature without lowering its dignity, in a book well guarded which none shall touch (or be benefited) but those who are clean (in body, mind, thought and attention); a revelation from the Sustainer of the universe."

The sociological laws given to mankind through the messengers of God are the reflections of the fundamental laws that govern the organisation of all matter at all levels which indicates that the law-giving authority is One. The stars follow courses, exactly computed, which are controlled by laws that are immutable. So are the laws contained in the holy Quran for the guidance of mankind immutable, and if followed,

produce results which never change. Thus the Quran is preserved in the form of a book which lies absolutely safe since it was revealed. But only those people can be benefited by it who have a clean and unbiased mind, free from prejudice and fixed notions.

Material used by Muhammad ﷺ for writing the Quran—

The Quran points out that the book, the exactness of which is compared above with the controlled movement of the stars, was recorded by Muhammad ﷺ and his companions, not on pieces of stones, nor on date-palm leaves, nor on pieces of bones but on parchment paper.

In the verses given below five things are produced as a witness to support the truth that the way of life followed by non-believers shall bring destruction, and one of these five things is the Quran written on parchment scroll. Thus it is said:

وَالطُّورِ ۝ وَكِتَابٍ مَّسْطُورٍ ۝ فِي رَقٍّ مَّنشُورٍ ۝ وَالْبَيْتِ الْمَعْمُورِ ۝ وَالسَّقْفِ الْمَرْفُوعِ ۝
وَالْبَحْرِ الْمَسْجُورِ ۝ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝
(52:1-7)

"By the mount (of Revelation), by the book inscribed on parchment unfolded, by the much-frequented house (K'aba), by the canopy of outer space raised high, by the ocean filled with swell; Verily, the doom of thy Lord will indeed come to pass."

So far we have learnt from the verses described above that the Quran was present with Muhammad ﷺ in the form of a written book, in a specific order and sequence, and that it was written on a parchment scroll.

The holy Quran describes further the distinctive marks of the scribes who used to write the Quran in the presence of Muhammad ﷺ. Thus it is said:

كَلَّا إِنَّهَا تَذَكُّرَةٌ ۝ فَمَنْ شَاءَ ذَكَّرَهُ ۝ فِي صُحُفٍ مُّكْرَمَةٍ ۝ مَرْفُوعَةٍ مُّطَهَّرَةٍ ۝ بِأَيْدِي
سَفَرَةٍ ۝ كِرَامٍ بَرَرَةٍ ۝
(80:11-16)

"Look! This Quran is indeed a message of instruction, therefore let whoso will keep it in remembrance that it is in papers held in great honour, exalted (in dignity), kept pure and holy, (written) by the hands of scribes, honourable, pious and just."

It is abundantly clear from the above verses that the Quran was dictated, as soon as it was revealed to Muhammad ﷺ, to the scribes who were honourable, pious and just. Thus the question of any addition, alteration or invention does not arise. This process of dictation, from the original text kept by Muhammad ﷺ himself, continued day and night. How could it be possible, otherwise, for a book to remain a code of life for all future generations of mankind.

The practice of learning the Quran by heart was prevalent during the days of Muhammad ﷺ and still continues from the last 14 centuries :-

We learn from the above description that the Quran laid great stress on writing and that the Rasool ﷺ and his companions were devoted to the practice of recording the revealed message. But if we cast a glance at the history of the world and the revolutions that took place in the past, we learn how the great treasures of knowledge had been

destroyed. The Christians had the Bible in written form. The Jews took pain to keep the Torah well protected, so much so that a copy of it was kept locked up in a box which was held in great honour. But the invasion of Bakht Nasr and the onslaught of Romans deprived both the people of their sacred books for ever. Similarly the great Egyptian civilisation was razed to the ground by the Greeks. Thus even to keep the records of knowledge in a written form is not enough. It becomes still more safe if a certain thing is also learnt by heart in succession. Both these safeguards for the preservation of knowledge, combined together, assure the greatest measure of safety.

We noticed above the measures adopted by the Rasool^ﷺ and his companions for keeping the written records of the Quran. Now let us turn to the other aspect i.e., the learning of the Quran by heart. The Rasool^ﷺ was instructed, in the very beginning of the period of revelation, in the following words:-

يَا أَيُّهَا الْمَرْسَلُ ۖ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ۖ وَبِصَفِهِ ۖ أَوْ انْقُصْ مِنْهُ قَلِيلًا ۖ أَوْ زِدْ عَلَيْهِ ۖ وَرَتِّلِ
الْقُرْآنَ تَرْتِيلًا ۝

(73:1-4)

"O the creator of harmony and single mindedness in the ranks of your followers! stand (to prayer) by night, but not all night; half of it or a little less, or a little more and recite the Quran in slow well arranged and integrated stages (so as to enable your companions to follow closely its sequence, deep meaning, significance, beauty and proportion.)"

Though it was the Rasool^ﷺ who was given this instruction in particular, in fact it was meant for the whole Muslim community who faithfully followed this practice. But as the volume of the Quranic text gradually increased and at the same time the responsibilities for the establishment and maintenance of Islamic Social Order increased, it was no longer possible to recite the whole of the Quran every night. So the Divine instructions for the recitation of the Quran were modified. Thus it is said in the last verses of the above-said chapter:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْفَىٰ مِنْ ثُلُثِي اللَّيْلِ وَبِصَفِهِ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ
مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا
يَسَّرَ مِنَ الْقُرْآنِ ۗ ...

(73:20)

"Your Cherisher and Sustainer knows that you stand forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night and so does a party of your companions. But Allah appoints the measures of day and night, and He knows that you are unable to keep count thereof. So He has turned to you (in benevolence): read you, therefore, of the Quran as much as may be easy for you."

But history tells us that the practice of recitation of the whole of the Quran in one night continued and still continues especially during the holy month of Ramadan. The result is that the learning of the Quran by heart has remained the practice amongst the Muslims for the last fourteen centuries. The number of *حفاظ* 'Haffaz' (those who learn the Quran by heart) has been and is by no means small in every part of the Muslim population all over the world. Thus it is said:

(29:49) **بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ...**

"Nay, this Quran is a collection of explicit verses contained in the hearts of those endowed with knowledge."

There is yet another aspect of the Quran worth mentioning. *The sequence of the Quranic verses and their assemblage in the form of a book were instructed by Allah by means of revelation:*

لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ۚ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۚ
(75:16-19)

"Move not thy tongue (concerning the Quran) to make haste therewith. (Rest assure) it is for Us to assemble it and to promulgate it. And when We have promulgated it, follow thou its recital (as promulgated). Nay more, it is for Us to explain it (and make it clear)."

Here it is impressed upon the Rasool[ؐ] not to be impatient in reciting a message before the revelation is firmly grasped by him, because Allah took upon Himself the collection, the correct recital and the explanation of the Quran.

Now let us recount the facts gathered so far, from the Quran itself, regarding the safety of the Quran—

1. In the very first revelation to Muhammad[ؐ], the importance of writing was impressed upon him, as a written document is much more authentic and beyond suspicion.
2. Muhammad[ؐ] remained unlettered only till the time the revelation came to him.
3. After the start of revelation, Muhammad[ؐ] used to dictate the revealed verses to his companions immediately after they were revealed and this became a regular practice.
4. The Quran has called itself a book at scores of places and it is apparent that scattered leaves are not called a book.
5. The Quran is a collection of various chapters.
6. The copies of Quran were present with the Muslims during the lifetime of Muhammad[ؐ] and they used to read it by sight.
7. The material used for writing the Quran was large pieces of unfolded parchment.*

*Incidentally a friend of mine, who just had a glimpse of the proof of this chapter, while under print, brought to my notice that a Christian Missionary often poses a question, "Where is that parchment paper, on which the Quran was dictated by Muhammad[ؐ] to his scribes?"

I explained to him that after the publication of this book of mine, the manuscript on the writing of which I have put in great labour, shall lose its importance. After a few years probably I

8. The scribes to whom the Rasool^f dictated the Quranic verses were most honourable, and pious men of great integrity.
9. The Rasool^f and his companions used to recite the whole Quran every night which indicates that the words of the Quran had a regular sequence.
10. Men and women learnt the Quran by heart and thus it was safely preserved in the memory of a vast number of Muslims during the lifetime of the Rasool.^f
11. Allah took upon Himself the assemblage, the correct recital and the explanation of the Quranic verses, by presenting a subject in various ways and different contexts.

Then comes the great proclamation:

(15:9) **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**

"We have, without doubt, sent down the message and We will assuredly guard it (from corruption)."

Again it is said:

... **وَأَنَّهُ لَكَتَّابٌ عَزِيزٌ ۝ لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِن خَلْفِهِ تَنزِيلٌ مِّن رَّبِّكَ حَكِيمٌ حَمِيدٌ**

(41:41-42)

may not be able to find it out myself. Similarly after the Quran got circulated far and wide, through writing and through the memory of thousands of those who learnt it by heart in the presence of the Rasool^f, the preservation of the original parchment paper remained no more a matter of great significance. Moreover the companions of the Rasool^f being men of action, became more absorbed in putting the Quran into action, after they grasped it firmly in their memory as well as in a written form; and after the great proclamation the like of which, the world has never heard of :

"We have without doubt sent down the message and We will assuredly guard it."

The material world is destructible but not the words of the Quran. After 1400 years, today, there is not a single copy of the Quran which is different from the other even in a small dot; and there is an uproar in the Muslim world if somebody recites or writes down a word of the Quran in a different way. I counter-pose the question, "Is that the case with the Bible or any other revealed book?"

Such frivolous objections against the Quran are not new ones. Non-believers raised such objections even during the lifetime of the Rasool^f, along with their ridiculous preconditions for the acceptance of the Quranic truth, such as :

"We shall not believe in thee until thou cause a spring to gush forth for us from the earth; or until thou have a garden of date-trees and vines, and cause rivers to gush forth in their midst carrying abundant water; or thou cause the sky to fall into pieces, as thou say shall happen against us; or thou bring God and angels before us face to face; or thou have a house adorned with gold; or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us (from above) a book that we can read." (Al-Quran, 17:90-93).

The above-said question raised by the Christian missionary is not an endeavour to find out the reality but is only a manifestation of the perverted mental outlook.

"Indeed it is a book of exalted power (whose prescribed way of life is bound to dominate). No falsehood can approach it, from before or behind it (i.e., openly or secretly). It is sent down by One full of wisdom and worthy of praise."

Thus the Quranic text has been guarded eternally from corruptions, inventions and accretions, even if the whole world is bent upon destroying it.

The Quran as viewed by non-Muslim Historians—

It is an established fact that the Quran which we possess today is exactly what was revealed to the last messenger of God, Muhammad^ﷺ. This view is held not only by those who believe in the Quran but also by those who have scrutinised this aspect of the Quran purely from the research point of view. The famous orientalist Caroness Margaret Von Stein writes:-

"Though all the Divine scriptures were revealed by God yet the Quran is the only scripture which has not undergone even the slightest alteration and is safe in its original form."

Hortwig Horschfeld writes in his book entitled *New Researches into the Composition and Exegeses of the Quran*— "The research workers of the modern age agree on the point that the present version of the Quran is the exact copy of the original script which was written by Zaid Bin S'abit and its text is exactly the same as was given by Muhammad^ﷺ".

It is stated in *Encyclopaedia Britannica*, under the heading of 'Quran':-

"All efforts of the European research workers to prove later additions in the Quranic text have proved absolutely futile."

Sir William Muir writes in his book titled, *Life of Muhammad^ﷺ*:-

"Otherwise all sorts of external and internal evidence is there to prove that we have exactly the same Quranic text which Muhammad^ﷺ gave (to his followers) and used himself."

That the Quran remained absolutely safe and unaltered, since it was revealed, is thus a proved fact admitted even by the non-Muslim research scholars.

Above-described is the direct evidence in support of the safety of the Quran, from the Quran itself and also from the views of the non-Muslim research workers.

The characteristics of the Quran as a Book—

Next we shall describe some of the verses in which the Quran calls itself a 'book'. The object being to illustrate the various characteristics of the book and the degree of its excellence, so that a reader may be able to judge himself, whether a book of this calibre which was to serve as a guide to mankind for all times to come, could be left uncared for on pieces of stones, bones and leaves etc., without being compiled in a regular and orderly manner by one who was not only its recipient but also a deliverer and whose responsibility also included the establishment of a social order subject to the Divine message. Thus it is said:

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ
تَفْصِيلَ الْكِتَابِ لَارِيبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ○

(10:37-38)

"This Quran is not such as can ever be originated by anybody other than Allah; But it is a confirmation of (revelations) that went before it, and is a detailed code wherein there is no doubt that it is from the sustainer of the worlds."

تَنْزِيلُ الْكِتَابِ لَارِيبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ○ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ
مِنْ رَبِّكَ ...

(32:2-3)

"This is the gradual and systematic descent of the book in which there is no doubt that it is from the One Who brings up the universe from the point of its origin to the point of its final destination. Or will they say, "He (Muhammad)" has forged it? Nay it is the finally established truth from the sustainer."

The word *تنزيل* in the verse is significant. It means to place things in an orderly manner and in appropriate place respectively. It indicates that revelation of the Quran is not a subjective thing. It is not the product of Rasool's brain. But it was given to him objectively. It is not a thing that was discovered but, on the other hand, it was revealed. The word *تنزيل* has occurred at so many other places in the Quran. As for example:

(39:1,45:2,46:2)

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ○

"The gradual and systematic descent of this book is from Allah Whose power and wisdom are boundless."

الرَّكِيبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ
الْعَزِيزِ الْحَمِيدِ ○

(14:1)

"A book which We have revealed unto thee, that it might lead mankind out of the depths of darkness into light so as to put them on the way planned by their Sustainer who is exalted in power and worthy of all praise."

وَمَا أَنْزَلْنَاهُ عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ
يُؤْمِنُونَ ○

(16:64)

"And We sent down the book to thee for the express purpose that thou should make clear to them those things in which they differ, and that it should be a guide and a pattern of nourishment to those who believe."

At several other places the Quran has been called, *كتاب مبين*. A word with the root (ب ي ن) means 'to disclose what is hidden'. To make things manifest and explicit. It is opposite of the word *كتم* which means 'to hide'. Thus the Quran is a book, a code of life, which discloses hidden realities.

(15:1,27:1) ... تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ۝

"These are the verses of the book, the Quran that expresses itself clearly and explicitly."

(12:1,26:1) ... تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۝

"These are the verses of the book that is explicit."

(43:2,44:2) وَالْكِتَابِ الْمُبِينِ ۝

"We swear by the book that is explicit."

The Quran has been called **كِتَابٌ بِالْحَقِّ** which means it is a finally proved and established truth, a reality that cannot be challenged, a constructive code of life.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ

(2:176)

بِعَيْدٍ ۝

"That is because Allah sent the book with a finally proved and established truth gradually and orderly, but those who find causes of disagreement in the book are in a schism far (from the right path)."

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ...

(3:3)

"He has sent down to thee, step by step, the book with the reality that cannot be challenged, verifying that which was (revealed) before it and He sent down before this the Torah (of Moses) and the Gospel (of Jesus) as a guide to mankind and (now) He has sent this code of life which is the criterion of differentiation between right and wrong."

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ... (4:105)

We have gradually sent down the constructive book, that those might judge between (the differences of) mankind, as guided by Allah."

... تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا

(13:1)

يُؤْمِنُونَ ۝

"These are the signs from the book which has been sent down to thee from thy sustainer as a finally proved and established truth, yet most of the mankind believe not."

The code of life given in the Quran has been called **مُبَارَكٌ** A word with the root **ب ر ك** means, "Preservation, stability, growth, development and manifestation." The ord is characteristic of the phenomena related to the origin of life on the earth. Thus it said:

(6:155)

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا الْعَلَّمَ تَرْحَمُونَ ۝

"Here is the book, a code of life which We have gradually revealed to promote preservation, stability, development and manifestation of human potentialities : so follow it and save yourself from the consequences of going the wrong way, that you may get nourishment within its prescribed pattern."

(6:92) وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ ...

"Here is the book which We have revealed to bring preservation, stability, development and manifestation of human potentialities, confirming (the revelations) which came before it."

(38:29) كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لَّيْسَ فِيهِ تَبَرُّهُمُ وَلَا نَبْرٌ وَلَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ○

"Here is the book which We have revealed to thee, providing preservation, stability, development and manifestation to human potentialities, so that mankind (may be benefited) by contemplating on its signs and men of understanding may recall to mind (the ways of God)."

The Quran is a detailed and self-explanatory book, and clarifies itself by presenting a subject in various ways and in different contexts, so as to make things easily understandable—

(41:3) كِتَابٌ فَصَّلْنَا آيَاتِهِ قُرْآنًا عَرَبِيًّا لِّعَوْمٍ يَعْلَمُونَ ○

"This is the book whose verses are explained in detail (so that there remains no ambiguity); a Quran whose language is clear and explicit for men of knowledge."

(6:114) أَفَعَيَّرَ اللَّهُ أَبْنِيَّ حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا

"Shall I seek for judge other than God? When it is He Who has sent unto you the book explained in detail."

(18:54) وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ...

"We have explained to mankind by displaying different aspects of things in the Quran, with every kind of similitude."

(39:23) اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا ...

"Allah has revealed the message from time to time in the form of a book in such a way that it has reached its height in balance and proportion. It is consistent with itself (yet) repeating (its teachings displaying its various aspects).

The Quran is not a book which contains imaginary descriptions. It is rather a code of life.

(36:69) وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ○

"We have not instructed (Muhammad) in poetry (false, futile and imaginary

descriptions). Nor does it suit a person (who has come with a revolutionary message). This is no less than a code of life and a Quran that makes things manifest and explicit."

The Quran has been called **كِتَابٌ حَكِيمٌ** A word with the root **ح ك م** means, "To harness. To place a thing in proper perspective and exact proportion."

Thus it is said:

(10:1) **الرَّتِّكَ آيَةُ الْكِتَابِ الْحَكِيمِ**

"These are the verses of the book which places things (related to human problems) in their proper position and provide them the exact proportion."

(31:2-3) **تِلْكَ آيَةُ الْكِتَابِ الْحَكِيمِ ۝ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝**

"These are the verses of the book which harnesses the human activities in the right direction and provides guidance and pattern to those who lead a life of balance and proportion."

(11:1) **الرَّتِّكَ أَحْكَمَتِ آيَتُهُ تَمَّ فَصَّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ**

"This is the book the laws of which are based on permanent values, further explained in detail, from One Who provides proper perspective and exact production for the execution of His laws and Whose knowledge is boundless."

The Quran is the complete and the final code of life revealed by Allah. It provides guidance for the development of human personality as well as the smooth running of the human society as truly today as it did 1400 years ago and it shall remain as such for all times to come. Anything constructive that we find in the human world today is in consonance with this code; and anything positive, constructive and lasting, which man is in search of, shall be available from this very source. Anything repugnant to this code of life is bound to be negative, destructive and perishable. Humanity is bound to adopt this code of life, may be willingly or after trials and errors:

(41:41) **... وَإِنَّهُ لَكِتَابٌ عَزِيزٌ**

"And indeed it is a book whose code of life is bound to dominate."

Now let the reader judge for himself. Is it not fantastic to allege that the Quran, after it was revealed, was left uncared for, for a century or so, in a haphazard manner, scattered on pieces of stones, bones and leaves etc. Is it necessary to seek the help of the intriguers, conspirators and the Muslim priests to find out how and by whom the Quran was compiled in the form of a book? In the words of the Quran itself—

- (1) It is not a forged book.
- (2) It is a confirmation of the revelation which went before it and is a criterion of differentiation between right and wrong.
- (3) It places things related to human problems in an orderly manner, in correct

perspective and in exact proportion.

- (4) It is a book which discloses hidden realities of human life.
- (5) It is a constructive book.
- (6) It is a book whose code of life promotes preservation, stability, growth and manifestation of human personality as well as society.
- (7) It is a book which explains itself.
- (8) It is not poetry (false, futile, and imaginary description).
- (9) It is a book whose laws are based on permanent values.

Can a revealed book of this standard which, according to the Quran itself, was dictated gradually and in bits, simultaneous with its revelation, to the most honourable and pious scribes who were men of great integrity; and then copied, learnt by heart and rehearsed daily by a large number of believers, and whose safety Allah took upon Himself, be said to have been left uncared for?

6

Conspiracy to evolve one Religion based on Truths common to all Religions.

(3:71) **... لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ**
"Why do you clothe Truth with falsehood and conceal the Truth knowingly."

(There are many ways of preventing the access of people to truth. One is to tamper with it or trick it out in colours of falsehood. Half truths are often more dangerous than obvious falsehoods.)

The conspiracies described earlier started in the remote past and reached us, in the form of traditions and firm beliefs, from our ancestors. But there is yet another conspiracy whose seeds were sown much earlier but it sprouted, branched off and flowered in our present age; and efforts are still being made to water this wild growth. Amongst the series of conspiracies against the Quran, this particular one has a still wider effect on all aspects of our life.

We emphatically claim that the code of life prescribed for humanity, by the divine guidance, is today present in its pure and unaltered form in the pages of the holy Quran only. On the other hand, it is no more present in its original form with the people of the book, Jews and Christians, nor with any other people of the world. According to the Quran, the divine guidance is eternal. There is one God Whose laws operate in the physical world as well as in the human world. In the latter case the laws have been given to mankind through the messengers of God who appeared on the earth in successive ages. The essence of the divine message was a universal truth in all ages but it was explained in the manner understandable by the people of the respective periods. For example, in the new stone age when Abraham, the messenger of God appeared on the scene, the human brain was not mature enough to pick up as much as it could in the time of Moses. It was still more advanced in the time of Jesus Christ. The revelation in the successive ages continued till man was mature enough to receive a complete code of life applicable for all times to come. Secondly, every time a messenger

of God came, with the passage of time his message was put in the background by the human self-interests. The message being partly forgotten and partly mixed up with human sentiments, a fresh message in consonance with the mental equipment of the people of that particular age became necessary each time. Thirdly, the messages received earlier, during the periods when means of communication were limited, were meant more or less for the local populations and not for the humanity as a whole and were thus not meant to be preserved for good. The final divine message was received by Muhammad at the age when human intellect was sufficiently advanced to receive a complete code of life and to establish a universal social order accordingly. The message was meant for the humanity as a whole and for all future ages. Thus Allah took upon Himself the preservation of this message which now lies completely safe in the pages of Quran, as well as in the memory of the believers. The messages received by Moses and Jesus Christ respectively, remain no longer safe and unmixed; and the Jews and the Christians of the present age do not claim either that the messages which lie with them are exactly the same as they were revealed.

The conspiracy described below maintains that **AS THE FUNDAMENTAL TRUTHS AND THE MORAL CODES ARE ALIKE IN ALL RELIGIONS, A COMMON RELIGION CAN BE EVOLVED FOR PRESENTATION TO HUMANITY AS A WHOLE, BASED ON ALL THE TRUTHS GATHERED TOGETHER FROM VARIOUS RELIGIONS.** The conspiracy is designed to bring the holy Quran to the level of other scriptures which today consist more of human sentiments than the divine laws; irrespective of the fact that Islam is not a religion in the sense they take it, it is rather a code of life, not presented by any other religion. Though all religions uphold the moral values, such as 'speak the truth', 'do justice' etc., they do not present a way of life for the guidance and smooth evolution of the human society, as laid down by the Quran.

The first man to sow the seeds of this conspiracy under political expediency was the Moghal Emperor Akbar of India. He ruled the land inhabited by people of diverse faiths. He went so far in his ambition to broaden the base of his empire that he sacrificed all religious beliefs on the altar of statecraft. Akbar was convinced that in case the divine laws exercised an authority over the affairs of the state, his own authority was bound to be curtailed. This, he realised, was a crippling restriction on his powers. Thus in order to fulfil his dream of becoming a super-man and to quench his thirst for unlimited power he proclaimed that the universal truths and the moral codes are common to all religions and that these can be brought together to form the basis of common religion acceptable to all. He termed the new religion that he invented as **دين الہی** Deen-e-Ilahi or Divine Monotheism; and he himself became the head of the church. Not only that, he maintained further that there are good and bad things in all religions and that good things can be chosen to be introduced into the new religion; thus keeping the authority, to choose between good and bad, for himself. It was a fantastic lie, because we Muslims believe that the Quran contains the message which is exactly the same as it was revealed to Muhammad^v and thus there is no question of there being a mixture of good and bad as far as this book is concerned. Blessed be the persons who opposed this hated and distorted belief tooth and nail.

After Akbar, Dara Shakoh, the great grandson of Akbar, suffered from the same

perversion and this was followed in Bengal (India) by the "Brahmu Samaj Movement." The latter proposed to build a place of worship where any-body could come and pray, without naming any religion. The Brahmu Samaj believed in the following principles—

(1) To worship one God. (2) To believe in the book of nature to be the basic divine book. (3) To believe in the truths contained in all divine books. (4) To lay emphasis on the realities of religion rather than their manifest practices.

How fascinating these principles may appear to be but how deceitful they actually are for Muslims when one bears in mind that Islam is a way of life rather than a venue of worship. This movement also could not succeed.

After the fall of Moghal empire and the advent of British rule in India, the European missionaries thronged the subcontinent with all the might and the finances of the British rulers at their back. They tried their best to exploit the poverty-stricken Muslims (the poverty having been created by the British rule itself) in the name of love and humility in the Christian faith. But the love of the Quran and the Islamic way of life was so deeply embedded in the hearts of the Muslims that this on-slaught by the missionaries also failed. After that the 'Shudhi' and 'Sanghtan' movements by the Arya Samaj took their turn. They tried their best to convert the Muslims into the Hindu fold. The history of the subcontinent is sufficient to illustrate that this ferocious wind also blew for a certain period only to be extinguished and to meet the fate of the movement preceding it.

Later on, a staunch Hindu communalist political leader of India, Mohan Das Karam Chand Gandhi appeared on the scene in the garb of a saint. He preached non-violence but never hesitated to allow violence against the Muslims whenever it suited his requirements. His communal feelings were so strong that right at the moment when Muhammad Ali Jinnah, before he became Qaid-e-Azam, was busy in bringing Congress and Muslim League nearer to each other, Gandhi ignited the fuse of communal hatred and violence by starting GOU RAKSHA (cow protection) movement. In his well-known letter to the daily *Statesman* he said at that time—"I know that Hindu wrath is at the moment suppressed by the influence of British rule, but there is not a single Hindu in the country who does not want to eradicate cow slaughter from this land. Hindus shall practise violence for this purpose and shall compel Muslims and Christians to abandon this practice, by dint of sword, although it is against the Hindu faith to do so". Gandhi had a deep insight into the movements which failed to eradicate Islam and the love of the Quran from the Muslim mind. He carefully thought over it and reached the conclusion that it was not possible to uproot Islam from the subcontinent by opposing the Muslims. He knew very well that the Muslim belief, in the Quran being the only true book of God, was so deeply rooted in their minds that it was not possible to dislodge it. He also knew that to claim that Hindu religion is superior to Islam will not work. So he preferred to be a hypocrite and proclaimed that all religions are alike and that Hindus will not go against any body and that they wanted peace and goodwill to prevail in the subcontinent. But the Muslims of the subcontinent did not yield to his treachery. Gandhi being a clever man, changed his strategy. He was in need of some Muslim who could come forward and speak his language. Such a man he found in the person of

Abul Kalam Azad, a prominent Muslim political leader, a prominent writer, orator, scholar and commentator of the Quran. The learned Abul Kalam Azad was so deeply attached to All India Congress, outwardly a political organisation but in essence a deeply communalist Hindu body that he succumbed to become the mouth piece of Mr. Gandhi even in his commentary on the Quran. He writes on pages 213-215 Volume I of his commentary that the universal truth is the same in all religions and that there is no difference between one religion and the other; that every-body should stick to whatever religion he belongs to. He admitted that the source of divine law is one but he entirely missed the fact that the Law-giver has revealed His law repeatedly, successively and in an ascending order. He forgot that all the people belonging to different religions are not people of the book. He forgot that the human sentiments adulterated the divine messages received by the messengers of God before the last message was received by Muhammad ﷺ. He forgot that the previous divine messages did not contain a complete code of life for all future generations. He forgot that the Quran did not give religion but **دين** Deen, a social order. I wonder if the learned Abul Kalam Azad realised the fact that a religion is concerned only with the so-called private relationship of man with God and its objective is an individual's own salvation; and that religion is an adversary of reason and keeps man's attention away from the real problems of life or rather induces man to flee from the struggle of life. Probably the learned Azad could not realise also that the 'Deen' which the holy Quran gave to mankind is a system of collective life, its aim being the welfare and the progress of mankind as a whole and its smooth evolution to a higher form of life through social living. He also could not realise that the 'Deen' given by the Quran helps the development of reason and human knowledge and allows full freedom to man to accept or reject things, on the basis of reason and that it encourages man to explore nature and use the fruits of human endeavour for the benefit of humanity in the light of the Permanent Values revealed by the Almighty Lord. Moreover the learned commentator of the holy Quran did not bear in mind that every messenger of God was the greatest revolutionary of his age; and the essence of divine message being the same in all ages, the messengers of God came to put in order the social systems of their respective ages which became corrupted with the passage of time by human self interests and base sentiments and that the final code of life provided by the divine guidance is today contained in the Quran alone, because Allah took upon himself its safety from corruption. The learned scholar could not make out this difference between 'Deen' and 'religion'. How could the collection of moral values alone put the humanity on the track designed by the Creator?

Furthermore, people have a vague concept of universal truths. The moral values such as 'speak the truth', 'do not deceive others' etc., are as much accepted by heathens as by the people of the book. They do form a part of the divine teaching but they are not the divine code by themselves. They do not form the basis of an integrated and progressive society. The code of life prescribed by the Quran comprises a set of fundamental principles which together form the basis of a social order. These principles together form an indivisible whole, they cannot be separated from one another to produce the desired result. I hereby give an example to illustrate my point. One of the Quranic Fundamentals is the equality between man and man. According to the Quran every individual human being is worthy of respect, irrespective of birth, caste, creed,

and nationality etc. Now how could this principle become compatible with a caste-ridden Hindu society, even if everybody there is inclined to speak the truth.

As a matter of fact this movement, of introducing a common religion based on the truths gathered from various religions, which took its origin in India during Akbar's reign and passed through various phases till the division of the country into Bharat and Pakistan, was of a political nature. We have discussed already what Akbar was aiming at. Here we shall throw some light on the Hindu mentality. The British rulers of India usurped power from the Muslim Mughal emperors and during their stay in this country they favoured Hindus and helped them in gaining ground in the political as well economic fields at the cost of Muslims who were almost thrown into an abyss. When the British were compelled to leave India at the end of second World War, they wanted to transfer power on the basis of Joint Electorate so that Hindus as a majority community may gain full control of the Government of India and that the Muslims, the previous rulers of the country be left as a minority. The Hindus who were going to have the first chance in history to rule the entire subcontinent, were painfully conscious of the fact that Muslims were a separate nation on the basis of their belief and practice in the Quranic principles and that it was not possible to produce a true Nationalist state of the western type unless Muslim culture and traditions were entirely liquidated and Muslims were merged into Hindu society.

It may be recalled that the difference between an Islamic social order, based on the permanent values given by the Quran, and a social order based on the western democracy, is a fundamental one. In an Islamic social order, the sovereignty is that of Allah or of the divine laws, and the state is only an instrument to enforce these laws. In western democracy, the sovereignty is that of the people or the representatives of the people. The latter are competent to introduce any law by majority of votes while the former can frame laws only within the boundary of the divine fundamental principles. It is apparent that there can be no compromise between these two types of social orders. The Hindus, who were going to be in majority in the future set-up of the Indian Government after the transfer of power by the British, were keen to liquidate the Islamic ideology and culture. But this was strongly resisted by the Muslim India under the able and strong leadership of Quaid-e-Azam Muhammad Ali Jinnah. Thus, in order to achieve their end, the All India Congress, apparently a representative of all sections of Indian population but in actual fact a body of staunch Hindu communalists, carved out some proteges from amongst the Muslims who came to be known as Nationalist Muslims. Abdul Kalam Azad was one of them. According to Azad, the first objective of the Indian National Congress as declared in the year 1885 A.D. was to unite and amalgamate the heterogeneous elements in the Indian population into one Nation. (Muthidda Qaumiyat and Islam, page 53). M.K. Gandhi said (in Harijan, dated 29-10-38): "Today Hindus and Muslims have a separate culture. These two cultures shall be amalgamated to produce a common culture." Sampurnanand, Education Minister of U.P. said in *Tribune Daily*: "Anybody who impresses upon keeping alive the two cultures, Hindu and Muslim, and introduces them in the educational institutions, surely he shall be doing harm to the country. I should say that this must disappear from India. Hindustani culture shall revive after the Hindu and the Muslim cultures

vanish."

The way to achieve this goal—Dr. Sayed Mahmood, Education Minister, Bihar, a Nationalist Muslim and another protege of Hindu Congress, pointed towards Akbar's 'Deen-e-Ilahi' in the following words—"Some being compelled by their sentiments wanted to create and nourish a new religious organisation in anticipation of a united nationalism in India, besfitting all. Such services of these people cannot be called ordinary." (*Jamia*, Oct. 1936).

Thus it is obvious that the movement to evolve a new religion based on the truths from all religions was in fact a political one.

The advocates of "one religion based on common truths from all" produce a verse from the holy Quran in support of their assertion that all religions are alike, which is as follows:-

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّبِيَّانَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ (2:62)

"Those who believe (in the Quran) and those who follow the Jewish (scriptures) and the Christians and the Sabians, and who believe in God and in the life hereafter and perform righteous deeds, shall have their reward with their sustainer : on them there shall be no fear, nor shall they grieve."

It must be borne in mind that a Quranic verse cannot be truly explained by detaching it from the basic concepts of the Quran. The words **من آمن بالله** 'Those who believe in God' in the above-said verse are significant. It has been clearly explained in the Quran what belief in God means, and it runs as follows:-

(1) Firstly, according to the Quran, belief in God is neither an academic problem nor a dogmatic creed. It has got a practical bearing on the day to day life of man. Belief in God means the acceptance of Allah's sovereignty, or in other words the submission of one's actions to the will of Allah. On the other hand, the sovereignty of Allah means the sovereignty of the book of Allah or the Fundamental Principles given in it:

أَفَغَيْرَ اللَّهِ ابْتِغَىٰ حُكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا... (6:115)

"Say: shall I seek for judge other than Allah, when it is He Who has sent unto you the detailed book?"

(2) Secondly, the Quran has explained in detail the components of Belief in God which are as follows: (a) Belief in the unseen. (b) Establishment of 'SAL'AT' or a social order based on divine guidance, including prayers in congregation as its essential part. (c) Spending out from what Allah has provided them, for the nourishment of humanity as a whole. (d) Belief in the revelation sent to Muhammad^ﷺ and belief in the revelations sent before him. (e) Belief in life hereafter. Thus it is said:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن تَبْلُوكَ وَ
بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝

(2:2-4)

"Here is the book free from any ambiguity and uncertainty; in it is guidance for those who fear the consequences of going astray from the path which leads straight to human destiny; who believe in what is not yet manifest (and is sure to become manifest in the future); who establish Sal'at; who spend out of what We have provided for them (for the benefit of humanity); who believe in the truths revealed to thee (O Muhammad) and the truths revealed to the messengers of God before thee (in their respective ages and which are safely preserved in the Quran now); and who believe (that the natural consequence of the belief in these truths has been the human progress and glory in the past and shall be the evolution) of a new life in the hereafter."

(3) Thirdly, the Quran has clarified further that as the Law Giver of the universe is One, He has issued to humanity the editions of his law step by step, every edition being the late edition of the one preceding it, and that the latest and the final edition is the Quran, and that the belief in the revealed truths means the belief in the latest edition. Thus it is said:

وَقَالُوا لَوْ كُنَّا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ آبَائِهِمْ خَتِفُوا وَمَا كَانَ مِنَ الشَّرِيعِينَ ۝ قَوْلُوا
أَمَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ آبَائِهِمْ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْكَاسِبَاتِ وَمَا
أَوْتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ۝ فَإِنِ أَمْتُوا بِمِثْلِ مَا أَمْتُم بِهِ فَقَدْ اهْتَدَوْا ۚ وَإِن تَوَلَّوْا فَإِنَّا هُمْ فِي
شِقَاقٍ ۚ نَسِيَ الَّذِينَ كَفَرُوا أَنَّهُمْ هُمُ السَّمِيْعَةُ الْعَلِيمَةُ ۝

(2:135-137)

"They say: 'You follow the path of Jews and Christians, then you will be rightly guided. Say thou: I would rather follow the path of Abraham who turned away from all that was untrue and adulterated, to the true divine guidance and who mixed not human sentiments with the divine law.' 'Say ye (O Muslims) we believe in Allah and the revelation given to us through our Rasool', and which is the same in essence as that which was revealed to Abraham, Isma'il, Isa'ac, Jacob and the tribes, and the same which was given to Moses and Jesus and other messengers from their Lord. We have no distinction between any one of them. This is the way according to which we bow down before the true divine guidance.' So if they believe in the code of life in which you believe, they are indeed on the right path; but if they turn back (and mix with it superstitions and their self-made codes) it is they who are in schism (and who are away from the path shown by all messengers of God). If they do so, the law of Allah is so powerful that it shall protect against any harm from them. And He is the All-Hearing and All-Knowing."

Thus the Quran has made it abundantly clear—Firstly, that the divine message brought by the messengers in the past was as much 'a code of life' as the one brought by Muhammad and it was not in the form of religion that the people of the book present now. Secondly, that though the essence of the divine message, brought by all the messengers of God in different ages, was the same, but it remained no more pure and unmixed, with the people of the book (Jews and Christians). These additions and

alterations in the divine message have always been brought about by the self-interest, greed and parasitism of the priests and the monks. These people have always monopolised the domain of religion. They have always tried to substitute the sovereignty of the divine laws by their own sovereignty, by introducing their self-made laws. They create a firm hold on the mentality of their followers who become subservient to them for the whole of their life. In fact, they are worshipped by their followers. In the words of the Quran:

(9:31) اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ ...

"They (the Jews and the Christians) take their priests and their monks to be their Lords in derogation of God."

Thus the Quran itself has clarified the issue that a mixture of beliefs is not possible as far as the Muslims are concerned, not even with the people of the Book, for reasons given above. Moreover it is absolutely fantastic to think of Muslims evolving a common religion with the Hindus. The Mughal Emperor Akbar exercised this stupid venture only to achieve his political ends. But if Akbar, with reins of power in his hands, could not succeed, how could the 'Brahmu Samaj' and such crooks as M.K. Gandhi be successful. It was just like striking their heads against the rock of Muslim belief in the Quran. If any of the Muslim political adventurers like Abul Kalam Azad had gone astray, it was due to the fact that they were not clear enough about the difference between Deen and Religion. Such futile exercises may be possible by meddling with some religious beliefs, but not possible, any how, with the 'Deen' given by the Quran.

To place the altered scriptures of the people of the Book, or even the scriptures of religions not based on revelation, at par with the Quran, in the name of 'Universal Truths' is a gross insult to the human intellect.

No conspiracies by the non-Muslims and no misrepresentation of Islam by some misguided Muslims can change the law of Allah which is safely preserved in the pages of the Quran:

(6:115) وَقَدْ كَلَّمَتْ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

"The code of divine laws is perfected in truth and in justice. None can change His laws, for He is the One Who is All-Hearing and All-Knowing."

Note

As pointed out earlier, the most pernicious conspiracy against the Quran was the introduction of the concept amongst the Muslims of the possibility of direct communication of man with God, after Nubuwwat came to an end. This concept paved the way for the spread of Mysticism or Tasawwuf amongst them, a thing poles apart from the basic concepts of the Quran and a thing which absolutely precluded the use of intellect.

Although Mysticism made its inroad into the Muslim society much later, but it is a thing which originated in the remote past and is a vast subject by itself. *Therefore we have discussed in some detail in the pages that follow, the general and historical background of the subject and its implications, apart from its being the original theme of this book. The following chapter may therefore be considered a part of this book as well as a separate booklet by itself.*

7

Mysticism

(57:27)

... وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ ...

"And Monasticism which they invented, We did not prescribe it for them."

DESCRIPTION

Mysticism, in spite of its being an alien growth on the soil of Islam, dug its roots deep into it. Different terminology has been used for it in different religions but the basic concept, common to all, remained the same.

To begin with, we shall describe the significance of the word Mysticism, as it is laid down by some well-known writers on the subject, such as Sidney-Spencer, Walter T. Stace and others; and then proceed to describe the effects it has produced on the Islamic way of life.

Terms 'Mystic' and 'Mystical'—It is said that the word Mystic should be used only for persons who have 'mystical experience' and not for those who are interested, sympathetic or learned on the subject. 'Mystical Experience' and Mystical Consciousness are two synonymous terms, but mystical consciousness is considered to be a better term. It is said that Mysticism is not a parapsychological phenomenon and does not include telepathy (communication of impressions from one mind to another without the aid of senses), telekinesis (movement at a distance from the motor cause or agent without material connection), precognition (antecedent knowledge) and clairvoyance (faculty of seeing what is out of sight). Mystics do sometimes claim such special powers, but even when they do, they are well aware that such powers are not part of, but quite distinct from their mystical experience. Such powers may be possessed by mystics and, conversely, even the greatest mystics may be devoid of them. It may be the case that the persons who are mystics, also tend to be the sort of persons who have parapsychological powers.

Visions and voices are not mystical phenomena—Here again it seems to be the case that the sort of persons who are mystics may often be the sort of persons who see visions and hear voices. Genuine mystical experience is non-sensuous. It is formless,

shapeless, colourless, odourless and soundless. Visions and voices are not non-sensuous. But according to others, this exclusion of visions and voices from the class of mystical phenomena is only arbitrary.

Mystical consciousness, they say, is devoid of any sensations at all, nor does it contain any concepts or thought. It is not a sensory-intellectual consciousness.

Mystical consciousness, it is said, is not miraculous or supernatural. It is a higher stage of consciousness produced by the natural process of evolution.

The Core of Mysticism—Mystical experiences may in certain respects have different characteristics in different parts of the world, in different ages and in different cultures. There are nevertheless a number of fundamental common characteristics. The most important central characteristic, in which all fully developed mystical experiences agree, is that they involve the apprehension of an ultimate non-sensuous unity in all things, a Oneness, or a One, to which neither the sense, nor reason can penetrate. In other words it entirely transcends our sensory-intellectual consciousness.

Two main distinguishing types of mystical experiences:

- (1) Extrovertive Mysticism or *وحدت الشهود*
- (2) Introvertive Mysticism or *وحدت الوجود*

The extrovertive way looks outwards and through the physical senses into the external world and find the One there. The introvertive way turns inwards introspectively and finds the One at the bottom of the self, at the bottom of human personality.

The extrovertive mystic with his physical senses continues to perceive the same world of trees, hills, tables and chairs. But he sees these objects transfigured in such a manner that unity shines through them. The tree looks identical with the stone and the stone with the elephant, black is the same as white and white is the same as green. All things look identical yet they are distinct. It is in fact contradictory. But they say that paradoxicality is one of the common characteristics of all mysticism.

Relation with God—What some mystics call the One, other mystics often identify it with God. It is suggested that the introvertive type of experience is wholly non-sensuous and non-intellectual but the extrovertive experience is sensory-intellectual in-so-far as it still perceives physical objects but is non-sensuous and non-intellectual in-so-far as it perceives them as 'all one'. Those who identify the One with God, tend towards Pantheism, the doctrine that God is everything and everything is God, and thus tend towards heathen worship of all the gods.

Introvertive Mysticism—In this type, as they say, one shuts all physical sensations out of one's consciousness¹ and then tries to get rid of all sensuous images from his

¹. The fundamental elements of our ordinary consciousness are as follows—We may think of it as being like a building. The ground floor consists of physical sensations—sight, smell, hearing, taste and touch, and organic sensations. The second floor consists of images which we tend to think of as mental copies of sensations. The third floor is the level of intellect which is the faculty

mind and finally stops all thinking and reasoning. Having got rid of the whole empirical contents of sensations, images and thoughts, presumably all emotions, desires and volitions¹ would also disappear, since they normally exist only as attachments to the cognitive² contents. It is natural to suppose that with all the elements of consciousness gone, consciousness itself would lapse and the subject would fall asleep or become unconscious. This total suppression of the whole empirical contents of consciousness is precisely what the introvert mystic claims to achieve. He rather claims that what happens is not that all consciousness disappears but that only the ordinary sensory intellectual consciousness disappears and is replaced by an entirely a new kind of consciousness, the **Mystical Consciousness**.

Methods used by the Mystics to get rid of their sensory-intellectual consciousness—The *yogis* of India undertake breathing exercises seeking Samadhi—Samadhi being the Indian name for mystical consciousness. Its theory is as follows—It is practically impossible or at least very difficult to stop all sensing, imaging and thinking by a forcible act of the Will. What comes very nearer to it, however, is to concentrate one's attention on some single point or object so that all other mental contents gradually disappear and there is nothing left but the single point consciousness. If this can be done, that single point will itself disappear because contrast is necessary for our ordinary consciousness, and if there is only one point of consciousness left, there is nothing to form a contrast to it. The question arises, on what single point one should concentrate? A simple way is to concentrate on the stream of one's own breath. Count 1,2,3....upto 10, and then begin the count again. Continue the procedure till you attain the desired result. A second method is to keep repeating in one's mind some short formula of words over and over again, till the words lose all meaning. So long as they carry meaning, of course, the mind is still occupied with the thought of the meaning. But when the words become meaningless, there is nothing left of the unconsciousness except the monotonous sound image, and that too, like the consciousness of one's own breath, will in the end disappear. Mystics who follow this procedure tend to choose some religious set of words³.

Detachment—Another point, on which mystics usually insist in regard to spiritual training, is what they call 'detachment'. Emphasis on this is found in all religions. What is sought is detachment from desire, or the uprooting of all desires.

The mystics say that the world of appearances is not real. The manifest

of concepts.

1. Exercise of will.

2. Cognition is the faculty of knowledge (including sensations and conceptions) as distinction from feeling and volition.

3. Here we can realise the significance of 'Tasbih' and the practice of *ورد وظیفہ* 'ird-wazifa' amongst the Muslims. 'Tasbih' is a repetition of certain Quranic words with or without the rolling of the beads in the beadstring, beads being used for counting purpose. 'Wazifa' is the repetition of some Quranic verse or a portion of it while sitting in seclusion. We shall see later, how averse it is to the dynamic teachings of the Quran.

differences apprehended by senses are unreal, an illusion or Maya. Truth comes from inner contemplation and not empirically and matter in contrast to spirit does not exist. The more a man keeps himself away from this world, the more he gets nearer to reality and that when he forsakes this worldly life entirely he gets absolutely close to it. The conquest of the individual self, they say, is achieved by asceticism. One has to undergo the practice of ریاضت or چله by getting himself absolutely cut off from the worldly environments, All that you see after this is Real, the rest is all unreal. According to them, the words of the holy Quran that you see with your physical eyes are also unreal.

Self—They say that the undifferentiated unity is the 'Self'. Our ordinary every day consciousness is full of the multiplicity of sensations, thoughts, desires and the rest. These disparate elements are held together in a unity, the unity of the single mind or the Self. According to the Upanishad¹, when we empty all the multiple contents of this unity of the Self, what is left is the unity of the self itself, the original unity minus its contents. This is the Self. Upanishads go further than this. They always identify this individual Self with the Universal Self.

All mystics affirm that mystic consciousness is pure peace, beauty, joy and bliss. The Christians call it the peace of God. The Buddhists call it 'Nirvana'. This is a positive character. But it is said at the same time that there is nothing whatever left. This is a negative character. Thus it is a paradox.

Mysticism and Religion—

Religion is the human recognition of super-human controlling power and especially of a personal God or gods, entitled to obedience and worship.

Most writers on mysticism seem to take it for granted that mystical experience is a religious experience and that mysticism is necessarily a religious phenomena. But this is far from being correct. Mystical experience is not a religious phenomenon at all and its connection with religion is subsequent and adventitious (Walter T. Stace). There is nothing religious about an undifferentiated unity. In Christianity and Judaism, the experience of undifferentiated unity is interpreted as unity with God. The same came to be considered in Sufism (the so-called Islamic Mysticism). But this is an interpretation, not the experience itself. The undifferentiated unity is interpreted by Eckhart and Ruysbroeck in terms of Trinitarian Conception of God, by the Sufis in the Unitarian God of Islam and by the leading schools of the Vedantists as a mere impersonal Absolute. And when we come to Buddhism, we find that the experience is not interpreted as any kind of God at all. For the Buddhists it becomes void or Nirvana. Buddha denied the existence of a Supreme being altogether. It is often said that Buddhism is atheistic.

One, however, wonders why is it that, in spite of exceptions, mysticism usually takes on some religious form. The writers on mysticism explain its main reasons as follows—

1. Any of the various treatises forming part of the Vedic literature of Hindus and dealing chiefly with deity, creation and existence.

(1) There is a concept of 'melting away' or 'fading away' into the infinite of one's own individuality amongst the Christian, Hindu and Buddhist mystics and also amongst the Sufis in Islam. The latter call it **فنا** 'fana'. The mystics maintain that it is not an inference or an interpretation or a theory or a speculation; it is an actual experience. 'Boundless being' seems to have the same meaning as the 'Infinite'. The infinite in most minds is identified with the idea of God. We are finite beings and only God is infinite. Thus the experience of the dissolution of one's own identify and its being merged into the Infinite, takes on a religious meaning.

(2) A second reason for the connection between mysticism and religion is that the undifferentiated unity is necessarily thought of by the mystics as being beyond space and beyond time. For it is without any internal division or multiplicity of parts; whereas the essence of time is its division into an endless multitude of successive parts and the essence of space as its division into a multitude of parts lying side by side. Therefore the undifferentiated unity, being without its multiplicity of parts, is necessarily spaceless and timeless. Being timeless is the same as being Eternal. But in religious minds the eternal, like the infinite, is another name for God. Hence the mystical experience is thought of as an experience of God.

(3) A third reason for this identification of the undifferentiated unity with God lies in the emotional side of the experience. Mystics say that their kind of consciousness brings off an exalted peace, blessedness and joy. It becomes identified with the peace of God, the gateway of the Divine. This is also why in Buddhism, though the experience is not personified or called God, it nevertheless becomes Nirvana which is the supreme goal of Buddhist religious life.

A brief reference to the development of mysticism in the various religious groups of the world—

Hindu Mysticism—In Hindu religion, mystical experience holds the central place.

There are two great interpretive steps of the mystical experience described earlier. The first step of interpretation consists in realising the undifferentiated unity in which all multiplicity has been obliterated, leaving only the pure self of the individual. The second step consists in identifying the individual self with the Universal self, the Infinite self, the Brahman, the Absolute. The above two steps have been separated in order to understand them. Otherwise the word used in the Mandukya Upanishad¹ is only 'self', which includes both the individual self and the Universal Self. Why, then, is the pure Self of the individual declared to be the Universal Self? The reason for this has already been given under the heading, 'Mysticism and Religion'. First reason is the experience of 'melting away' of the individual soul into the Infinite. Second reason, that the undifferentiated unity is spaceless and timeless. Third reason is the feeling of peace, the bliss, the beauty of the experience.

The identification of the finite self with the Infinite self, which is realised in the

¹. The period of the composition of Upanishad is generally believed to be between 1000-400 years B.C.

mystical consciousness, is the Hindu equivalent of what the Christian mystics call "Union with God". But the Christian theory is different from the Vedantic theory.

Buddhist Mysticism—Buddha was born in Northern India, about 483 B.C. He left no writings and the earliest scriptures of the religion did not appear till some four centuries after his death. Thus there is not a single sentence which we can say with certainty that it is exactly what Buddha said. Nevertheless his main experience and ideas are embodied in these scriptures.

Buddhism is wholly the product of Buddha's enlightenment experience and therefore mysticism is the very essence of it. Buddha, however, interpreted his experience in a way utterly different from the way of the Vedanta or of Christian Mysticism and Sufism. He did not interpret it as being the Self, either the individual self or the Universal Self. He did not interpret it as 'union with God'. He repudiated the whole concept of a Supreme Being, or First Cause of the Universe, for which reason his religion is sometimes called atheistic. What is perhaps even more remarkable is that he repudiated the concept of a Self or soul. The ultimate end which Buddhism sets out to reach, is to get rid of all sorrows and sufferings and get peace, the Nirvana.

Greek Mysticism—The religion of the Greeks is a highly anthropomorphic Polytheism. (Anthropomorphism is the ascription of human form and attributes to God). The Gods are clearly defined personalities, marked off rigidly from their worshippers demanding prayer and sacrifice of men and in return granting them help and favour.

The Orphic movement was the movement of a small minority of religious devotees, yet it exercised a profound influence on Greek thought. The main features of the Orphic doctrine were—the Divinity and immortality of the soul, its imprisonment in the body, its reincarnation in successive lives and its eventual return, through continued purgation, to the Divine. Pythagoras (end of 6th century B.C.) accepted the main features of Orphic doctrine and Plato, under the influence of Pythagorean ideas, developed what is most characteristic of his philosophy which has a definitely mystical aspect. In the analogy of the Cave, he illustrates the position of those who are 'unawakened to the truth' i.e., those whose outlook is confined to the world of senses. Such men, he says, are prisoners in a dark underground cavern. A fire is burning behind them and between them and the fire is a road which people pass. The prisoners are shackled, so that they can see in the shadows cast by the fire on the wall of the cavern. Such, Plato says, is our situation in the physical world: the things we see are only shadows; the realm of truth and Reality lies beyond. The prisoners can only see things as they are, if they emerge in the light of sun.

Neo Platonism—Plotinus (205-270 A.D.) was a native of Egypt. He was a pupil of the Platonic teacher Ammonius Saeces at Alexandria. His philosophy is accepted as an exposition of Plato's teachings but he accepted the doctrine of the hierarchy of being. He said, "between the Supreme and Absolute reality and the world there was a series of intermediary powers. For him there are three Hypostasis or Divine essences—three distinct but not separate realities within the unity of Godhead. These are not three separate beings but three phases of the One divine Triad. The ideas of Plotinus passed into the sphere of Christian teaching and became a potent factor in the growth of

Christian mysticism. Outside Christian circles, moreover, it played a great part in the thought of Sufis.

Jewish Mysticism—

Before the advent of Islam, Hinduism, Buddhism and Zoroastrianism had no concept of revelation but Judaism and Christianity had. The Jews not only believed in Moses but also in other people called saints to be the recipients of divine revelation. They used the word 'Nabee' (recipient of divine message) for them e.g., 'Parmia Nabee', 'Danial Nabee' etc. In fact, the Jews had some officials in their monasteries whose function it was to foretell future events. This is how the word 'prophet' (one who prophesies) originated. They believed that those prophets could see 'Reality' which they called **وحي** revelation. They believed in revelation being of two different kinds. One known as 'Wahi Jali' i.e., the revelation which comes to special messengers of God with scriptures. The other known as 'Wahi Khafi' i.e., revelation which, according to them, came to other 'Nabees' or prophets living in their monasteries. These ideas crept into the mind of the Jews after there was decentralization in their society. When their centre in Jerusalem got uprooted, thousands of Jews migrated to Babul. Within a span of a century or so they observed and picked up various concepts prevalent amongst people of various other religions. Thus some of the elders amongst them began to propagate the idea that they learnt from the knowledge they received directly from God that they shall be able to regain their past glory. This was the first seed of mysticism sown in the Jewish culture. Prior to this the Jews possessed a social order given by Moses the messenger of God. Philo is considered to be their leader in mysticism. We see in Philo the intermingling of Greek and Jewish culture. The blending of cultures was predominantly characteristic of Alexandria where he lived from about 25 B.C. to 40 or 50 A.D. and it was the seat, before his time, of a Judaism profoundly affected by Greek philosophy. Philo belongs to the history both of Jewish and Greek mysticism. He was an orthodox Jew yet his thought was shaped by Platonic philosophy. By means of allegorical interpretation he was able to read in Bible-stories ideas derived from his philosophy and so to claim that they were taught by the Scripture. Thus he introduced the idea that the contents of the Old Testament which originally comprised a 'Shari'at', a social order, are actually related to mysticism. Talmud is the first regular code amongst the Jews which described that the essence of the Old Testament lies in its hidden meaning and that one can find the Reality if he acts according to the hidden message not unfolded through the manifest words. Again he said that the message brought by the messengers of God is for the common man, but the mystic reality becomes disclosed only to some particular persons; and that it gets disclosed only to one man at a time and that too when he reaches the stage of a 'Wali'. Another belief that was spread by Philo was that the letters of Alphabet act in a mysterious way and that each letter is allocated a certain number and every number has a specific interpretation; that the sketches of these figures are kept with the God Himself, which reflect on all the material aspects of the physical world.

One can well imagine that a book can only be of some use to anybody if he is able to understand what is written in it, the more so if he is able to bring into practice what he learns from it. But if it is said that the real import of a book is hidden somewhere,

practically it becomes non-existent.

Thus amongst the Jews two sets of people came into being—(1) The **احبار** 'Ahb'ar' or 'Ahle-Shari'at' who believed that the revealed book (Old Testament) was a manifest code of life prescribed by God. (2) The **رهبان** 'Rahb'an' or mystics who believed that 'the revealed book' had hidden meaning. Even amongst the 'Ahb'ar', a code of life could be of any use if it were put into practice and a social order established accordingly; otherwise it was useless. When the revealed Book with the Ahb'ar remained no more unblemished and the revealed message brought by Moses got out of sight, they introduced the idea that the result of their deeds shall appear only in the life hereafter and not in this world. On the other hand, 'Rahb'ans' or the mystics said that human deeds do not produce any results at all, any concrete results can only be obtained through mystical experience. Thus the common factor amongst the two groups came to be the disuse of intellect.

Christian Mysticism—Buddhist mysticism begins with the founder of Buddhism. The Hindu religion cannot be traced back to any founder, so the origin of Hindu mysticism is lost in the mist of time. Mysticism is rooted in the core of these religions. But Christianity, Judaism and Islam are not primarily mystical religions at all. Mysticism did not belong to them originally but became associated with them later.

Of the five mystic groups, Hinduism, Buddhism, Jewish mysticism, Christian mysticism and Sufism, Hinduism is Pantheistic. Buddhism is atheistic and the rest three are theistic. There is a contrast between the characteristic pantheism of Hindu religion and the theism of the three western religions. Apart from the dictionary meaning of the words pantheism and theism, in the description that follows, pantheism means any theory—such as that of Plotinus or the Vedanta—in which God or the Absolute transforms Himself or itself into the world, so that the God and the world are the same substance, though the form is different: by theism is meant any theory which regards God and the world as two distinct substances, each having its own independent existence, although the origin of the world may have been an act of the creation of God. In pantheism, the world is the manifestation of God. In theism, the world is the creation of God. Theism also believes in a personal God, whereas in pantheistic systems the idea of God tends more towards being an impersonal Absolute.

It is desirable to state more clearly the idea of a personal God, as found in the theistic religions. In the theistic religions of the west (Christianity, Judaism and Islam), a human self can never be or become God, cannot be transformed into God; and that, on the other hand, God cannot be or become a human being with the exception, in the case of Christianity, of the one unique person of Jesus Christ. With the other two theistic religions there is no exception. God never becomes, or is, man; and man never becomes, or is, God. According to the theistic religions there is 'great gulf between God and man, Creator and the creature. Nothing can abolish or pass over this gulf. Thus the assertion of Vedantist that the individual self is identical with Brahman and realises this identity in the mystical consciousness is entirely ruled out of court by the theistic religions. But the stock phrase of Christian Mysticism is "Union with God." This is what a Christian mystic aspires to attain. But how can union with God be possible if the soul

does not, in that union, become identical with God? The explanation given by the Christian mystics is as follows—The union here is like a trade union or a student union. The separate members of these unions do not, of course, become identical with one another. It is not like two rivers uniting into one. 'Union' here is interpreted not in terms of identity but in terms of 'similarity of purpose'. In other words mystical union means only total and perfect agreement between the will of man and the will of God.

There is also given another slightly different explanation of union with God. It is said that God and man always remain separate existences. Their union is like that of heat and red hot iron. Here the heat interpenetrates the iron, but heat does not become iron, nor iron becomes heat.

How Mysticism entered Christianity—Christianity also met the same episode as Judaism. A Jew named St. Paul got converted to Christianity. He invented a new religion himself but declared that it was revealed by God. From then onwards a new type of Christianity came into existence. For instance, they began to say that if a thief is not able to lift your belongings stolen by him, you help him by raising the bundle yourself and putting it on his shoulders, because these are only the worldly belongings. The authority for such beliefs, as they said, was their direct communion with God.

Prior to this, mysticism was an individual concern but from then onwards it assumed the shape of an organisation. Monasteries spread far and wide. Like religious sects, the mystics belonged to different monasteries and different codes. Again like religious sects they were all one against the other. One group said that the basic characteristic of mysticism is 'Introvertive', the other said it is 'Extrovertive'.

It may not be out of place to mention here that the most effective device to destroy a nation and to keep it in perpetual bonds of slavery is to introduce an idea amongst them that the world is unreal. This is sufficient to make them a subject nation. The belief about the Jesus Christ that he was an ascetic is absolutely wrong. History tells us that he was a revolutionary like all other messengers of God. The allegation against him by the government of his age, that was inscribed on his tablet, was that he wanted to become the king of the whole world.

Thus the belief came to be introduced amongst the Christians that if you want to see the hidden world, you get rid of your intellect and the use of your senses, and get yourself absorbed in the world beyond the horizon of perception. The belief comprised the appearance of a beam of light after you put yourself in complete darkness; and the factors that contributed to the bringing about of this darkness were (1) to forsake all that is worldly, (2) complete silence (3) and the obedience of 'Murshid' (Leader in mysticism). They said that a person practising mysticism, first of all observes a single beam of light which gradually expands until he is surrounded by light all round. To the physical eyes such a person looks like a beast but actually this is the stage where he is taking long strides towards the goal which is attained when he is completely sunk into the ocean of light.

There is a sect amongst the mystics whose members are called brides. Christians call them heavenly brides. The concept took its origin from the idea that the

relationship of man with God is that of a bride and the nuns are called the brides of God. The same concept crept into Sufism later on. That is why the death anniversary of a Muslim saint is called **عرس** a bridal function.

This system of organised mysticism expanded enormously with the result that in the fourth, fifth and sixth centuries A.D. most of the civilised population in the Christian world left their hearths and homes only to live in jungles. Syria and Palestine were full of monasteries which were located inside the caves in the mountain ranges of these countries. Thousands of nuns and saints lived a life of ease and luxury inside these caves. Indulgence in adultery was at its height. 'R'ahibs' or wandering ascetics hovered all round, committing all sorts of heinous offences. The victims were the ignorant people who were bound by the chains of mental slavery. The above-said territories were those which were later invaded and captured by the Muslims one by one.

Sufism

This was the state of affairs all round when the holy Quran appeared on the earth and kindled the torch of wisdom, intellect and rationalism. The darkness vanished with the first rays of light. There is no such word as **تصوف** or mysticism in the holy Quran. As there is no concept of it, so there is no word for it. The Quran gives simple and straightforward laws which provide guidance for the establishment of a social order and it contains strict injunctions for the execution of these laws. Thus the teachings of the holy Quran are meant for nothing but action and the establishment of a social order; belief and action being its two integrated and inseparable components. The Muslims during the time of Muhammad and during the period that followed, acted only on the teachings of the Quran. A Christian asked Omar, the second Caliph of Islam, "Every concept has got its manifestation which is a record of the truth of that concept. May I know if there is any such manifestation of the truth of your *Kalima*?" Hazrat Omar replied that 36000 forts and cities that we have captured are the living monument of the truth of our 'Kalima'.

The word **تصوف** mysticism did not exist, amongst the Muslims, during the first century of the Islamic Era. Amongst the Muslims, the first person who established a Kh'anqah in the year 140 H was Abu Hasham who belonged to Kufa (Baghdad) and was one of the Zoroastrians of Iran who became Muslims over-night. As stated earlier, when Iran was conquered by the Muslims, the local population thought it expedient to get converted to Islam, rather to pose themselves as Muslims. They wanted to take revenge, of their defeat in the battle-field, inside the mosques and monasteries. They posed themselves as believers in One God but they had a number of idols that they worshipped. They began to call themselves *Sufis* (Mystics) instead of *Momins* (believers) and thus repeated the story of the earlier nations. The Iranian mystic concepts did not come to the surface for some time but gradually they took their place in the Islamic literature. The Jewish concept of 'Wahi Jali' and 'Wahi Khafi' was made a part of it. 'Wahi Jali' came to be interpreted as the revelation which came to an end with the life of Muhammad; and 'Wahi Khafi' as the revelation which continued after his life-time and which still continues; this being the revelation which comes to 'Sufis' or saints.

This classification of revelation exists nowhere in the holy Quran. But, as they say, this system of the receipt of knowledge directly from God is not transmitted in words, rather it is carried personally from one to another, beginning with Hazrat Ali (the fourth Caliph of Islam) at the upper rung of the ladder and ending with a 'Pir' at the lower rung. The mystics say that the worldly 'Khil'afat' started with Hazrat Abu Bakar Siddique and Hazrat Omar (the first and second Caliph of Islam respectively) but the spiritual 'Khil'afat' started with Hazrat Ali (the fourth Caliph). This was a treacherous concept linking the line of Sufism with the Rasool himself. They claimed that this system of hidden knowledge, as they called it, had its roots in Hazrat Ali, from where it spread through HASAN BASRI, in the form of a branching tree. But no such evidence is available to prove that Hasan Basri ever met or came into contact with Hazrat Ali. Just compare the Islam which declares that you must take part in the fighting when the war is on and keep yourself busy in preparation of war when it has ended, with the type of Islam which comprises the repeated recitation of the Quranic words¹ **سَيَرُوا فِي الْأَرْضِ** with the rolling of the beads in the beadstring while sitting in seclusion.

Mysticism began to be important in Arab and Persian countries in the 9th century A.D., reached its peak in the 10th century, continued at a high level for some time and entered its decline from the 15th century. Zaid Bin al-Arabi (9th century), Abu Yazid al-Bistami (died 875 A.D.), Faridud Din Attar (died 1229 A.D.), Ibn al-Arabi (Spanish Sooli—died 1240 A.D.) and Jalalud Din Rumi (died 1273 A.D.) are amongst the well-known Sufis.

Sufism continued to spread amongst the Muslims until it assumed an organised form and became the philosophy of life. This philosophy was presented for the first time by Mohiuddin Ibn-al-Arabi. He was a highly intellectual person. A wrong step taken by a man of this calibre heralds terrible consequences. As a matter of fact all that he did, affected the very roots of the Muslim thought. He believed in WAHDATULWAJUD or introvertive mysticism, and in support of his contention produced the following verse of the holy Quran:

(20:55) **مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ۝**

"From the earth We have created you and into it We shall return you and from it We shall bring you out again."

Ibn al-Arabi concluded from the above verse that every single man took his origin from the undifferentiated unity and shall get merged into it again. The interpretation does not carry any sense because the verse describes only the living and non-living

¹. There is a Quranic verse:

(29:22) **قُلْ سَيَرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ...**

"Say: Go through the Earth and see how God did originate creation." These Sufis sit in a corner and repeat the words **سَيَرُوا فِي الْأَرْضِ** 'Go through the Earth'.

matters on the earth arising from each other in rhythmic patterned cycles¹ and there is no mention here of undifferentiated unity. Ibn al-Arabi says that a **خوث** 'Ghaus', a **قطب** 'Kutab' or any 'perfect' man can receive revelation from the same source as the messengers of God. He said so without realising that the revelation came to an end with the close of 'Nubuwwat'. All that the human beings were destined to get was given to them as a final and complete code of life in the form of the holy Quran. Thus mysticism opened the back door for intrusion into the Divine message. Ibn al-Arabi says in his book **فصوص الحکم** *Fususul Hakm*, that as far as the *Ahadis* (traditions) are concerned, some of them may be forged ones but the knowledge which the saints get directly from God can never be so, that the 'Aulia' or saints are the direct vice-gerents of God, that they receive from God direct, all that the messengers of God get from Him. The sufis also say that they have got the essence or the flesh of the Quran and have left its words which are the bones for the dogs to swallow.

The natural drift towards pantheism is more pronounced in Sufism than in Christianity, although both Muslim and Christian orthodoxy disapprove of it quite emphatically. Indeed the Islamic disapproval is stronger than Christianity owing to its more rigid monotheism. After all no Christian mystic was ever martyred for his pantheistic utterances whereas this did happen amongst the Muslims. Sufis used very much wilder and rash language. Abu Yazid al-Bistami declared that God was in his soul. He was amongst the earliest intoxicated sufis. Al-Hallaj was accused of using similar language. He said, "I am the Truth." He was found guilty of blasphemy and was crucified in Baghdad in 922 A.D.

The effects of Sufism became even more pronounced in Persia. The best part of the medieval Persian poetry is either genuinely mystical or is so saturated with mystical ideas that it will never be more than half understood by those who read it literally. On the other hand such words as **شراب** wine, **میکه** wine house, **ساقی** wine-hostess, and **بتکده** place of idol worship are not mere phrases of Persian poetry, these happenings actually did occur in the monasteries.

The doors were thus thrown open for the idea of direct communication with God to enter Islam and all sorts of **معجزات** miracles and **کرامات** supernatural performances crept into the Muslim society. How far it degraded the Muslim society can be judged by the comparative study of the fact that the great performance the Quran demands from a Muslim is that he should conquer the forces of nature in the heavens and the earth and use the products of his efforts for the benefit of humanity because that is what bestowed upon man the status of a distinguished creation.

1. Please refer to my book, *Phenomena of Nature and the Quran* for details.

A USELESS ATTEMPT BY THE WESTERN WRITERS TO FIND OUT SEEDS OF MYSTICISM IN THE HOLY QURAN

Some western writers have tried to explain why mysticism infiltrated into Islam. According to Sidney Spencer there are elements in Islam which formed the basis for the development of mystical piety, such as:—'God is nearer to man than his neck vein': 'He is the light of the heavens and the earth': 'Wherever we turn there is His face': Muhammad^ﷺ taught not only to offer prescribed acts of prayer at stated times but also to remember God continuously'.

A book titled *The Legacy of Islam* by Sir Thomas Arnold (pages 211-212), states as follows:-

"Let us take first the view that the basis of Sufism is essentially Islamic. The claim of the sufi to have inherited their doctrine from the Prophet deserves respect. In the Quran, perhaps almost the only genuine record of his personality that has come to us, ascetic and mystical elements are mingled with those of a different kind.....Though Muhammad^ﷺ left no system of dogmatic or mystical theology, the Quran contains the raw material for both. Being the outcome of feeling rather than reflection, the Prophet's statements about God are formally inconsistent, and while Muslim scholastics have embodied in their creed the aspect of transcendence, the Sufis following his example have combined the transcendent aspect with that of immanence, on which, though it is less prominent in the Quran, they naturally lay great stress."

According to Sir Thomas Arnold, the following verses of the Quran contain seeds of mysticism:-

'Allah is the Light of the heavens and the earth'. (24:35)

'He is the first and the last and the outward and the inward'. (57:3)

'There is no God but He; every-thing is perishing except his face'. (28:88)

'I have breathed in him (man) of My spirit'. (25:29)

'Verily We have created man and We know what his soul suggests to him, for We are nigher unto him than the neck artery'. (50:16)

'He to whom Allah giveth no light has no light at all'. (24:40)

This is what makes the western writers think about mysticism in its relationship to the Quran and the Rasool^ﷺ and surely it is based on gross misinterpretation of the Quranic verses.

Let us examine this issue keeping in view the relevant verses of the Quran—

He is the light of the heavens and the Earth—

The word نُور 'light' occurs frequently in the pages of the Quran. Thus it is said:

(24:35) اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ...

"God is the Light of the heavens and the earth."

Volumes have been written on the subject, by various writers on mysticism, including Im'am Ghazali who has used his full stretch of imagination, with the only achievement of distorting the meaning of the word **نُور** - The word **نُور** 'light' as it occurs in the abovesaid verse is not the 'expression of the nature of God'. According to the holy Quran it is not within our reach to find out the nature of God :

(6:103)

لَا تُدْرِكُهُ الْأَبْصَارُ ...

"No vision can grasp Him."

The word light is used, rather, as an attribute of God. Light makes possible for one to distinguish the features and the exact location of objects around him. The source of all light is Allah, whether it is the light of intellect, or light of knowledge or light of revelation. Anything that makes things clear is light and the word is generally used in the Quran in the concept of 'guidance'. Allah has provided guidance and made clear the path and role of all that is present in the heavens and the earth.

As stated earlier in the beginning of this book, in the case of inanimate objects the light or guidance is ingrained in their very substance through the laws that operate in the physical world. Every atom or every subatomic particle knows how to act and when to act. Every electron knows the number of revolutions it has to undergo per second around its nucleus. Water flows from above downwards. The fire burns. The sheep eats grass, the lion eats meat, the duck floats on water, the chicken walks on the ground, the bird flies in the air, the fish lives in water. The cosmic rays, the gamma rays, X-Rays, ultra-violet rays, light rays, heat rays, wireless rays all know when and where to act; the stars know the courses they are to follow. Thus all acts in the heavens and the earth are exactly computed and controlled. Where do all these objects get the guidance from? The guidance, the light is provided by Allah through His immutable laws. He is the supreme controller, the guide, the 'light'. Similarly He is the light, the guide for mankind through the immutable laws He gave through His messengers. The Quran itself has clarified the meaning of the word **نُور** :

(42:52) ... وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ...

"But we have made it (the Quran) a light, wherewith We guide according to Our law of *Mashiat* those who develop their potentialities within the pattern provided by us."

The word **نُور** 'light', in the sense of guidance, has been used for the holy Quran itself:

(5:15) قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

"There has come to you from Allah a light, a manifest code of life (for your guidance)".

Wherever the word **نُور** 'light' occurs in the Quran, it is often followed by descriptions of the physical world. All that is ambiguous becomes clear, all that is hidden becomes manifest through the light provided by the divine laws.

This also clarifies the phrase used by the author of *The Legacy of Islam*... "he to whom Allah giveth no light, has no light at all." The relevant verse runs as follows:

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَبِيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظَلَمَتْ بَعْضُهَا نُورَ بَعْضٍ
 إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ۝ (24:40)

"Or the (unbelievers') state is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by clouds, depths of darkness one above the other; if he stretches out his hand, he can hardly see it. And he who is cut off from the light provided by Allah, for him there is no light (elsewhere)."

The verse describes the state of unbelief of those who reject the divine guidance and thus cut themselves off, from the light which makes clear the land-marks on the highway of life. There is no sense in making it the basis of mysticism.

Muhammad (peace be upon him) taught not only to offer the prescribed acts of prayer at stated times but also to remember God continuously—Here the word *ذَكَرَ* 'remember' does not mean to do some sort of 'Wazifa' or repetition of certain formulae, or contemplation. It means that in every action, a man should keep before himself the guidance prescribed by the divine laws.

The word *ذَكَرَ* has been used in the holy Quran in different senses. It means, 'to bring to mind'; 'to recollect'—opposite of the word 'to forget'—(6:68).

To admonish *تَذَكَّرَهُ* (20:3).

The divine laws themselves are called *ذَكَرَ* (16:44).

The word is also used for a book containing the history and the laws related to the rise and fall of nations. Thus the Quran itself is called *ذَكَرَ* (16:44)

Those who think over the laws of nature are termed as *قَوْمٌ يَذَكَّرُونَ*. "And the things of various colours that He has spread for you on earth, in them is a sign for those who keep the working of the divine laws before them (*لَايَاتٍ لِقَوْمٍ يَذَكَّرُونَ*)" (16:13).

ذَكَرَ also means to remain steadfast, in order to prove practically the superiority of the divine laws. Thus it is said, "Oh you who believe, when you meet a force, be firm and keep the divine laws earnestly before you, that you may prosper." *فَاصْبِرُوا وَذَكَرُوا اللَّهَ كَثِيرًا* (9:45).

It also means to make strenuous efforts to prove the superiority of the divine laws. Thus when Moses got his commission to go to Pharaoh and point out to him the errors of his ways, the great messenger of God prayed to Allah Almighty in the following words, "Oh my Lord! Expand my breast, ease my task for me and loose a knot from my tongue (make me fluent), so that they may understand what I say and give me a minister from my family, A'aron, my brother; add to my strength through him and make him share my task *نَسْتَبِعْ كَثِيرًا* so that we may vigorously fulfil the task allotted to us; *وَنَذُكُرْ كَثِيرًا* and take steps in abundance to prove the superiority of your laws". (20:26-34).

Allah says: *فَاذْكُرُونِي أَذْكَرُكُمْ* (2:152). It is obvious that here 'to remember' is too pale a word for *ذَكَرَ*. If you take it in the mystic sense and interpret the verse as, "You remember me and I shall remember you," it becomes meaningless. Thus the verse means, "You keep my laws before you and I shall safeguard your rights."

So it is a mistake on the part of western writers to interpret the word *ذَكَرَ* as 'remember' in the mystic sense. If *ذَكَرَ* means 'Wazifa', how shall we explain the verse *فَاذْكُرُونِي أَذْكَرُكُمْ* Does Allah also indulge in 'Wazifa'.

God is nearer to man than his neck vein — The Quranic verse is:

(50:16) *وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ*

"It was We Who created man and We know what his base sentiments whisper to him, and We are nearer to him than his jugular vein."

The word *اقرب* (Root *ق ر ب*) is worth consideration. *قرب الهی* 'Nearness to God' does not mean nearness by way of distance. God is not confined to a particular place, from which distance could be measured. *The more a man develops within himself the Divine attributes, the more he is said to become nearer to God.* In the above-said verse, the first part of it explains the meaning of nearness to God—"We know what his base sentiments whisper to him". Thus the latter part 'nearer to the jugular vein' implies that God being the Creator knows more truly the inner-most state of our feelings. Here it is the question of *قانون مکافات عمل* or the law of requital. Human actions leave their imprints on the human personality which develops on the basis of positive and constructive acts. The more developed it is, the more the man is said to be nearer to God. Nearness is not of distance, neither it is the nearness in the mystic sense..

Whenever we turn there is his face—

The relevant verse of the holy Quran is—

(2:115) *وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيُّمَا تَوَلَّوْا فَوَجَّهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ*

"To Allah belong the east and the west. Whither-so-ever you turn, you shall face the Divine laws. For Allah's sphere of influence and knowledge is boundless."

The word *وجه* in this verse is significant. A word with the root *و ج ه* means 'to present itself. It also means, 'purpose'; 'object'; 'a course that leads to the goal'; 'means adopted for reaching a particular goal'. Thus the words in the above verse mean "the goal set by Allah", "the goal to which the divine laws lead to".

In the verse 2:114, that precedes the verse under discussion, there is a description of the pagans of Mecca who tried to shut out the Muslim Arabs from the K'aba, the central place for the establishment of the Islamic social order. Thus the verse 2:115 emphasizes that the obstruction caused by the pagans shall make no difference. The social order that is meant to be established is not related to some particular time, place or direction. There is no question of east and west. O Believers! If you are

determined to achieve the goal set by Allah, which ever side you turn to, you will find the path leading to it, **فَايَمَا تَوَلَّوْا فَمِنْ وَجْهِ اللَّهِ** It does not mean that whither-so-ever you turn, you find God standing before you in person. The verse has got nothing whatsoever to do with the mystic consciousness.

The holy Quran is self-explanatory and clarifies itself by presenting a subject in various ways and in different contexts, so as to make things easily understandable. Thus the word **وجه** occurs at several other places where it clearly does not mean 'Face of God' in the mystic sense. According to the holy Quran, the aim of human activity ought to be **إِبتغاء وجه الله** to seek the path set for him by the divine laws. Thus it is said:

(2:272) ... **وَمَا تُقْفُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُقْفُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ...**

"Whatever you spend for the benefit of humanity provides nourishment to your own Self. It is nothing but seeking (وجه الله) the path set forth by the divine laws."

Again it is said:

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسَّكِينِ وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝
(30:38)

"So give what is due to kindred, the needy and the way-farer. That is best for those who intend to seek the path set forth by the divine laws and it is they who will prosper."

The above also clarifies what is meant by **هالك الأوجه الله** The relevant verse is:

(28:88) ... **لَا إِلَهَ إِلَّا هُوَ تَدْمَعُ كُلُّ شَيْءٍ بِهَٰلِكِ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۝**

The author of the *Legacy of Islam* translates the first part of the verse as follows—

"There is no God but He, everything is perishing except His face", and from this he infers that it contains seeds of mysticism; although it is clear that the verse deals with the Sovereignty of Allah and the guidance provided by the divine laws. Thus actually the verse means, "There is no sovereign power but He. Everything (including the material objects as well as the man made moral codes) is subject to change and extinction except the path that leads to the goal set by the divine laws. To Him belongs the command and to Him you shall turn for guidance in all affairs."

At yet another place, the Quran says:

(2:148) **وَلِكُلِّ وِجْهَةٍ هُومُؤَلِّيَهَا ...**

"Every person (and every nation) has a **وجه** goal to which it turns."

But the believers always keep before them the path guided by Allah:

(2:115)

فَأَيْنَمَا تُوَلُّوا فَشَمَّ وَجْهَ اللَّهِ ...

"Whither-so-ever you turn **وجه الله** the goal set forth by Allah is before you.

He is the first and the last and the outward and the inward—

The Quranic verse is:

(57:3)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ...

"He is the first and the last (He has no beginning and no end. He is beyond the realm of time and space). He is all pervading yet unrealisable by experience. (The working of his law is imperceptible but the resultant creation is manifest)".

The verse does not carry any mystic sense.

I have breathed into him (man) My spirit (15:29) :-

The subject shall soon be discussed in detail while describing 'Human self'.

This is how the western writers misrepresent facts by detaching small pieces of the Quranic verses from the text, without giving due consideration to the preceding and the following words respectively, and betray their ignorance about the Quran by their emphatic declaration of inconsistencies contained in it. It is not possible to pick up the meaning of the Quranic verses without grasping the basic concepts of the Quranic teachings.

Now let us discuss in detail the **verses 17:1 and 53:1-18**, referred to in *The Legacy of Islam* as the mysterious passage concerning the night journey and Ascension, in order to make it clear whether they actually carry the same meaning as it is attributed to them or is it the outcome of the conjectures of the Muslim traditionalists who have provided a lever to the non-Muslim writers to conspire against the Quran? Is the concept of bodily ascension compatible with the teachings of the Quran, or has it only been borrowed from Judaism?

Let us describe first the Sura **الناجم (53:1-18)** which is one of the most captivating, attractive and instructive as well as a lucid piece of the Quranic text, describing the status of Muhammad. It is rather a masterpiece in this respect. The chapter begins as follows:

وَالنَّجْمِ إِذَا هَوَىٰ ۝ مَا صَلَ صَاحِبُهُ وَوَأَعْرَفَىٰ ۝ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝
 عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝ ذُو مِرَّةٍ فَاسْتَوَىٰ ۝ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝ ثُمَّ دَنَا فَتَدَلَّىٰ ۝ وَكَانَ
 قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝ أَفَتَسْمُرُونَهُ
 عَلَىٰ مَا بَرَىٰ ۝ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝ عِنْدَ مَا جَنَّتُ الْمَاوَىٰ ۝
 إِذْ يَخْفَىٰ السِّدْرَةَ مَا يَخْفَىٰ ۝ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۝ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۝

(53:1-18)

"By the star when it goes down. Your companion is neither going astray nor being misled. He does not speak of his own desire. It is nothing but an inspiration sent down

to him. He was taught by One mighty in power, Who is well acquainted with the changing forms of life. He (Muhammad^f) holds a balanced personality. While he was at the highest limit of knowledge, he drew nearer to it and dived deep into it. After he reached the height of his knowledge, he had the relationship of a close associate (with Allah) or even closer to it. Thus He did convey to His servant what He meant to convey. His (Muhammad's) mind in no way falsified in what he saw. Will you then dispute in what he saw, for surely he saw it yet another time; near the place of highest astonishment; near unto which is the Garden of Abode. When the place of astonishment was shrouded with mystery around, his sight never swerved, nor did it exceed the limit. For surely did he see the great signs of his sustainer."

EXPLANATION

The holy Quran is instructive and appeals to a man of ordinary intelligence, as well as to a man of highly developed intellect. It was revealed to Muhammad^f who belonged to a backward and uneducated community of idol-worshippers of Mecca, in those dark ages when superstition dominated the human thought all the world over. In the above-said verses, the holy Quran explained to the illiterate Arabs as to what is revelation, what are the characteristics of the recipient of revelation and what is the nature of the task he is required to accomplish. The verses made it clear that revelation is not an illusion, it is a reality.

The particular theme in the opening verse of the Sura is that man also needs guidance by means of the immutable and fundamental laws, like the ones that operate in nature, and that the guidance to the physical world as well as the human world comes from a common source. As stated earlier, the people who were addressed to, were absolutely untouched by any scientific advancement and had even no concept of the laws that operate in nature. Those people lived in the deserts devoid of any landmarks, no hills, no rivers or streams, no roads, no trees and not even human habitation for miles around. They were wandering tribes moving from one place to another in the darkness of the nights, as the days were too hot to move about. The Quran impressed upon them that in spite of there being no land mark they seldom lost the track during their night journeys. That is because they get their guidance from the stars which have never failed them through centuries, they have never misguided them, never deceived them. Thus it is said:

(53:1-2) وَالنَّجْمِ إِذَا هَوَىٰ ۝ مَا صَلَ صَاحِبِكُمْ وَمَا عَوَىٰ ۝

"By the star when it goes down, your companion is neither astray nor being misled."

The guidance sent down to you through your companion (Muhammad^f) comes from the same source, as the one that guides the movements of the stars; it is equally trustworthy and free from mistakes, because:

(53:3-4) وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝

"He (Muhammad^f) does not speak of (his own) desire. It is nothing but inspiration sent down to him."

Anything which is the result of human thought or imagination is changeable. Man alters his own decisions periodically. A certain thing that appears to be very important in childhood, loses its value after the same person grows into an adult. The human mental outlook is also affected by environments and emotions etc. Thus all that is the outcome of human thinking is not permanent. This applies to individuals as well as to nations. Human intellect, therefore, is not capable of establishing Permanent Values. These could only be available from a source that is uninfluenced by the effects of time, space, environments and personal inclinations. Such a source could only be the revelation.

At several other places, the Quran has produced as witness the location of the stars, in support of the truth of revelation. As for example:

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ○ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ○ إِنَّهُ لَقُرْآنٌ
كَرِيمٌ ○
(56:75-77)

"I call to witness the location of the stars and that is indeed a mighty witness, if you but know, that this is indeed the Quran which benefits humanity by raising its stature without lowering its dignity."

Thus the sociological laws given to mankind through the messengers of God are the reflections of the fundamental laws that control the movements of the planets, the stars and the galaxies around their respective nuclei; the former being as immutable as the latter and produce results with equally the same precision and proportion. They are given by One Who wields an unlimited power:

(53:5) عِلْمَهُ شَدِيدُ الْقُوَى ○

"He (Muhammad^v) was taught by One mighty in power," and Who is ذوالقوة المتين
"Lord of unbreakable might."

Every atom or subatomic particle is constantly in motion to accomplish the programmes set by the Controlling Power according to plan, so that every object in the universe is able to develop its potentialities. The rains from the sky, the light rays from the sun, the minerals from the soil cooperate with one another in order to play a specific role of developing a small seed into a full fledged tree. But the requirements for the growth and development of individuals undergo change at each evolutionary stage. Thus the laws controlling development should be compatible with the changing stages, forms, measures and environments. This fact is explained by the holy Quran by stating:

(53:6) ذُومِرَّةٍ ...

"Who is well-acquainted with the changing forms of life."

So far the verses of the chapter والنجم have described certain characteristics of revelation and of the One Who reveals. Next comes the description of One who was the recipient of 'Wahi' (Muhammad^v). The foremost distinguishing characteristic of the recipient of Wahi as described by Quran is:

(53:6)

... فَاسْتَوَى ۝

"He held a balanced personality."

How a 'nabee' develops a balanced personality is well illustrated by the description of Moses in the holy Quran. After he became the recipient of 'Wahi' Moses was entrusted the task of counteracting the rebellious forces of Pharaoh and get his own people freed from the clutches of his tyrannical rule. The task was hard and tremendous. Thus Moses said, "O my Lord! Ease my task for me." The Lord granted his prayer and Moses felt obliged. On which the Lord said, "O Moses! This is not the first time that We have obliged you. Our favours started on you since the time you were born. You were prepared for this task from the very beginning. We conferred a favour on you before when We asked your mother to put you inside a chest and throw it into the water. It was a plan to carry you to the palace of Pharaoh and give you training in all the learnings of Egypt and give you an insight into the working of Pharaoh's tyrannical rule. This was only a part of your training. You were yet to undergo another training in the mountains of *Sanat* and live with the people of *Midtan* for a number of years. And after passing through all these trials and tribulations—

(20:40)

... ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يٰمُوسَىٰ ۝

"O Moses! Then you reached the (required) standard."

The above is a beautiful illustration as to how a 'Nabee' reaches the stage of a balanced personality and it is from here that the Quran begins to describe the status of Muhammad^r by using the word *فاستوى*. It implies that all the Divine attributes were present in his personality to the human possible extent and in due proportion.

Further it is said:

(53:7)

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝

"While he was in the highest limits of his knowledge."

أفق means horizon, the line at which the earth and the sky appear to meet. The higher you stand the farther is the horizon and the greater is your field of vision. Thus *هو بالأفق الأعلى* means that the height and expanse of his (Nabee) knowledge was to the humanly possible extent. Muhammad^r clarified the significance of this word by personal demonstration. He stood over a small hill and asked his people who had gathered round him down-hill, "If I say that a fighting force is on the move behind this hill, would you believe me." They said, "Yes". He said, "Why". They said, "Firstly because you are standing at a height from where you can see more than we do and secondly because you are a truthful person". The 'Nabee' said, "That is what I wanted to impress upon you; that as far as my knowledge is concerned I stand at a height where I know more about the source of truth than yourself (farther side of the hill), as well as about the world of application of the truth (this side of the hill)".

It is a common occurrence that there is a discrepancy between the thoughts and

actions of the great thinkers of the world. Very little of what they project in the intellectual field is applied in practice even to their own life. But this is not true of the life of a 'Nabee', he stands at the height of his knowledge, and is yet nearer to the practical world as well:

(53:8) ثُمَّ دَفَىٰ فَنَدَىٰ ۝

"Then he drew nearer to the realities of life and dived deep into them."

A 'nabee' when he draws nearer to the reality does not get lost into the beauty, joy and bliss of his experience as the mystics claim to do. He rather gets down to the practical world and fights against the forces of tyranny and exploitation in order to release the humanity from their bondage under divine guidance. He participates in the divine programme. Thus when Moses was ordained to meet the tyrannical forces of Pharaoh, in the words of the Quran, he was addressed as follows:

(20:41) وَأَصْطَفَيْتَكَ لِنَفْسِي ۝

"And I have chosen thee for Myself."

Thus Moses was chosen for the divine programme which was as follows:

(20:43) اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝

"Go both of you (Moses and A'aron) to Pharaoh, for he has indeed transgressed all bounds."

Thus revelation descends on a nabee for the accomplishment of specific divine plans. All objects in the universe, animate as well as inanimate, are constantly at work in order to carry out the divine plans.

The Quran says that in the human world, there are two factors which control the execution of the divine plans—(a) A constructive ideology (b) And the human efforts:

(35:10) ... إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ...

"To Him mounts up the constructive ideology. And deeds of righteousness raise it up."

Thus in the human world, the divine programmes are speeded up by constructive human efforts. In this relationship between God and man, the holy Quran describes God as *رَبِّي اعْلَىٰ* 'the Higher Associate'; and man thus becomes His *رَبِّي ادْنَىٰ* 'lesser associate'. Against the background of what has been described above, it is noteworthy that it has been a custom amongst the Arabs that when two persons intended to establish a bond of close association amongst themselves they took two bows, with the two handles, one from each, united into one. A single arrow being used in it, one person stretching the bow forward and the other pulling the string backwards, to throw the arrow. This act which was considered as a symbol of close association was called *تَاب تَوْسِين*

The Quran says that after the 'Nabee' reached the height of his knowledge:

(53:9) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝

"He had the relationship of a close associate of Allah or even nearer to that."

In other words he undertook the execution of the divine programme. And after this contract he came down to the world of humanity. Thus 'Nubuwwat' and 'Ris'alat' are the two facets of the same coin. A messenger of God, is the recipient as well as the deliverer of the divine message (2:213, 57:25). He not only delivers the divine message but also establishes a social other accordingly.

After receiving the divine guidance all the performances of a messenger of God are considered to be those of Allah Himself. Thus about the battle of 'Badar' when the troops of infidels were killed by the believers, it is said in the holy Quran, "It is not ye who slew them; it was God."

Thus after the Nabee was in a perfect form to receive the divine guidance:

(53:10) فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝

"So He did convey the inspiration to His عبد servant, what He meant to convey."

The word عبد used for Muhammad^o at this stage is significant. A word with the root ع ب د means to do a thing with inclination of mind and to undergo hardship in order to achieve a profitable end: To develop one's potentialities within the pattern of divine laws and use them for the benefit of humanity.

At several other places the word عبد 'abd' is used in relation to the descent of revelation:

(18:1) الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ ...

"Praise be to Allah Who has sent to his 'abd' the Book."

(25:1) تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ ...

"Blessed is He Who sent down to His 'abd' a code of life, the criterion to distinguish between right and wrong."

In the next verse of the chapter under discussion, it is emphasized that revelation is not a dream, not an illusion, it is a reality. One does not believe in his own dream. A dream leaves an impression which is contradictory to the faculty of feeling and the faculty of intelligence. Same is the case with the mystical experience. It does not impart a sure knowledge, hence a mystic is not able to describe it in explicit words. On the other hand about the revelation that descended on the 'Nabee' it is said:

(53:11) مَا كَذَّبَ الْفُرَادِ مَا رَأَىٰ ۝

"His mind in no way falsified in what he saw."

The Quran pushes this point further with a still greater force. Thus it is said that revelation is not a dream that once you see it, you never see it again with the same details, precision and sequence:

(53:12-13) **اَفْتَرَوْهُ عَلَىٰ مَا يَرَىٰ ۝ وَلَقَدْ رَاَهُ نَزْلَةً أُخْرَىٰ ۝**

"Will you then dispute with him concerning what he saw it yet another time."

The knowledge a 'nabee' gains through revelation is an absolutely sure knowledge, so that he can see the same truth repeatedly.

Thus revelation is neither a dream which is of a transitory nature, nor a mystical experience which is vague and undefined, nor a higher form of intellect. The source of 'Wahi' is the place of astonishment for the human intellect. Thus it is said:-

(53:14) **عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝**

"Near the place of highest astonishment."

(سِدْرَةٌ literally means the place where one gets perplexed on account of intense heat). But if the human intellect is not able to perceive the nature of 'wahi', it does not mean that it cannot be benefited even by the guidance of 'wahi'. Surely the intellect can follow the laws given by 'wahi' and, by so doing, it can provide جنة a world of peace and plenty to the humanity:

(53:15) **عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝**

"Near unto which is the Garden of Abode."

Thus where as somebody who tries to understand the nature of 'wahi' can get nothing but astonishment, the one who puts into practice the guidance of 'wahi' is sure to establish a social order full of peace and plenty. So the case is different with a 'nabee' who is the recipient of 'wahi'. The place where an ordinary person gets astonished, a 'nabee' remains steady:

(53:16-17) **اِذْ يَفْشَى الْمَسْدَرَةَ مَا يَفْشَى ۝ مَا رَاغَ الْبَصَرُ وَمَا طَغَىٰ ۝**

"When the place of astonishment was shrouded with mystery all round, his sight never swerved and nor did it exceed the limits."

There lies the difference between a 'nabee' and a 'non-nabee', whereas the latter is not able to get a clear picture of what he observes, the former remains steady and gets a clear picture of his experience and is able to communicate it to humanity. But, at the same time it is emphasized that even the observation of 'nabee' does not exceed a certain limit. His knowledge far exceeds that of a 'non-nabee' but is limited as compared with the knowledge of God. Finally, after describing the state of consciousness of a 'nabee' at the time of descent of 'wahi', the holy Quran describes

what he observes at that time. The details of 'wahi' are briefed in a single sentence when it is said:

(53:18) لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ○

"For truly did he see آية الكبرى the great signs of his Lord Who provides sustenance to an object from its initial stage to its stage of final destination."

To further clarify the significance of the word آية الكبرى 'the Great Signs', let us again turn to the story of Moses. When the revelation came to him for the first time, he was also addressed in similar words:

(20:23) لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ○

"In order that We may show you the 'great signs'."

And this was followed by saying:

(20:24) اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ○

"Go to Pharaoh, for he has indeed transgressed all bounds."

Thus after the receipt of wahi, the task before a nabee is to fight against the forces of tyranny and exploitation of his age and replace them, by a social order based on divine Fundamental Principles. This replacement of the rule of tyranny by the rule of divine laws is the آية الكبرى 'the great signs', a nabee observes at the time of revelation.

Now let us turn to the verse 17:1 referred to in the book "Legacy of Islam"—The verse runs as follows:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي
(17:1) بُرُكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ...

"Glory to (God) Who did take His servant for a journey by night, from the sacred mosque to the farthest mosque whose environments We made stable for the growth, development and manifestation (of the Quranic social order), in order that We may show him some of Our signs."

If one thinks over it dispassionately, the verse most probably relates to the night journey of Muhammad when he left Mecca for migration to Madina, where 'Masjid-e-Nabvi' was built after his arrival and whose environments were suitable and stable for the establishment of the Quranic social order. The word بُرُكْنَا حَوْلَهُ is significant in this respect. A word with the root ب ر ك means, preservation, stability, growth, development and manifestation. In the word 'farthest mosque' although the location is

[○]The word مسجد اقصى 'farthest mosque' in this verse is generally interpreted to mean the mosque at the site of the temple of Solomon in Jerusalem. But when one thinks over it carefully, it becomes abundantly clear that here 'Masjid-i-Aqsa' means Masjid-e-Nabvi at Madina. An objection

not specified, Madina where Masjid-e-Nabvi was built later, was the place where the environments were free from the insecurity prevailing at Mecca, and fit for the nourishment and growth of the seed of Islam into a full fledged tree. The object of the journey as described in this verse is **لنريه من آياتنا** "So that We may show him Our signs." Let us recollect that similar words were used for Moses when he was entrusted with his mission.

On the basis of the verses described above, our *Hadith* literature has built up the edifice of a great event and that is of the bodily ascent of Muhammad to heavens. According to this literature, the story runs as follows:-

"The 'Nabe'e' was sleeping one night when Gabriel woke him up, took him to the Zamzam well, opened up his chest, took his heart out and replaced it after washing it with zamzam water, brought a treasure of knowledge and wisdom in a golden tray, placed it inside the chest and closed it again. After that the 'Nabe'e' was transported from Mecca to Jerusalem on a mule. There he offered his prayers and then ascended through seven heavens in company with Gabriel. At every step Gabriel introduced the 'Nabe'e' to others so that he met all the earlier messengers of God who had since passed away. He saw the Paradise and the Hell. Then he reached the highest place in the heavens where he presented himself before Allah, from Whom he received the commandments. Again he descended to the earth at Jerusalem where he led the prayers attended by all the previous messengers of God. After that he came back to Mecca."

Given above is a very brief account of the event known as 'Miraj' but the Hadith literature has described it at full stretch of imagination. The fantastic story is based on the ridiculously false assumption that God is confined to some particular place in the heavens, so that one has to undergo a journey in order to meet Him. A part of our Hadith literature is a sheepish copy of the concepts contained in the Jewish literature. Experience of ascent to heaven was the central feature of the Jewish mysticism in its early phase. A Talmudic tradition tells us of four Rabbis who entered Paradise during

to it may be raised by saying that Masjid-e-Nabvi did not exist on the night the Rasool left Mecca for Madina. But the objection is too fragile when we consider the words **من المسجد الحرام الى المسجد الاقصى**. It is quite apparent that even at Mecca no mosque existed at that time and K'aba was still not cleared of its idols. Thus if Masjid-e-Haram can be taken to mean the one at Mecca, Masjid-e-Aqsa can safely be taken to mean the one at Madina.

The idea that the verse refers to the event of 'Hijrat' which was originally introduced by the learned Allama Parwez, who has a deep insight into the Quran, is also supported by some of the traditionalists on the basis of certain Ahadis. The learned Inayatullah Asri Wazirabadi-Gujrati has dealt with this point in detail in his book entitled **حصول تيمتر البيان على اصول تفسير القرآن** published in April 1955. Out of the many references he has quoted, we give one below :

"At the site where the construction of Masjid-e-Nabvi was raised later, Muslims used to say prayers, before the arrival of the Rasool on Hijrat" (*Sahih Bokhari*, Chapter 15, page 476).

He has also quoted that Asaad bin Zarara used to lead the prayers at this site, five times a day and also the Jum'a prayers: that the mosque at Jerusalem came to be known as Masjid-e-Aqsa at a later period.

their earthly life. A body of literature known as Hekhaloth Books was written to describe the experiences containing descriptions of Hekaloth (heavenly places) through which they passed in their journey to the throne of God in the seventh palace. The ascent of the soul to heavens according to Hekhaloth books, is resisted by hosts of gate keepers. In order to continue their journey in safety, the souls needed a pass—a magic seal consisting of a secret name—at each new stage of the ascent. Jewish mysticism was thus intermingled with magic in this phase of its growth. One can very well trace back the above-described mystic story of the ascent of Muhammad^c to its ancient concept in the Jewish literature. It is apparent that the story is a mere stretch of imagination. That it is a faked one is further supported by the fact that it was not accepted by some of the most important 'Sah'aba' (companions of the 'Nabeē'), including 'Hazrat 'Aisha' (the wife of the Nabeē). They considered it to be a dream.

Thus it is incorrect to assume that there are elements in the Quran which form the basis for the development of a mystical piety. As is clear from the above description, this sort of thinking is due to ignorance of the basic concepts of the Quran, as well as of the life history of one who received the Quranic message and put its ideology into practice.

FUNDAMENTAL ISSUES

Now let us discuss some of the fundamental issues involved in what we have described earlier and which are as follows:-

- (1) What is the utility and ethical value of mysticism?
- (2) Is the 'Self' as described in the mystic sense, compatible with the 'Self' or 'Nafs' described in the Quran?
- (3) Is the concept of 'mystic consciousness' compatible with the Quranic teachings? If not, is Sufism not an alien wild growth on the soil of Islam? Is it not a conspiracy against the Quran?
- (4) Is the concept of Mystic consciousness so simple and innocent as it appears from the above description? Or, has it been the cause of mischief and corruption in the human world under the guise of 'inner experience'?

What is the utility and ethical value of Mysticism?

I uphold the view that mysticism is merely an escape from life and its duties and responsibilities. A mystic retreats into the so called private ecstasy or bliss, turns his back on the world and forgets not only his own sorrows but the needs and sorrows of his fellow-beings. In short his life becomes essentially selfish. But the writers on the subject maintain that this attitude towards mysticism is incorrect. They admit that there may have been mystics who deserved this condemnation but it is not a universal case. The Christian mystics have emphasized that mystical union with God brings with it an intense and burning love of God which must need overflow into the world in the form of love for our fellow-men and that this must show itself in deeds of charity, mercy and self-sacrifice. But the question arises, does history bear testimony to this sort of benevolent behaviour on the part of mystics. Is not this whole lot of jungle seers, hermits, Pirs and Faqirs a group of parasites living on the hard-earned bread of their fellow-men. How can a man living a life of solitude attend to the miseries and sorrows of others when the aim of his life is to get rid of the sorrows of this world. I quote here a couple of instances to show the attitude, in this respect, of some sufis, towards human welfare:-

(a) The extreme asceticism of the early Sufis is illustrated by a story of al-Fudail. It is said that one day when he kissed his young child, the child rebuked him. 'Father, do you love me?' he asked. 'Yes' the Sufi said. 'Do you love God?' 'Yes'. 'How many hearts have you'. 'One'. 'Then how can you love two with one heart?' Al-Fudail saw that his child's reasoning was right; he ceased henceforth to cherish human affection and gave his whole heart to God. (*Mysticism in World Religions*—by Sidney Spencer).

(b) An outstanding figure among the early Sufis was the woman saint R'abia who was born a few years before the death of Hasan-al-Basri (in 728 A.D.). It is said, she was asked, 'Whence have you come?' She replied, 'From that world'. 'Whither are you going?' 'To that world'. 'What are you doing in this world?' 'I am sorrowing'. 'In what way?' 'I am eating the bread of this world and doing the work of that world'. (*Mysticism in World Religions* by Sidney Spencer).

This is how the mystics' burning love for God overflows into the world around them.

Is the Self as described in the mystic sense, compatible with the 'Nafs' as described by the holy Quran—

The mystics, as described earlier, believe that our ordinary every day consciousness is full of the multiplicity of sensations, thoughts, desires and the rest. These disparate elements are held together in a unity, the unity of the single mind or the self. When the self is emptied of its sensory-intellectual contents, what is left is the unity of the self itself, the original unity minus its contents. Some mystics identify this individual self with the universal self, others believe that human self can never be or become God.

In modern psychology, however, self is conceived not as an entity but as the form or pattern which the raw material of the mind assumes when organised. This is the gradual organisation of the inductive urges, tendencies and capacities which constitute the biological equipment of the individual. Thus the organisation of self is influenced by environments. The sociologists maintain that the individual plays a negligible role in the development of his self. He remains passive while society moulds him into the form which happens to enjoy social approval of his time. But according to psychologists, the important thing in the development of self is not the social influence to which the individual is exposed, but the way in which one reacts to it. Man, therefore, does not passively receive but actively acquires personality. Amongst the philosophers, the Existentialists refuse to believe any transcendental entity or any-thing beyond the sensory-intellectual self.

Against this background let us see what is the Quranic concept of self. We have noted above that according to the psychologists' concept of self, it is a transitory phenomena based on the individual's relationship with his environments. What it is and what it achieves is of no significance either for itself or for the world. Moreover, being unreal itself, it cannot enter into a meaningful relationship and cooperation with the Real. On the other hand the concept of self amongst the mystics is purely imaginative, static and selfish. It is something which according to them can be discovered by meditation. What it actually is cannot be defined or described. Mystics claim to see the Infinite self directly. Being a personal matter it is difficult to ascertain whether they are really able to see something. But if at all they are able to see, it appears to be purely imaginative in character because everyone of them gives a different description of it, depending on the beliefs, customs and environments in which he lives. Cannabis Indica is a drug which enhances considerably the human imagination. We find that a dose of Cannabis Indica may have no effect on a non-imaginative person, but on an imaginative person the drug produces different effects in different persons. One may find himself surrounded by 'hürs' (حُر) of unspeakable beauty, the other may find himself sitting on a throne surrounded by his courtiers; one may be crying, the other may be laughing and yet another may be singing; one may be praying, the other may be abusing; all depending on their respective mental contents.

The description of the Quranic concept of human self is inseparable from the

description of the Quranic concept of God and the relationship of human self and the Real self.

According to the holy Quran it is not possible for man to find out the nature of God because a finite object cannot grasp the Infinite. That is why the Quran has not said anything about the nature of God. Instead, it has given explicitly and in detail the attributes of God which place before us a complete picture of God. God has a personality which is the Real self; and amongst His creation, only man is given the personality. The Quran refers to human self as *روح خداوندی* 'Rûh' or divine energy:

(32:9) ... وَنَفَخْنَا فِيهِ مِنْ رُوْحِهِ ...

"And He breathed into him His Rûh."

According to the holy Quran, man comprises a physical body and a human 'personality', 'ego' or 'self'. The Quranic term for it is 'Nafs'. The processes of anabolism and katabolism continuously change every bit of the human physical body but human personality or self is permanent and stable. It does not cease to exist with the death of physical body but passes on to a higher plane of existence. The human *self* retains its identity throughout its career. The external influences to which it is exposed change it without transforming it into something different from itself. It starts its career in an undeveloped form but equipped with immense potentialities. It is not a passive entity which is moulded by external influences; it is essentially active and dynamic.

The Infinite Self or the God's Personality is the highest and perfectly complete; the human *self*, as compared with it, is finite and so its attributes are finite. But in spite of all that, the human *self* contains most of the divine attributes in a latent or potential form and to actualise these potentialities is the aim of human life. The degree of development of the human *self* can be judged by keeping the attributes of God's Personality before him as a standard. The more the human *self* gets developed, the more it is said to become closer to God.

A personality wherever it is, has got some basic characteristics, one of them being its indivisibility. Thus the human *self* is not a part of the Infinite *self* and the mystic concept of its 'melting away' into the Infinite *self* is contrary to the Quranic concept. Besides, there are two other very important basic characteristics of Personality. One is 'Hurriyyat' or Freedom and the other is 'Istaghna' or Independence. In Real *self* these characteristics are infinite.

Freedom is an inalienable property of the human *self*. Although it operates in the sphere of nature, its activity flows from within and is not determined by natural causes. Its sense of responsibility springs from its sense of freedom. It is capable of functioning as a moral agent because it is free. It can choose any one of the alternative courses of action open to it and responsibility for its choice rests squarely on it. But on the other hand the human *self* is not able to enjoy absolute and unlimited freedom because it is restricted by the conditions under which it lives. In a highly regimented society its sphere of action may be subject to increasing shrinkage because such a society discourages all kinds of self-expression and curbs liberty of action. It can, however,

regain its vitality only by regaining its freedom.

There is yet another aspect of the freedom of *self* which is worth mentioning. Regarding the Absolute *self* the holy Quran says:

(6:12) ... كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ...

"He has imposed upon Himself, the responsibility of providing nourishment (to His creation)". The self-imposed restrictions do not affect the freedom of the *self*. It indicates that God does not exercise His authority as an autocrat monarch but according to rules and regulations which He has imposed upon Himself. Any action in the universe is reacted in the form of manifestation of a specific divine attribute. Such specific reaction for a particular actions is called Law of God. And the laws of God never change.

(35:43) ... فَلَنْ تَجِدَ لِسِتَّةِ اللَّهِ تَبْدِيلًا ...

"So you can never find a change in the working of the divine laws."

In the physical world, every thing is bound to obey the divine laws:

(13:15) رَلَّهُ يَسْجُدُ مَن فِي السَّمَوَاتِ وَ الْأَرْضِ ...

"Whatever beings there are in the heavens and the earth, do prostrate themselves to the divine laws."

But on the other hand, man is given the Personality or Self. Freedom being the basic characteristic of Personality, man is not bound to obey (although his physical body is bound like all other creation). He is given the freedom of choice to obey or not to obey.

(18:29) وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِنْ وَمَن شَاءَ فَلْيُكْفُرْ ...

"Say, "The Truth is from your Lord. Let him who will, believe and let him who will, reject (it)."

But whosoever shall obey the divine laws shall provide nourishment to his *self* and promote the actualisation of its potentialities and whosoever shall disobey, his *self* shall remain undeveloped:

وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَن زَكَّاهَا ۗ
(91:9-10) وَقَدْ خَابَ مَن دَسَّاهَا ۗ

"By the human Self and the order and equilibrium given to it and the (wonderful) way in which the possibilities of its disintegration and protection therefrom have been ingrained therein, (all these laws governing the phenomena of nature as well as those that govern the human personality are witness to the fact that) truly the one who develops his *self* (by the right conduct) does succeed and one who disintegrates it (by his misdeeds) fails."

It is clear from the above that obedience to the divine laws is not a restriction imposed from outside, but it is a self-imposed restriction which does not interfere with the freedom of human self. The human self develops mainly through its own efforts. It rises or falls through its moral or immoral actions. The Quran says:

(74:38) كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ

"Every self owns only that which it earns".

The self is subject to *تاقون مكافات عن* the law of requital. The deeds consistent with the divine laws enhance its worth and the deeds contrary to divine guidance degrade it. Thus the development and disintegration of human self is controlled by his own actions and not by external forces.

The self as viewed by the Quran is not static. It possesses an infinite capacity for development with its own efforts (on the lines laid down by the divine guidance). It rises to higher and higher planes of existence. As said by the holy Quran.

(84:19) لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

"Surely you are raised up from one stage to another, step by step."

So the human self goes on developing by actualising its potentialities and after death of the physical body, it passes on to a higher plane of existence.

The human Self can appreciate values, this being non-existent at the subhuman level. It becomes possible only when the self has emerged. The more developed the self, the more it can appreciate values and the greater is its yearning for a higher value-experience.

As the divine laws are the manifestations of divine attributes, their obedience elevates the stature of the human Self and brings relief and satisfaction to it. For example, take the case of somebody telling another one to drink water. It is not an order that is given but is a suggestion to bring relief and satisfaction to his urge for drinking.

On the one hand, obedience to the divine laws brings affirmation to the human self and one can see for himself his elevated position in the physical world ; on the other hand he can judge the heights and expanse of the Infinite Self as compared to his own self.

As described earlier, the holy Quran describes the relationship of God with man as one of *رفیق اعلیٰ* 'Higher companion', Man being the *رفیق ادنیٰ* 'Lower companion' of God. 'Rafiq' means a companion whose company gives relief and comfort and who is a source of compensation for one's own dis-advantages. Thus, on the one hand, the lower companion receives compensation for his dis-advantages along-with solace and comfort, on the other hand he enhances the rapidity and beauty of the creative acts of the Higher Companion. We notice in the physical world that from the time man appeared on the scene, he began to manipulate and modify the chance

operations of nature. The addition of human to biological evolution has created new possibilities.

The Quran has clearly stated that human *self* cannot get nourishment in an isolated condition. It can only take place in a society based on the divine laws. The Quran addresses the individual as follows:-

(89:29-30) **فَادْخُلِي فِي عِبَادِي ۝ وَاَدْخُلِي جَنَّتِي ۝**

"Enter thou among those of my people who develop their potentialities within the pattern of divine laws and use them for the benefit of humanity, and enter thou my heaven."

Thus the human *self* or 'Nafs', as described by the Quran, briefly is:-

- (1) We know nothing of the real nature of *self*, except in so far as it expressed itself in its behaviour or activities which are mediated by the body.
- (2) It is not a passive entity but is active and dynamic.
- (3) It is not a thing to be discovered by meditation. It is rather given to a human individual in a potential and undeveloped form with immense possibilities for development. Its potentialities can be actualised by developing in itself the attributes of the Absolute Self. These attributes have been pointed out explicitly and in detail in the holy Quran, the last of the revealed books.
- (4) It is subject to the law of requital. It is influenced directly by man's voluntary actions, the results of which he is bound to accept. Dedication to a noble end results in its development and indifference or denial of absolute values disintegrate it.
- (5) Indivisibility is one of the basic characteristics of Personality. Human *self* is therefore not a part of the Real *self* and thus the question of its merging into the Real *self* does not arise.
- (6) Human *self* is free to act. Freedom of action is instrumental in its development. Self-imposed restrictions do not affect its freedom, they are rather a source of its nourishment.
- (7) Human *self* cannot develop in isolation. Social living is essential for its nourishment.

From the above, it is abundantly clear how far removed is the Quranic concept of human *Self* from the mystic concept of *Self*.

Is the concept of mystic consciousness compatible with the Quranic teaching? If not, is sufism not an alien wild growth on the soil of Islam? Is it not a conspiracy against the Quran?

Now let us study 'mysticism' in the light of the teachings of the holy Quran. It requires a deep application of mind to consider, how a corrupt practice which was condemned by the Quran, came to be the very essence of the Islamic way of life.

Wahi—

The experience of 'Wahi' (revelation) by the messengers of God is often confused with mystical experience. It is, therefore, essential to differentiate between the two.

The holy Quran says, "Allah plans His affairs from His highest seat of authority. When a plan is intended to be executed, its starting point is made at the lowest level. Then it is raised up step by step to its highest level (passing through various evolutionary stages (32 : 5). The harmony and close cooperation in the working of the various constituents of the universe is a clear evidence to the fact that the entire creation is according to plan and is based on divine guidance. The earth, for instance, has passed through its systematic and well-planned evolutionary stages for the last 5,000 million years. It passed through the stage of chemical evolution which became superadded by biological evolution 2,000 million years ago which in its turn became superadded by human evolution one million years ago. As stated in the opening chapter of this book, the divine guidance for the process of creation, development and evolution is termed by the holy Quran as 'Wahi'. This guidance is given to the inorganic world in the form of physical and chemical laws, the 'Wahi', being ingrained in the very substance of the matter.

On the other hand at the animal level, the guidance is given to them in the form of instinct. The holy Quran says:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ۝

(16:68)

"And thy Sustainer placed in the bee His guidance, to build its hives in hills and in trees and from where to control (its operations)."

Man also possesses vital instincts. Due to man's biological memory the living experiences of our early ancestors are accumulated deep within us and constitute what we know as our instincts; such as reaction to pain, need for food and rest and capacity to fight against infection etc. But these instincts are related to our physical body only. Our physical body is controlled by the same physical laws that operate in any other part of the physical world.

On the other hand, the divine guidance in the case of human affairs is based on entirely different footing. As explained earlier, it is suited to his peculiar characteristic of freedom of choice. Man has got the faculty of choosing between right and wrong and he is free to choose either. But still it is not an easy task to distinguish good from evil, nor is it easy to choose the good even when it is known to be good. In man's own *self* there is no sure guide to what is good. Therefore in spite of his far superior intellect and his capacity to accumulate knowledge, he often makes mistakes. It is a well-known fact that no such thing as a universal moral code exists, the moral codes differ with different cultures. Man, therefore, is in a disadvantageous position as compared with other creatures.

As stated earlier, man possesses a *self*. Therefore, he needs guidance in a form

which does not put a check on his freedom and does not deprive him of his right to judge for himself as is the case with animals who act by instinct. Such guidance is provided to man by means of revelation through selected persons. Only an exceptionally gifted person who is considered by God to be capable of self-possession in the face of such a vital experience can receive guidance directly from Him. The recipient of *Wahī* is termed 'Nabee' by the holy Quran. He is also called 'Rasool' because he is the recipient as well as its deliverer to mankind. It shall be helpful in following the subject under discussion if we mention hereunder some of the characteristics of a 'nabee' or 'Rasool' as described by the holy Quran--

- (a) He was one amongst the mankind (18 : 110)
- (b) He himself was the first to obey and act upon the Divine message he carried. (6 : 164)
- (c) He not only carried the message but also introduced it as a social order amongst his people. (40 : 66)
- (d) He never sought to become a *Nabee* or *Rasool* but was chosen for it as he was considered capable of discharging the huge responsibility entrusted to him. (42 : 52).
- (e) He never knew beforehand that he was going to receive the '*Wahī*' until it actually came to him. (28 : 86).
- (f) He was sent to the people to be obeyed only in accordance with the divine guidance. He never made people slaves to his whims and wishes. (3 : 78-79 and 4 : 64)
- (g) He was neither super human, nor possessed any supernatural powers. Like other human beings, he was subject to the laws of nature and was made responsible for his mistakes, if any. (34 : 50).
- (h) He asked no reward for what he did for mankind. (10 : 72)
- (j) The last '*Nabee*' Muhammad was given the final and complete code of life, to serve as a guidance for all future generations of mankind and was entrusted with the function of establishing a social order according to that code (the Quran). '*Nubuwwat*', therefore, came to an end with him and thereafter the responsibility for the establishment of this social order devolved upon those who believe in the Quran.

It may not be out of place to mention here that writers in English use the word 'Prophet' for *Nabee* or the recipient of '*Wahī*', which is a misnomer and has no relevance to the high position of one who is not only the recipient of divine message but is also entrusted with the responsibility of putting it into practice. The word prophet means one who foretells events and originally it was put into use by the Jews who had such foretellers in their temples.

Against the background described above, we are in a better position to realise the difference between '*Wahī*' (revelation) and mystical experience. Some people have

tended to regard 'Wahi' as the culmination of a mystical experience. But it is a misconception as is evident from the above description of 'Wahi' and of the recipient of 'Wahi'. The difference between the two types of experiences is fundamental. It is a difference of kind, not of degree. Mystical experience, whatever it is, is considered to be within the reach of every man provided he is willing to subject himself to a rigorous discipline. It has got no bearing on the outside world. It is a private affair and is non-communicable. A mystic cannot impart the knowledge, gained by him, to others. A 'Nabee' on the other hand, feels himself not merely in contact with the Infinite Self but is also in communication with Him. He is quite sure of his knowledge which is meant for imparting to others. The purpose of 'Wahi' is not the gratification of the urges or aspirations of a single individual but it is the guidance for humanity as a whole. It is a dynamic force which controls evolution at the human level.

The word used by the holy Quran for the transmission of divine message to his messengers is نزول which means that the divine message descends from above gradually and in succession. As stated already, it is not possible for anybody other than a messenger of God to find out the mode of transmission of 'WAHI'. Even a messenger of God himself has no knowledge prior to the actual occurrence of 'Wahi' whether it is going to descend on him and when. The holy Quran says:

(42:52) **وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا لِكِتَابٍ وَالْإِيمَانِ**

"Thus have We, by Our command, sent revelation to thee, thou knew not (before) what was revelation and what was belief in God."

Anybody who gets some sort of perceptual knowledge can realise how far he has advanced in gaining it. But the case is different with the message of 'Wahi'. A messenger of God does not know anything about it till the time the message actually comes to him. It is not due to his own efforts that he sees the reality. On the other hand — it is the reality which manifests itself before him. Thus it is said:

(28:86) **وَمَا كُنْتَ تَرْجُو أَن يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ ...**

"And thou had not expected that the Book would be sent to thee except that your sustainer wanted to bestow upon you a pattern of nourishment for humanity."

Revelation is not the outcome of human efforts. This method of transmission of divine guidance started much earlier till the last messenger of God was given a final, perfect and a complete code of life for humanity for all times to come with a declaration that nothing shall be added to it in future. Thus it is said:

(6:116) **وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ ...**

"The law of thy Sustainer has been completed in truth and in justice. None can change His laws."

After the descent of revelation came to an end, only those means of obtaining knowledge were left which were common to all human beings. The revealed words now

exist only inside the pages of the Quran absolutely safe and protected. The holy Quran impresses upon man to ponder deeply over the physical world around him and also, at the same time, explore the depths of the Quranic teachings on the basis of knowledge so gained. There is not the slightest mention in the holy Quran to the effect that, after the end of 'Nubuwal', there is any other source of knowledge except the perceptual. On the other hand, the basic belief in Mysticism is that there exists even now the means of direct communion with God. Is it not very strange that people who claim to see God directly, differ amongst themselves? Some are talking of Introvertive Mysticism and others of Extrovertive Mysticism. Obviously they are all vague.

Significance and value of certain terms, used in sufism, in the light of Quran

ILH'AM **الهام** --The sufis call the revelation which descended on the messengers of God as 'Wahf' and the one which, according to them, descends even now as 'ILHAM'. But the change of name does not change the nature and concept of revelation. There is no proof of this contention in the whole of the Quran. The Quran does not mention **كشَف** 'KASHAF' and **الهام** 'ILH'AM' anywhere. There occurs only at one place the word with the root **ل ه م** :

وَنَفْسٍ وَمَا سَوَّاهَا ۚ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَن زَكَّاهَا ۗ
(91:7-10) وَقَدْ خَابَ مَن دَسَّاهَا ۗ

"By the human personality and the order and equilibriums given to it and the (wonderful) way in which the possibilities of its disintegration and protection therefrom have been ingrained therein, (all these laws governing the phenomena of nature as well as those that govern the human personality are witness to the fact that) truly one who develops his personality (by his right conduct) does succeed, and the one who disintegrates it (by his misdeeds,) falls."

Here the holy Quran refers to the law of integration and disintegration of the human personality and the word **فألهمها** with the root **ل ه م** means "to put a particular thing at a particular place." There is not one instance in the whole of the Quran where the word **الهام** 'Ilh'am' is used in the sense in which the mystics use it. It is also nowhere mentioned, either, that 'Ilh'am' is a source of knowledge. The term 'Ilh'am' has been invented by the mystics and they use it in the sense of 'Wahf' which means to receive knowledge directly from God Almighty. As stated earlier, a messenger of God does not receive 'Wahf' through his own efforts, but 'Ilh'am', the mystics claim, one can get through strenuous efforts and meditation. In other words they even go a step further than the messengers of God. On the other hand, the descent of 'Wahf' on the messengers of God was a periodic affair and was not a continuous process. But 'Ilh'am', according to the mystics can be brought about at will, any time, by the saints or 'Walis'. In other words, a saint gets it as a matter of right and thus supersedes the distinguishing characteristic of 'Wahf' (revelation) that one cannot get it by dint of hard labour or superior intellect.

GHĀIB **غيب** (UNSEEN)

What the mystics pose to get is **غيب** or the knowledge of the unseen. About

the holy Quran says:

(10:20) ... قُلْ إِنَّمَا لِرَبِّهِ الْغَيْبُ ...

"Say: The unseen is only for God (alone)."

Again it is said:

(27:65) قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ...

"Say: None in the heavens and on the earth, except Allah, knows what is hidden."

Again, Noah, the messenger of God, said to his people:

(11:31) وَلَا أَتَوَّلُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ ...

"I tell you not that with me are the treasures of God, nor do I know what is hidden."

It indicates that even a messenger of God has no knowledge of all that is hidden. He knows only as much as is revealed to him. The holy Quran, in its description of Mary, the mother of Jesus Christ, addresses Muhammad, the last of His series of Messengers, in the following words:

(3:43) ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ...

"This is only a part of the things that are in hiding, and which we reveal unto thee."

Thus even a messenger of God does not possess the power to discover the unseen at will. After the open proclamation by Allah Almighty that all those laws which are meant to be given for the guidance of humanity through revelation have been completed and safely preserved in the Quran, the last of the divine books, this particular belief that knowledge of the unseen can be obtained directly by anybody trying for it, is preposterous. The mystics not only claim that they can get the knowledge of the unseen directly but also that they can see God with their own eyes, they can talk to Him and quarrel with Him. On the other hand, the holy Quran has emphatically proclaimed:

(6:103) لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ الْغَيْبُ الْحَبِيرُ ○

"No vision can grasp Him, but His grasp is over all vision. He is so fine and subtle لطيف that He is above all comprehension, yet He is خبير acquainted with all things."

The latter part of the verse explains the first.

At yet another place the holy Quran says:

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ ○
(2:55) وَأَنْتُمْ تَنْظُرُونَ ○

"And remember when you (Israelites) said: O Moses! We shall never believe in thee until we see God face to face and you were in the grip of thunder and lightning, even as you

looked on."

Maarfat معرفت . The phenomenon termed by the mystics as *Maarfat* is an impossibility. Even the span of time and space cannot be grasped by the human mind; none can imagine when did the time start and what is the last limit of 'space'. How can it be possible for man, a finite being, to grasp an infinite object as God. The Quran only refers to آيَاتِ اللَّهِ or 'signs of God' which one can see. No body can see God Himself. Any thing manifest that invokes a spontaneous impression about something hidden, or which indicates that there is some originator and planner of the universe, is termed by the holy Quran as آية .

Tazkiya-e-Nafs تزكية نفس . In mysticism 'Rüh' (soul) is considered to be a part and parcel of God's 'Rüh', from which it is said to have separated and got entangled in matter; and the object of human life is to purify 'Rüh' and restore it to its place of origin. The process of separation of 'Rüh' from the impurities of matter, is termed by the mystics as 'Tazkiya-e-Nafs' or purification of soul. That is why they pretend to dissociate themselves from all that is material and even try to suppress all aspirations for it. They say that the way to escape from all human miseries is to have no aspirations. Freedom from aspirations is the teaching of Buddhism; to dissociate one's self from the material world is the teaching of Christianity; the world is an impurity is the teaching of Vedas. On the other hand the Quran came with the revolutionary proclamation:

(45:13) وَسَخَّرْنَاكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ...

"And He has subjected to you (O mankind) all that is in the heavens and all that is in the earth."

The Quran thus introduced a positive aspect of human life.

According to Sufis تزكية نفس or 'Purification of soul is obtained through gradual and sustained isolation from the material world after which the human soul gets merged into God Himself. According to the preachers of Vedanta', however, this freedom from aspirations and merger into God takes place after man passes through so many life cycles. The Quranic concept of تزكية نفس is, quite different. Here تزكية نفس means the nourishment and actualisation of human personality, within the frame-work of Quranic Social order. Thus it is said:

(92:18) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۝

"One who spends his wealth (for the benefit of others) provides nourishment to his own personality". Thus, according to the holy Quran, nourishment of human 'Self' takes place by parting with what you possess, for the benefit of humanity; not by dissociating one's self from the material world, not by begging from others and certainly not by parasitism. Thus the mystic concept of تزكية نفس is poles apart from its Quranic concept.

Monasticism رهبانیت . Man is a social animal. Human society is not like that of

certain animal groups where the individuals possess certain characteristics by instinct. The social life of man has been evolved through millions of years. An individual man, as a member of his society possesses characteristics which are his because of his integration within a totality. For example such various forms of expression in his generic individuality as language, religion, law, customs etc. can never be rooted in an isolated individual. A person thinks, speaks a certain language and acts in a characteristic way because of his participation in an integrated whole. Thus for a man to get himself cut off from his society and lead a life of isolation is reversion to animal life or going back to the point from where he started in the miocene period, or rather worse than that. It is nothing but an insult to man. Allah has been described in the holy Quran as رَبِّ الْعَالَمِينَ i.e., the One Who provides nourishment to each of His individual creation so that it may develop from its point of origin to its point of final destination. The creation of atoms was meant to produce early compounds; the creation of early compounds was meant to produce higher forms of compounds in succession till it reached the stage of organic compounds; the creation of organic compounds was meant to produce life; the creation of lower forms of life was meant to produce *خلق آخر* a distinguished creation in the form of man; the creation of man is meant to produce a still higher form of life. The means to achieve this end, as described by the holy Quran, is by the development of the human personality and the process of development of human personality comprises the exercise of one's faculty of freedom of choice between right and wrong in his day to day social life. Thus the creative acts of Allah have been, and are being, performed in a most orderly fashion. According to the holy Quran, the ways of Allah never change, and the same is true of His process of creation:

(30:30) ... لَا تَبْدِيلَ لِمَخْلُوقِ اللَّهِ ...

"Allah's process of creation never changes."

Mysticism, which envisages a life of isolation, is a deviation from the ways of Allah. It is an unnatural, unscientific and a deceitful way of life. It is simply not possible to cut short the human approach to its next higher stage of life. The development of human personality depends on the process of development of Divine attributes within man himself. How can a dumb fool, absolutely cut off from the creative human activities, achieve the goal set for man.

As regards *رهبانیت* or monasticism, as it is practised in the Christian monasteries, the holy Quran says:

... وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا
(57:27) حَقَّ رِعَايَتِهَا ..؟

"But the Monasticism which they invented for themselves, We did not prescribe for them. (They did so) only to seek the good pleasure of God; but that they did not foster as they should have done."

The life of isolation is most selfish life where one devotes himself entirely to his

own self. It is no service to God either. Service to God is rendered through a pure life led in the turmoil of the world. This objective could not be gained in the monastic institutions. They invented a thing themselves and could not carry on with it. It is absolutely impossible to forsake the world of matter. A mystic may be able to forsake anything but he cannot do without food, water and air. Moreover, the food that he lives on, is not earned by himself. He is a parasite.

The holy Quran says that you are unable to reach the human destination by these self-invented devices. You can achieve it only step by step through a social life. Even the entry into the garden of bliss is conditional to social life. Thus the Quran says:

(89:29-30)

فَادْخُلِي فِي عِبَادِي ۝ وَاَدْخُلِي جَنَّتِي ۝

"You join those who develop their potentialities within the pattern provided by divine laws and you enter my paradise."

The mystics say that the one who performs good deeds is often poor and indigent. On the other hand, the Quran says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا

(24:55)

اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ...

"Allah has promised those amongst you who work deeds consistent with the divine laws that He will, of surety, grant them in the land, inheritance (of power), as He granted it to those before them."

Thus according to the holy Quran, the life of poverty, misery and disgrace is the result of wrongful deeds, and the deeds in conformity with the divine laws are bound to result in inheritance of power on the earth. It is further said:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بِإِطْلَاءٍ ذَلِكَ ظَنَّ الَّذِينَ كَفَرُوا ... (38:27)

"We did not create heaven and earth, and all between, without purpose. This is only a guess of unbelievers."

History bears witness to the fact that all those nations in which mysticism prevailed, fell into an abyss and met misery and destruction. Nothing has led to the degradation of mankind more than mysticism.

An objection—There are people who object to the view that asceticism is against the Islamic way of life. They cite, as evidence, the fact that Muhammad^o himself used to retire into solitude for the purpose of meditation, inside the cave of Hir'a. But they fail to realise that it happened before the descent of revelation on him. That was the period when he was still in search of reality. The holy Quran has used the word ضَالًّا for that period of his life. ضَالًّا with the root ض ل ل means confusion, perplexion; trying to find out a way without its being in sight. A messenger of God, before revelation descends on him, is dissatisfied with the concepts of life prevalent in the society in which he lives. He thus wanders about in confusion, making efforts to find a way out, till he gets guidance through 'Wahī'. The holy Quran says:-

(93:6-7) **لَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۗ**

"Did He not find thee [O Rasool] an orphan and gave thee shelter: and He found thee ضَالًّا wandering (in search of reality) so He gave thee guidance (through *Wah*)." **ۗ**

After the descent of *Wah*, the Rasool[ؐ] led a life of stress and struggle for the establishment and protection of the social order based on divine guidance.

AULIA ALLAH اولياء الله --Amongst the sufis certain people are known as اولياء الله 'the friends of God'. These people are given such an exalted position that even صحابه كرام, the respected companions of Muhammad[ؐ], are not considered equal to them in rank. But the word اولياء, as it occurs in the holy Quran, has been used in a different sense. It means 'friends' or 'dependable associates'. As stated earlier according to the holy Quran, man is رضيع اولى, the lesser associate of Allah; while Allah is رضيع اعلى the higher associate of man. Nowhere in the holy Quran اولياء الله is described as a separate group amongst men. It is said:

الْآتِ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۗ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۗ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ لَا سَبِيلَ لِكَلِمَةٍ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۗ

(10:62-64)

"Behold! Verily on اولياء الله the friends of God there is no fear, nor shall they grieve. These are the people الذين آمنوا who are convinced of the truthfulness of the Divine Order and كانوا يتقون who save themselves from the consequences of going the wrong way. For them are glad tidings in the life of this world and in the life hereafter. The divine laws never change. This is indeed the supreme felicity."

At another place in the Quran, Allah addresses mankind as follows:

(2:38) ... فَأَمَّا يَا تِيبُكُمْ مِنِّي هُنْدَىٰ فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۗ

"And if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve."

This makes abundantly clear that according to the holy Quran اولياء الله are those amongst the mankind who are convinced of the truthfulness of the divine laws and follow them obediently in their day to day social life and thus save themselves from the destructive effects of the acts that are unlawful according to the Divine Command. There is not the slightest mention in the Quran of the self-proclaimed righteous people who hate the material world and lead a life of isolation as being 'Aulia Allah'. As described earlier, the Quran categorically rejects asceticism (57 : 27).

The mystics claim that the era of worldly reigns is over, contrary, to the proclamation by the Quran that the laws of Allah never change; and that it is an immutable divine law that 'Momin's' and 'Muttaqis' shall not fear nor grieve and that there are glad tidings for them of the inheritance of power on the earth. Thus the concept regarding اولياء الله that prevails amongst the mystics is entirely un-Quranic.

Pirs and Faqirs—Primitive man lived in a world of superstition. He considered any force superior to himself as deity and bowed down before it. He bowed down before the sun, the stars, the lightning, the wind, the fire, the trees and even infectious diseases. He adopted various measures to please the deities. Such a belief still continues amongst certain people in the present age. The Christian monks, the Hindu 'Sadhus' or wandering ascetics provide people, who follow them, certain magic formulae. As described earlier, this, according to them, makes the deities subservient to those who use the formulae and thus make them (the deities) act according to their wishes, instead of their bowing down before the deities. This state of affairs prevailed before the revelation of the Quran. The teachings of the holy Quran eliminated all such erroneous beliefs amongst the believers until mysticism, which was the product of the magic age, infiltrated into their minds. From then on the 'Pirs' and the 'Faqirs' made in-roads into the Muslim society with all the ugly practices of the past ages. Such insulting practices enter a human society when their social order degenerates. When such people do not find any remedy to their social as well as physical ills, they run towards monasteries and graveyards to seek support and consolation. These centres of exploitation rule the illiterate mind. The Pirs (those practising magic cures for human ailments), the Faqirs (the ascetics among the Muslims, wandering as well as those living in the graveyards) and those called 'AULIÄ-ALLAH', are all ordinary human beings, yet they are expected to perform acts which are not within the power of even the messengers of God. They are expected to control the destiny of man by their so called super-natural powers. According to the holy Quran, the fate of man is controlled by his deeds. Nobody can help the other, if he acts wrongly. Thus it is said:

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَنْ يُخْرِجَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ
 دُونِهِ مُلْتَحَدًا ۝ (72:20-21)

"Say (O messenger of God): It is not in my power to cause you harm or bring you to the right conduct. Say: No one can deliver me from God (if I were to disobey Him), nor shall I find any refuge except in Him."

Again it is said:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْثَرْتُ
 مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ۝ (7:188)

"Say: I have no power over any good or harm to myself except what happens according to the divine laws. If I had knowledge of the unseen, I should have multiplied all good and no evil should have touched me: I am only a warner of the consequences of going the wrong way and a bringer of glad tidings to the believers."

Again the holy Quran impresses upon Muhammad by saying:

... مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ۝ (18:17)

"He whom Allah guides is rightly guided, but he whom Allah leaves to stray, for him you will find no protector to lead him to the right way."

It clearly indicates that only those people who obey the prescribed divine laws are on the right path and those who follow the wrong way, no other *دلی* 'Wali' or *مُرشد* 'Murshid' can help them.

This is what the holy Quran declares about such living persons who are termed *Auliā*, by the sufis. But after death, these so-called *Auliā* become even more exalted, in ranks, in the eyes of their successive followers. The illiterate masses bow down before their graves and seek their help in the worldly affairs. In fact, so firm is the grip of the dead on their minds that the underground dead seem to control the living world. About these dead, the holy Quran declares:

إِنْ نَدَعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَتَوَسَّلُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
(35:14) ... بِشْرِكِكُمْ

"If you invoke them they will not listen to your call, and if they were to listen, they cannot answer your prayer. On the Day of Judgment they will reject your partnership. (They will say that they did not guide these people to commit wrongful acts.)"

'Waseela' *وسيلة* —The followers of these saints, *Walīs* or *Murshids* as they are called, have got another erroneous belief that man cannot reach God without intermediation which they call *وسيلة* 'WASEELA', and the intermediary according to them is *Murshid*. This concept forms the basis of the system of *پیری مریدی* "the guide and the guided." The followers believe that man cannot afford to look straight into God but when the cup of *Murshid's* mind is before you, you can see in it the reflection of God. Mysticism like poetry stands on the pillars of such meaningless similitudes. These people never talk reason. It is surprising that, in support of their belief, they even produce a verse from the holy Quran which is as follows:-

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا وَإِنِّي سَبِيلِي لَعَلَّكُمْ
تَفْلِحُونَ ○ (5:35)

"O you who believe! Save yourself from the consequences of going against the divine law and seek *وسيلة* nearness in ranks unto Him with intense desire and (the way to do it is that) you strive with might and main in the method prescribed by Him, so that your efforts may bear fruit."

In Urdu language the word *وسيلة* is used in the sense of some 'intermediary support'. But the Arabic word has entirely a different import. Here it means to reach an objective by putting in hard work and inclination of mind or to be nearer to somebody in rank or degree. The more a man actualises his potentialities in the light of divine guidance, the more he develops the attributes of God within himself. That is what according to the Quran is nearness to God; and which can be achieved gradually through social living which is a life of strife and struggle, but not through isolation. That is why in the above said verse (5 : 35) the way prescribed by the holy Quran to get nearer to God is the life of *جهاد* 'JEHAD' i.e., a life of resolute contest and determined efforts under difficult conditions. The holy Quran condemns a life of isolation and seeking intermediaries in order to get nearer to God. Thus it is said:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ
وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ
بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۝ (39:2-3)

"Verily it is We Who have revealed the book (the Quran) to thee (O Rasool) as a reality which cannot be challenged. Strive in the way prescribed by Allah and restrict your obedience only to Him. It is only to Allah that severe devotion is due. But those who take for protectors others than Allah (when they are asked as to why do they make certain people partners of Allah, their reply is: No) We only serve them, so that they may bring us nearer to Allah in rank. (The Quran says that it is a big self-deception). Truly Allah will judge between them in that wherein they depart from the way of Allah. Surely Allah guides not those who are false and disobedient."

At yet another place, the Quran negates the conception that the so called *Auliā* can bring a man nearer to God. It is said:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ ۗ (17:57)

"Those whom they call upon do desire (for themselves) higher ranks to get closer to their Sustainer, even those who are nearest. They hope to get means of nourishment from Him and fear the consequences of going against His law."

The verse clearly indicates that those who are considered to be nearer to God are, in fact, not in a position to function as intermediaries. A needy person cannot recommend others to get what he himself needs. The human concept of God is often that of an autocratic king who is surrounded by his ministers, courtiers, attendants and gate keepers etc. Anybody who wishes to see the king must come across such intermediaries ; he has got to beg and bow before them to seek recommendations ; and anybody who has committed an offence must offer some sort of bribe and so on. These *Auliās*, *Pīrs* and *Faqīrs* pose a similar position for themselves, standing as intermediaries between man and God. The holy Quran condemned these wrongful concepts and openly declared:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۝ (2:186)

"O Rasool! When My servants ask thee concerning Me, I am indeed close (to them). My revealed laws in the holy Quran answer the call of every suppliant when he calls on Me. So tell them that the way to get nearer to Me is to follow My prescribed code of life and to believe in the truth of My laws and obey Me. This is how they will get to the right path."

At yet another place Allah has said:

... وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝

"We are nearer to him (man) than his jugular vein." (50:16)

Incidentally the above said verse '2 : 186' occurs in the holy Quran in the chapter on Fasting. Fasting, as prescribed by the holy Quran, is not an abstinence from food and pleasure in the mystic sense. On the other hand, it teaches man obedience and discipline and prepares him to withstand hardships in good cause in his daily life. That fasting is a discipline and not a means of isolation is evident from the fact that it is allowed only during day and not during night time when even sexual intercourse with the spouse is permitted. In this way, it is discipline and obedience to the divine laws which develop God's attributes in man and bring him nearer to God. No intermediation is at all required in the process.

This is how, after the revelation of the Quran, all curtains between man and God were lifted. Hazrat Omar, the second Caliph of Islam, during his tenure of Caliphate, passed through a field where he used to graze camels in his early age. On reaching this place, he immediately placed his forehead on the ground and bowed down before God. His companions asked him the significance of this act. The Caliph said, "I used to graze cattle in this field. My father was a hot tempered man and used to beat me. But now there is nothing in between myself and my God." Pakistan faces hostile conditions all round since its very inception. There is no dearth of the so-called اولياء الله AULIYA-ALLAH in the country both above and underground but none came or can come to our rescue in times of distress. In fact it is a world of cause and effect. It is only our good or bad deeds that count. No intermediary can help us. Thus the mystic concept of intermediation and 'nearness to God' is nothing but a farce. God is not a king who signs the papers forwarded to Him with the recommendations of his subordinates. God is not a finite object confined to a particular place. The meaning of 'nearness to God', as described by the holy Quran, has been explained already. It is nothing but the nourishment of the human personality by actualisation of the human potentialities and the development of divine attributes in man.

Love of God—The mystics have also a misguided conception of the 'Love of God'. To love an object which is not detectable by the human senses is a psychological impossibility. The word 'love of God' wherever it occurs in the holy Quran, means "to steadfastly follow the divine laws."

معجزات (Miracles)

The mystics stupefy human intellect by presenting miracles in order to propagate their own concept of life. The holy Quran on the other hand, repeatedly impresses upon man to use intellect and to ponder over the phenomena of nature in which "there are significant signs for those who are wise" (45 : 5). According to the holy Quran, man is not compelled to accept a certain belief. He is provided the intellect and the freedom of choice to distinguish between right and wrong. If man were to act under compulsion, the Creator would have given him instinct as in the case of other animals. The Quran, on the other hand, provides an impetus to the human intellect and encourages research and endeavour rather than make him act under compulsion. The Quran says that the

non-believers asked Muhammad[ؐ] to perform certain miracles, so as to enable them to believe in his message:

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ۖ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ
فَتَفْجُرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ۖ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتِ عَلَيْنَا كَسَفًا ۖ أَوْ تَأْتِيَ بِاللَّهِ وَ
الْمَلَائِكَةِ قَبِيلًا ۗ أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرٍ أَوْ تَرْقَى فِي السَّمَاءِ ۚ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى
تُنزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ ۚ قُلْ سُبْحٰنَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَّسُولًا ﴿17:90-93﴾

"They say: we shall not believe in thee, until thou cause a spring to gush forth for us from the earth; or until thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water ; or thou cause the sky to fall in pieces against us, as you say (shall happen); or thou bring God and angles before (us) face to face; or thou have a house adorned with gold, or thou mount a ladder right into the sky. No, we shall not believe in thy mounting until thou send down to us a book that we could read (and make certain that it is written by God). (The Quran says: O Rasool!) Say: My Lord is high above these things. I am only a man and His messenger."

Thus according to the holy Quran, even the acts of a messenger of God are within limits of the divine command. It is not his function to satisfy the disingenuous whims and fancies of un-believers. Miracles, much greater than their foolish fancies could devise, were before them. The Quran itself was such a grand miracle that would last for all times to come. Thus it is said:

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا
نَذِيرٌ مُّبِينٌ ﴿29:50﴾

"Yet they say: Why are not signs (or miracles) sent down to him (Muhammad[ؐ]) from his Sustainer? Say: The signs are indeed with God; and I am indeed a clear warner against the consequences of going the wrong way."

﴿29:51﴾ أَوَلَمْ يَكْفِهِمْ أَنَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُلَىٰ عَلَيْهِمْ ۖ

"And is it not enough for them that We have sent down to thee the book which is rehearsed to them."

Was not the life of Muhammad[ؐ] himself a miracle?

﴿10:16﴾ ... فَقَدْ لَيْسْتُ فِيكُمْ عَمْرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ

"Have I not spent my whole lifetime amongst you before this? Then will you not understand?"

Muhammad[ؐ] the last messenger of God had lived a life of purity and virtue amongst his people and they knew and acknowledged it before revelation came to him. But, in spite of all that, they could not realise that it was a glorious privilege for them to receive true guidance from God through him. They instead asked for miracles. The Quran says that if you want more miracles, you go and look into the wide expanse of the universe, or you reflect over the rise and fall of the past nations, you shall find

miracles all round. A miracle is one that occurs in consonance with **قانون مڪافات عمل** the law of requital, and yet leaves one wonderstruck. When a certain nation, defiant of the divine laws, suddenly falls into an abyss from the height of its glory, it is a real miracle. When Pharaoh, the mightiest monarch and the proverbial tyrant of his age was crushed by a homeless and resourceless revolutionary like Moses, that was indeed a miracle. When the mighty empires of Romans and Persians became subjected to the desert people of Arabia, that was a real miracle. When the might of the British Imperialism, in league with the might of the Hindu India, lay prostrate before the intellect and the truthfulness of the cause of Qaid-e Azam Muhammad Ali Jinnah, that was a real miracle. When a task, which apparently looks impossible, is made possible by human intellect and human endeavour, it becomes a miracle. The conquest of moon by man in the present age is a true miracle. The miracles described in the holy Quran are those which sharpen the human intellect. On the other hand, the miracles the unbelievers asked, for, or those produced by the mystics, are those which stupefy the human brain. To prove, after paralysing the human intellect, that two plus two make five, is no miracle. These are technical things which any-body can perform whether he is a 'Vedant', a 'Sufi' or a hypnotist. It has got nothing to do with the way of life prescribed by the holy Quran. The Quran did not come to prove the truth by unnatural means. But those who believe in miracles maintain that such has been the practice since ages and that our forefathers who believed in miracles also knew the Quran. I leave it to the readers to judge if the verses that I have quoted in support of my arguments are from the Quran or not? We are grateful to Allah Almighty that He bestowed upon humanity His most precious gift in the form of the holy Quran which lies safe in its true form under His guarantee since it was revealed and shall remain safe for all times to come.

**IS MYSTICISM SO SIMPLE AND INNOCENT AS IT APPEARS FROM ITS
THEORETICAL DESCRIPTION? OR HAS IT BEEN THE CAUSE OF MISCHIEF,
CORRUPTION AND EXPLOITATION IN THE HUMAN WORLD UNDER THE GUISE OF
INNER EXPERIENCE?**

The theory of mysticism may appear innocent and charming but in practice mystics are generally known to the world through the supernatural powers that they claim to possess. Described below are some of the mystical experiences that go to their credit. These are said to have occurred not only amongst the primitive people of the world but, it is claimed, are occurring today as frequently as ever before, not only in the backward countries of the world but also in its enlightened parts. One can well imagine, from the description given below, how far mysticism and parapsychological powers that are claimed to be associated with it have been, and are, a potential reservoir of mischief in the human society.

It is claimed that a mystic feels within him a luminous fire which gives him powers of perception unknown to others. His range of vision is extended beyond the place where he lives. He can foresee future events and sees souls in distant regions and in the land of dead. Amongst the people who believe in the supernatural powers of the mystics, a place of outstanding importance is held by men who act as intermediaries between their fellows and the unseen or the transcendent order. Such men may be diviners or sorcerers. A diviner is said to possess secret knowledge concerning the past or the future derived from the observation of external signs and omens, like the flights of the birds, or from the spirits of the dead who are believed to give this knowledge to the man in a state of trance. On the other hand, sorcerers are practitioners of magic who seek to utilise occult power inherent in the unseen order for the benefit of men or for their harm.

Alongside the diviners and sorcerers, there are sometimes priests who offer sacrifice and seek to win the blessing and favour of the divine powers for their fellow men. The office is usually hereditary but may also arise from the so-called personal experience of possession by super powers. The institution of *Piri Muridi* amongst the Muslims of Indo-Pakistan sub-continent is a well-known case in point.

Where a priest acts in this capacity, he assumes the role of the mouthpiece of unseen powers. The experience of possession comes in a trance which may be induced by prolonged fasting practised in solitude. It carries with it powers of healing, of prediction, of insight enabling the priest to offer spiritual guidance to those who seek it.

Among the *Faqirs* and *Sadhūs* of this sub-continent, the greatest significance is attached to the experience of ecstasy and trance as a means of contact with the unseen. The utterance of a man in trance is commonly held to emanate from the spirits of the dead. He acts as a healer, diviner and exorcist, purifying the house where death has occurred, by driving away the ghost. He is not a mere medium, he sees the spirits and enters into communication with them. He is not their passive instrument. He is rather their master; he controls the powers through which he works.

This ancient belief is particularly noteworthy that the soul of one who passes into

ecstasy ascends to heaven where it enters into communion with the Divine. As stated earlier, the experience of ascent to heaven was also the central feature of the Jewish mysticism in its early phase and, having been impressed by the Talmudic traditions, the Muslim traditionalists invented the story of *M'araj*, the bodily ascent of Muhammad[ؐ] to heavens.

As described earlier, whereas the Quran has got nothing to do with *Kar'am'at* (supernatural powers) and *Mo'ajzat* (miracles), and categorically denies their existence, the entire structure of Sufism depends on the *Hadith* literature which often provides the basis for all that is un-Quranic. The very idea, that the *Hadith* literature is as authentic as the Quran, is the source of all perversion in Islam.

As stated earlier, contrary to the Quranic concept of the word *Wali*, plural *اولياء*, which means those who are convinced of the truthfulness of the divine laws and save themselves from the consequences of going against them, the Sufis use this term for a separate group of people amongst them. They are supposed to be the members of a descending order, with Hazrat Ali (4th Caliph of Islam) at the top. The *Auliya* are given a very exalted position, only next to a 'nabee'.

Described below are the utterances of some of the Sufis—

Abu Jargani said :-

"*Wali* is a person who is 'fani' (destructible) as far as he himself is concerned and is 'baqi' (lasting) as far as his vision of God is concerned; and it is not possible for him to make known to other people his mystical experience."

One can well imagine how the so-called mystical experience of a *Wali* differs from a *nabee's* experience of *wahi*, as *wahi* descends for the benefit of humanity.

Ibrahim Adham, a well-known Muslim Saint, asked a certain person whether he intended to become a *Wali*. He said, 'Yes, if you could guide me'. Adham said, "You must keep in mind the difference between *Tauheed* and *Shirk*. You should never get inclined towards any-thing belonging to this world and the hereafter because these are all created objects. You concentrate your whole attention on God. This only is *Tauheed*", (*Kashful-M'ahjoob*).

This is contrary to the Quranic concept of *Tauheed* which is that there is no sovereign power except Him in the whole of the universe—in the physical as well as in the human world. One God, one code of life given by Him for the guidance of mankind, through His last Rasool[ؐ] one united Ummat subservient to these laws and a coordinated functioning of this Ummat means *Tauheed*. Anything contrary to it is *Shirk*.

According to *Kashful-M'ahjoob*, "A true *Wali* is able to display *Kar'amat* (supernatural act) because he has complete control over it, Allah being at his back. This is the belief of *Sunni* Muslims. But some *sunnis* differentiate between *Kar'amat* (a supernatural act) and *Mo'ajza* (miracle). For example, they say: to have a certain thing done according to your wishes by means of prayers, or to get the infidels destroyed by means of prayers, or to have certain needs fulfilled by means of prayers, all such things come under the category of *Kar'amat*. On the other hand, *Mo'ajza* or miracle is a far

superior act and is specifically related to a *Nabee*. A *Mo`ajza* is meant to impress upon the believers the truthfulness of a *nabee*. So it is always displayed in a manifest form. The *Kar`amat*, on the other hand, may be a hidden act."

As explained already, it is against the law of requital given by the holy *Quran*, to stupefy the human intellect. On the other hand, the *Quran* provides an impetus to the human thinking and encourages research and endeavour to understand the divine laws that operate in the physical world. According to the *Quran*, it is not the function of a *nabee* to satisfy the whims and fancies of unbelievers.

Described below are some of the *Kar`amats* of certain *sufis*:-

Abul Qasim Kasheri said that he asked Tibrani about his experiences. He related "Once I was in need of a stone. I went to the stream of Sarkhas. There whichever stone I picked up, it turned into a precious gem. This happened because a stone and a gem were of equal value for me."

Imam Khawaja Khirami related:

"In my childhood I once needed some 'Shahtoot' leaves. I climbed up a tree for this purpose and was sitting on a branch when Sheikh Abul Fazal Bin Hasn passed underneath. He did not notice my presence. He raised up his hands and said 'O Allah! Since long You have not given me a single piece of coin so that I may be able to fulfil my needs. Is that how you behave with Your friends?' As soon as he uttered these words, the entire tree from root to leave turned into gold."

All Muslims have a profound love for Muhammad^ﷺ. That is why, in order to lend weight to a certain cock and bull story and make it more impressive, it is of great advantage to describe it in the form of a Hadith. A Hadith runs as follows:

"The companions of the Rasool^ﷺ requested him one day to relate to them some supernatural happenings amongst the past nations. The Rasool^ﷺ said: "In ancient times three men went on a journey. At night they halted inside a cave for rest. Soon a big stone fell from the top of a hill and blocked the mouth of the cave. The men were frightened and were in a great fix as to how to get out of the cave. One of them proposed that each of them shall relate a good deed he performed during his lifetime and then pray to Allah so that He may pardon them. One of them said, 'I used to graze my goats in a jungle and on my way back home I used to bring daily a bundle of fuel wood and purchased food for my parents after selling it. One day I reached home late. The parents were asleep. I stood by their side with milk and food in my hand, though I had not taken any food myself. My parents kept sleeping till the day dawned; when they woke up I served them the food and myself took it afterwards'. When he related this story the stone moved a bit from the mouth of the cave. The second man said, 'I was in love with the daughter of my uncle who did not respond. One day I sent her 120 dinars so that she may spend one night with me. But when I approached her, suddenly the fear of God came into my mind. I refrained from the act and let her go without even getting back the money I paid to her". When he said so, the stone moved further from the mouth of the cave but not sufficient for them to get out. The third man said, 'A labourer worked with me. It so happened that he did not turn up to get his wages. I

waited for a long time and when he did not come I purchased a goat with his money. The goats went on multiplying by reproduction till they were eight. After several years the labourer turned up and asked for his money I gave him all the goats I had because they had multiplied from the one I had purchased with his money'. When he related this story, the stone moved entirely from the mouth of the cave and they all went home".

The story is attributed to the Rasool^ﷺ, the same Rasool^ﷺ who when asked by the unbelievers as to why the signs (miracles) were not sent down to him, said in reply:

"The signs are indeed with God. I am only a clear warner against the consequences of going the wrong way". (Al-Quran 29 : 50).

Those who invented this story perhaps did not realise that the movements of the earth's crust started millions of years before man appeared on the scene and started doing good deeds.

Another Hadith:

Zaida, a maid-servant of Hazrat Omar, related the following story to the holy Rasool^ﷺ— "This morning I went out to pick up fuel-wood from the jungle. I placed the bundle of wood on a stone and was ready to transfer it to my shoulders when a man on horse-back descended from the heaven. He greeted me and said that he had come from 'Ridwan' the gate-keeper of the heaven and had come down with the good news meant to be conveyed to you (the Rasool^ﷺ). The news are that the *Bahisht* has been divided into three parts in order to accommodate your *ummah*. One part is reserved for those people who shall not be required to produce any account of their deeds in this world, the second part for those whose accounts shall be made easier and the third part for those who will enter the *Bahisht* after your recommendation. After relating this story the rider was ready to ascend to heaven, but he stopped when he found that my bundle of wood was too heavy. He ordered the stone on which the bundle of wood was placed to move, and the stone brought the bundle of wood to the house of Hazrat Omar. The holy Rasool^ﷺ was pleased to hear it and immediately went to the house of Hazrat Omar where he witnessed the marks of the stone on the ground."

What a fantastic story! It makes null and void the law of requital given by the holy Quran. And look at the chain of intermediaries between God and Rasool^ﷺ— a gate-keeper of *Bahisht*, a horse-man from the heaven and the maid-servant of Hazrat Omar.

Even the companions of Rasool^ﷺ are not spared. A *Kar'amat* related to Hazrat Omar is as follows:

"One day a non-Arab came with the intention of assassinating Hazrat Omar. He searched for him and found him sleeping with his whip underneath his head. As soon as the murderer pulled out his sword, there appeared suddenly two lions who pounced upon him. He shrieked and with this noise Hazrat Omar woke up. The murderer related the whole story and, being impressed by the *Kar'amat* of Omar, came into the fold of Islam."

This is how these conspirators against the Quran make people forget about the

code of life given by the Quran, as well as the life of stress and struggle of those who established the Quranic social order based on this code. According to them the non-believers came into the fold of Islam on account of these *Kar'amat*. What a pity.

A *Kar'amat* relating to 'Hazrat Abu Bakr Siddiq' :-

"During the Khil'afat of Hazrat Abu Bakr Siddiq, Khalid bin Walid received some gifts from Iraq. In one of the packs was placed a deadly poison. Abu Bakr Siddiq recited **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and put the poison in his mouth. The poison did not act. Many people who witnessed it came into the fold of Islam."

Hasan Basri relates a story as follows—

"In Abadan I saw an African tribesman who lived in a lonely place. One day I bought a delicious meal which I carried for him. He asked, 'What have you brought?' I said, 'food for you'. He laughed at it and pointed towards one side. I saw that every thing around had turned into gold. I was ashamed of my doing and ran away from the place because I could not withstand the sight of the man."

Zun-noon Misri relates—

"Once I was travelling from Egypt to Jeddah along with others in a boat. Amongst the travellers was a *darvesh* putting on tattered clothes. One day a passenger lost a diamond. All suspected the man with tattered clothes to be the thief. I took him aside and told him what had happened. Hearing this the *darvesh* turned his face upwards and uttered something. Immediately a school of fish appeared on the surface of the water and each fish had a precious diamond in its mouth. The *darvesh* took one of the diamonds and gave it to the man who had lost one. Afterwards he came out of the boat disgusted and began to walk on the surface of the water. In the meantime the man who had actually stolen the diamond, produced it. All the passengers in the boat felt ashamed of what they had done".

"Abu Ishaq Ibrahim bin Adham went out for hunting. He followed a deer on horse-back. The deer stopped, turned back, began to speak fluently and said 'Were you created by your Lord only for the purpose of killing me?' Adham withdrew his hand and repented".

Abu Yazid Bistami said:

"I went to Mecca to perform Haj. There I saw the house (K'aba) but could not see the owner of the house. I thought my Haj is not accepted. I went there a second time. This time I saw the house as well as the owner of the house. I thought I could not see the Reality in full. I went there a third time when I could not see the house but saw the owner of the house in full. In the meantime I heard a voice from within myself which said: "If you see your own-self besides Myself, you will be a *Mushrik*", then I repented and asked for a pardon, resolved never to see myself, forgot all that was perceptual and sank deep into Reality".

This is how these people turned the Haj, the glorious institution for the centralisation of world Muslims, into a *yatra* (pilgrimage). They go to Mecca to see God


as if God is confined within the four walls of K'aba.

Abu Hasn Ahmad bin Abul Jawan made strenuous efforts to gain knowledge and became a great scholar but ultimately threw all his books into the river and said, "You are a good guide to achieve the goal but after the goal is achieved, you are useless. When one sees Reality, the words are no more needed".

Abul Hasn might have made strenuous efforts to gain knowledge but surely he remained ignorant of the fact that man accumulates knowledge through successive generations and that the books form the source, medium and guide for the development and spread of human knowledge through ages. The Quran says, "He Who taught the use of pen, taught man what he knew not". (96 : 4-5) Human evolution is not possible without the records of written speech; and the achievement of the next higher form of life by man is based on human evolution which in turn depends on human action. But how can a self-centered mystic realise it. He thought the books were useless after he achieved the goal. As said before, according to the holy Quran, human goal can be achieved through social living. He surely missed the goal, as well as the way to achieve it. And thus in a fit of hallucination, threw the books into the river.

"Askar bin Hussain Bakhsh Nafsi was a great sufi of Khur'asan. He died in a jungle at Basra. Many years after his death a group of people passed by and saw his dead body standing on one leg, with face turned towards Mecca and with his cup and stick placed before him. No beast came near his dead body for so many years."

"Abu Bakr Muhammad Bin Omar had gained a lot from the company of Muhammad Ali Tirmazi and was known to be a learned sufi. Once Muhammad Ali Tirmazi gave him books weighing several maunds and asked him to go and throw them into the river Jehun. Abu Bakr took away the books but did not dare to throw away this vast treasure of knowledge into the water. He kept back the books with him and informed Muhammad Ali Tirmazi that he had thrown them into the river. Muhammad Ali said, "You have not done what I asked you to do and you do not know its implications. Go and do it now". Thus Abu Bakr went away and carried out his order. But as soon as he threw the books into the river, the water got split into two parts and a box appeared from between them. Its lid opened automatically and all books entered into the box ; the lid closed down and the split parts of the water reunited. Abu Bakr came back to Muhammad Ali and said, "O Sheikh! Let me know what is this happening?" Muhammad Ali said, "I had written these books the meaning of which an ordinary man could not understand. My brother 'Khizar' had asked for these books and Allah ordered the water to carry these to him".

D'ata Ganj Bakhsh, when he came to Lahore, built a small mosque near the place of his residence. The direction of the mosque was not correct which was objected to by the contemporary  learned men in Lahore. On hearing this, D'ata Sahib invited the *Ulema* to assemble in prayer behind him. When the prayer finished, D'ata addressed them and asked them to look straight. As soon as they raised their eyes, to their astonishment, they could actually see K'aba straight in the direction in which they were standing".

It does not mean that the direction of the mosque was correct, but that K'aba shifted from its original place and became visible from thousands of miles on account of D'ata Sahib's supernatural powers.

Mentioned above are just a few instances which I have collected from an Urdu translation of *Kashful Mahjoob*, a book written by Syed Ali Hajveri, well-known as Data Ganj Bakhsh, in the 11th century A.D. This great *sufi* lies buried at Lahore and his tomb is visited by an unending stream of men and women for the last so many centuries. Those who come to pay homage to him include not only men in the street but also the highest dignatories in Pakistan. But it is not peculiar to *Kashful Mahjoob*, there are volumes and volumes of other literature containing such cock and bull stories as described above.

Let us quote a few more—

"Once Junaid Baghdadi had to go across the river Dajla. By uttering the words **يا الله** repeatedly he began to walk over the surface of the water, as if he was walking on the ground. In the meantime one of his followers who had to cross the river asked for the help of Junaid. Junaid asked him to follow while repeating the words **يا جنيد**. That is what he did and thus he also began to walk on the surface of water in the manner of his *Pir*. After a little while it occurred to him that Junaid himself was saying **يا الله**; why should he not do the same and say **يا الله**. But as soon as he said **يا الله** he went down into the water. He shouted for help. Junaid told him to say **يا جنيد** again. As soon as he said so, he came up on the surface of the water and began to walk as before. On reaching the bank of the river he asked Junaid, "O *Pir*! when you said **يا الله** you walked on the surface of the river and when I said the same I went down into the river. What was this due to?" Junaid told him that he could not reach Allah without reaching Junaid first." (*Malfoozat-e-Mujaddid* by Ahmad Raza Brelvi, p. 117).

There is a story which describes that a man can possess power of killing another man as well as bringing him back to life again, after getting secret training from the Rasool (not from his person but from his spirit). (*Anfasul Arifeen*, Persian, p. 96).

"Once Junaid Baghdadi was sitting when a dog passed in front of him. As soon as Junaid cast a glance on him, the dog became ecstatic. All other dogs ran behind him, stopped at one place, made a circle round him and bowed down before him." (*Imdad-al Mushtaq*, by Hakimul-Ummat Ashraf Ali Thanvi, pp. 102).

Mujaddid Alf Sani said—

"With the blessings of the Rasool, sometimes I myself have passed through the state when **ملائكة** angels have been seen in the pose of **سجده** i.e., bowing down before me, the same angels which bowed down before Adam and still continue in the same stance" (*Mabda O Mu'ad* by Ahmad Sarhandi—known as Mujaddid Alf Sani).

Regarding Sheikh Abdul Qadir Jilani—

"He used to start his sermons by reciting **الحمد لله** twice, with a pause in between. At the first utterance of the words **الحمد لله**, all the 'walls' on the face of the earth, hidden or manifest, became silent; on the second utterance, the *aulā* and the

angels thronged round him in crowds so that the audience became very much swollen".

(*Akhbar al-Akhyar* by Abdul Haq Mohaddis Dehlvi. Translation by Subhan Mahmood, pp. 38).

"During his (Sheikh Abdul Qadir Jilani's) Sermons all the living 'Auliá' and 'Anbia', used to present themselves personally and all those dead used to be present in spirit. Also the Rasool^ﷺ used to come for guidance. Many times Khizar also used to attend the sermons on such occasions and advised the Auliá present to be punctual in attendance." (*Akhbar al-Akhyar* 'Trans.', pp. 49).

Sheikh Abdul Qadir Jilani also said :

"Allah has given me a book containing the names of all my followers, present and future, who shall appear till the day of Judgment; and Allah has said that He has pardoned them all for my sake". He said further, "I asked the gate-keeper of hell if any of my followers was there in his custody? He replied, 'By God there is none'.

.....If any of my followers is bad, it does not matter because I am good. By God, I shall not move until all my followers enter heaven....." (*Akhbar al-Akhyar* 'Trans.', pp. 49).

It does not need much effort to find out how far these *sufis* have disfigured the face of Islam. They have invented an easy Islam which is poles apart from the one given by the Quran, given by Muhammad^ﷺ who spent his whole life fighting against the forces of tyranny and exploitation. In order to establish the Islamic way of life, Muhammad^ﷺ and his companions encountered sufferings and adversity to such a great extent that they were shaken in spirit and cried, 'When will the help of God come'? (2 : 214).

The Islam given by the Quran, and practically demonstrated by the Rasool^ﷺ, is nowhere to be seen amongst the Muslims today. The uneducated masses, as well as the so-called educated Muslims, are often bound by the chains of mental slavery. They have chosen gods besides God. These gods living on the ground, as well as those buried underground, control the thoughts and actions of the vast multitudes of the Muslims even in the present age; the grip of the dead being even firmer than the living ones. The number of people who daily attend the graves of *sufis* and bow down before them, is far greater than those who attend the mosques to bow down before the Almighty God. Some of these nicely built graves contain imaginary *Pirs*. There are certain places in Lahore where before the birth of Pakistan no graves were to be seen but now we find there green flags fluttering on the marble covered graves. Such graves without the dead are not confined to Lahore only. Hundreds of people visit daily the grave of B'ayazid Bistami, situated on a hill top, four miles from Chittagong in Muslim Bengal. On the other hand, it is said that B'ayazid Bistami who belonged to Bistam (Iran) never came to Chittagong. Another story goes that he came to Chittagong but on hearing the news of the death of his mother, went back to Bistam, never to return again. Yet innumerable people go on seeking help from the empty grave of the dead *sufi*, for the relief of their ailments and miseries. Still another story goes that the grave of D'ata Ganj Bakhsh in Lahore is also without any occupant.

Such graves which are the centres of exploitation are on the increase since Pakistan came into being. The business which was formerly in the hands of individuals is now centrally controlled by the Government. The Government makes handsome money out of this corrupt practice.

In India the 'Sadhūs' (hermits) form an important constituent of Hindu society. Their presence is a great boon to some unproductive Hindu women who are the frequent visitors of monasteries where the 'Sadhūs' live, even with the consent of their husbands.

Muslims started their national life as a life of constant struggle. The introduction of forged Ahadis and the mystic concepts into Islam turned them into an ease-loving people, everybody trying to achieve the maximum with minimum effort. According to one *Hadith*: during the first night of the month of Sh'aban, if you say 12 'Rak'ats'¹ of prayer in which you recite *المسبحه* once and *قل هو الله* five times each, you gain ثواب (reward) equivalent to that of 12000 'Shaheeds'² (Ref. Allama Sayed Mahmood Ahmad Rizvi. *Daily Nawa-t-Waqaat* dated 2-9-1974).

What a cheap bargain? What an easy way of getting so much for so little?

You seldom find people who believe in the law of requital and who put it into practice in their day to day life, because it has become quite easy to wash off your sins by means of *Tasbeeh* i.e., by uttering certain Quranic words, alongwith the rolling of beads. *Tasbeeh* is not only practised inside the mosques but it has rather become fashionable to carry it in hand while walking along the road-side. I was amused to find, one morning, a 'Three Nought Three'³ walking on the Mall Lahore, rolling the beads of his *Tasbeeh* and at the same time rolling his eyeballs stealthily in the direction of the ladies passing by.

The process of achieving magic results by uttering Quranic words has become a common practice and it has come to be known as *عمل* 'action'. *عمال* 'magic actors' are spread all over the Muslim world. They are mostly to be found in rural areas but there is no dearth of them even in big cities. They are running a profitable business not only amongst the illiterate but also amongst a good number of so called literate people. They possess curious prescriptions for all sorts of human ailments. I quote herewith an example of the type of prescriptions they use. "Write so and so a verse of the holy Quran on a piece of paper using *زعفران* saffron as ink. Soak the paper in a cup of water in the evening. Stir and pass through a sieve the next morning and drink". In such fanciful remedies, they use a particular verse to cure a particular disease. The magic cures by means of Quranic verses are not only practised by illiterate and deceitful people, even those known as *علماء* 'learned men' amongst the Muslims are not free

1. Rak'at—A unit of Muslim prayer.

2. Shaheed—One who sacrifices his life for the cause of Allah.

3. During the regime of General Yahya Khan in Pakistan, 303 Pakistani civil officers were dismissed from Government service, being guilty of misconduct and corruption. People called them by the nickname "Three Nought Three".

from them. For example, the learned Ashraf Ali Thanvi, a Muslim religious leader of repute as well as a commentator of the holy Quran, writes in his book entitled *مجموعہ اعمال مستران* that if you repeatedly recite over a melon the Quranic verse in chapter 2, which relates to the slaughter of a cow, surely you will find the melon sweet and palatable. I remember having come across a printed copy of the holy Quran in which many verses were underlined, with foot notes describing the remedial values of the respective verses. Hundreds of such remedies are being prescribed all over the Islamic world.

Such tricks are practised even in some clinics. Given opposite is a prescription that is being issued by a diagnostic clinic, in the heart of the city of Lahore, on a printed form, to every patient attending the clinic. However, it is not certain if the clinic is run by a qualified physician, or a quack.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

يَا بَاسِطُ	يَا سَلَامُ	يَا فَتَّاحُ	يَا مَعِزُّ
يَا لَطِيفُ	يَا كَرِيمُ	يَا وَاسِعُ	

لَا اِسْتِهَانِيْهِ وَبِرَكَتُ

یہ سات اسماء مبارکہ اللہ تبارک و تعالیٰ کے ہیں جو بلند سی عزت و مرتبت اور کثرت رزق کے لیے نہایت آزمودہ ہیں۔ رات کو بعد نماز عشاء ان اسماء مبارکہ کا ورد کیا و طیف حسب فی طریقہ پڑھ کر کرنے سے انشاء اللہ ایسی خیر برکت ہوگی کہ آپ سرتانگیز مدت تک تیراں رہ جائیں گے۔ کاروبار میں ترقی کی راہیں کھل جائیں گی۔ رزق روزگار اور عزت و مرتبہ میں لا انتہا برکت ہونے لگے گی۔ طلاقہ اپنے نام کے اعداد اس نقش میں دینے سے ہونے والے اعداد جمع کر کے نکالیں اور جو مجموعہ آئے اسے ہی ترتیب مندرجہ بالا اسماء مبارکہ کا ورد کیا کریں۔ اول آخر ستا بار یکم از کم تین تیرہ درود شریف پڑھ لیا کریں بعد ازاں بارگاہ رب العزت میں اپنے لیے اور جمع مسلمانان عالم کی خیر و صلاح کے واسطے دعا فرمائیں۔

۱	ب	ج	د	۴	و	نہا
۲	ط	۳	ک	۵	۶	ح
۹	ع	۱۰	۲۰	۳۰	۴۰	۵۰
۶۰	۷۰	۸۰	۹۰	۱۰۰	۲۰۰	۳۰۰
۴۰۰	۵۰۰	۶۰۰	۷۰۰	۸۰۰	۹۰۰	۱۰۰۰

MULLAISM AND MYSTICISM

The worst part of this whole picture is that Mullaism and Mysticism have become almost identical. Its underlying cause is the aspiration for religious leadership and the desire to gain cheap popularity without acquiring even the minimum knowledge of the basic concepts of the Quran. Anybody who adopts a particular type of appearance with a particular type of dress and beard, is able to express himself eloquently and is conversant with some fairy tales of the past or the present, is well set to become a religious leader. The academic qualifications of these people are almost negligible. They are ignorant of what is going on in the world around them. They easily dismiss anything that is outside the pale of their knowledge as western idea, worth being spitted on. However, the minds of these petty religious leaders are easily impregnable. They do not possess the faculty of "weigh and consider." They can easily assimilate all that emanates from Mullas of higher ranks. Therefore it is worthwhile to throw some light on the mess the Mullas of higher ranks have made, so that we may be able to assess the ideas that trickled down from them, through petty Mullas, to Muslim masses. Described below are the beliefs and ideas of some of the big Mullas who dominated the field of religious leadership in the South Asian Sub-continent for quite some time—

Shah Waliullah

Birth—Shah Waliullah describes that when his father Shah Abdur Rahim reached the age of 60, he got the inspiration that he shall get another son who shall be a man of great knowledge and spiritual powers. Thus occurred the idea of remarriage. The old-age marriage was objected by certain people but his father told them that he still had a long span of life and that he shall get more sons. Thus according to this prophecy he got two more sons including myself. One night when I was still inside the womb of my mother, my father and mother raised two hands each during midnight prayer when suddenly another pair of two small hands appeared, making it six hands in all. My father told my mother, "these hands belong to our son who is not yet born". (*Anfas al-Arifeen*, pp. 145, publishers Almuarif, Lahore).

Another story—Shah Waliullah said, "When I was inside the womb of my mother, a beggar woman came to my father. He gave her half a loaf of bread. When she turned her face, my father called her back again and gave her the second half as well; and said that the child inside the womb had requested for it". (*Anfas al-Arifeen*, pp. 145).

Dead man leading prayers—Shah Waliullah said, "Whenever my father sat at the grave of Sheikh Muhammad Quds and said prayers, every time the spirit of the dead Sheikh appeared and led the prayers". (*Anfas al-Arifeen*, pp. 116).

Martyrs come back to life and bring news of the unseen—Shah Waliullah said, "My father used to appear bodily before me after his death and used to bring news of the present and of the future. It so happened that once my niece Karima fell ill and her illness was prolonged. One day when I was sleeping inside my room, my father came in suddenly and said that he wanted to see Karima. When he saw Karima she recognised him and said, 'you were dead; how you happen to come here'? My father said, 'leave it my daughter. You have suffered a good deal. *Insha Allah* you shall be free from misery

by tomorrow morning'. After that he disappeared and Karima died the following morning". (*Anfas al-Arifeen*, pp. 115-116).

Hakimul-Ummat Ashraf Ali Thanvi also believed in return after death. He also related a similar tale that his grandfather returned after his death to present sweetmeat to his grandmother. (*Ashrafus-Sowaneh*, Vol. I, pp. 12).

Ashraf Ali Thanvi also said—

"Qasim Nanautvi returned after his death to Deoband and asked Rafiud Din (the manager of the institution) as to how Mahmood-ul-Hasan got entangled in mutual disputes. Rafiud Din perspired (with shame). He sent for Mahmood-ul-Hasan and related the incidence to him. This caused the latter to take 'bai'at' at the hand of the former."

(*Hakayat-e-Aulya* by Ashraf Ali Thanvi, Hakayat No. 247, pp. 288-289).

A masterpiece of Ashraf Ali Thanvi's genius indicating how far Mullalms and Mysticism are wedded together—

"Somebody asked a **موحّد** believer in 'Oneness' (mystic) that if animal excreta and pudding are 'One', let us see if you can eat both of them. The mystic got himself converted into a pig and ate the excreta and again reconverted himself into a human being and ate the pudding." (Ref. *Imdad al-Mushtaq* by Hakimul Ummat Thanvi, pp. 110. *Malfoozat Haji Imdadul Haq Mahajir Makki*).

The Hakimul Ummat has argued in the footnote that the said mystic had to take this trouble and go out of the way only to satisfy the dullheaded person who had raised the objection; otherwise 'Oneness' is a reality.

May I ask the readers that, after this excellent performance, is there any further proof required in support of the mystic concept of 'Oneness'?

Another story from *Malfooz'at Shah Abdur Rahim*—

"Once I was sitting with some of my friends when a dreadful person appeared with a bow and arrow in his hand and politely saluted me and told me that he was an angel and was on duty of epidemic control which was prevalent at that time. He said further that he had a desire to see him since long and that today his contingent was passing this way and thus he got the opportunity to meet him. Then he gave me the happy news that my friends and followers shall be saved from the epidemic. After that he wished me well and went away. It so happened that after a few days the epidemic shifted from our locality to another one ear-marked by the angel; and thus my friends and followers were all saved." (*Anfasul Arifeen*, pp. 116).

Mullas bellef in نذر نياز 'Nazar Niaz'

It means that stomachs of living human beings can be used, as a post office box, to send food to dead persons. Shah Waliullah related a story which he took from his father—

"On the occasion of one **عرس** Urs of the holy Rasool, I was short of money. So I

sufficed on grams and sugar for offering نياز . The same night I actually saw with my own eyes that various kinds of foods were being presented to the Rasool^ﷺ and in the meantime the grams and sugar (offered by me) were also presented. The Rasool^ﷺ accepted it with pleasure, ate some of it and distributed the rest to those sitting around him". The writer says that the story without doubt relates to his father although some people have related it in connection with others. (*Anfasul Arifeen*, pp. 106-107).

Shah Waliullah exempted from the law of Requital:

”اور اس کے ساتھ ساتھ مجھے دنیا اور آخرت کے مواخذہ سے معصمت فرمائی۔ لہذا جو سختیاں مجھ پر گزریں وہ مقضیاتِ طبیعت سے ہیں مواخذہ کی وجہ سے نہیں“

"Alongwith it I was exempted from the law of requital in this world and in the hereafter; so that any hardships that came to me were only on account of my physical nature and not by way of accounting". (*Fayyazul Harnah* by Shah Waliullah, pp. 191; Publishers Muhammad Saeed & Sons, Karachi).

Shah Waliullah has described a number of formulae and the mode of their recitation in order to meet the spirits of the dead lying inside the graves, in *Intbah-fee-Salasil Auliā*, pp. 113-114.

Aulia Allah join the ranks of angles after death and along with them take part in the execution of world affairs—

"Consequently when the battle of fort Sapsatol was being fought, some اہل اللہ 'men of God' saw at the time of تہجد midnight prayers that Rasool^ﷺ Allah and his companions were throwing arrows from Masjid-e-Nabvi; and this was followed by Muslim victory the next morning". (*Hujjat-Allah al-Baligha* by Shah Waliullah, p. 74. Footnote).

Hakimul Ummat Ashraf Ali Thanvi supports the view held by Jalalud-Din Roomi that a Wali gets merged into God after death—

Jalalud-Din Roomi, a renowned mystic, upheld the view that a *Wali* becomes God after he merges into God.

The readers may please note that the affair is not so simple as it looks. Just see what mischief this belief has spread.

Roomi also said that the Rasool^ﷺ himself merged into God and became God after his death (God forbid) He said:

بندہ خود خواند احمد در رشاد : جملہ عالم را بخوان 'قل یعباد'

It means that the Quran itself has said that the whole humanity is subservient to the Rasool^ﷺ. Here Roomi refers to the following verse of the Quran:

(39:53) قُلْ يٰۤاَيُّهَا الَّذِيْنَ اَسْرَفُوْا عَلٰۤى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ...

"Say: O my servants who transgress against their souls despair not of the nourishment which Allah provides within a specific pattern."

In the word **عِبَادِي** 'my servants', he says, the letter **ي** refers to the Rasool himself. Thus by arguing that God is Rasool and Rasool is God, he has used the above-said verse as an instrument to prove the truth of Introvertive Mysticism.

Now let us see further how this pernicious idea, which nullifies a basic Quranic concept that *Subservience is due to Allah and Allah alone*, has crept from Mystics to Mullas—

Hakimul Ummat Ashraf Ali Thanvi a well-known religious leader and a commentator of the Quran, has supported the above-said version of Roomi regarding the interpretation of the verse 39 : 53. Not only that, he has also provided arguments to prove it. He says, "As the Rasool had become **واصل بحق** i.e., became merged into God, therefore **عبادته** (subservience to Allah) and **عبد الرسول** (Subservience to Rasool) are one and the same thing. Hence the word **عِبَادِي** in the above-said verse refers to the Rasool". He argued further that the latter part of the verse i.e., **لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ** also supports this view, because if we say that **عِبَادِي** refers to Allah (not Rasool) then in that case there should be the word **رحمتي** instead of **رحمة الله** " (*Imdad-al-Mushtaq* by Hakimul-Ummat Ashraf Ali Thanvi, pp. 53).

A mystic might utter anything in his fits of hallucinations but it is really strange that a commentator of the Quran has taken courage to distort a basic concept of the Quran that *subservience is due to Allah and Allah alone*. It is a pity that the Hakimul-Ummat was so ignorant of the emphatic declaration of the Quran:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي
مِنْ دُونِ اللَّهِ ...

(3:78)

"It is not (possible) that a man to whom is given the Book, and Wisdom, and the office of a **نبي** messenger of God, should say to the people: 'Be you **عِبَادِي** subservient to me rather than Allah."

Is it not preposterous to say that subservience to Allah and subservience to Rasool are one and the same thing? According to the holy Quran, the Rasool was himself subservient **عبد** to Allah. Allah called the Rasool **عبدنا** 'Our servant':

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ...

(2:23)

"If you are in doubt as to what We have revealed from time to time to **عبدنا**. Our servant, then produce a Sura like theretinto".

The Hakimul Ummat was short sighted enough to have over-looked even the other parts of chapter **الزمر** from which he quoted the word **عِبَادِي** as meaning 'subservience to the Rasool'; where it is said:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۝

(39:11-12)

"Say (O Rasool): Verily I am commanded to be subservient to Allah with sincere devotion and I am commanded to be the first to bow down to God."

(39:13) **قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ** ○

"Say (O Rasool): If I disobey my Lord, I fear the doom of a tremendous day."

(39:14) **قُلِ اللَّهُ أَعْبَدُ مُخْلِصًا لَهُ دِينِي** ○

"Say (O Rasool) I am subservient to Allah with my sincere devotion which is exclusive for Him alone."

عبادت is subservience to Allah in such a way that one does not exceed the limits laid down by His laws. Allah is the Creator and the Law-Maker. There is none besides Him Who is the initiator of immutable laws. Therefore subservience is due to Him and Him alone.

Wherever the word **قُل** (say!) occurs in the holy Quran, it is Allah addressing either the believers or the humanity as a whole, by putting His own words in the mouth of the Rasool.

From what has been described above, one can assess the grievousness of the injury that Mystics and Mullas have inflicted on the vital concepts of the Quran. It amounts to breaking the limits prescribed by the Quran and defying the Authority of Allah Almighty. To believe in the subservience of anybody or any force other than Allah and to bow down before such a person or force is SHIRK.

Above stated examples are typical illustrations of the mode of infiltration of Mysticism into Islam. The infection spread from Mystics to bigger Mullas, some of them being the commentators of the Quran; from bigger Mullas to lesser Mullas to Muslim masses who are today cut off from the Islam given by Allah and His Rasool. Instead Mullatism is prevalent in the Muslim world especially in the South Asian Sub-continent. Mullatism is hardly anything more than a blending of forged Ahadis and mysticism. The equation is somewhat as follows:-

Quran 10% + (Forged Ahadis x Mysticism) 90% = Mullatism 100%

What has been described above is the dark side of Mullatism. But there is also something which goes to the credit of the Mulla. In spite of all the un-Quranic beliefs and practices, it is he and he alone who has faithfully upheld the vital instruments of Islamic discipline, the most important being the institution of prayers in congregation. But for this, even the semblance of Islam would have been lost.

Poetry and Mysticism—We find that most of the mystical expressions are in the form of poetry which enhances imaginative trends. Poetry, like narcotics, suppresses the higher centres of the human brain, such as of reason and judgment which lose their control over the lower centres such as of imagination and speech. That is why the speech of a drunkard becomes fluent and the imagination of poets and mystics

becomes unfettered. The holy Quran has placed poets, lunatics and sooth sayers¹ in the same category. There is a beautiful parallelism of these three, described in the verses (52 : 29-30).

The Quran also says:

(39:69) وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ...
 وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ...

We have not instructed (Muhammad) in poetry (false, futile and imaginary descriptions) nor is it worthy of him.

IQBAL AND MYSTICISM

As noted above, unfortunately it is not only the Muslim masses who are in the grip of mystic concepts, even the renowned Muslim intellectuals of high calibre are not free from this infection. I am surprised to learn certain things about Allama Iqbal and I quote here a few points in this respect.

According to Yousaf Saleem Chishti, when he asked Allama Iqbal, as to how can we prove the existence of God when the arguments based on intellect have failed to do so, the Allama replied that the existence of God can be proved by 'inner experience' and not by reason; the means to do it are based on عشق love or what is known as وجدان in the mystic sense and not on خرد intellect. (*Rozegar-i-Faqir* by Faqir Sayed Wahid-ud-Din, pp. 177). This very concept is the basis of mysticism. The same has been mentioned by the Allama in his lectures, especially the 1st and the 7th, that ادراک حقیقت cannot be achieved through knowledge and intellectual pursuits and that the inner experience can be gained only through direct vision, known as معرفت. Although there is no mention in the holy Quran of such 'inner experience'. The facts related to human life have been pointed out in the Quran which repeatedly lays emphasis on intellect to be the only means to realise them. Allama Iqbal has used the words دل 'Dil', عشق 'Ishq' and نظر 'Nazar' for inner experience which, according to him, are the opposites of knowledge and wisdom. As for example, there is a poem in his book بانگ درا 'Bange Dara' with the heading عقل اور دل INTELLECT AND LOVE. Here 'dil' (love) addresses 'Aqal' (wisdom) in the following words:

علم کی انتہا ہے بے تابی اس مرض کی دوا ہوں میں
 علم تجھ سے تو معرفت مجھ سے تو خدا جو خدائے ہوں میں

"The height of knowledge is restlessness. I am the only remedy for this ailment. The knowledge originates from you and inner experience originates from me. You seek God and I show God."

Again it is said in 'Bange Dara':

¹. Sooth-sayers—Those who tell future events and fortunes by divination. Such people pretend to have an insight into the future or into the unknown by supernatural means.

خرد کے پاس خبر کے سوا کچھ بھی نہیں ترا علاج نظر کے سوا کچھ بھی نہیں

"The intellect possesses nothing but information. On the other hand your remedy lies in 'Direct Vision'."

It is said further:

عشق سراپا حضور علم سراپا حجاب

"Inner experience is entirely a manifestation. Perceptual knowledge is entirely a secret affair."

زمانہ عقل کو سمجھے ہوئے ہے مشعلِ راہ
کے خبر کہ جنوں بھی ہے صاحبِ ادماک

"People consider intellect as the torch of guidance. They are unaware that 'insanity' also possesses sense of perception."

He even said:

تازہ میسے ضمیر میں معسر کہ کہن ہوا
عشق تمام مصطفیٰ، عقل تمام بولہب

"The old conflict has been refreshed in my mind, the love representing Muhammad and the intellect representing Abu Lahab."

Described above are the views of Allama Iqbal on عقل 'Intellect'. Now let us see what the holy Quran says about it. I repeat here the verse quoted earlier which describes THOSE WHO DO NOT USE THEIR INTELLECT:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعُقُلُونَ ○ (7:179)

"Many are (amongst) the people (both) uncivilised and civilised, We have made for hell. They have minds wherewith they understand not, eyes wherewith they see not and ears wherewith they hear not. They are like cattle,—nay more confused; for they are heedless (of warning)".

On the other hand, the Quran also gives a vivid picture of THOSE WHO DO USE THEIR INTELLECT. In the following words—

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ○ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ○ (3:190-191)

"In the creation of the heavens and earth and the alternation of day and night, there are indeed signs for men who think over it, men who keep before themselves the divine laws, standing, sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth, (with the thought) our Lord: Thou has not created all this without purpose. Praise be to Thee. Give us knowledge to discover the laws of nature to save ourselves from destruction."

Thus according to the holy Quran you know God only through His 'signs' which lie scattered all over the universe. It is only through intellect and wisdom that you can discover these 'signs' and reach the conclusion that there is a Supreme power with constructive designs, behind it. Such words are often repeated in the holy Quran as **اَفَلَا يَتَفَكَّرُونَ** "Why do you not exercise your intellect"? **اَفَلَا يَعْقِلُونَ** "Why do they not think over".

It is also said that Allama Iqbal also believed in **ورد و ظائف** (magic effect of Quranic verses) as the means of achieving material ends. A story runs as follows—"Allama Iqbal recited **آیه کریمه** 'Aya Karima', for the success of his nephew, Sh. Ijaz Ahmad when he appeared in his B.A. examination. After doing so, he wrote to Ijaz's father, "Ijaz is now sure to get through".

One feels the stink of Mysticism in Iqbal's poetry throughout. However, it may be tolerable to certain people. But this is not the end. It is said that Allama Iqbal also believed in miracles. You find herewith a story which the author of *Rozegar-e-Faqir* heard from his father. The story, in brief, runs as follows—

"Allama Iqbal once said to Faqir Sayed Najmuddin (the father of the author) that he had learnt about the presence of an enlightened Faqir at the tomb of D'ata Ganj Bakhsh and that both of them should go together to meet him and ask him the question that when Allah has promised success and glory to the Muslim world, why Muslims are so backward and miserable all round. So a time was appointed to go and meet him the next morning. But when Faqir Sayed Najmuddin met Allama at the appointed time in order to accompany him to the tomb of D'ata Ganj Bakhsh, he found him very much upset, as if some tragic event had occurred. When asked about this state of affairs, Allama said: "Look! what happened here. This morning when I was sitting inside my room, Ali Bakhsh (Allama's servant) told me that a person, who from his appearance looks like a *darvesh* (mystic) wants to see me. On my permission, the visitor came in and I asked him the purpose of his visit. The *darvesh* said that I (Allama) wanted to ask him a certain question and that he had come here personally to answer it. After this, the *darvesh* read the following verse from 'Masnavi' Maulana Rum—

گفت رومی ہر بنائے کہنہ کا باداں کہند
تو ندانی اول آن بنیاد را ویراں کہند

I was absolutely stunned on hearing this and when I raised my head to have a look at him, the old man had already disappeared. I sent Ali Bakhsh all round but the

darvesh was no where to be found." (*Rozegar-e-Faqir* by Faqir Sayed Waheedud Din, pp. 32).

Poetry and Prophethood—

Allama Iqbal also said, "the occurrence of poetical ideas is a periodic inspiration and at the end of each bout I got tired, depressed and dismayed." (One must remember that *Nabees* also felt the same, each time the revelation descended on them). Allama states further that when the well-known German poet Goethe read the German translation of the Quran, he told some of his friends, "When I read this book, I feel tremors in my body." Allama said that, as a matter of fact, a poet gets a sort of *Ilh'am*. Therefore when he reads a revealed book, he finds his soul congruent with its purport and he feels swinging with bliss which is not the lot of other people. (*Rozegar-e-Faqir*, pp. 40).

At yet another place a verse of Allama Iqbal is quoted as follows:

شاعری جزویت از پیغمبری

"Poetry is a part of prophethood." (*Rozegar-e-Faqir*, pp. 158).

I wonder if the above-said stories about Allama Iqbal are true. If they are, it is a pity. However, such flights of imagination are possible under poetical narcosis. Allama was indeed a most distinguished personality, on account of his outstanding contribution to the exposition of the Quranic teachings and his constant endeavour to rouse the Muslims of his age from slumber. He fought valiantly against the concepts that are adverse to Islam such as secularism, materialism, capitalism and its progeny communism, and also against western democracy which is a negation of Allah's sovereignty in human affairs. But at the same time it is rather difficult to ignore the backward pull of his mystical ideas which bring him down to a level far below the one achieved by him in his capacity of being an exponent of the Quranic teachings. However, in spite of this shortcoming, he could not but describe the Quranic truth when he said:

عمل سے زندگی بنتی ہے جنت بھی جہنم بھی

"A life of heaven or of hell, is the outcome of one's own actions."

8

The Last Word

(7:176) ... فَأَقْصِ الْقِصَصَ لَعَلَّكُمْ يَتَفَكَّرُونَ ۝

"So relate the story: perchance they may reflect."

The Story of FALL and of ESCAPE

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ
يَلْقَوْنَ غِيَاثًا ۝

(19:59)

"But after them there followed a posterity who lost the way of life based on the divine guidance and followed baser sentiments : But they will soon face destruction."

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يظْلَمُونَ شَيْئًا ۝
جَنَّاتُ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدًا مَآبِتًا لَا

(19:60-62) يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا مِنْ ثَمَرَةٍ بِكْرَةً وَعَشِيًّا ۝

"EXCEPT those who return to the right path and believe in the divine guidance and act accordingly, for these will enter the Garden of bliss (a life of peace and plenty in this world and in the hereafter) and will not be wronged in the least: Gardens of eternity which Rahman has promised to those who lead their lives in accordance with His laws. These blessings are Yet in a potential form, but will manifest themselves in due course of time, for His promise is ever sure of fulfilment."

No purposeless activities, no vain discourses shall be heard in that society but only salutations of peace: and there shall be constant provision of sustenance."

Not only a promise of peace and plenty but also of inheritance of power honour and dignity—

(19:63) تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۝

Such is the Garden which We gave as an inheritance to those of our servants who are afraid of the consequences of going the wrong way.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ...

"Allah has promised to those among you who believe and whose deeds are consistent with the divine laws that He will of surety, grant them in the land, inheritance (of power) as He granted it to those before them."

Such have been the terrible undercurrents to which Islam has been subjected to since soon after its inception. They have changed the very face, not only of the Muslim society but also of the Islam itself. The basic concepts of the Quran have been replaced gradually, by manmade ideas. Today we follow an Islam given to us by Pirs, Faqirs and Maulvis, but we seldom find Islam prescribed by the Quran and put into practice by Muhammad and his companions. The Quran provides guidance to humanity as a whole. Where Muslims are specifically addressed the Quran addresses with the words "يا ايها الذين امنوا" "O believers!" otherwise it addresses the whole of mankind as "يا ايها الناس" "O Mankind!" In order to prove the truth of its fundamental principles, the Quran repeatedly brings into evidence the history of the past nations. The nations whose deeds were in harmony with the divine laws rose to the heights of their glory but when they acted against these laws, they gradually withered away, like the leaves of a tree which gets cut off from the source of its nourishment, until they were completely blown away by the winds of time. The periodic rise and fall of a particular nation has also been subjected to the same formula, whether such a nation acted on or against the divine fundamental laws consciously or unconsciously. The Muslim nation itself experienced such vicissitudes in its life. The first phase of its life witnessed a period of manifest growth, development and expansion; when it possessed a cohesive and well-balanced social structure, based on the guidance of the Quran and when within a short span of its lifetime, the relationship between man and man was linked with the relationship between man and God. How that link got broken in the subsequent period comprises the main theme of this book which has already been described.

The holy Quran lays stress on yet another point; that prosperity is a trial. To those who act in the right direction, prosperity teaches sympathy and goodness. But those who act in the wrong direction become puffed up with prosperity. They go deeper and deeper into sin until they suddenly get plunged into despair:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ ابْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ
بَغْتَةً فَاذَاهُمْ مَبْلُورُونَ ۝

(6:44)

"But when they forgot the message they had received, We opened to them the gates of

all (good) things, until in the midst of their enjoyment of our gifts, on a sudden, We called them to account, when lo! they were plunged into despair."

There have been so many instances of the practical manifestations of the above-said law in the Muslim history. For instance, when during the reign of Abbasid Caliphate, the Quranic social order was changed into Kingship, the Muslims were still a prosperous nation and they became puffed up with their material resources. Their rebellion against the message of the Quran continued giving them respite until the wrath of God descended on them in the form of Changez and Halakū. When Halakū Khan entered into Baghdad and began a general slaughter of the Muslims, they cried in utter despair inside their houses and mosques, "O God! save us from misery, bloodshed and humiliation." Allah's law of requital, on the other hand, responded:

(6:45) نَقُطِعُ دَاِبِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○

"Of the wrong doers the last remnant shall be cut off; praise be to Allah, the Cherisher and the Sustainer of the world."

So the Muslims on earth were chopped up into pieces, on the one hand; and on the other hand, hymns of praise of the sustainer of the universe were being sung in the heavens, because the wrong-doers were being eliminated from the surface of the earth. Allah's punishment of the wrong-doers is a measure of justice to protect the truth.

Muslims magnificently ruled Spain for centuries together. So much was the awe of Abdur Rahman Awwal, the great Muslim ruler of Spain, that his very name sent down shivers in the spine of Christendom. But when they deviated from the path shown by the Quran, this great Muslim rule was washed off from the surface of the earth, like pieces of straw, by the furious current of the forces of Ferdinand (Christian monarch, 1452-1516). Muslims were slaughtered one by one on the soil of Spain which became flooded with their blood. They shrieked and prayed before Allah Almighty but prayers were rejected and once again the atmosphere was filled with the hymns of praise for Allah :

نَقُطِعُ دَاِبِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○

Today there is no trace of Muslims in Spain.

When the great Moghal Emperors of India rebelled against the Quran, they were punished by the forces of Nadir Shah Durrani and again by the British who came from 7000 miles to crush them. The world witnessed the wrath of Allah when the rulers of this once mighty Moghal empire were put into chains and driven away like cattle to Rangoon.

Again, after the dismemberment of the Ottoman Caliphate, the Arabian world was divided into small kingdoms. President Nasir of Egypt acted against the Quran and tried to assume the championship of the Arab world by presenting Arab nationalism in place of Muslim nationhood or unity of Ummat; wrath of Allah Almighty came in the form of Israeli invasion, loss of a vast Arab territory, humiliation and despair.

In recent history, the Muslims of South Asian Sub-continent staged a come back to one of the Quranic fundamental principles i.e., the unity of Ummat and were amply rewarded for it by having a separate homeland. But their selfish motives again put them on the wrong track. They failed to establish the Quranic social order in Pakistan and consequently became disunited. There came the wrath of Allah in the form of Indian invasion and the bifurcation of the country.

What has been the cause of the rise and fall of the Muslim nation? *Their dazzling glory in the first instance was due to their subservience to the laws of Allah in their daily life.* They believed in one God but their belief in God was not an academic problem, nor a dogmatic creed. They rather constantly kept the guidance of the divine laws before them in all their actions. They believed in the life hereafter and in the law of requital. This belief acted as a steer to keep them in the right direction. They believed in the survival of human personality after physical death; consequently they were least afraid of death and thus became the most chivalrous people of the world. They learnt from the Quran that all human beings are equal by birth and worthy of respect. Thus there remained no exploitation of man by man; so much so that the standard of living of the heads of the Muslim state was the same as that of labourers. With them the only measure to judge the greatness of a man were his virtues. That is how the sovereignty of the divine laws was put into practice in human affairs. Conditions were created where every individual got what was due to him, not only economically, but all his fundamental rights were restored to him by virtue of his being a man. Their secret of social living lay in the law of equality; the recompense of an injury was an injury equal in degree. It was life for life in the case of murder. They wronged nobody and at the same time gained so much strength that no body could wrong them. Every individual was provided equal opportunities for his development. But where an individual, in spite of his best efforts, lagged behind, his deficiency was made good by others in order to restore the disturbed proportion of the society; the former was compensated by the latter not by way of charity but as a matter of his right. Judiciary was independent of the executive. As they believed in the law of requital, people did not confound truth with falsehood, nor conceal the truth knowingly, in the courts of law, where they appeared as witnesses neither with a selfish motive nor for any personal gain, nor as a favour to somebody, nor with enmity against somebody but for the sake of truth only. Moreover in the courts of law nobody advocated the cause of those who betrayed the trust, nor did they plead the cause of those who deceived others. It was unique and marvellous that justice was done even to the enemies. "Do's and Don'ts" were not a matter of preaching, they were rather made the law of the country. Lawlessness was strictly prohibited and adequately punished when it occurred. The Permanent Values given by the Quran formed the basis of the social order and constituted a boundary line for decision of all matters. Although all the day to day problems were solved by mutual consultations, this boundary line could not be crossed. People strictly rendered back their trusts to whom they were due. Nourishment of individuals was the responsibility of the state. There was a contract between the Islamic State and the believers living in it. The state became a symbol of divine attributes, guaranteeing fulfilment of God's promises: so that the life and property of individuals was at the disposal of the state and in lieu of it, the state was responsible for providing them peace and plenty. Sources

of production were for the benefit of humanity as a whole and the means of sustenance belonged equally to all who were in need of it, including the non-believers. All that was surplus to the needs of individuals belonged to the society. Spending on others was not only to fulfil the requirements of Islamic law but its primary aim was to promote the nourishment and stability of one's own personality. An economy based on interest was strictly prohibited. Sexual relationship between men and women, other than marriage, was strictly forbidden. They did not come near lewdness open or secret.

They believed in universal brotherhood and in one code of life for the whole of humanity. They cooperated with one another in matters of broad-mindedness and matters consistent with the divine laws and did not cooperate in matters of sin and enmity. They made the right direction distinct from error but did not compel the non-believers to accept Islam. They not only allowed the unbelievers to adhere to their own faith, but also gave protection to them and their places of worship. They took up arms only in defence of their social order or for the protection of the oppressed. But when compelled to take up arms, pushed up the fighting to the extreme until there was no tumult and oppression.

In short, their social order was a manifestation of the fundamental laws given by the Quran. The building up of this social order by Muhammad^ﷺ and his companions was the result of their patience and constant endeavour. It was so attractive that gradually whole tribes and tracts of Arabia gave their adherence to it collectively and ultimately the forces of tyranny and exploitation from far and wide yielded to the forces of truth and righteousness and entered *en masse* the Deen prescribed by Allah—

يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

This is how the Muslims acted in and before their era of gloom started and this is why Allah bestowed upon them the inheritance of power, a natural consequence of acting on the Quranic fundamental principles. But what happened after the veils of darkness intervened between them and the light of the Quran? The disappearance of belief in One code of life given by Allah through His last messenger^ﷺ resulted in disunity of *Ummat* which became divided into different nations raised on territorial basis and into different sects within nations. Nowhere in the world today is Allah's sovereignty being put into practice in human affairs : there being either People's sovereignty or sovereignty of individuals, the Kings and the Emperors. However, futile sporadic attempts are made off and on to unite the world Muslims on the pattern of United Nations Organisation. But without one common code of life and one central authority, the results are conspicuously disappointing. In spite of common dangers lurking over head and the nefarious activities of the enemies of Islam surrounding all round, the Muslim countries are at daggers drawn, against one another, for the sake of petty selfish motives.

Inequality between man and man is conspicuously present all over the Muslim world today. The status of an individual is determined, not by the degree of his nearness to the divine laws, but by the amount of wealth he possesses. For instance, a candidate for a Legislative Assembly can be successful only if he is wealthy, or a big

landlord or an industrialist, or a member of some big برادری 'biradri', or is well versed in intrigues. If he possesses one or more of the above qualifications, he can meet success, although he may be corrupt, dishonest or even a smuggler.

The Muslim states today are not responsible for providing the necessities of life to the individuals and there is no dearth of people who at night time sleep on the road side with empty stomachs.

The sense of justice is conspicuously absent in every sphere of life and has given place to corruption and exploitation of man by man.

An average Muslim today has lost his belief in the hereafter, on account of which he is not only corrupt and dishonest, but has also become coward. He is afraid of physical death and is often reluctant to go to the battlefield. He has lost the spirit of Jihad.

Having ignored the glorious institution of 'Prayers in Congregation', Muslims have turned into a crowd of most undisciplined people in the world. They have lost all value of time. Instead of 'Prayer unions' they have adopted the alien practice of 'trade unions' and 'students unions' etc. which in actual practice promote disunion rather than union.

During the year 1965 when the Pakistan Army, trained under the able guidance of late Field-Marshal Muhammad Ayub Khan, valiantly defended the Indian aggression, there was a rumour current in Pakistan that the success of our gallant soldiers was due to the help of 'some creatures clad in green' who had appeared from the unseen. But why did these ghosts fail to appear in the year 1971 when Indian Army entered East Pakistan, no body can explain. Such is the degree of perversion which has crept into the minds of Muslim masses.

There is yet another cause of Muslim downfall. The Muslim countries form a continuous stretch of land from North Africa to South Asia and further on to South East Asia. They are rich in manpower and mineral resources and most of the land is fertile. But in spite of all this they are a most backward people technically and politically. This is because they forsook the guidance of the Quran which lays great stress on the exploration of nature. In the Middle Ages Muslims made great contribution to the scientific thought and endeavour. They were rather the pioneers in the field of science. But the impetus of the Quran having gone, they declined in every sphere of life. The holy Quran beautifully describes it, as one of the causes of the rise and fall of nations, as follows—(1) Those people who gain knowledge of the natural phenomena by using their eyes, ears and intellect and, at the same time, make use of the knowledge so gained for the benefit of humanity, belong to the class of 'Momins' and 'Muttaqis'. They have a bright present and a bright future in this world and in the life hereafter. (2) Those people who explore nature and gain knowledge of the natural sciences but do not make use of it in the light of divine guidance and do not apply it for the benefit of humanity, they do reach the stage of being a man, they do gain the pomp and glory of the present but they have no future before them. (3) On the other hand, those who never attempt to explore nature at all, do not even reach the stage of being a

man (as Adam is one before whom the forces of nature bow down). They have a dark present and a dark future. There is no difficulty in finding out to which category the Muslims of the present age belong and why.

According to the holy Quran, you come to know God through His creation. The signs' of God are lying scattered all over the universe. The Quran says:

(51:20-21) **وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ۖ وَفِي نَفْسِكَ آفَاتٌ لِّلْبَصِيرِينَ ۝**

"In the earth are clear signs, for those who get convinced (after thorough investigation and research), and also within your self. Then will you not exercise your vision?"

The sociological laws given to mankind through the messengers of God are the reflections of the fundamental laws governing the organisation of all matter at all levels. The more man explores nature, the more he becomes acquainted with the laws of nature and the more he gets convinced that it is the laws given by Allah that can produce an intergrated society with the resultant peace and harmony in the human world. Any deviation from this path and any indulgence in the perversion brought about by Mullatism and Mysticism, is the source, not only of disunity and disruption but also, of obstruction to the smooth running of human evolution. The *Deen* or the way of life prescribed by the holy Quran is unambiguous, simple, explicit and balanced. It is the same 'Deen' which made the camel drivers of the deserts of Arabia the leaders of the world.

The failure in Pakistan—It may not be out of place to mention at this juncture that the humility faced by the people of Pakistan in the year 1971 was indeed a warning by the Allah Almighty so that they may learn a lesson from it and mend their ways. Pakistan, as we know, came into existence in the name of **لَا إِلَهَ إِلَّا اللَّهُ** "There is no sovereign expect Allah." The very survival of Pakistan is based on the practical acceptance of Allah's sovereignty in our day-to-day affairs, individual as well as collective. Subservience to Allah Almighty by strictly following the laws prescribed by Him in the holy Quran, in the manner practised by His Rasool, is the only measure of its safety. But if, on the other hand, men at the helm of affairs in Pakistan continue to deceive Allah and the believers as they have done during the last 42 years by displaying in the preamble of the Constitution of Pakistan the words "Allah's sovereignty" but actually practising either 'People's sovereignty' or 'one man's sovereignty', they are sure to reap what they sow. According to the holy Quran, such people try to deceive Allah and the believers but in fact they deceive themselves.

Let us explain the significance and importance of this particular deception—

Those who hold the reins of power are not the only persons who are responsible for it. Primarily it is Mulla who spreads this false concept that *Allah's sovereignty can be delegated to man*. This concept took its origin among the Christians and gave birth to theocracy. The Christian kings modified the concept to give it the form of "Divine rights of the kings." The same idea came into vogue among the Muslims after caliphate changed into kingship and Muslim kings began to call themselves **ظَلَّةَ اللَّهِ عَلَى الْأَرْضِ** shadow of God on the earth. From then onwards, Muslim kings became sovereign in the

worldly affairs and Muslim priests in the religious affairs; and the 'Deen' became split up into church and state'.

The concept of delegation of sovereignty of Allah to man is absolutely false from the Quranic point of view. Delegation of power from one person to another means that the latter gains absolute control of power for a certain period and that the exercise of this power by the former becomes suspended in the meantime. Secondly, the occasion for the delegation of power by a certain authority arises when that authority itself is not present at the place where the power is to be exercised. But Allah is Omnipresent. The question of His being not present, at any time or anywhere, does not arise. Allah does not delegate his sovereignty to anyone, not even to the messengers of God who themselves are subservient to His laws.

Now let us see the argument produced by Mulla in support of this false concept of delegation of Allah's sovereignty. They consider man as خليفة الله and erroneously translate it as vicegerent of God which means that he exercises delegated powers of Allah. As a matter of fact, there is not a single instance in the holy Quran where man is described as خليفة الله successor of Allah. He is rather described as خليفة في الارض. When Allah addressed the angels and said :

(2:30) ... اِنِّي جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ...

"I will create a 'Khalifa' on the earth",

It pointed towards the creation of a successor to the preceding prehuman generations that lived on the earth before mankind.

Moreover, in order to clarify the point that man is not خليفة الله successor of God, we shall have to clarify the meaning of the word خليفة Khalifa. There are three basic concepts in the meaning of the words with the root خ ل ف (a) to succeed (b) to follow (c) to undergo change. The holy Quran is self explanatory. It says :

(25:62) دَهُوَالَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خُلْفَةً ...

"And it is He Who made the night and the day خلفه to follow each other."

Again it is said :

(2:164) ... وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ ...

"Day and night coming one after the other."

'B' can become the khalifa of 'A' only in his absence. 'A' may be dead or alive but 'B' cannot take his place as Khalifa in his presence. The following verses of the Quran support it :-

Before Moses went up on the mount for communion with his Lord, he said to his brother Haroon :

... اخْلُفْنِي فِي قَوْمِي ... (7:142)

"You shall succeed me amongst my people (in my absence)."

At yet another place it is said :

ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِنْ بَدْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ه (10:14)

"Then We made you successors in the land after them, to see how you would behave."

Hūd said to his people :

... وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ ... (11:57)

"(If you turn away from the divine guidance), my Lord will make another people to succeed you."

About the people of 'Aad it is said' :

... إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ ... (7:69)

"In that He made you successors after the people of Noah."

The holy Quran has, thus, amply clarified that a Khalifa is a successor in the absence or on the death of his predecessor. Hence the Question of somebody being خليفة الله does not arise.

The concept of خليفة الله is the invention of self-interested individuals who wanted to exploit people in the garb of 'Allah's vicegerency.' After the death of the Rasool, when somebody used the word خليفة الله for Hazrat Abu Bakr Siddiq (1st Caliph), he repudiated it by saying, "I am خليفة الرسول successor to the Rasool," not خليفة الله successor to Allah."

Hence the word استخلاف في الارض as it occurs in the holy Quran, means to hold reins of power with the purpose of putting into application the divine laws in human affairs. Allah is the lawmaker. His laws are immutable and cannot be changed.

... لَا مُسَدِّلَ لِكَلِمَاتِ اللَّهِ ... (6:34)

"No body can change the laws of Allah."

Not even the messenger of God :

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ... (3:127)

"(O Messenger of God!) You are not given the authority to change the laws of God."

Allah is ال اله i.e., the only Sovereign. There is no sovereign except Allah. He is the only Authority to Whose laws subservience of man is due. In an Islamic state the central command of believers is an instrument to enforce the divine laws and its jurisdiction in law-making is confined within specific limits ; it does not hold absolute

rights of law-making. The law-making in Quranic society is a blend of Permanence and Change. The fundamental principles given by the Quran are Permanent and Immutable. The legislature of an Islamic state is not authorised to exceed the limits laid down by these fundamentals; yet it can make by-laws or change the existing by-laws, according to the needs of the changing times, within the boundary line laid by the Quranic fundamentals, by means of شورى 'consultation'. Even the machinery for the implementation of شورى shura is changeable with the change of time and circumstances, but shura itself is a permanent injunction. Thus the concept of delegation of Allah's sovereignty or the delegation of the power of law-making by Allah to the legislature of an Islamic state is an erroneous one. The acceptance of this false concept of delegation of power means that a legislature can make any law according to its whims and wishes, and that is exactly what is happening today in Pakistan. The concept is not only erroneous but is also a source of grave mischief. On the one hand, the acceptance of the sovereignty of Allah is laid down in the Constitution of Pakistan, and on the other, the legislature has got absolutely no regard for the limits laid down by the Permanent Values given by the Quran; even majority of members are ignorant of these limits in law making. For example the prohibition of USURY is a fundamental Quranic injunction but the capitalist system with full-scale economic exploitation of man by man is prevalent in Pakistan. Our legislators do not seek the guidance of the Quran to get out of this wretched position. As a matter of fact, the majority of them have got neither the sense nor the capability of seeking it. Instead, they are running after Karl Marx and Lenin, the bearers of search-light running after glow worms. Similarly the Quran prohibits lewdness but our Government information media encourage lewdness. Again the Quran lays great stress on Adl (justice) but here Zulm prevails in every sphere of life and yet they call Pakistan an Islamic State :

(2:9) **يَعِدُّونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُعِدُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ**

"Fain would they deceive Allah and those who believe, but they only deceive themselves and they are devoid of perception."

That is about the Governments who held reins of power successively in Pakistan. As regard Mulla, his horizon of thinking does not extend beyond the application of Islamic Penal Code. He has got a poor idea of the Quranic Values. In fact he pretends to bring about cure but has no idea of the preventive measures against the disease.

The ray of hope—

The conspiracies against the Quran by the enemies of Islam during the past centuries have placed the world Muslims in a position of degradation. But there is a ray of hope. Fortunately they possess the divine guidance intact in the form of the holy Quran. They can still regain their past glory if they act in consonance with the belief in One God; one Rasool, one Ummat and one code of life given by the Quran. But if they evade the right path and remain divided into separate nations raised on territorial basis, and leaving the light of the Quran, keep themselves lurking in the darkness of western Democracy, capitalism and so called scientific socialism; and instead of subservience to One God, continue to allow themselves to be subservient to a number

of gods who are rampant in the Muslim world exploiting people in the guise of Pharaohs (symbol of tyranny and rule of force), Ham'ans (symbol of mental exploitation) and Q'aroon (symbol of capitalism); and if they continue to keep themselves aloof from the scientific research and endeavour, the manifest proclamation of the holy Qur'an is before them :

(47:38) ... وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمُ ۝

"If you turn back (from the path of Allah), He will substitute in your stead another people; then they would not be like you."

Those who follow shall be a better people, nearer to the divine laws than those whom they replace. **The failure is that of the people who turn their back to the immutable laws of the Quran and not of the laws themselves.**

THE QURAN IS NOT ONLY THE HOPE OF MUSLIM WORLD BUT ALSO OF HUMANITY AS A WHOLE—

The entire world today is in a state of turmoil. As stated earlier, the chief cause of the crisis that the humanity faces today is Nationalism. Social associations are also found amongst lower animals. Schools of fish, flocks of birds, packs of wolves, herds of deer are among the most primitive of the associations. This herd instinct passed from lower animals to man and further evolved through tribalism to its present form, the nationalism. It is a measure to protect and safeguard the interests of different human populations enclosed within respective geographical boundaries. But whereas it serves as a measure of self protection amongst animals, at human level it serves more to arouse feelings of resentment and aggression against each other; the same feelings which make a dog aggressive when he sees another one of his own kind, but belonging to a different locality, entering his domain. This is how nationalism, by its nature, is the greatest hindrance against the solution of problems concerning the whole of mankind.

Emery Reves states in his famous book—*The Anatomy of Peace* :-

" Nothing can distort the true picture of conditions and events in the world more than to regard one's own country as the centre of the universe, and view all things solely in their relationship to this fixed point. It is inevitable that such a method of observation should create an entirely false perspective. Yet this is the only method admitted and used by 'an ever-increasing number of ' national Governments of our world, by our legislators and diplomats, by our press and radio. All the conclusions, principles and policies of the people are necessarily drawn from the warped picture of the world obtained by so primitive a method of observations.

With such a contorted system of assumed fixed points, it is easy to demonstrate that the view taken from each point corresponds to reality. If we admit and apply this method, the view point of every single nation appears indisputably correct and wholly justified. But we arrive at a hopelessly confused and grotesque over-all picture of the world."

Internationalism not the remedy—" The political and social progress of humanity is

being hindered by the national barriers. Efforts have been made to overcome these barriers by establishing contacts and working out common programmes, common movements, and common organisations between groups with similar interests. For a certain time, no doubt, it strengthened the position and influence of those who took part in them. But far from overcoming the difficulties which induced their creation, such international organisations stabilised and perpetuated the conditions responsible for the difficulties. Inter-nationalism does not oppose nationalism and the evil effects of nation-state structures. It merely tries to alleviate particular symptoms of our own sick world without treating the disease itself."

Thus inter-nationalism is no remedy for the troubles and misfortunes of humanity brought about by nationalism. The United Nations Organisation is a complete failure as far as the solution, of political and economic problems of humanity, is concerned. It is no more than a medium to perpetuate exploitation of one nation by the other. The biggest idol that mankind worships today and one of the greatest hurdles that stand in the way of its unity, is "nation-state". Thus the only way of escape is to eliminate nation-states from the map of the world.

Nations are supposed to have different ideologies but that is an unreal supposition. The ideologies of human populations living within certain geographical limits go on changing with the change of time and circumstances. Neither the territorial limits, nor the populations inhabiting the territories, nor their ideologies remain constant or permanent features. Thus the remedy for the ailments that conflict humanity lies in finding out a universal code of life and in working it out under one world Government.

What is that code of life and where to find it? As stated above, man-made laws are limited in scope, conflicting, and ever changing, and are thus too fragile to solve the problems of entire mankind. A universal code of life that can bring peace can only be found in the objective laws given to humanity through the messengers of God. As the divine codes brought by the earlier messengers, who appeared successively, have been subjected to the onslaught of human whims and wishes, the only code comprising immutable laws applicable for all the succeeding generations of mankind, through all ages, is the one that lies safely preserved in the pages of the holy Quran, unapproached by falsehood.

As mentioned earlier, the sociological laws given to mankind through the messengers of God are the reflections of the fundamental laws that govern the organisation of all matter at all levels, which indicates that the law-giving authority is One. The sun and the moon follow courses exactly computed. The stars in the heaven and the trees on the earth are equally subject to the divine laws. The celestial bodies lie in space perfectly balanced. A slight transgression from the limits laid down by the divine laws can upset the whole working of the universe. So is the case with human society; transgression from the limits laid down by the fundamental laws given to mankind by the Creator of the universe is sure to cause chaos, disorder and confusion. On the other hand, the way of life prescribed by Allah for the whole of mankind ensures development and steady state of human society and serves as a guard against

disintegrating forces. Each messenger of God brought the same universal truth explained in the manner understandable by the people of his age. But after a lapse of time, the human self interests made his followers deviate from the path laid down by him, until another messenger came with basically the same message. This continued till man was mature enough to receive a complete code of life applicable for all times to come. This code of life descended on Muhammad (peace be upon him), the last messenger of God. Had mankind stuck to the essence of the message from the Lord of the universe, they could not differ from one another. Differences arose because they forsook the universal truth. They fell into schisms, envy and hatred among themselves.

The Qur'an says:-

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الشُّرَكِيِّنَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ۝ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بِهِمْ ۗ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفَقَدْنَا بِهِمْ وَإِنَّ الدِّينَ لَأُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَوْ لَمْ يُغَيِّرْ سَبِيلَهُ ۚ

(42:13-14)

"The same way of life has been ordained for you as that which He enjoined on Noah and that which We have revealed to you (O Muhammad) and that which We had commanded to Ibrahim, Moses and Jesus, enjoining that you should steadfastly establish the social order (based on His guidance) and make no division therein. Disconcerting is (the way) to which you call to those who follow laws other than the divine laws. (They object to Muhammad being chosen as a messenger of God. Say) God chooses for this purpose whom He considers fit according to His Divine laws and guides to the right path whosoever turns towards Him. And they became divided after the knowledge reached them, through mutual rivalry. Had it not been already laid down by God that they would be given respite for an appointed term, the matter would surely have been settled between them long ago (i.e., there is a period between an action and the outcome of its result). As for those who have inherited the book after them, they have grave doubts about it. (If they had thought over the Quran with an open mind, all differences would have disappeared. But their prejudice, self interests and envy made them suspicious about this book)."

Division of mankind into nations, raised on the basis of race, colour, language and territory etc., on the one hand, and division into religious groups and further subdivision into sects on the other, is inconsistent with Allah's universal plan. Can non-Muslims produce a better solution of the human problems, than the one laid down by the Quran? The people of the Book, Jews and Christians, know that their scriptures have remained no more un-altered. They have found out by research and investigation that the Quran is present in its perfectly original form. Then where lies the hitch in accepting the Quran as their guide? If they are still in doubt as regards the efficacy of the Quranic prescription, let them have a pragmatic test. Let them discuss and solve the world problems by mutual consultation, under the guidance of the Quranic fundamentals and watch for the results themselves.

Probably today the greatest hurdle in the way of non-Muslims in accepting the Quran as their guide is the pitiable condition of the present-day Muslims. But they must keep in mind that they are to take guidance from the Quran and not from the modern Muslims who themselves are far away from the Quran and are subservient to a number of gods other than Allah.

The holy Quran categorically condemns the division of mankind into religious groups and sects. Arabs were torn into civil and tribal feuds and dissensions before they entered the fold of Islam but as soon as they embraced Islam and took guidance from the Quran they got bound together in an unmatched brotherhood. The Quran says :

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم
مِّنْهَا كَذَٰلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ۝ (3:103)

"O you who believe! Hold fast, all of you together, the cable of Allah (i.e., the way of life prescribed for you by Allah) and be not divided among yourselves. And remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love, so that by His grace you became brothers; and you were on the brink of the pit of fire and He saved you from it. Thus does He make the fruits of His obedience clear to you that you may be guided."

Those who forsake the prescribed way of Allah, Muhammad (peace be upon him) has nothing to do with them.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ
يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ۝ (6:160)

"Those who create differences in Deen (i.e., the way of life prescribed by Allah) and divide themselves into sects (O Messenger of God!) you have nothing to do with them. Leave their affairs for the law of God to decide. That will tell them how they acted."

Will the present day Muslim take lesson from it?

Similarly the Israelites fell from Grace after all the divine favours which they had enjoyed. Their schisms and differences arose from mutual rivalry which was a rebellious insolence against God:

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحَكْمَ وَالنَّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى الْعَالَمِينَ ۝ وَأَتَيْنَهُمْ بَيِّنَاتٍ مِّنَ الْأَمْثَلِ مَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بِغْيَا بَيْنَهُمْ إِنَّ رَبَّكَ يَعِظُنِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا يَفْعَلُونَ ۝ (45:16-17)

"We did aforesaid grant to the children of Israel the Book, the Command and the prophethood; We gave them for sustenance things good and pure and We favoured them above (all) peoples. And We gave them a clear code of life. It was only after the knowledge had come to them that they fell into schisms through mutual envy. Verily thy Rabb will judge between them on the day of judgment in respect of that in which

they differed."

The messengers of God who appeared successively in their respective ages belonged to a common brotherhood. According to the holy Quran, the brotherhood of truth is one in all ages. It is narrow men who create factions:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ۖ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلًّا
حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۖ فَذَرَهُمْ فِي غَمَرَاتِهِمْ حَتَّىٰ حِينٍ ۝ (23:52-54)

"And verily this brotherhood of Rasools is a single brotherhood and I am your Rabb (Cherisher and Sustainer), therefore be afraid of the consequences of going against My laws. But rather than preserve their unity, people split themselves into factions. Each group rejoices in what it adheres to. O Rasool! you better leave them in their confused ignorance for a while (until they themselves realise what is the truth).

The Quran contrasts the standard way of life, prescribed for humanity by Allah, with the various human systems that conflict with each other. God's standard way of life is one, as God is One:

فَاقِمِ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۚ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝ (30:30-32)

"So set thou thy face truly and whole-heartedly to the way of God based on His law of creation, according to which He initiated the creation of mankind. Allah's process of creation never changes (and so is the way of life prescribed for humanity). That is the standard way of life but most among mankind understand not. Turn unto Him (and Him alone) and be afraid of the consequences of going against His laws. Establish Sal'at (i.e., the social order based on His guidance) and be not among those who follow laws other than His and thus set up peers to God, (i.e.,) be not of those who create cleavage in their social order and resolve themselves into various factions where each faction is obsessed with its own view of it."

Thus one code of life, worked out under one command, is the only solution for the human problems and there being only a single source where you can find that code, surely mankind cannot get out of the present day turmoil without the light of the Quran.

Muhammad was the messenger of God for the whole of mankind. The Quran says:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ... (7:158)

"Say (O Muhammad) : O Mankind! I am sent unto you all as the messenger of God.

The word جميعا (all) in the above verse includes all the present and the future generations of man :

وَأَخْرَيْنَ مِنْهُمْ لَبَأَ يَلْحَقُوا بِهِمْ ... (62:3)

"As well as others of them who have not already joined them."

Allah is the Cherisher, the Sustainer and the Bringer of maturity to the worlds. The Quran is the Message to the worlds, its law being in accord with all parts of God's creation, the handiwork of One true God. Muhammad, on the other hand, provided the pattern of living to the worlds. That is why the words used for Allah are (1 : 1) رَبِّ الْعَالَمِينَ for the Quran (38:87) ذَكَرَ لِلْعَالَمِينَ and for Muhammad (21 : 108) رَحْمَةً لِّلْعَالَمِينَ

Whichever people act on the guidance of the Qur'an, will of certainly prosper. The light of the Qur'an is bound to prevail all over the world, by trials and errors, if not otherwise, however much the conspirators may act against it :

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ۗ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ۗ (61:8-9)

"They intend to extinguish God's light (by blowing) with their mouths, but God will complete His light, even though the Unbelievers may detest (it). He it is Who has sent His messenger with guidance and the concrete, constructive and purposeful way of life, that he may cause it to prevail over all other ways of life, however much those who ascribe partners unto Allah are averse."

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"Our Rabb! Take us not into account if we forget or fall into error."

The nature of the subject is such that some of the readers might find the statements, contained in this book, distasteful. However, when I am convinced that a certain thing is wrong, I must have the courage to say it is wrong. If one disagrees with any point, he should please tell me why. I need constructive criticism to clarify such points, not only for others but also for myself.

Abdul Wadud