A dramatic sunset over a body of water. The sky is filled with dark, heavy clouds that are illuminated from below by the setting sun, creating a fiery orange and yellow glow. The sun is partially obscured by a large, dark cloud mass. The water in the foreground is dark, with a bright, shimmering reflection of the sun's light. In the distance, the silhouette of a mosque with a tall minaret is visible against the horizon. The overall mood is somber and contemplative.

*Reasons for
Decline of Muslims*

Parwez

Introduction

In the annual issue of the "Tolu-e-Islam" magazine of March 1949 a question was raised:

"Today, the Muslims wherever they are in the world are but in poverty and disgrace compared to other peoples. What is the reason for this humiliation and degradation?"

Many an answer was received from the varied cross-section of the knowledgeable sages, intellectuals, thinkers and the discerning, and all were published in the subsequent issues of the magazine. Finally, the author wrote a fully comprehensive article on the subject, which was published in the January/February 1950 issues. It rose in such popularity that it had to be reproduced in the 1952 issue and Hereafter, to meet the demand, it was published in book-form in March 1956. After this a second edition was also published in the same year, followed by the third edition in 1962. During this period, the writer was obliged to answer many questions on various positions in the article. Many new queries were placed before him requiring satisfactory answers and thus a greater review emerged. And a necessity, more profound, for an original and more elaborate version of the book arose. This, then, the author reviewed and compiled in this new modified version of the book now being published. For the welfare of the people it is necessary to publish these views as much and as widely as possible, and that is why this is being published as a paper back edition.

The question as to why we are, to such an extent mean, poor and disgraced requires a deep contemplation and nothing less. In our society, collectively speaking, this question is considered unfit to be tackled, and unworthy of contemplation in

the first place, and if per chance a conversation is struck on the topic, it is either lightly avoided or it is washed away in a flood of emotions. "Religious-worshippers" always tend to get angry when this question is raised and they more often than not shirk away from it saying that these kind of voices are raised by the Western minded, materialistic, non-Deen-istic, to whom the aim of life is only the success in this world, its goodness and luxury. They are unbelievers of *Roohaniyath* (Spiritualism) and they have no concern whatsoever with Allah and His *Rasool* (Messenger) (*PBUH*), while the "worshippers of God" eye only the Hereafter; and that is their real Home. This world is a temporary abode where man stops to rest as on a wayside inn in his journey of life and awaits for a short period of time. Such a traveller never stops to think as to what sort of an inn was it where he has rested; instead his thought is to spend the night at this place and then move on the next morning. But when our educated youth hears this advice and exhortation and since it is being given in the name of religion these youngsters come to regard Islam as the major obstacle in the path of progress, gets disgusted and rebels. He says such a religion (akin to Christianity) should be confined to the four walls of the mosque and mundane matters should be run, like the Europeans, with our mind, wisdom and intellect. Religion has ruined us; the sooner we get rid of it the better. This contention is becoming sharper with each passing day. In view of this contention this question was raised in the "Tolu-e-Islam" magazine answered by the author in such a manner with his prudence, insight and discernment of the Quran that the disease was correctly diagnosed and the cure was also manifested. In the matter of diagnosis, no matter how lengthy the details may be the gist is that Deen (the way of Life) of Islam was offered from Allah to the people which made their earthly life successful and bountiful and so also their Hereafter. But the so-called believers of the *Anbiya* (*Receivers of the Message*) themselves later turned that Deen into Religion. This Religion kept the people in strange deceits. This is what is happening to Islam as well. But we have safe with us the Book of God with

which we can transform this Religion into Deen again. And this alone is the cure of the disease.

It is our prayer and supplication that you will not read it with a cursory glance but give it your careful, thoughtful and studious attention. And if you agree with it then pass it on to your friends and dear ones. This may make this thought wide spread and the people become fit to take the next step to get out of the present state they are in. This will not only make them stand in the row of the LIVING PEOPLE but also they will become WORTHY OF THEIR LEADERSHIP.

**Administrator,
Idara Tolu-e-Islam,
25 B, Gulberg 2,
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February 1969.



DECLINE AND FALL OF THE MUSLIMS

The question under consideration: Muslims settlements are found in most parts of the world. Some reckon their number to be four hundred million and others regard it to be five hundred to six hundred million. No matter what the number is they stretch from Indonesia to Morocco. Africa has quite a substantial population. In many European countries Muslims abide. In Russia and China they are well populated. Of the Muslim nations some are totally independent, some have semi-independent and semi-subjugated status, while they are in total subjugation in others. There are also countries where they live with other non-Muslims. This then is the state of affairs of the Muslims populace. Now, let us consider their state of life. Those that are independent are very weak and degraded in comparison to the independent non-Muslim states. Afghanistan, Iran, Hejaz, Egypt, Syria, Indonesia etc, are not only weak compared to America and Europe but also surviving at their mercy. They have to accept whatever conditions are imposed upon them. Each one of them accepts aid from one non-Muslim government or another. Food grains, machinery or technology, varied essential articles needed for daily living, medicines, military armaments, so much so that even monetary help is remitted by them. All this is procured from non-Muslim governments so that Muslim governments can somehow manage their affairs.

This is not all. Even with such large populations as in Russia and China, they live a life of subordination. It is also true in some other East European countries. In all of them, authority and command is in the hands of others. All their elite and

Notables are never heard of to be Muslims. In these states there is supposedly no concept of ruler or the ruled but in practice we find the Muslims to be of the "ruled" class.

Coming nearer home before independence, both the Muslims and the Hindus in India were ruled by the British but there too the Muslims' position was far too weak. It seemed that both the British and the Hindus ruled the Muslims. There, the ninety-percent of our population was indebted to Hindus. They were ahead of us in knowledge, business and the Hindus were also fabulously wealthy. In Government service too theirs was a far greater number. Even today there are crores (One crore equals 10 Million) of Muslims in Hindustan but their lot has gone far worse. Neither is their life, nor is property safe, nor their honour and chastity. Nor are their mosques or monasteries secure so much so that even their cemeteries are not safe. The Hindus push them around like cattle according to their whim and fancy, when and where they want, and there is nowhere for them to go or file a complaint to. That brings us to Pakistan. Although independent --- and may God safeguard it ---Pakistan is still dependent on the West even for its basic necessities. Half the populace lives in huts and some of the people go without food every night, and do not have a stomachful of meal. Others do not have clothing to cover their bodies. Our womenfolk do not go out for lack of adequate clothing to cover their bodies properly. Patients die due to lack of medicine or treatment before the very eyes of their parents who witness their children wriggling and tossing restlessly before dying slowly, because they do not have enough coppers for their treatment. And there are many who have to sell off their pots and pans to pay for their funeral expenses. Vagrancy is the lot of most Pakistani school children because their parents cannot afford to pay for their schooling. And a great number remains illiterate and ignorant due to their parents' poverty. Many marriageable girls are sitting at home because their parents cannot betroth them with dignity. This then is just not the state of Pakistani Muslims but is the state of almost all Muslim countries. Mentioning and categorising their

miseries would serve no purpose. Even in Europe where Muslims live along with non-Muslims, they are conspicuous by their poverty, be it housing or clothing, in fact their very appearance is pathetic. Obviously, such conditions produce their own problems and evils.

Furtheron, Muslims, as has been said above live in various regions of the earth. Their geographical states are as different as their varying atmosphere and weather. Different is their way and mode of living. Even their language is naturally different. But in them there is just one thing in common, i.e. they are all Muslims and their Religion is the same.

Religion is Their Common Factor: Now, think for a moment. If a non-Muslim, considering their entire state of affairs throughout the world, comes to the conclusion that in comparison to other peoples of the world this poverty, weakness and dishonour of Muslims is due to their Religion – the basic cause! Then, what answer do we have? Surely, it would hurt us most but then no individual can take it if his religion is attacked in this way. It would make him go mad with rage. But by being angry would not answer that non-Muslim's "objective question". If this is not the reason or cause of our retrogression then what is? I request you to consider this question thoroughly and calmly and if you cannot arrive at an answer then please do ask someone else to solve it for you and see if you get from anywhere a satisfactory answer as to why this poverty, this disgrace? Why is he on the heels of others? Why is he dependent on others than their own? Why a beggar of their den?

Its Answer: You will not get an answer to that question from anywhere else but if you listen to the *Khuthba* (sermon) in the mosque you will hear that the decline and downfall of Muslims is because they have abjured their religion and that Western education has made our people non-religious. He does not perform *Namaz*, (prayer); does not fast; remains in suits and boots; shaves off his beard; and goes to clubs to sing and dance.

Their wives do not observe *pardah* (veil,) and use face-lifts, make-up, visit cinema houses, etc. etc. The speaker says his piece and goes away. But you, with a cool mind and heart think, whether the lowliness, which is our lot, is really due to what has been said above? First and foremost consider the Westerners on whom we are dependent, do they not do the very same things of which we are being rightly or wrongly accused of in our mosques? They, too, have forsaken their religions. They, too, wine and dine, sing and dance and their wives wear make-up etc. and their wives along with their husbands go to the Gymkhanas (Private exclusive clubs). Then why are they ahead of us? On the other hand, note that among us very few people have abjured their religion. The majority follows the religion. They perform their *Namaz* (*prayers*), fast and are religious to the spirit and letter of the word even dressing exactly as the religion requires. So, also do their womenfolk. But despite this adherence their life is no different from those who have gone "modern". In fact, if you consider further, you will find that it is the poor who comply with the religion most. But being religious did not improve their lot, as a rule they have remained poor and indigent, and lead a hard and difficult life. From this, it is quite evident that this is not the answer to that "objective question".

This Objection In Itself Is Wrong: From most of them you will get the reply that the "objective question" is wrong in itself. If a *Muslim* is poor, weak, with no bread to eat or clothes to wear or a home to live, it does not mean he is lowly and in disgrace or is contemptible. They may be so in the eyes of the world but in the eyes of God the Standard of Judgement between the respectable and the dishonourable, the rich and the poor is different altogether. The worldly goods and belongings are mischievous. The more you shun these mischievous worldly things the more favoured and trusted you become in the eyes of God. The world is a dead thing, a carcass, and the one who yearns for it is a dog. A *Momin* (a highly developed Muslim) lives out this life within the four walls as a prisoner. This earthly life is for the unbelievers whereas for the Muslim is the

Hereafter. Even if the *Momineen* (Plural of Momin) have to bear difficulties in this world, which is but for a few days, it should be borne as being a trial from Allah. He keeps on trying His bondmen. The one, who perseveres in the trial and is found to be successful, would eventually be rewarded with the life in Paradise, his real and eternal home. The one whose Hereafter has been set right has accomplished everything. Remember! God has reserved sustenance in His own hands. He restricts the sustenance of those whom He wills, offer plenty to whom He wills. It is He who bestows respect or degrades whom He wills. Man must, in any situation, be satisfied and remain so through thick and thin. One who objects to his lot is in fact objecting to the decisions of God. His lamentation and complaints would in fact be against the Elevated Creator. What right has a slave to object to the decision of his Master? A *Momin* is actually one who is contented, gratified with whatever is bestowed on him by His Creator. Please understand that poverty and wretchedness, dependence and dishonour have all come about because so was His will, all these and more debasement should be considered as Mercy and Compassion from God. This is the "Sermon" that we have been hearing from the pulpits, since childhood, in Mosques everywhere. Even today we hear the same things, repeatedly and many times over. But the question is whether this is the actual Teaching of Islam. Is this the Commandment of the Quran? Is it also the aim and object of Allah as well that Muslims remain poor, miserable and dependent on others? Are poverty in the world, meanness, dishonour and disgrace the signs of God's trusted and favoured believers?

No matter how or with what answers we are given to soothe ourselves these are definitely not the answers offered by the Quran! Its teaching is:

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ جَمِيعًا مِّنْهُ (45/13)

All that is in the heights and depths of the heavens and earth is entirely subdued for you, so that you may make use of it.

He has shown the signs of true and steadfast *Momineen* to be,

(لَهُمْ) مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (8/4)

For them are the means for their security and safeguard and materials and provisions for their respectable and dignified livelihood.

About His friends it states:

لَهُمْ الْبَشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَفِي
الْاٰخِرَةِ لَا تَبْدِيْلُ لِكَلِمٰتِ اللّٰهِ (10/65)

For them in this world as well as in the Hereafter are glad tidings of happiness and prosperity. This is the law of Allah that can never change.

The *Dua* (prayer) that he teaches the *Momineen* is as follows:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ
حَسَنَةً (2/201)

O' our Sustainer! grant us a beautiful, pleasant and wholesome life in this world and also grant the same beautiful, pleasant and wholesome life in the Hereafter.

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي
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حَسَنَةً (2/201)

O' our Sustainer! grant us a beautiful, pleasant and wholesome life in this world and also grant the same beautiful, pleasant and wholesome life in the Hereafter.

It very clearly states:

لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ

(39/10)

Those who do constructive deeds in this life will have a life of happiness and prosperity in this world.

He shows the natural outcome of those who do good and righteous deeds to be:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

(24/55)

God has already given the promise that those people who have *Eemaan*, (conviction) and do righteous deeds, He will honour them with governmental authority in this world in the same manner and the way He honoured those before them with authority.

He shows the "paradise-like" life in this world to be;

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ وَأَنَّكَ
لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ

(20/118- 119)

In it, neither will man starve nor will man go naked, and neither would he have fear of thirst or the scarcity of housing.

In contrast to all the foregoing, He very clearly states:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَنَحْشُرَهُ يَوْمَ الْقِيَمَةِ أَعْمَى ۝

(20/124)

Those who are disobedient to Our orders and commands we will restrict his livelihood and he will also get up blind on the day of resurrection, the doomsday.

Do not pass casually over this last *Ayat* (verse). Ponder a moment over it. In it Allah has in very clear terms stated that those who disobey His commands and orders will have their livelihood restricted and they will also be raised up blind on the day of resurrection. You must have understood on reflection as to what a punishment it is from God not to have a livelihood or have it restricted in this world and the severity of which will be extended in the Hereafter in being raised up blind, thus ruining his life in the next world. At another place He has said that those who commit blasphemy and infidelity against His divine blessings:

فَإِذَا قَهَّهَا اللَّهُ لِبَاسِ الْجُوعِ وَالْخَوْفِ

(16/112)

Allah makes them taste starvation and fear.

And the signs shown on whom befalls Allah's punishment are:

لَهُ فِي الدُّنْيَا خِزْيٌ (22/9)

They are in this life too lowly and become disgraced,

and because of which:

عَذَابًا أَلِيمًا فِي الدُّنْيَا (9/74)

They are in this world in severe punishment.

He has shown, when the people of *Israel* turned away from the Commandments of Allah,

ضَرَبْتُ عَلَيْهِمُ الدِّيَاقَةَ وَالْمَسْكَنَةَ وَبَاءَ
وَبَغَضِبِ مِنَ اللَّهِ (2/61)

On them befell the *Azaab* (punishment) of indignity, dishonour and disgrace and they became entitled to His wrath and anger.

From these verses (*Ayat*) you must have noted that lowliness and disgrace in this life is the punishment of Allah so also are the forms of scarcity of food, houses, livelihood and relevant humiliations are but punishment of Allah. As against these, Allah's beloved people enjoy His bounties in abundance, happiness of every kind and of course with respectable and dignified livelihood. They are honoured with statehood and government. The forces in the heavens and the earth are under their rule. They live a very honourable and dignified life amongst the peoples of the planet earth. Allah has said in clear terms:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ
سَبِيلًا ۗ (4/141)

This can never come to pass that the non-Muslims could overcome the Muslims.

For them, the decision of Allah is:

وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

(3/138)

If you are a *Momin* then you will overcome everyone.

Therefore, it is totally wrong to say complacently that poverty, humiliation, disgrace, etc. are the signs of those who live in harmony with Allah's laws. On the contrary, those who harmonise with Allah's laws lead a life of honour, dignity, prosperity, power and eminence. He says all this is His verdict and He never changes His decisions. It is possible that due to some setback a nation may be weakened and people may be reduced to poverty and dependence. That this should happen is one thing, but that any group of people should become perpetually as such and remain satisfied in this condition; rather regard it as Allah's blessing, is quite another. The Muslims in general have been in this condition for centuries.

How To Acquire Bread With Dignity: This fact has come before us that according to the Quran, in this world the respectable life is where there are provisions in abundance and in supply for sustenance; without the fear of a super controller curtailing it in anyway and where life is of humankind's worthiness, dignity and splendour. The life of fear is punishment from Allah. But the question now is how are the provisions of food, material for security, wealth, affluence, all of which are necessary for the removal of anxiety and fear, are to be attained? Quran says that this universe is running under these laws of nature, and for our necessities of life we will have to follow these laws of nature. In this field, all human beings are the same; everyone has equal right to it. There is no distinction between a *Momin* and a *Kafir*, (the unbeliever). Whoever follows

the laws of nature will acquire his needs; after all the life of both of them exists on the same physical laws. For instance, a non-believer exists by breathing so also does a *Momin*. They both need food for life and the effects of poison on both will be the same. In fact, even our *Rasool's* (Prophet's) body was nonetheless affected by poisoning when that Jewess poisoned his food. As such the necessities of existence and their attainment is ruled by one and the same law for all human beings. There is no distinction between a *Momin* and a non-Muslim. When He said,

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ

Whatever there is in the depths and heights of the universe We have subdued for you.

When it says "for you", it is addressed not only to Muslims but to humans. Any human, who endeavours and strives for it, Nature will make him custodian of its concealed secrets. In it, there is no distinction between Muslims and *Kafirs*. Allah has made man *Khalifa fil-urth*^{*} and said man alone was given *Ilm-ul-asmaa* (knowledge of objects, elements, etc. in nature).

^{*} Quran has called "Adam" as *Khalifa fil-urth*, but we have made him *Khalifathullah fil-urth* (meaning, Allah's Vicegerent on Earth). With this, the difficulty arose whether the *Pharaoh* and *Nimrood* can also become *Khalifathullah*? So, this *Khalifath-e-Elahi* was declared exclusively for the *Momins*, although, nowhere has the Quran called "Adam" as *Khalifathullah fil-urth*. The meaning of *Khalifa* is one who follows - successor - on the planet earth. Before Man certain species populated the world and "Adam" is the successor of these species. Meaning, he is now living in their place. This then settles the controversy of God's Vicegerents. To this successor-Man - Allah gave Adam knowledge of objects, elements, etc. in nature that was not given to the populace before man. They, in matter of the series of evolution, were left behind. Therefore, in the world to be "successors" to the previous species and in the mastery of subjugation of (continue on the next page)

Therefore, should man desire he can use this knowledge for his benefit. In this matter, nature will not withhold itself from one group and allow itself to be exploited by another. There will be no difference in its exploitation, may it be by a Muslim or an atheist. Yes, there will be difference in its usage and this will be dealt with in the coming pages. But, as has been repeatedly said, there will be no difference in these ensuing results. Behold! With what clarity Quran details this point:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
نُوفِ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا
يُنْخَسِرُونَ (11/15)

Those who want the grace and elegance of this life shall have fully the results of their endeavours in this world. In this world there shall be no reduction of any kind, for them.

Furthermore, in this matter, please see the verse (*Ayat*) in *Surah* (*Chapter*) *Bani Israel* i.e. (18/21), from which this fact will be totally clarified. From the aforesaid issues, we arrive at the results mentioned below:

(remaining part of the previous footnote) the Forces of Nature and its heritage, there is no distinction between a Muslim and a non-Muslim.

The conception of Allah's vicegerency or deputising is also wrong because either or both is done in absence of some one, while Allah is OMNIPRESENT. Therefore, his deputising or vicegerency does not arise at all. The distinction between *Momins* and *Kafirs* arises when the question of the use of the outcome of harnessing Nature comes to the fore. (for more details see my book "Iblis-o-Adam")

- ◆ In this life, abundance of necessities of life and fearlessness is worthy and fit to human splendour.
- ◆ Necessities for existence can be availed only by the subjugation of Nature.
- ◆ The concealed wealth of Nature is available to any race or people provided it strives for its attainment. In this, there is no distinction between a Muslim and a non-Muslim.
- ◆ Those who do not endeavour and strive for subjugation of Nature are deprived of the sustenance of life.
- ◆ And those who are deprived of this sustenance or are dependent on others for its attainment is a life of indignity which is the punishment of Allah.

Meaning of This Life and the Hereafter: Now let's move ahead. In the Quran you will also find those verses (*Ayat*) wherein "worldly possession" has been termed mean and abject, against which the Hereafter is upheld as permanent and durable. These are those verses (*Ayat*) on which the conservatives and the traditionalists have leaned on to support and brand the impermanence and the unsuitability of the world and its possession as lowly and vile to be the portion of the unbelievers, and the Hereafter to be exclusively for Allah's favourites. Nonetheless, it is still very important to understand these portions of the Quran correctly. This portion is a bit difficult. Difficult because it is one discourse that will come to most readers as totally new. In any case, this portion calls for deep concentration and attention.

It is not in doubt that the Quran declares the period between man's birth to his physical death, to be life of this world and the life after this physical death to be as the life of the Hereafter. To have conviction on this life and in the Hereafter (i.e. life after death) is inseparable from a *Momin's* life. One who denies it is a *Kafir* and cannot be a *Momin* even though he may have conviction on other remaining issues.

But

And this is a very important "but", the connotation and usage of the words "this world" and "the Hereafter" by the Quran, not only imply its apparent meanings. It uses these words in other senses as well. The truth is the Quran uses many words by way or manner of expressions and phraseology, and until Quranic phraseology is not understood in its correct connotation or meaning it is not possible to understand it. In the path of Quranic understanding this is such an important point that if once overlooked, rejected or thrown out it would involve us in and thereby create all these unwanted quarrels, difficulties, complexities and entanglements, and because of which we are today suffering from anxieties of the heart and mind. As a result despite our numerous efforts we cannot arrive at a correct Quranic understanding. (At times, we are so involved in the Quranic connotations that it seems just impossible to extricate ourselves from it). And man (God forbid) comes to regard Quranic *Ayat* as riddles and enigmas. Hence, Quranic sense, meaning and connotation should first be understood thoroughly and the words "this world" and "Hereafter" hold great importance. But before grappling with these terms, please understand once more that let it not be construed that the concept of life after death is incorrect. Our *Eemaan* is based on life after death - Life is an endless flow, which goes from here to there continuously. Therefore, in the Quran where life after death is mentioned it means exactly what it says.

The literal meaning of *Dunya* means "here and now" and the *Aakherath* means the "Hereafter". *Aakherath* means "what is to come later" which would mean the "Future". In the life of an individual or a people there is one future which comes in this very life. But from the Quranic point of view, apart from this future, there is another as well but it comes in the Hereafter. Therefore, there are two kinds of "future"; one kind is in this life

and the other in the life to come. We shall first discuss the future of this life and later the one that comes after death.

First, we will tackle the future in this life. In this world there are two kinds of persons. One who leaps for the "here and now" or the immediate gain. Their entire effort is for this immediate gain and for their own interests. They are not concerned as to what will happen to those who are to come or the people who are to follow? They are only occupied with their self-indulgences and luxuries; it is not for them, they would say, to think or consider the brunt to be borne by the Humanity who is to come or is to follow. Their entire efforts and endeavours are for the "present" and there is no thought whatsoever for the "future". Hence, by Quranic connotations the "here and now" and the immediate gains are called the world, *Dunya* while the future of this world is called, *Aakherath*. Therefore, Quranic view of *Matha-e-Dunya* would mean that gain which one seeks for himself. A *Matha-e-Aakherth* possession of the Hereafter means those possessions, material, equipment and properties saved and stored for the coming generations. Here, too, from the Quranic point of view, "generations" does not mean the generations of any one person or family but the entire humankind. A person or a nation who just seeks immediate gains (that is well being of "present" only) his "present" will become pleasant and wholesome but his future would not be bright. Against this, however, humankind's correct way of life is that its endeavours should not be spent for the betterment only of the "present" but also for the betterment of the coming generation of humankind (i.e. the future) also. It says the "immediate gains" do carry in themselves tremendous attraction; their glittering splendour dazzles them; they engender a life of comfort and luxury involving little hard work. And the results forthcoming are immediate. But, those who believe in this way of life disintegrate, and for such there is nothing at all in the Hereafter. However, in this context the difficulty that arises is that the

immediate gains are conspicuously perceptual but the gains of the future are still out of sight. Hence, only those will strive and strain for the future who are convinced of the unseen results. For example, there are two farmers. Each one of them has a mound of wheat, which happens to be their only possession. One of them goes to the field and starts ploughing it, mixing the seeds with the soil, his only possession of life, while the other farmer makes fun of him. He takes his share of wheat to the mill and grinds it into flour and brings it home. The first farmer has to make do with corn and barley or at times even go without it and starve it out. In contrast, the second farmer and his family enjoys wheat-bread i.e. to say he has achieved "immediate gain" but he has no share in the future. Future will be that of the other farmer. It will glitter and his will be the storehouse with ears of wheat where seeds produce seven hundred grains each all in neat stacks. For the duration of the seed to turn into harvest, he had to endure difficulties or even pangs of hunger. But after that a "Cyclic Order" was established because of which his "present" becomes pleasant and wholesome while his "future" a glittering splendour. But for this, initial condition was that the first farmer had conviction in the fact that the seeds he had mixed into the soil were not going to be lost or wasted. In the universe there is a firm law in action which will turn the seeds into sprouts. Those sprouts will then transform into stalks or stems which in its turn changes into ears of wheat, which will provide sack loads full of harvest. He had absolute conviction both in his labour and in the unshakeable law of the universe. This unshakeable and immutable law of the universe that turns the seeds into ears of harvest is called *sunnat-thul-lah* or the law of Allah in which there can never be any change.

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝ (33/62)

This unchangeable and permanent law is in itself proof which invites *Eemaan*.

If the farmer did not have conviction in this law and in its permanence that it will change the seeds into harvest, then he would not have mixed the seeds into the soil. Because experience through time immemorial has shown man that there could not be change in this law of Nature, that is why he takes the risk of mixing them into the soil in a set method thereby ploughing it and turning it into harvest. This undivided conviction makes him sow the seeds into the soil, and calmly wait for the results. Now comes the second condition. After sowing the seeds in a set manner or rule, water is then provided at set times. In this programme, two efforts are in force at the same time. One is the unchanging, fixed and stable law of Nature and the other is the painstaking labour of the farmer, in accordance with required set rule. Mutual harmony is required between both for a bumper harvest. (This is called the Law of the *Mukafath-e-Ammel* or the law of retribution). If the farmer's efforts are in disharmony with nature then his efforts will go in vain.

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ (2/217)

Let this be quite clear that by laws of God it is not to be inferred that they merely mean the laws of Nature. Along with it, there are many other laws of Allah the observance of which is extremely necessary for man.

Thaqva: These laws are safe in between the covers of the Quran. The observance and practice of these laws is called *Thaqva*. But the laws of Nature are not exempted from it. They are also included in the laws of God; therefore the observance of these laws of Nature is compulsory for one to become a *Muthaqee*. It needs to be emphasised once again that if a certain people who only observe the laws of Nature cannot ever be

termed as *Muthaqee*, likewise, the others who do not observe and practice these laws of Nature also cannot be termed as *Muthaqee*. However, those who harness the laws of Nature, they do achieve their results, even though they do or do not obey other laws, and those who do not harness them remain deprived of the results.

This is the meaning of "Hereafter" in connection with this worldly life. Below the second meaning will be discussed.

The Second Connotation and Meaning of the Word "Hereafter": One view of life is that we exist exclusively for this world and on death this life comes to an end. The aim of this worldly life is to amass worldly wealth and possession and lead a life of comfort and luxury. Towards achieving it, any mode or method is proper and therefore can be adopted. Only this precaution is necessary that one should not fall foul of the government laws. And should one fall foul, then he should make every effort possible to escape the police and the arms of the judicial laws and regulations. There is no law beyond the law of the government and there is no grasp or accountability beyond the police and the courts of the country. For personal gain, every ruse or trick can be devised, and it is permissible.

The second viewpoint of human life is that its physical existence is on the same plane as that of an animal. But human life begins on a higher level. Man does not consist merely of his physical body. In him there is one other element which is called "Human Personality". The aim of life is both to develop the human body as well as his Human personality. As with the upbringing of the body there are also laws governing the development of the human personality. These are revealed laws and are enshrined in the Quran. They are permanent Values. Humans should work hard to acquire worldly possessions. But if there is a clash between worldly gains and future permanent values then he should sacrifice his present gains in favour of his

permanent values, thereby developing his human personality further. In this way, man would in the next life continue to pass on through the great stages of evolution and move on forward. This is called life after death, the life in the Hereafter. For example, a businessman finds an opportunity to commit fraud in such a way that no one would ever learn of it. It involves thousands of rupees, and even if caught he would bribe his way out. If he has no *Eemaan* in the Hereafter, then without any hesitation at all, he will carry out his fraud. But if he were a believer in the Hereafter he would never do such a thing, because honesty is a permanent value and by safeguarding these values man's self develops and thereby also decorates and embellishes his life after death. On the other hand, worldly gains could be achieved by dishonesty but his self is ruined, so much so that whether he comes in the grip of the law or police is of no consequence to him. But it does affect God's law of retribution from which, let alone man's acts, even the thoughts running in his mind do not go unnoticed, therefore each and every act of man creates a result. In fact, all acts of man himself compile to form his Hereafter.

According to the Quran, worldly possessions have the powers of attraction and allurement. It should, nevertheless, be obtained. But should an occasion of a clash arise between his worldly profit and his life, then he should never hesitate to expend his wealth to safeguard it. The one who saves his wealth when life is in danger, he will become a laughing-stock of the world and accursed. This is so because he saved a lower value as compared to a higher value. Now, safeguarding life is indeed very important, but if it happens that one's honour is at stake, then an honourable one is he who, not caring for his life, safeguards his honour. Such a one is very respectable in the eyes of the world. Hence it is clear that the principle of a right way of living is that a lower value should be sacrificed for a higher value.

The Quran thus enjoins that for the development of the self, all worldly possessions whenever in conflict with it, have to be given up and sacrificed for it no matter how attractive they may be. These are the moments when worldliness is considered lower than the Hereafter. Development of the self is a permanent value and because it achieves permanence after death it is described as life Hereafter.

Aim of Life: Now substitute the two words *Dunya* and *Aakherath* with those meanings, referred to previously, and consider those positions where Quran has simply called *Dunya* (Present) "here and now", immediate gains" and *Aakherath's* (Future) "gains, real possessions"; then everything, the entire discourse will become clear. Quranic Teaching is that an individual or a people should not give importance to themselves only; by so doing one only considers his personal aim and objective of life. While, says the Quran, the aim and object should be for the welfare and prosperity of humankind because only then can humankind evolve itself to pass the gradual, evolutionary stages and move towards its proficient and ultimate goal. Those human beings or nations who are self-interested, prey on immediate gains and their gains are "here and now". On the other hand, those people who want to set up in this world such an order under which entire humankind's elevation is reached or achieved are described as those interested in the future of their happiness, welfare and prosperity. Therefore, under Quranic Teaching true and factual effort should be directed and sought for the welfare and prosperity of the entire humankind, and also for the prosperity of the future generations. It also states that those individuals who work for its attainment without breaking any values, then their individual self is developed in such a manner that the self becomes entitled to eternal life. In this way, their world (present) becomes a life of happiness and rejoicing together with the life in the Hereafter (future) which also becomes integrated, happy and pleasant.

Quran, in a very clear manner, states of the groups mentioned above, the consequences of their efforts, portraying them very lucidly.

Two Groups:

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۝ (2/200)

Those people who are of this belief or are followers of this belief that they receive only the Immediate Gains. They do get those gains.

In contrast, those who want their present and future as well to become glittering and refulgent, so shall they have their desires:

وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ ۝ أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ
وَاللَّهُ سَرِيعُ الْحِسَابِ ۝ (2/201)

And those people who desire that God's law of development performed in such a way that their "Present" as well as their Future become commendable and be saved from those despicable and hopeless consequences which is humankind's terrible punishment. Then so shall they be rewarded, never taking long to arrive at the results. (When results reach maturity or arrive at a climax then at that very moment they become manifest and clear).

Quran says that it is just not possible that a people who strive for the future should have their "Present" dark and obscure. That is because after the initial efforts for the Future are made, a circle is formed where the coastlines of the Present and the Future merge to move together forward, and continue to do so. In the farmer's example, when after overcoming the initial difficulties, he takes over the control and reaps the harvest. No sooner the harvest arrives home his Present becomes pleasant and beautiful. And Hereafter he engages himself in the preparations for the next harvest. His efforts and endeavours only serve to become the visible result of his Future's welfare and prosperity, and this goes on serially moving ever forward. That is, "Present" and "Future" both become shining and brilliantly splendid. Which is why it is said:

لِّلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ

(39/10)

Those people who do good and beautiful deeds then their world (this present life) becomes good and beautiful. And together with the present their future also becomes luminous.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ
لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

(10/63-64)

Those people (who believe in the correct way as shown by the Quran) have faith in it and lead their lives according to it, for them there is happiness, pleasantness and prosperity both in the present and in the life Hereafter. It is God's firm and unshakeable law wherein there can never be any

change. And this is a very great success and achievement.

Uptil now we have observed two groups. One which only wants to see the success of its "Present" while the other is the one which has an eye also on the "Future's" pleasantness and prosperity. Quran says the first group's "Present" becomes pleasant but it has no share in the "Future". While the Second Group's "Present" and the "Future" both become pleasant, beautiful and prosperous. This is the unalterable and solid law of God in which there can never be any change.

وَمَنْ يَرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۗ وَمَنْ
يَرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ (3/145)

Those who desire simply the present and prosperity of the present, they get that which they want. Those who are desirous of the prosperity and pleasantness of the future, they get what they want or desire.

It is not God's Law that he makes in vain the efforts of those who simply desire the wholesomeness of this life, the present. No, their efforts do not go wasted who seek only the "nearby and the immediate gains." They attain these gains, while those who also have an eye on the future their efforts and endeavours for this very mode and manner keep bearing fruitful results. Please see *Surah Bani-Israel* wherein how eloquently this great fact is stated. It is said,

مَنْ كَانَ يَرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا
مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ
يَصْلُهَا مَذْمُومًا مَذْحُورًا ۝ (17/18)

That individual (or people) desires the nearby and the easy, the immediate available gains then We in

accordance with Our laws give them the nearby gains (or the immediate gains). But in the future for him will be such a life wherein all his capabilities will burn and singe and his development will come to a stop and in that life he will find himself in an utter despicable state and shunned by everyone.

This is the state of one group. As for the second group it is said:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا
(17/19)

An individual (or a people) who looks forward towards the future and puts in the necessary effort and is convinced of the permanent values as enjoined by Allah, then this efforts will bear full fruit.

This is the Law of Nature and the efforts of neither group will go waste.

كُلًّا نُّمِدُّ هُوْلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا (17/20)

The Law of Nourishment and development applies on both the groups. The gifts of the Nourished do not close on anyone.

In these efforts and endeavours every people move forward according to its striving and trials:

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۗ

(17/21)

Consider historical precedents and see how this very law of ours in the field of economics keep moving different people one over the other eventually. It so happens that those who simply aspire for the present prosperity are wiped out, and those who desire the future's pleasant, wholesome prosperity attain the highest positions.

وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ۝

(17/21)

The positions of the future and its economic and social pleasantness, wholesomeness and refulgence is the best and above all future is only for the one who keeps his economic life strictly in accordance with the laws of eternal revelation (permanent values)

But if any people who for this world devise another god i.e. for the immediate gain devise and formulate one law and for the Hereafter keep before them some other law, then this is Blasphemy or worse, Idolatry or Paganism. The result of which would be in very bad circumstance and evil plight and nothing else.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا

مُخَذَّبًا ۝ (17/22)

And with Allah (the fountainhead of all laws) do not include any other idol or source of law, or else

one will be accursed from all sides, and will be entitled to bad and evil circumstances and plight.

With This Comes the Third Group: But before we deal with this group let us summarise. Those people (group one) who only regard this present life as the only life having no care or bother about the Hereafter. They have only devised ways and means for this life and keep acting accordingly. With this they do gain the "nearby and the immediate gains". They may be said to be the Group of *Kuffar*, i.e. who deny the Future. As for those people (group two) that keep both the present and the future (the *Dunya* and *Aakherath*) in mind. For this it has an order of life that does not distance the Present and the Hereafter and does not draw a line between them or divide and separate them. Therefore, both the present and the Hereafter become refulgent, wholesome, prosperous and pleasant. The Quran calls this group *Momineen*. Their view encompasses the development of the entire humankind that they carry out in accordance with the set programme of the Quran.

Now coming to the **Group Three** which divides the world and the Hereafter into two different worlds. It thinks that there are some efforts, which bestow gains only for this present world, and there are some which decorate the Hereafter. To them it is not necessary that who-so-ever's Hereafter is decorated should have their present decorated as well. In fact, against this, they understand that the Hereafter is a success of those whose worldly life is chagrined, of disappointment, of misfortune and failure. They regard man's worldly life and the life of the Hereafter to be two different lives, neither one having any relation to the other. That is to say, for them the happiness and prosperity or indigence and poverty of this worldly life, there is one authority or god, while to the wholesomeness, the pleasantness, the joys and prosperity of the Hereafter there is another. This group does not regard that for both of them the fountainhead of law is one and the same. It regards two different "gods" for every two revolving circles. Quran says that this kind of a person who tries to travel

with his legs in two sailing vessels or boats will eventually find himself drowned. This group of people may be likened to someone who sets fire to the roots of the trees but tries to sprinkle water on it. It thinks that it is possible that the blood in a portion of human body could be pure and pious while in the remaining is sinful. It is his *Eemaan* (Conviction) that if the roots of the plant are parched and dried out, it matters not but it will eventually give bunches of fruits. (All because, to this group the shoots grow under one law while there is another set of laws for the bunches of fruits and ear full of corns). Quran says that any individual (or people) who try to break into pieces the Law of Unity which is related to the laws of the universe, then do tell them that his state of the present will be destructive and wretched, and his future would be dark and obscure. Consider, in his matter, in what overflowing words it states:

أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
بِبَعْضٍ ۗ (2/85)

What! You have *Eemaan* on one portion of the laws of the universe and deny its second portion?

The one who acts like this:

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا
خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَيَوْمَ الْقِيَامَةِ
يُرَكَّبُونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ (2/85)

Who, amongst you, act like this the result of it will be nothing but dishonour, disgrace, ignominy, notoriety and infamy in this worldly life. And on the day of judgement they will suffer very severe punishment.

He describes this mode or manner of life as:

كَفَرُوا بَعْدَ إِسْلَامِهِمْ (9/74)

And the present and future of such people are dark.

And in very clear terms states:

عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۗ

(9/74)

In this worldly life they will not find any helper, inquirer and solicitor of their state of affairs.

وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ۝

(9/74)

Such a way of life is tantamount to reversion to Kufr (to become a non-believer) after professing Islam. Allah will afflict them with a painful doom in this world and the Hereafter, and they have neither protecting friend nor helper in the earth.



From the foregoing explanations, this fact has come before us that according to the Quran one Group is that whose present is successful and prosperous whereas their future will be dark. Then there is the other Group, the second Group, whose present as well as the future is bright and prosperous.

The third Group is one whose present and future are both dark. To him, there is no such group whose present is obscure and dark but whose future is bright. He says who-so-ever's present is dark then their future has to be and must be dark.

مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ
أَعْمَى (17/72)

One, who is blind here, will be blind there.

This is just not possible that one whose worldly life is spent in disgrace and disrepute will have his Hereafter set right and streamlined. Those who say so wish to formulate two different laws each to develop the present and the future. This is *Shirk*. This is not *Eemaan* in the unity of God. The life of the *Momineen* in this world will be that of authority and power, eminence and exaltation. If their present life is not so then their life in the Hereafter, will not be so as well. It can so happen that a people could avail the wealth and government in this world but its Future could well be in ruin and destruction. But this can never happen that a people's present life is that of disgrace and humiliation but its Hereafter is luminous, glittering, prosperous and affluent. The truth is:

To tomorrow's sadness, eminence or exaltation,
they have no claim or the right,
Who endures not the tormenting pains of igniting
his self for the enlightenment of today,
Those are the people unworthy of the tumultuous
joys of the life to come.

At this point, it is important to understand that if there be a decline due to an emergency is another matter. But to sit down complacently and say it matters not if we are not honoured or have no authority in this world, for the simple reason it is we alone who are entitled to paradise eventually, then they are mistaken.

Disintegration of Life: Quran witnessed at its very inception that worldwide human life had badly shredded itself in its length and breadth. In the direction of length, it has conceived

and made imaginary divisions of this world and the Hereafter. This world is endowed to the members of the government who are claimant towards making it a better place to live in; while the Hereafter came in the grasp of the reverend custodians of religion who claimed to set right the Hereafter on behalf of the populace of the world. When its attention turned to the breadth, it says every individual regards himself/herself as a different embodiment in quality of life, and if for some worldly reasons or necessity, some of humankind were gathered in one place (namely, tribe, nation-state), then they were only occupied with their own personal gains. Universal human gain was not in their view. This was the state of affairs of the world at the time of Quranic revelation, a state of affairs, which it has described as

فَسَادَ فِي الْبَرِّ وَالْبَحْرِ (30/41)

Mischief and disorder in every corner of the earth; a universal chaos.

In its wide-ranging meaning it is interpreted as *Shirk*.

This sort of division of humankind is against Facts. Human life is an indivisible unit. It could not be divided length-wise or breadth-wise. Towards length, it is an endless flow forward, moving, from this world, continuously towards *Aakherath*, the Hereafter. Therefore, the distinction between the world and Hereafter is against facts. When these are the factual state of affairs, then to follow laws of those in power in the present, and to follow in the Hereafter the rulings, principles or laws of the religious leaders is indeed unsound. On the other hand various individuals are characterised by one 'living body'. Just as a single electric current can electrify many lights, bulbs, fans, machinery etc. likewise, the division of the individuals, races, tribes and peoples is also unnatural.

What is Deen? Entire humankind is but one family: leaves of the same tree and drops of one ocean with one unified

base. This was the great and magnificent divine truth (i.e. Unity from the creator to the unity of the created and the conception of the unity of law) which Qutan has placed before the world, and us. It has not only shown this fact by way of a single viewpoint but also how it will be demonstrated, as to how this unity of life works in human culture and in his economic programme. This practical way through which this high-ranking fact will emerge in an embodiment of living form, will be called Deen. Therefore, Deen was the name of the practical act of life with which on the one side, the present and the future (*Dunya* and *Aakherath*) became one undivided, unclassified and uncategorised unity, while on the other hand, individual human beings joined together into one single, universal brotherhood likened to the constituents like the drops of water in the ocean. These conceptual truths were to materialise in form and take a practical shape as a way of life called Al-Deen. The distinctive feature of Deen's order was (or be it said that it was the natural result or outcome) that entire control be snatched from the hands of humans and given into the hands of that law which was in its true essence not man-made or devised by man. It was actually received from the fountainhead of guidance, called Allah. In this order *Ethauth* (obedience) is only to the laws in which a human is neither like a slave nor under duress; but in a way, that humans after considering these laws carefully come to the conclusion that indeed they were the only laws which would make their worldly as well as the life in the Hereafter beautiful, glorious and splendidly happy. And whence only with the faculties of his mind and heart fully agreeing, begin to act on them. *Ethauth* means such restrictions or restrains which man imposes on himself willingly. In this manner, in the order of Deen, power does not rest with anyone or in one's hands, hence the disharmonies will become extinct from society and from human life itself. The members of this order and all living within its organisational boundaries would have had but one ideal i.e. the pleasantness, wholesomeness, happiness and prosperity of the future. And also the development (upbringing) of the entire humankind, with the natural result that their present by itself

brightens up. Because, as we have seen in the foregoing pages, it is the nature's unshakeable law that one whose future is bright, his present must be brilliant and refulgent. Note, with what details has the Quran expressed this law,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝ (40/51)

We make the present life of our *Rasools* and the party or organisation of *Momineen* also successful and so also their future life, when results themselves will stand out to declare or proclaim this.

It is not that this help has come into action accidentally or haphazardly. Instead, it is declared.

كَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ۝ (30/47)

It is incumbent on Us that We help the *Momineen*.

Do consider, how and in what details the laws of Allah are all embracing and its governing authority so clear-cut. In another place, while addressing this group of *Momineen*, it says:

نَحْنُ أَوْلَىٰ بِكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ ۚ (41/31)

In the worldly life and the Hereafter, in both conditions, We are your Patron and Supporter.

Quran has said it is correct that in this order which is responsible for the gains, happiness and refulgence, in the beginning hard work and toil is involved, and the result may not be in sight. As against this, the believers of the "immediate gains" with little or no effort see perceptible results before them.

But do not fear, the seekers of "immediate gains" will never be able to overcome or overpower you.

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ
سَبِيلًا ۝ (4/141)

This can never happen that God's law will let the seekers of only 'immediate gains' have power over those who are have *Eemaan* (conviction) in the Hereafter.

Those with the immediately gained piles before them must not think that they are ahead or in the forefront in the race of life, and those who have kept the future before them have lagged behind. This is their wrong supposition.

The farmer who has sown his seed can never be a failure as against the one who has grounded his seed and made bread.

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۗ إِنَّهُمْ
لَا يَعْبِرُونَ ۝ (8/59)

The believers of 'immediate gains' should never suppose or think that they have outgained. Definitely not, because they can never have the upper hand or superiority over the other group.

وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۝ (7/128)

Ultimately the power will go to those who abide by the laws of God.

The *Kuffar* (the seekers of immediate gains), let alone gaining power over the *Momineen*, they can never even reach up to them, or be at their level.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا
لَا يَسْتَوُونَ ○ (32/18)

What! Can a *Momin* and a *Fasiq* (one who deforms) be the same or become alike? This can never happen. These two can never be equal or alike?

Once again clarified is this fact that never should it be visualised that in the worldly life, *Kuffaar* and the *Fasiqeen* would have remained ahead, and that the power of the *Momineen* would be only in the Hereafter. The Quran has totally clarified that power and domination would be acquired in this world as well.

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ
الْمُتَّقِينَ كَالْفُجَّارِ ○ (38/28)

What! Do you think or understand that We in this world will make them who have *Eemaan* and those who have done constructive and positive works equal to those who have been rebellious? Will We make them equal to those who have created harmony in the present and the Hereafter with (*Fujjaar*) those who make distinctions or divisions in these two? The truth is that the natural result of *Eemaan* in the Hereafter is farsightedness. Consequently, those who do not have the faculty to think ahead cannot contest a people who are prudent and farsighted.

Party of the "Momineen": All these Quranic claims or the laws of the Divine are the living proof before the world because of their results. "What! Can the Hereafter of another people be as proper as that of the party or organisation, which Quran has

called the *Momineen*"? And can there be any other organisation or group whose world is more successful than the group or organisation of the *Momineen* whose government was established on this earth?

لَيْسَتْ خَلْفَتَهُمْ فِي الْأَرْضِ (24/55)

They had harmonised their efforts with the laws of Allah.

رَضُوا عَنْهُ (5/119)

And Allah's praiseworthy and revolutionary laws and its might had become harmonised with their endeavours.

رَضِيَ اللَّهُ عَنْهُمْ (5/119)

The result is before the world.

What the very first party that claimed to be Islamic managed to achieve was not merely an accident or an incidental chance, but what actually happened was according to the law of Nature's firm and unshakeable result. Just like in any scientific laboratory where chemical analysis and synthesis is carried out, then in accordance with scientific principles, the determined results occur. Likewise, power (in the land) in a group or organisational life of men in harmony or concord with the divine laws will also create firm and unalterable results. These firm and unalterable results are called "authority on the Earth", wherein human life receives in full the exact balance and which is why in them beauty and proportion alone are reflected. In it, in length and breadth, life had established its unity. Neither the Hereafter was separate from the world, nor was humanity divided into bits and pieces. These *Momineen* had, in accordance with the

conditions of their times, subdued nature and brought under their control the scattered powers of the universe. These subdued and harnessed powers and resources of the earth were distributed in accordance with the Divine Laws (permanent values). This is Deen, that is, for the exploitation of all this wealth and riches, every individual had to work to his maximum capacity and the output so distributed that each individual had equal opportunities to fully develop his potentialities. This is the Quranic system of *Rabubiyath*, the system of development and nourishment; meaning, the uniform delivering of all the basic necessities of the individual, and the development of his latent potentials, so that both their present and the future life becomes bright. This then was Deen wherein was no monarchical despotism, nor the hegemony and leadership of priesthood, nor divisions into classes, nor the disharmonies in the life, nor was *Dunya* separate from the *Aakherath* nor was the present distinct from the future.

After That? Now, turn over a page in history and see a strange show. The people were the same and in their hands was the Quran, the same Quran. But now there was that mighty and despotic monarchy on the throne with all its conquering powers, and on the other end of the spectrum, there was yet again priesthood, in full and complete authority, glorified in sanctity, in pomp and resplendent in holy robes, overcast on the people, drunk and intoxicated. As could well be predicted, the people were divided into classes. At every step was that disharmony, the natural outcome of a capitalist society.

At this point, there arises the natural question as to what had happened to that order, the bearer of surety, the guarantor of the development of humankind, and why it did not progress continuously onwards? After a period of time, why did the same unnatural and ancient system take over?

I have on innumerable occasions given its reply and therefore need not go into its details. At present, only consider whether the order hinted to above or in the preceding pages could meet the demands and importunities of life and could withstand its surety for its fulfilment, or not?

If you, however, accept the system's sufficiency as an answer, then for the moment, do not enter into this argument as to why it did not remain firm and unalterable. What should be considered, is that if that order were to be established once again, will humankind yet again begin to glitter and shine? Anyway, at this moment in time I am addressing the readers who are Muslims and who would surely accept that there are capabilities in this order to eradicate and wipe out from human governments and other similar groups all the disharmonies and replace them with balanced and harmonious paths to tread on, securely and safely. Instead of getting entangled as to why this system did not move forward, it would prove constructive and worthwhile if we are to consider the present state of degradation, dishonour, humiliation and poverty of the Muslims today, find out the causes, and the possibilities of their reformation.

In any case, you had already seen where there was not a trace of monarchy nor did anyone know as to what was meant by religious priesthood; we now have reached that point in history where monarchy as well as priesthood is rampant. It is a fact that monarchy and priesthood are two inseparable things. From the view of Deen we have seen life is a continuous flow unaffected by death, but continues on into the Hereafter. Therefore, the present and the future (this world and the Hereafter) are also inseparable and do not differ from each other. There is only one law, which comprehends the entire human life, knowing no

* (Please see my detailed article, "Why did not Islam move forward", which was later published in the third volume of my book, "Letters to Saleem".

divisions or classifications. By monarchy* is meant that for the worldly affairs the source of laws should be conceived separately. When, although, you accept the concept of the present and the future, yet devise separate laws for the management of the affairs of state then certainly and assuredly you will find the need to have a separate order for the Hereafter. Such an order would only be for the Hereafter and would not be related in any way to the worldly affairs is called religion." Thus, monarchy and religion, after the breakdown of unity of life, come into two inseparable entities. This is like a drop of water which when analysed breaks into oxygen and hydrogen.

At this juncture do try to carefully understand as to in what terms and meanings I have used the word "Religion". And what connotes Deen. It is the express purpose of "religion" to separate this world from the Hereafter, i.e. the life of *Dunya* be separated from the life of *Aakherath*. The affairs of the world were entrusted to the politicians while the Hereafter to the priests. The world of God is separate so also is Caesar's - the government levies its own taxes and the priests their own

* From the Quranic point of view, monarchy does not merely mean that the son becomes an heir to the crown after his father's death. To it, monarchy is the name of any system wherein the state affairs are governed by laws other than the source of all laws, the Quran, may it take the shape of monarchy, democracy or despotism or theocracy. In the order of Deen, which is a separate topic-, the conception of heritage of power is totally false and spurious because since no man has any power at all, then how can there be a heritage?

" In fact, there is no such word as Mudhab, Religion, in the entire Quran and therefore it is "un Quranic". In the entire Quran the word Deen is used, for the simple reason that it revealed and introduced Deen. The word religion was created when the order of Deen became untraceable. In any case, in my writings wherever the word religion is used it would be religion only. I term and call Islam as Deen because the Quran has termed it Deen and not religion, because religion or Madhub connotes-the other worldliness.

revenues. It is an offence to go against the laws of the state and it would be regarded as a "crime" and "Sin" if you go against the rules of the priests, i.e. against the laws of *Shariah*. Punishment of the offence of the state would be meted out in this world while for the *Shariah* in the next world. Likewise, the rewards of the pleasure by the worldly rulers would be bestowed in this world while that of Allah's pleasure would be rewarded in paradise. This then is the conception of life as expressed by Religion. In contrast, Islam's concept of life is Deen as enunciated by the Quran. In the forthcoming pages where the words "Religion" and Deen occur then the aforesaid meanings should be kept in mind so that you will find no difficulty in understanding the pages that will follow, and thus avoid making any mistakes. Now, let's move ahead.

Religion and Politics: If religion and politics, the affairs of this world and the affairs of the Hereafter become one, and both remain within the laws of Allah, it transforms into Deen. This means that the separate identity of the two is removed. No wonder that a secular state considers it necessary to retain religion and religion needs this state for its own survival. In this way between them (despite visible inconsistencies) takes place a mutual understanding. *Kashatry* (the ruling class) gives the *Brahmin* (the priest) *Rakhsa* (protection) and *Brahmin* prays for (*A-sheer-baad*) the *Kashatry*. Similarly, from the 'mimber' or the pulpit rises the sound of *Zil-lul-lah* i.e. the sovereign is the shadow of God on earth or the monarch is declared as *Ayyadah Hullaho-Baynusrayhe*, and in return, the crown entrusts the estates and makes endowments of perpetually rent-free grants to the *Masaajid* and *Makthabs* (mosques and religious schools) to safeguard religious leadership. While religion, as return of debts of kindness, for monarchical solidarity and stability creates in people's hearts, in depth, the deception that the world is fit and worthy of hatred and detestation and keeps up this theme relentlessly. Politics and government, it preaches, is for this mundane world. The pious and the "god worshipping" people should stay afar from the worldly people and their affairs. The

aim of the pious and their ultimate goal is the salvation in the Hereafter. The more a person is detested, disgraced and debased the more trusted and favoured he is in the eyes of God, and so on and so forth. By this enchantment, the attention of the people is firmly and expressly directed towards the Hereafter thus giving monarchy the free rein in its profiteering. There remains for the monarchy no fear of any kind from any source. Religion so persuades and instructs the people in the exercise of *Saber* (patience) that is not even to move a lip against oppression and tyranny and this is done with such persuasiveness that they begin to regard every oppression as a Mercy of God. Before them is sketched the portrait of "Allah's" Favoured Ones; whose poverty and a state of self-ruination are the signs of such Favourites. In this way, religion casts its magical spell and thereby continues to solidify the roots of the monarchy.

In ancient times, religion need not have to plot its frauds and intrigues with much slyness and cunning. There was of course no need to think deeply to huckster a plot or scheme. Since codes of Deen (which were passed through His messengers) did not remain safe, it was very easy for the religious authority to add or include in it anything they desired and state it to be from Allah's *Shariah*.

يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ
هَذَا مِنْ عِنْدِ اللَّهِ (2/79)

But in the matter of Islam the position was different, here (Deen's) codes (Quran) was available in its original version and Allah himself has taken the responsibility of its safeguarding.

Therefore, now religion had to make special efforts before it could cast its charms and incantations. In these prevailing circumstances, objective could only be achieved when the codes of Deen (Quran) and its order and fundamentals are allowed to remain as they are. But their aims and objects

together with their connotations are changed. Consequently, for this purpose, religion widely propagated this belief that in the "WORDS" of the Quran there were blessings, abundance and prosperity; not in their meanings but in words.

They should simply be recited repeatedly. This is called *Thilavuth-e-Quran*^{*}, meaning the words should be recited repeatedly without understanding its meaning. (Whereas the meaning of *Thilavuth* in itself implies to follow someone or to devote). With this one change how successful religion has become! The code of Deen (Quran) remained before the Muslims and yet they were also separated away from the Quran. Religion has shown such deceptively alluring visions in the *Savaab* attained by the recitation of the Quran, that the people fell foul and remain to this very day. Although, in this very Quran it is said of a group:

يَقُولُونَ بِأَفْوَاهِهِمْ مَّا لَيْسَ فِي قُلُوبِهِمْ

(3/167)

They, with their tongue, say all that which is not in their hearts.

The Ruses and Tricks of Religion: Repeating words without understanding is akin to a man who says those things with his tongue which have no meaning or sense in his heart. Likewise, by only repeating the words without understanding them does not serve the aim and object of the Quran. God has at every step (in the Quran) stressed and emphasised the need to think and contemplate. It is therefore quite evident that if Quran is to be read without understanding its meaning then what else will be there in it to think and contemplate? The Quranic words have been safeguarded for the reason that their meaning be

* The conception in the effects or efficacy in words goes back to the ancient age of magic, and is nothing but its remembrance. Charm, Amulets, Knotted Springs and the acts and behaviour of Quranic Aayat are all but branches of that original age of magic.

understood, so that life be led accordingly. When this belief is inculcated that it is not necessary to understand the Quran because mere repetition of the words of Quran is enough for *savaab*, then the question of acting upon it does not arise at all! Furthermore, it is to be noted that through various commentaries, all those Quranic terms, expressions, and phraseology that Deen has used to express or explain its order now begin to take up or wear new meanings so that all talk is related to the Hereafter and in the eyes of the people Deen became a thing worthy of hatred and aversion. Deeds, rewards and punishments; constructive and beautiful actions, evil deeds and losses; respect, dignity and honour, triumph and disgrace, all this put together was lifted and piled up for the Hereafter.

Next in line were those principles and fundamentals of Deen which it had suggested for the establishment of its order, *Kulmah, Salaath, Sayyaam, Zakat and Haj*. All these were the means for the establishment and solidarity of Deen. Religion turned them into rites and rituals i.e. these acts which were means towards achieving certain ends, their ritual performance became ends in themselves.

Those people in whose minds runs the thought as to what would be achieved by reciting the words of the Quran in this manner and by performing these rituals, it was stated for their satisfaction that *Savaab** would be achieved in the Hereafter!

* For the Quranic connotations of *Savaab* please see my compilation, *Sulsabeel* under *Savaab*. For the moment, let it suffice that Quran has said for the party of *Momineen* "Allah also bestows on them *Savaab* in this world or *Dunya*" (3-147) Therefore, *Savaab* is not something, which has no relation or connection with this world. Or, it is not something imperceptible so much so that man would not know whether he has achieved *Savaab* or not. *Savaab* is the perceptible achievement enjoyed in this world, after acting on the Quranic programme, and will also be awarded in the next world. As long (Continue on the next page)

The ambiguous way the word *Savaab* is used in religion it leaves no correct connotation in mind. Where something could not be explained, it would be just said that with it you would get *Savaab*. When you ask the user of this word if he could explain its meaning in his mother tongue since it is an Arabic word. You will find that he will not be able to proceed any further because the entire system of *Savaab* is based on vagueness. The meaning of the word *Savaab* is cloaked in ambiguity. From it, therefore, no concrete fact or clear and lucid result comes before us.

The entire structure of Deen is based and raised on the right conception of God. The Quran has given a right, exalted, free and absolute conception of God, which goes to illuminate each and every portion of man's life. But, in the times which have been so far referred to above its place was taken by one as conceived by man, a man-made God. Under this conception it is stated that God (Heaven-forbid) is a despotic ruler sitting in the skies and wanting us "worship" Him, while Deen wanted us to establish a society in accordance with divine laws only. This is Allah's *Ibadat*", meaning, obedience to God's laws, living a life according to God's laws, at every step keeping in mind whether it is in accordance with His laws. By this, man would be performing *Ibadat* twenty-four hours of the day. There is no doubt that Islam has a code of programme as *Sayyaam* (fast), *Salaath*, (*Namaz*, prayers) and Haj all of them fixed and defined for the establishment and solidarity of its order. The aim and objective of these congregations is that the individuals of this millath (Muslim brotherhood), keeping within the light of the laws of Allah, consider their collective problems and the felicity and *Najaat* (sense of fulfilment and realisation) of humankind, and the path through which these may be achieved. When man thinks and contemplates on the grandeur and greatness of these divine laws then his head by itself bows down to His majesty and

(remaining part of the previous footnote) as *Savaab* is related to this world its meaning and fixed result should come before us, here and now.

exaltedness, in emotion of respect. The bowing and prostration in the performance of *Salaath* i.e. the *Raku*, and *Sajood* is the demonstration of this very respect in perceptual forms, and this is also a part of *Ibadat* of the laws of Allah. But if in these congregations, these basics do not remain, and simply the performance of some rites and its observance is taken to be its aim, then it is not *Ibadat* anymore, but will be merely "worship". I have used this word "worship" in this very connotation.

The people saw the tyranny of the monarchical system before them. The religious authority feared that this might stir in them the will to revolt. So they forestalled this possibility by creating this belief, instilling and inculcating in their hearts carefully, that everything happens in the world only by the will of Allah. No one does anything by his own volition or of his free will. How can these kings dare do anything according to their wishes, they just cannot. They just seem vainly to act inspired and haughty before us only. But after all what are they compared to the glory and majesty of Allah, for the simple reason that it is beyond them to do anything or act against His wishes. Therefore, everything that these kings do is all due to the will of Allah; hence it is all a matter of fate, the *Thaqdeer*. It is not becoming or graceful for the "God-knowing" to watch the arrow. They should always have their eyes on the archer. This belief in fate has made the monarchical hold more solid; every wickedness and devilishness of theirs has now assumed the will of God against which no one dare speak.

One Fundamental Change: As has been previously explained, religion is an individual's affairs, where as Deen is a collective and an organisational system. In other words, in religion individuals, in their own personal and particular way perform the religious rites and rituals in set varied ways. But in Deen man's entire life is in obedience to a collective order. In modern phraseology it would be termed as "State". That is, to act on Deen it is necessary to have an "independent state."

In this state, only orders of Deen i.e. only the laws of Allah would be proclaimed. The Messenger was the first who set up such a state. According to the Quranic methodology, in such a state, with the exception of a few laws, all other issues are dealt within the given Quranic Principles and all by-laws or decisions are made within their boundaries. These principles are unchangeable and unalterable for all time, but the rules and regulations, and laws made in its light are changeable in accordance with the times and needs of the era. During the life of the *Nabi (PBUH)* this pattern of Deen remained in action. This continued for sometime even after his demise. This way was known as *Al Minhaaj-e-Nabuwath (the way of the Nabi)* wherein *Ethauth* (obedience) of Allah and *Rasool (PBUH)* was not done by each according to his way but by the central authority of the state i.e. *Khilafath-e-Rashidah* (The pious successors; those companions of the Nabi who became his immediate successors) which proclaimed laws and devised regulations all within the Quranic principles. This was the process of *Ethauth of God and Rasool (PBUH)* During this entire period there was no other code or system of the state except the Quran. *Nabi Muhammad* gave the Quran in its complete, final and fully compiled form to the *Ummah* (the ideological brotherhood), and this was the very Quran which was commonly spread and publicised by the *Khilafath-e-Rashidah* during their times. The Nabi (PBUH) did not give any collection of *Hadith* or tradition to the *Ummah*. Not only this, in fact he stressed and urged that nothing should be put down in writing with the exception of the Quran. If anyone had written it he should erase it. Even during the period of *Khalifath-e-Rashidah* there was no collection of *Hadith*, or traditions. During the times of *Omer* a very serious debate took place on the question that there should be some form of collection of the *Hadith*, and this debate continued for ten months, with a great deal of attention and contemplation. After which *Omer* decided otherwise, explaining that when previous

Ummahs included other collections with the book of God; they were destroyed and ruined.

When *Khilafath* turned into monarchy, the true picture of Deen became distorted, and dualism came into existence. Politics came under the command and charge of the government while "religious affairs" were allowed to remain free. Since religious affairs were related to "God and *Rasool*" the *Ethauth* of God and *Rasool* (*PBUH*) began on individual basis.

But then this question arose as to how to perform *Ethauth* of God and *Rasool* (*PBUH*) It was initially agreed then that the worldly affairs be managed in obedience to the king, and obedience of "God and *Rasool*" could be done by obedience to the book of God. Then they were further entangled by the issue that God could be obeyed by obedience to the Book, but how was the *Ethauth* of *Rasool* (*PBUH*) be carried out?

It occurred in the minds of some individuals of compiling a history of the periods of *Rasool* (*PBUH*) and the followers. The source material and contents of this history were to be the narratives handed down by word of mouth and which were current and in vogue and attributed to the *Rasool*. For the purpose of the *Ethath* of *Nabi*, those narratives and sayings should be taken as commands of the *Nabi* and to act according to them should be considered as the *Ethauth* of *Rasool* (*PBUH*) This is how *Hadith* (traditions) were collected and compiled*.

Narratives, Sayings and Their Collections: These efforts were made after very many years of the passing away of the *Rasool*. Of these collections, the most authentic of them all is regarded to be the ones collected by *Imam Bukhari*. These were collected by him from 200 to 250 years later, after the demise of

* The details about the collection and compilation of *Hadith* will be found in my book *Muqam-e-Hadith*, "the position of *Hadith*" issued by Tolu-e-Islam Trust.

the *Nabi* (Imam Bukhari died in 256 H.) These collections were not compiled from some previous written records. They were collected by word of mouth.

Any record that is compiled in this way, to what extent could it be authentic? It is evident that with it began the ongoing concoction and creating anew the narratives and sayings. And this was easy. On the other hand, if anyone tries to change, add or subtract a single word from the Quran then a thousand voices all in unison will cry out in protest at such an outrage. This is so because the manuscript of the Quran (the protection of which Allah has taken on Himself) is found everywhere.

But of the talks or discourses about which there is no record to be found anywhere, then it would not be hard to make changes on it.

Concocting of Narratives And Sayings: Consequently, coining and concoction of the "sayings and narratives" began. In what abundance and bulk they began to appear, may be ascertained from the following one single incident itself. Imam Bukhari wrote that he collected six hundred thousand *Hadith* of which he retained almost six thousand as worthy of acceptance, and rejected the remaining five hundred ninety four thousand. (From among the six thousand if, a second article check is carried out again, and omissions and subtractions are deducted, then the number cannot remain more than three thousand). This is the story of just one major collection. The collections of other *Hadith* were similarly and in the same manner compiled. Therefore, "those sayings and narratives" believed to be correct were eventually included in these collections. As for their authenticity neither Allah nor *Rasool* gave any authority. What actually happened was that the collectors of the "sayings and narratives" accepted those which they, through their insight and judgement, thought to be correct, while the remaining ones were rejected.

If it were to be understood about the relevant "sayings and narratives" that they were merely being attributed to acts and sayings" of *Rasool* and that these could be both the correct and the incorrect; and if the standard of judgement for the correct and the incorrect ones be the Quran, "the narratives or sayings" which go against the Quran could not be correct because any of *Rasool's* respectable word or auspicious and blessed act would never be against the Quran; then, too, it would have been good. But their belief and attitude in the matter was established thus:

The Faith and Belief Established about the Sayings and Narratives:

- i) They are equivalent to the Quran.
- ii) This is the Revelation form Allah similar to the one *Angel Gabriel* brought down as *Quranic Ayaat*.
- iii) Its obedience is *Rasool-Allah's* obedience.
- iv) It is *Deen*.
- v) It supersedes and cancels any order of the Quran that is contrary to it.

Therefore, it must be understood that *Hadith* can cancel the Quran. No sooner does an order of the Quran go contrary to the Tradition, than it must be understood that the order of the Quran has been already cancelled by virtue of its contradiction.

It is now up to you to determine as to what alien things must have entered through this medium and in what sort of ways they must have transformed *Deen* into religion? All this could have happened knowingly or unknowingly, on the part of the enemy. In any case, knowingly or unknowingly the result of all this was that it became part of *Deen* and obedience to it became "obedience to the *Rasool*". If you move a step further, then through these the exegesis of the Quran was formulated, thereby creating a situation wherein if someone says that in such and such case the Quran states thus, then the immediate retort was as to who understands the Quran more; you or *Rasool*. It is such an

answer, against which no one dares move a lip. But the truth is that the exegesis, which is presented as being from *Rasool* is in fact merely attributed to the *Rasool* for which there is no authority or credentials. The practical result was that the entire Quran was subordinated to these sayings of *Hadith*. Now religion revolved round the axis of *Hadith* and Quran was left for the purposes of *Savaab* through recitation. This is the religion that is in force for the last thousand years.

"Fiqqah" or Jurisprudence: Some of our elders, exercising their judgement, solved some of their problems in the light of the needs of their times. These are called laws of *Fiqqah*. It is evident they were enforced as a temporary measure or at least for the period they were meant for. With the changes in circumstances meant changes in those laws. But after some time this belief was created that all these laws of *Fiqqah* are unalterable, for all times. In the future, no one would have the right to exercise judgement to do otherwise.

"Thasauvuf" or Mysticism: In traditions, and *Fiqqah* some or the other form of certification was needed, no matter how vague. But after this began a move, which needed no authority to issue orders. This was *Kashf-o-Ilham*, an inspiration, or manifestation of divinity. If an elder says that he has learnt of a certain matter by *Kashf* which meant that the said elder either has direct and mutual conversation with God or that he has "*Laddunni* Knowledge" i.e. Knowledge that is God-given or inspired, and did not require any visible credentials and is transmitted person to person to date. That is, on the one hand, *Eemaan* is the end or seal of *Nabawwat* but, on the other hand, claims of mutual conversation with God are also in vogue. Both in *Kashf-o-Ilham* "*Knowledge of Ladduni*" it is envisaged that man not only has revelation but is also in "direct and mutual conversation with God". They have *Eemaan* about the *Rasool* regarding the following order of Allah

بَلِّغْ مَا أُنزِلَ إِلَيْكَ (5/67)

Convey to all that what is being revealed to you.

But together with this they also had *Eemaan* and belief that the *Rasool* did not openly convey "the essence of Deen to the world but instead in a very secretive way transmitted it person to person, so that no other comes to know about it. This was *Thasauvuf* or "Mysticism". In it, religion was all the more successful in its aim. Just as the basic belief of Religion, the basic belief of "Mysticism" is also that the worldly affairs are for the worldly; the religions decorate the Hereafter. It has taken this belief to its zenith. It said *Kashf* and miracles, the direct and mutual dialogue with God and the *Rasools* "Knowledge of *Laddumi*" and its heritage belong only to those who shun and detest the world and relinquish all attachment. The one in whom a speck of the worldly thought remains cannot tread this path. This conduct or school of thought has made monarchy go wholly unreigned. On this basis I have termed "Mysticism" as the zenith of religion. On reaching here, the conception of Deen does not remain even in its dimmest form. According to religion, aim of life is achieved through personal salvation, and from the "Mystic" point of view, personal salvation (purification of soul) is achieved by the relinquishing of the world and its desires.



Differences: An order or programme whose standard of authenticity is based on real and solid results has no room at all for differences. It is akin to chemical analysis. If, for example, scientists in twenty laboratories through-out the world analysed water all their results would be one and the same i.e. the resultant elements would be hydrogen H₂ and Oxygen O, indicating that

in this matter there would be no difference of any kind at all. Difference only arises if you dissociate yourself from the matter of fact world and merely get entangled in arguments of theoretical and abstract nature. Deen asserts concrete results as the standard of its judgement and these results, real and solid, will portray themselves right before you in this world. Hence, there was no room or possibility of any kind for differences in it at all. One law, one order and its followers are but one organisation with one manner of thought and one way, consequently, one and only one result. Then from where could disunity, confusion, differences and mutual opposition come? But when Deen changed into religion then the entire talk was relevant to or aimed at the Hereafter, and since no one could see or peer into the Hereafter it was not possible to verify whether the claimants of the Hereafter are correct or incorrect. For example, if someone tells me to perform *Namaz*, in the manner he shows whereby my salvation is assured, then along comes someone else with yet another mode of performing it with my salvation assured. But since I have no means to ascertain the method with which I could attain salvation, then what could I expect from all the theoretical beliefs and their acts and rituals the results of which are shifted to the next world, the inevitable result is "differences". Therefore, the *Ummah* after being reduced into religion got divided into 72 sects! What is so surprising about it? The Quran has termed as *Shirk* to be divided into sects. Hence, the religion could be questioned as to why it has sects? In reply, again the concoction of "Tradition" would come in handy. A phrase was carved out meaning "in my *Ummah* differences will be a blessing", and then attributed to that venerable and respected person, the *Rasool* whose enunciated aim was to remove and delete difference from the

* There is no doubt about it that the Quran, too, has, apart from laws, stated Truths and Facts by way of similes. But its authenticity is the Quran itself. When the authority is one, then in thought and contemplation there could be some differences of opinion. But there can never be differences in the acts and deeds of the *Ummah*.

world. When this "saying" became *Hadith* then what doubt could there be that differences should become a blessing? While the Quran declares sects and such splinter groups as *Shirk*, this *Hadith* has precisely presented it as a blessing!

While all this was happening on behalf of religion, the worldly ones (the members of monarchy) were mutually engaged in fights. In exact contrast to Deen, power in monarchy lies in the hands of humans and once it comes in the hands of man then his only desire is that it remains only with him, but so would his opponents. Consequently, in a monarchical form of government to break up into pieces is a natural phenomenon.

By now, religion had created such a state of affairs that the majority of its followers became strictly converted into aversionists and detesters of anything and everything worldly. With the end result, that they were blindly occupied in the "preparation for the Hereafter" or were entangled in its snares. And by their abstract oratory dismembered their unity into pieces, dividing them into sects and groups. In the meantime, it seemed that the world had shrunk at the other end of the scale and rolled comfortably in the hands of a few individuals, a handful of families who ruled the world but not without the usual carnage. Thus began the blood bath in trying to divide their mutual share.

Hence during the period when there was no war and peace prevailed, the millath, was ensnared in religious debates and arguments. When, during mutual monarchical battles the millath was drawn into it by the priests, they would declare the battles to be *Jihad* and soon the gullible followers were in the midst of the battlefields, where one Muslim would pierce his sword into the chest of another Muslim. But the ruthless religious priests had the balm or elixir for every moment. They would say that the Muslim slain is *Shaheed* (*Martyr*) and the slayer, another Muslim, an honoured heroic Muslim soldier, is *Ghazi* (the Victor) whereas the Quran beckons them saying:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ
 خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ
 وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۝ (4/93)

Anyone who deliberately and intentionally slays any *Momin* will go straight into Hell where he will abide forever, and on him will be Allah's wrath and His curse, for him will be ready a very severe punishment.

This was the proclamation of Allah but these champions of religion were making and dividing these killers into moths, the self-immolating lovers of paradise, for the simple reason that this is what the monarchy wanted of them. It was the plot and conspiracy to perpetuate both the religious status and the monarchy.



If anyone, with an open mind reads the foregoing he would unhesitatingly and without any doubt come to the conclusion that all this transpired without thought, wisdom or prudence! Then again, in him, without doubt, this question will arise as to how religion was able to make the people act so recklessly? Though they were not Muslims, after all, they were human beings. If not with Quranic insight and wisdom then at least with human thought and intellect or just the exercise of the mind itself, had they not fallen prey to these weak ruses of religion!

Religion was also aware of such dangers; therefore it had also beforehand thought-out and devised ways and means to safeguard it.

There is no Reason in Religion: Deen in support of its claim to truthfulness always corroborates it by proof and manifestations of concrete and constructive results.

أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ
اتَّبَعْنِي ۖ (12/108)

"Therefore, its invitation, based wholly upon total insight and prudence, was the enemy of religion". This was why religion had created this belief that in religious affairs wisdom and common-sense have no right of admission and therefore no interference. The one who turns towards wisdom and common-sense to trace its roots or causes, will be included in the group of *Iblis*, because, "The first one to have made use of rational speculation was *Iblis*". As against this, Paradise is for Fools. Therefore all what is being said to you is to act upon it without thought or understanding. This is what religion told its early audiences. Then to the generations that followed it advised that they should keep in mind the way of their forefathers and ancestors, and carefully follow their manner, behaviour, acts and deeds. You conform by closing your eyes and following their foot-steps. This is the path of *Savaab* and therefore Paradise.

Ancestor Worship: As has always been the case, every theoretical view and concept brought by religion, has been the messenger of ruin and destruction. This belief in ancestral conformity proved to be most effectively damaging and detrimental. Do consider, what is the distinctive feature between man and animal? Evidently it is wisdom. No, in a belief and way of life that is divorced from wisdom and common-sense man becomes worse than an animal. This is the reason why the Quran has called those who do not use wisdom and insight as

سَرَّالِدَّ وَآبِ (8/22)

The worst of the created and declared them worse than animals.

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا
أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ (7/179)

By blind conformity man's state and condition becomes such: They have hearts wherewith they understand not, and have eyes but they see not, they have ears but they hear not.

About them it has been declared they will go straight to Hell. Their way and conduct is such as the manner in which they saw their forefathers they heedlessly followed them with blind expectations, eyes shut and lips tight.

إِنَّهُمْ أَلفُوا آبَاءَهُمْ ضَالِّينَ ۖ فَهُمْ عَلَى
أَثَرِهِمْ يَهْرَعُونَ (37/69-70)

Where else can their abode be but in Hell.

Consider this great fact that the Quran has shown the abode to be Hell for those who blindly follow their ancestors without using wisdom, common-sense and their perceptual senses. This is not the place to discuss Heaven and Hell*.

* Please see my book *Salsabeel* (urdu) wherein topics such as "Salvation" and "Evolution" have been included.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ۝

(37/68)

At this point, just consider that in the universe every element, matter etc. is in a state of evolutionary process, ever moving forward. Any element or matter, if for some reason stops moving forward it disintegrates. As in the outer universe, so in the human world as well the law of evolution is prevalent and in force. Only through the path of knowledge, education and learning does the evolution of humankind take place. Every new generation has before it the environmental obstacles and impediments which, if it overcomes, it continues to move forward. This is the name and purpose of creation. Life is just another name of this creative urge.

The purpose of creation is the dynamism of ideas: new, fresh, and modern. If people lose their freshness of thought, and if their capacities and powers, and potentialities of thought are held in abeyance or suspension then they become unfit and unworthy of creativity. Consequently, instead of being dynamic and organically alive, they turn into a heap of earth and stone. And New World of ideas and thought cannot be constructed with mere earth and stones.

Those people who traverse to cover the evolutionary process are the rightful owners of *Jannah* (Heaven) declares the Holy Quran, and to come to a stop at any stage it describes it as *Jahunnum**. The experts on the law of evolution tell us that if any living, animate thing or being does not use an organ or limb then nature, gradually, regarding it to be something useless, stops its creation itself. In like manner, if a people just do away with the use of all of their faculties of thought and wisdom then, after some

* For the word *Jahunnum*, Quran also uses the word "Jaheem" which means to put a stop to.

generations, these people lose their capacities and potentialities to think, reason and understand. These are the destructive and far-reaching effects of blind conformity about which we have made reference to in the preceding pages. It is not that it affects only the present generation with ruination and destruction. Even the coming generations will be doomed. Among these people, "humans" are not born. Only animals are born and animals they die. In view of this fatalistic conformity and destruction, Quran has with forceful severity and in equally forceful terms opposed it. It has explained that the message of every Messenger was against this blind conformity and for this very reason these Messengers were met with very strong opposition. They invited these conformists towards knowledge and understanding (meaning, Deen) while the people in a habitual manner described the life of their forefathers as attractive. Allah's Messengers shook them to arouse them, even that was met with no less severe opposition. But their opposition was paradoxically proper and correct. Zoologists tell us that bats once, like other birds, had eyes that were open. But when they stopped using their eyes they became so structured that light became their enemy and they could not withstand sunlight, and the sun became their worst enemy. If they had their way, so to speak, they would not let the sun rise at all. The Messenger bestowed the light of Deen and the people, in the manner of bats, could not withstand this light and no wonder strongly opposed it. Every Messenger conveyed the same message and each was with equal manner opposed, says the Quran. When *Noah* invited his people towards the light of Deen they gave the same reply,

مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ (23/24)

We have not heard it from our ancestors. Therefore, we are not prepared to accept what you state.

This was the answer received by *Saleh*

أَتْنُهِنَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا (11/62)

What! You are preventing us from the servitude whose servitude and devotion was continuously carried out by our forefathers and ancestors.

This was the answer also given by the people of Shoeb (11/80). This again was the answer received by Moses:

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ
أَبَاءَنَا (10/78)

What! Have you come to us so that you deviate us from the path on which we saw our ancestors?

This is the answer received by Abraham:

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ
(26/74)

This was also the answer received by Muhammad (PBUH)

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا
بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا (31/21)

And when it is said to them that follow and obey all that has been revealed by Allah, they say: "No, we will only follow and obey that which our ancestors had been continuously following and obeying"

Do consider, with what clarity, Quran has differentiated Deen from religion. Religion teaches ancestral conformity while Deen comes to put an end to this blind conformity so that man, in the light of revelation, may use it in his wisdom and intellect, which in fact is the honour and integrity, its respect and adoration for being the son of *Adam*. But the epoch and ages of blind conformity have made them blind like a bat and they shriek out when they face light. Quran says this is what kept on happening to the invitation extended by every *Rasool*. (14/10). It shows from historical evidence and precedents, as to how this blind ancestral following makes man lose his sense of judgement, so much so that intellect, which was his distinctive feature appears to him something pitch-dark: In this belief since the future appears dark, the past seems glorious. This is so because man's eyes, instead of being in the front, are turned backward. His face becomes inverted (i.e. his eyes are facing backwards.) This is the life of *Jahannum*.

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ (33/66)

On that day their faces will be turned inverted in *Jahannum*.

(These are those walking with face backwards). About whom it is said in another place,

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ
أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝
(67/22)

What! Is the one walking with his face inverted (topsy-turvy) on the straight path or the one who is walking on a straight and balanced path.

Due to age-old blind conformity, it is said in *Surah Yaseen* that the iron-collars of ancient rites are yoked so badly on their necks that their necks seem to rise and stick up so that they can not even see the path in front of them.

إِنَّا جَعَلْنَا فِيّ أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى
الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (36/8)

Our laws have affixed such iron-collars and neck braces on their necks that they reach up to their chins creating a situation and condition whereby

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمْ (7/157)

Their heads rise up and up, and they just cannot see at all the path before them. These are the very yokes and iron-collars that the Messenger came to release them from.

After a prolonged period of blind servitude a people's thought and potentialities etc. become so paralytic that they are simply unable to function. In the words of the Quran:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ
سَدًّا فَأَعْشَيْنَهُمُ فَهُمْ لَا يُبْصِرُونَ (36/9)

Our laws of nature draw walls both in front of them and behind them. And (on their wisdom and intellect) draw curtains and their vision is seized.

In its stage of infancy, the mind did not possess the capability or the capacity that every generation might find ways for itself. There were but a very few who would move away from the common ways or paths (meaning the brains that would create new ways were rarely born.) Therefore, for every

generation that came it was easy for them to follow the cautious mode of collecting "the discourses and narratives" of their ancestors, and simply follow them blindly in word and deed. This is what is called ancestor worship. In any case, in those ages and epochs time moved at such a slow and lazy pace that new demands, requirements and necessities did not appear rapidly. The Quran introduced a new chapter in the history of humans. The treasures of wisdom and knowledge could now be accessible to all. Now man's mind had reached the age of maturity. Therefore, for men the correct way now to act upon is that they with their inductive knowledge carefully carve and shape their own path. To save humankind from the unnecessary possible failures encountered in its method of "trial and error", the Quran has offered humankind Permanent Principles never to be altered by the passage of time. In the light of these principles, it says, every generation according to the demands and needs of its times should solve its problems. Permanently fixed principles are given because the method of human wisdom is purely experimental, "the trial and error" method. If faced with some new problem then the human reason, by way of experimentation, uses a particular mode or way towards solving it. But then after heart-breaking and practical experiments he learns of his failures. Then, once again, he starts anew on some other experimentation and adopts some other route for his journey. Reason, in this way, makes man's search backbreaking, and only after crossing trenches of blood and experiencing the pungent and bitter fumes of failure, does it reach near its goal. Revelation has saved humankind from this toil and has given Permanent Principles for life, so that in its beam of light their goal is easily attained. In the words of the great poet and philosopher Dr. Allama Iqbal, the aim of revelation was the "Economising of Human Efforts". Consequently, humankind now has the light of revelation, the eyes of the mind and the experience of the past generation (which is called the "aide-de-memoir" or memorandum of history). Their experiences or history is very useful, which is why Quran has highlighted its importance. There is considerable difference in gaining experience and

blindly walking on the old tracks. This was the order of Deen. But religion has once again, chained and yoked the coming generations in blind conformity of the elders and thus pushed the otherwise progressive humankind, back to the age of its infancy. And in this way man's history has regressed thousands of years.

Hatred and Hatred Alone: In this blind ancestor worship humans have regressed into a position where their faculties of wisdom and thought do not function at all. To carry the argument further, aversion to the world and enmity towards knowledge and wisdom result in hatred of every element in the universe. Consequently, in the eyes of the religious people every corner of the universe seems to be evil and evil alone. To them every thing of beauty becomes a thing of abhorrence and scorn. Every smiling face to them is a mirror of death, and every flower-strewn forehead, logs and blocks of wood for Hell. When spring comes and joyously swings, they moan and sigh. On a beautiful, smiling, moonlit night they sob and wrench their faces, their sad faces and lack-lustre eyes only go to show that they are of those whose height of desires happen to be that: "Even if ever a smile were to come to me, I would rather weep instead".

Beauty of Nature: In their religion, literature, music, art, science, elegant and pleasant adornment, and their means and resources are all *Haraam* (Forbidden). Whereas Deen, itself bathed in the beauty of Nature, teaches and educates as how to add and increase this beauty in the universe. In the universe, it explains, every element and matter is in a correct proportion and that each and every element or matter is in its appropriate position. That, when every thing remains as it is apportioned then the end result would be beauty of the universe. Even if constructive element is removed from its rightful place then that good element becomes evil. Beauty is the name of proportion, balance and symmetry, which means that every element or matter should be in its symmetrical or apportioned position. In the words of Pascal, "If the nose of Cleopatra were a bit flat then the map of history would be something else". Deen explains that

for the motorcar or vehicle of life, mobile oil is indispensable along with petrol. Evil emerges when mobile oil is filled up in the petrol tank. The motor-car then cannot move any further. Consequently according to Deen it is the means to create, while remaining within the limits laid down by Allah (*Hudoodullah*) the lustre and brightness of the heart and vision, and to develop man's latent capabilities. But man-made religion knits its brows and frowns at every beautiful sketch or map of Nature and declares it *Haraam*.

Limits Laid down by Allah or "Hudoodullah": A perusal of the Quran indicates that only a few things are declared *Haraam*. The list of things that one is to stay away from is very small. For the remaining affairs, simply Boundary Lines are drawn. And human thought and intellect is left independent, free to soar, within these boundaries, so that it finds a solution itself to its problems. It limits as little as possible the freedom and liberty of human thought. The aim of the Quran is to raise man's potentialities as much as possible.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (91/9)

He who has raised the potentials of human self, his will be a rewarding harvest.

In contrast, religion from birth till death (in fact, after death too) on each and every step keeps issuing endless orders. When raising the right foot, do this, when raising your left, recite this, when drinking water, do it in this manner, so on and so forth.

"Haraam" (Forbidden) and "Halaal" (Permissible): As has been already said, Deen has declared very few things *Haraam*. There are, if you care to look up, endless lists and piles of books in religion declaring nearly every thing, so it seems, *Haraam*. In the Quran, after declaring a handful of things as *Haraam* it goes on to state:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ الْكَذِبَ
هَذَا حَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ
الْكَذِبَ^ط (16/116)

And be mindful, never state any lies that comes up on your tongue unhesitatingly, that this thing is *Halaal* and that *Haraam*.... in this way (to distinguish *Halaal* and *Haraam*) is mischief-making and scandal-mongering on Allah, because He has already declared *Haraam*, all those things that He wanted to.

It is no simple matter for men to declare something *Haraam*. It tantamount to squeeze the freedom of humankind for all times, which is why this authority is not given to anyone in Deen:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ
وَاطْيَبَاتٍ مِنَ الرِّزْقِ^ط (7/32)

Ask them of Allah's elegance and beauty that He has created for His believers and the good and wholesome food and drinks, as to who has declared it *Haraam*?

Thereby, Allah says who is there besides Him who could declare a thing *Haraam*? The religious monopolists say, as a challenge, that it is they who could declare a thing *Haraam*! It is their permanent assertion of Allah to compare His list with their list and see for Himself as to whose list of *Haraam* is lengthy? He will then know as to who has the greater authority to declare things *Haraam*! This is the direct result of when Deen is turned into religion and those powers, which are limited to the domain of Allah only, are changed or transferred into human hands. The ruling class encircles the people into its obedience while the

priests take them into their circle of subjugation and obedience, i.e. laws and rules are trumped up that this is *Haraam* and that is *Halal* or do this and don't do that..... all being despotic subjugation by religion which are under no circumstances less than the royal commands. But the grip of the religious priests is more severe and stronger in their influence, for the reason, that royal commands and its effects are momentary. Monarchy and governments come and go but the power and might and influence of religion is an ongoing continuity. The throne and crown does not have the satisfaction that is found in the royalty and majesty of the priestly opinions and verdicts i.e. the *Fatwas*.

God has bestowed on man free will. The order of Deen creates expansiveness and varied dimensions in the free will, resulting in humankind's rise and total evolution. Whereas religion with its despotic laws steam-rolls the human free will, leading humans to a hopelessly inhuman life. When you are forced to lead an uncivil and inhuman life then result will be that:

- (1) Either Human Self will be mutilated or you leave or drop off the eminence of Free Will and lead a life similar to that of animals and vegetables. (In religion, the majority leads such a life that is why they lead this life of blind ancestral conformity.)
- (2) Or you will rebel due to these tyrannical restrictions and oppose it so vehemently as not to respect even the limits of Deen. (No wonder, these people usually become atheists).
- (3) Or live a life of a Hypocrite.

Hypocrisy, "Munafiqat": The last category requires some detail. Because religion restricts what is otherwise permissible, and obstructs the path and makes life unbearable. Man therefore desires to remove or just break out of these restrictions. But the

sanctity of religion does not allow him to do it publicly. Therefore, he is left with the choice of fraudulently threshing out ways and means by way of excuses. To them music is *Haraam* but to listen to the Harp without the association of other musical instruments, is not harmful. Should this be not found to his satisfaction, then he will listen to the aforesaid music in *Kawali* where the choral band plays light music while the chorister lays stress on the words, which now becomes allowable and lawful. Anything that falls to their taste not only becomes lawful but even *Ibadat*. Art is something to be severely detested. Photography is *Haraam*, forbidden, but the photographing of the upper half, the bust, is allowed*. The conception of beauty, its miraculous wonder is enough to send him straight to Hell. But it is again legal and lawful for him to talk of God as a "truly beloved sweetheart". And enjoy poetry that has seductive, rousing, deceptive phraseology in the expressions is enough to drive him into rapture while the revealing and detailed particulars of this imaginary beloved lead him into final ecstasy. Thus, he enjoys the luxury of mental debauchery. Psychologists regard this sort of enjoyment as hypocritical repression that causes sex-perversion and its demonstration is nauseating and disgusting in its depths. No wonder, those who claim of not even raising an eye at other women, enter into unlimited number of marriages, one after the other, in rapid succession; not to mention the relationship these sex-perverts have with the concubines, with the temerity to declare such indulgences to be exactly in accord and compatible to *Shariath-e-Haqqah*, "true Islamic Jurisprudence". Have a look at the religious books and you will be surprised to see the number dealing with the problems relating to the science of sex. The details are given

* On the issue of taking photographs, a well known religious personality in India (now dead) once said, after a detailed discussion, that photography of the bust was permissible! They described this as "half-tone", although "half-tone" has a very different connotation. Of course, these days they have no inhibitions about being photographed, and they indulge in it fully and openly.

with such vulgarity and obscenity that even the eyes of shame itself will bow down in shame. The aim of Deen was simply to check, habituate and evolve which was inseparable from the order and code of Islam and human society and so necessary for its development. The resultant behaviour in the society is not due to unnatural pressures but rather the fixation of river banks and coast-lines from the flooding and rampaging waters. While religion, with its tyrannical and unnatural cramming of the face of the river with unnatural mounds, resulting in the waters piercing the underground as if in hiding, when no sooner soft land is found than it shows or pops up its head. This is so because it is in its nature to rise; it was the demand of the waters, which is not to be suppressed.

The destruction and devastation referred to in previous pages were all that religion had wrought on the external world. And stated above is the wickedness it has created in the hearts and minds, in the inner world where it has settled down. These evils in turn mutilated the character itself completely. If a people, for a period of time, begin to lead such a life or become accustomed to it, then in them courage, valour, exhilaration and the happy, cheerful-face is seized and in its place lowliness, meanness, petty mindedness, narrow mindedness, sin and a life of seclusion is created.

Religious Order of Manners and Morality: But religion in order to disguise these sins, blemishes an infirmity into good qualities, and calls it "The order of Manners and Morality." It declares, weakness, helplessness and supplication the signs of "God's Bondsmen". Low and mean-spiritedness, petty mindedness and lack of courage is named as "Perseverance and Trust" in God. And it never lets starvation be made known; in fact they veil it with utmost deceit and fraud. The opium of illiteracy is shown as the Will of God, and antidote as good as any. Whereas Deen came to declare that the behaviour and acts of all those powerful and instigating rebels who have pounced on the resources of food and provisions, as if they belonged to their

father and forefathers and sat on them coiled-up like snakes, befit that their wrists be twisted and Divine provisions be provided to the people of God. In contrast, "Religious Order of Morality" calls such naked and brazen exploitation as "Blessings of God" and thus offers open licence to looting, high-handedness and disharmonies. Since the circle of influence is restricted to the poor only, therefore it is with ease religion is able to make them comply with their order of Manners and Morality. As for those in affluence, "high social strata", the wresting power, authority and administration, religion feels it sufficient to give them religious sermons.

Sermons are delivered to the effect that tyranny is evil, the indigents should not be harassed, and they should be given their rightful due. A beggar should not be turned out. The needy should not be treated badly or reproved. Religion considers it sufficient that it keeps on advising thus. This it has described as "encouraging the good and preventing the evil". If from the wealthy and the powerful class, a beggar's piece is thrown to the poor, religion begins immediately to eulogise and write poems in their glory. The "Ruling and the upper class" has after all usurped and pillaged everything which actually belonged to those poor, the needy and the indigents.

With whose self-connations and meanings and totally fraudulently fabricated interpretations, has religion made the poor, for their entire lifetime, offer "dues" to the "high social strata"? As if that isn't sufficient the poor were sermonised to offer themselves freely as slaves to these usurpers and plunderers.

This then is the highly acclaimed picture placed by religion before the world of its order of manners and morality. Quran challenges the entire world to offer an equivalent to any one of the items of its order of Deen or make a law akin to it. The world cannot because its economic system cannot harmonise with Heavenly espoused Permanent Values. The system of Deen

is unprecedented and unequalled. The value system that religion espouses is common among all religions. Therefore, no religion can claim supremacy over another religion. To say so is false. Hence, Maulana Abul Kalam Azad in full support of Gandhism stressed that universal truths will be found in every religion. By these "universal truths" is meant these very "Religious Order of Manners and Morality" i.e. don't commit adultery, don't tell lies, don't steal, don't harass the poor, etc. Indeed these truths are altogether found in all religions. In fact, no religion has this singularity. Even the "atheists" are believers in these "universal truths". No one in the world would say that it is good to tell lies or to steal. Therefore, if Islam also offers the same order of Morality and Manners then what does it mean when it claims that no man could offer an item equal or similar to its teachings! From this, it is evident that it places its teachings above this common order of Manners and Morality. It is unique, and its equivalent or parallel is just not possible because it is distinctively featured. Common order of Manners and Morality comes in it simply by way of introduction and preamble.

Deen gives the order of life, a system while religions offer nothing more than the basic principles of morals, manners and some rites and rituals. A section of religious followers (whom the followers of Mysticism describe as followers of Islamic Jurisprudence), have to safeguard their sects pitched against each other or are in quarrel with other religions, for in this confrontation alone have they found a latent secret for survival. Therefore, it ignores the order of manners and morality and turns towards acquiring gains and reformation for its customs and ways of life. It thus continually remained in polemical arguments and debates with other religions. As for the other section the Mystics, they gave less importance to the rites and rituals and emphasised co-operation with other religions on the basis of their order of Morals and Manners ending in a compromise. Hereafter, these compromises slowly and steadily adopted such a commonality that *Ram* and *Raheem* became two sides of the same coin. Since the world of Mysticism is the

creation of emotions, the poets fan it further. A wide field for poets and poetry is opened up and the poets go to great lengths offering those "arguments or reasons" - which are in fact no more than similes. In this way Poetry, for a lazy and inactive people, is an excuse of fully satisfying the world of make belief. Slowly and gradually it seeps into their veins while they, in their monasteries, chambers and cells, sit complacently in a corner journeying through in their thoughts alone the various stages of life.

"In abstractions totally lost. Nor asleep nor awake
nor vigilant nor oblivious of his interest."

When a matter of extreme importance concerning life crops up before him then a verse of a poet, apt and apposite, is read out to him, after which that important matter of life is deemed to have been solved.

Religion keeps the simple folk entangled in polemics and leaves the field open to the rulers so that they can suck from humanity their last drop of blood.



"Kufr" After "Eemaan" (To become a non Muslim after converting to Islam): When the Quranic Deen changed and degraded into religion and monarchy, then the "living and breathing examples" of its Practical Order of Life, its natural results began to become extinct and non-existent. Their extinction, Quran had shown in clear and lucid words, were results directly dependent on Laws and not with a people or their style or elegance. Hence, when these people who had faith and belief in the originality of this code of life denied it in practice, then its paths of achievement and success were shut or closed on them. Consider how and with what eloquence the Quran has

said: "Well, how can the laws of God open up on these people the paths of success, elevation and evolution who after *Eemaan* on His laws and their splendid results, Hereafter deny them (in practice). Whereas in actual fact they have seen with their own eyes that by acting in practice on these laws and code of life how the *Rasool (PBUH)* with his endeavours and efforts had created such constructive results. And in this way, before them glowed clearly all the reasons and proofs of this code of life.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ
 إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَ
 هُمْ بِالْبَيِّنَاتِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
 الظَّالِمِينَ ۝ أُولَئِكَ جَزَاءُ هُمُ أَنْ عَلَيْهِمُ
 لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝

(3/85-86)

Allah's laws never open up its paths on those people, the paths of elevation and evolution, who do not let the truths or facts remain in their place, as they should be. This is called *Zulm*. As a natural result of their behaviour, it so happens that these people are deprived of all those beautiful consequences which the law of God turns into concrete proofs and results by the universal laws working in conjunction with the organisational order of humankind.

According to *Raghib*, '*Zulm*' means a condition in which an element or an object is not in its appropriate place, a place where it has been specified to be. If the parts and portions of order are not in their appropriate and respective place, then its correct balance and symmetry is disturbed. This is defined or called *Fasaad* or *Sua*, which is the opposite of beauty and rectification. Quran has in *Surah Namal* interpreted *Zulm* as *Sua* and placed against the word beauty. (See 27/11)

Don't just glance over the aforesaid *Ayat*. It explains a very great principle. It explains the consequences of *Kufr* after *Eemaan*. *Eemaan* has declared human life to be an indivisible entity, a unity. Its denial has created a division in this order of unity and split into two different groups, i.e. this world and the Hereafter. In this way, religion and monarchy came into being, with the result that these people were deprived of all the concrete results of the code of Deen. Authority and religion are after all Deen's two different pieces but it is a strange occurrence that after separation nothing remains of Deen in anyone of them. Again, consider the example of water, which has the natural and distinctive quality in that it puts out the fire. But if its two constituents, Hydrogen and Oxygen, are separated let alone putting out fire, Hydrogen itself is combustible, while Oxygen helps to act as an aid for burning all the more. Nothing could burn without Oxygen. That is to say that in the constituents of water any one single constituent no longer has the property of water remaining in it. Instead, opposite characteristics or conditions emerge. Likewise, with the division into two separate portions not only nothing remains of Deen but religion and authority, the two become opposites of Deen. Deen came to create unity while religion and authority dismembered the nation and brethren-in-Faith. And this was the natural result of running or shirking away from the Divine Laws. This is called *Azaab* (punishment).

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ
عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِّنْ تَحْتِ أَرْجُلِكُمْ
أَوْ يَلْبِسَكُمْ شِيْعًا وَ يُدِيقَ بَعْضَكُمْ بَأْسَ
بَعْضٍ ۗ اُنظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ
يَفْقَهُونَ (6/65)

Tell them that God's law has the overall power to bring upon you *Azaab* (punishment) from the external world or from the inner world (from under your feet if you oppose or go against the law of God). Or you are divided into groups jumbled up in confusion (and in this way your unity ends) and

become victims of each other's forceful strength. See, how we bring the truths and facts before you repeatedly, so that you may think and contemplate.

The clerical class has created such a distance between the results and the acts and deeds, that they have postponed everything on the Hereafter, thereby left with no share whatsoever of this world. The members of the government directed all its attention on the immediate gains (the world), hence their present became good and fruitful but their future could not become bright. Which is why after sometime they lost even their government and state. Now, consider how the Quran has shown and with what clarity the difference between the seekers of the present and the seekers of the future and the consequences:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ
 أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَثَأَ قُلْتُمْ إِلَى
 الْأَرْضِ ط أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنْ
 الْآخِرَةِ ۗ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي
 الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٩/٣٨﴾

O those claimants of *Eemaan*! What has happened to you? When it is said that you raise your step on the way* of Allah, then they become heavy and hold on to the earth. Have you become unwary of the future and have fallen for the immediate gains? If this is the case then (you have made a blind spot of

* *Fe Sabil Lillah*: (In the way of Allah) For its Quranic exegesis you will have to wait a while. For the moment, suffice it to say that the Quran uses this term generally when it connotes it with collective and organisational code or order whose foundations are based on Permanent Values (Revelation) and the order and code has been established for the welfare and prosperity of humankind.

the fact that) the nearby gains have no status or rank against the future. If you insist on remaining this way then what will be its consequences?

الَّذِينَ تَنفَرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا وَيَسْتَبَدِلُ
 قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ
 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (9/39)

If you do not take a step for a bright future then remember God will greatly and severely punish you for it that is, in your place bring another people. You with this deviation could not harm God's Law in any way but you yourself would be ruined. Remember that Allah has for everything, fixed measures on which he has absolute control.

Consequently, in this way their large and expansive countries gradually came to an end and were rolled and wrapped up into small kingdoms and feudal systems with their existence on the mercy and bounty of the Western world. As long as these states meet with the political expediency of the Westerners they will exist; when they no longer are needed, an end will be put to them. The unity of the *millath* has since long vanished and there is no existence in any form or any semblance of unity in these states. Not even the sort of unity as is found in a non-Muslim country. Hence the position is that one state is pitted against the other, in the manner that one particular sect is fighting the other religious sect. The result of this schism and disunity had such a drastic and tell-tale effect that their society, their scholarly resources and their way and view of life, one and all became foreboder of dejection, melancholy and heralders of death.

Culture, mysticism, jurisprudence and scholasticism,
 all are alien idols.

And this was so because

In legends and myths was truth amiss,
The *Ummah* was lost but in traditions and legends.



Contemplation and Deliberation: Quran has at every step invited the *Muslims* to think and contemplate. They were asked to ponder and think on the earth and the skies, Human Self, and on horizons of this Present and the Future:

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ فِي الدُّنْيَا وَالْآخِرَةِ

(2/219-220)

In this way Allah shows His signs openly and clearly so that you think and contemplate on present and the Future.

He has in very clear terms shown that if you wish to safeguard yourself from suffering then the method to do so was to observe and contemplate on the earth and the skies. From this you will study the laws of God, which are in action in the entire universe. And when you come to learn which law is actually and actively in force in this amazing and fantastic series and in what balance, proportion and symmetry moving through its evolutionary stages, onwards, then only you will understand how inevitable it is for you to make this all embracing law prove effective for your collective life. This is what it connotes to mean *Zikr* of Allah.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
 وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
 الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا
 وَقَعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي
 خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ
 هَذَا بَاطِلًا لَّسُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝

(3/190-191)

This is a fact that in the creation of this universe and the earth and in the rotations of the night and day there are for the gentlemen of understanding, knowledge and discernment (the proven signs of the divine law and its unshakeable firmness and strength) signs for them. Such is the state of these gentlemen of learning that standing, sitting or lying they place before themselves the laws of God, and think and contemplate on the creation of the earth and the Heavens and by this manner of deep and careful thought and contemplation, see for themselves right before them, clearly and manifestly that Allah's law of growth and development was not created so that its destructive side overpower or overcome the constructive sides and in this way make this world a veritable Hell. God's programme of constructive development is far removed from these disastrous consequences.

He has also made this fact clear that those people who work their way through contemplation, may be few in numbers, but they are always in power and strength over the majority who takes no heed to the importance of thought and contemplation:

وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ
الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝

(8/65)

If from among you only hundred persons become such (who act only through thought, wisdom and common sense) they will surely overpower a thousand *Kafirs* because the group of *Kafirs* are such who do not use their wisdom and thought.

This then is the secret of the success of the people . As long as this Quranic Knowledge remained in focus before the Muslims, they continued to observe and contemplate on nature and its elements and to control and harness the forces of the universe, accepting this to be their duty of life. But when religion's blind ancestral worship made their faculties of thought and reason paralytic then to use the faculties of thought and reason became *Haraam* on them!

Who is an "Aalim"? Quran had used the word *Aalim* in the sense of the modern usage of the word "Scientist". See how this fact becomes evident in *Surah Faatir*:

'Quran has also clarified this fact that if knowledge attained from nature or the universe is not harmonised with Permanent Values (Revelation) then it will result in destruction and devastation. In *Surah Momin* it says of people bygone who were owners of might, power, wealth and affluence, 'When to them came our apostles with clear proofs and reasons, the people (turned away their faces) saying that all what our knowledge has given us we are contented with' The result was that 'Destruction and devastation pounced upon them which they kept putting off in a disdainful, scornful and contemptible laughter (40/83). Hence, it is the order of Deen to harness and control the forces of nature and use them only in accordance with the Permanent Values (Revelation).

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ فَأَخْرَجْنَا
 بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا ۗ وَمِنَ
 الْجِبَالِ جُدَدٌ بَيَضٌ ۖ وَحُمْرٌ مُّخْتَلِفٌ
 أَلْوَانُهَا ۖ وَغَرَابِيبُ سُودٌ ۗ وَمِنَ النَّاسِ
 وَالدَّوَابِّ وَأَلْأَنْعَامِ مُّخْتَلِفٌ أَلْوَانُهُ
 كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ
 الْعُلَمَاءُ ۗ (35/27-28)

Do you not observe that it is the law of Allah that brings down the water from the clouds, and this water (and its mixture with this soil) creates various kinds of fruits? And the red, white and various layers of colours in the mountains, and some (akin to the stone of Moses) having blackness in them. From the world of vegetables, minerals and inorganic matter one moves on to observe and contemplate on the world of men and animals and note the variety of species. In this manner is this universe ever so expansive. Therefore those people, after observations, thought and contemplation, procure and convey correct information about it, they are the ones who have the true and correct sense and feelings of the greatness, magnificence and grandeur of the laws of God, and fear and tremble in opposing it.

Do consider, the word *Ulema* was used expressly and only on those who are engaged in the observation and contemplation of the various parts and portions of the universe. This is called Science. Hence, in modern phraseology its translation would be a Scientist, who after his observation and research uses the results for the prosperity of humanity in accordance with the revelation and laws of God. But when Deen relegated into religion the word *Ulema* was demoted to that of a

mere Librarian. You will be astonished with my usage of the word "Librarian" for the religious *Ulema*! Do you know who is the greatest *Alim* amongst you? He, who can show what *Bukhari* has said pertaining to a certain issue or problem. What has *Fatah-Al-Bari* written in his exegesis. What has Allama Aalusi ordained on this matter? What has Allama Shami copied from Sheikh Ib-Nay Hemam. He who can give the greatest quotes and references is regarded to be the greatest Mufti-e-Deen, the Muslim Jurist and the "Expounder of the irrevocable code of Muslim Law." If this is not the work of a librarian then what is? Since this religious world is divorced from wisdom the most correct answer would be the one that does not have even a shadow of reason. I hope one single instance will suffice to show you as to what extent they are occupied with the usage of thought and contemplation. This will also serve to impress on you as to what these treasures of storehouses of books contain! A friend was on his journey to Mecca and I asked him to find out by meeting as many *Ulema* and as varied as they were from the countries they came from. On my friend's return he told me that he met more or less all the *Ulema* from Mecca and Medina and those of various countries. The issue greatly talked about was whether in *Arafat* and *Muzudulfa* the curtailment of the obligatory *Salaath* is allowed or not? Whether or not prayers can be said in cemeteries? Then the most of all debated questions was about the usage of loudspeakers in prayers. Two Imams of *Harm*, Sheikh Abdul Zaahir and Sheikh Abdul Maheeman Abu al Samah, and Sheikh Abdul Razak, Head of Madrassah, School of Darl-ul-Hadees Makkah and Sheikh Abdur-Razak-Al-a Fefe-Al-zehri, each and every one of these great *Ulema* were discussing the same issues of importance aforesaid. There were also discussions on beards and whether to eat on tables. The reason being that when "worldly affairs" are handed over to the worldly ones, then what else is there for the religious faithful to discuss or talk about? Among these *Ulema* there is a group which calls itself the "non-conformists". This may create doubt in the minds of the unknowing that probably these people may believe in using wisdom and thought. But this misapprehension

is due to not being fully acquainted. "Conformist and non-conformist" are but sectarian terminology. Both have nothing to do with wisdom or thought. Religious conformists are those who conform to the *Fiqqah* while the non-conformists conform to the "Narratives" the sayings or the *Ahadith*, the traditions. Both groups in support of their "conformity" give the reason that they follow the disciples, the great Companions (of *Nabi Muhammad* (PBUH)) or the religious leaders of the *Fiqqah*. When saying this they do not consider that neither the Companions nor the leaders of the *Fiqqah* were conforming to any one. They sought solutions to the issues of their day themselves, and the best way to follow them would be to seek solutions to issues of their own times themselves within the limits laid down by Allah.

Just consider, a people who had discarded and not used their faculties of thought and reason for a hundred years, how could you expect that the potentialities of thought and understanding could have survived? As to how deeply but invisibly and imperceptibly the conduct of our forefathers have penetrated their subconscious, could be ascertained from different examples. A Muslim child would leap towards meat while a child of the Jain Sect would feel nauseated at the sight of it. Its behaviour is not the outcome of a well thought out plan but is merely a subconscious act. Then again consider a Muslim reaction. Of the things that Quran has forbidden, one is

وما احل به لغير الله (2/173)

Anything that which is attributed to another but Allah.

Well, among us it is customary to make offering to saints and the spirituals. In so being imputed to other than Allah is the reason for its sanctity and its superiority is therefore proven obviously. And also in our homes because it is a common ritual it is therefore eaten by the young as well as the old. It, therefore, does

not have any effect on our health and behaviour. On the contrary, since a rat has never been part of our diet, a mere sight of it or any reference to it while eating makes one sick, so much so, that one will not drink the alcohol in the glass wherein a rat may have fallen. To him, it becomes *Haraam*. All this happens subconsciously because in this context your mind refuses to consider that your reaction ought to have been rational.

From these examples, just consider that when a people blindly continue following the steps of its fathers, forefathers, elders and ancestors then, its reactions towards events and incidents would not be based on or resultant of their thought and consideration or wisdom; rather their reactions would wholly be motivated by the subconscious. A total non-intellectualism and subconsciousness has taken over their faculties of senses and perceptions. Once they actually regard a thing subconsciously as commendable, and commendable it will remain in their eyes and vice versa. Nor do they have any sound argument for its commendability nor do they have any reason or argument to disprove it otherwise.

It is because of the demands of these very polemics and debates that they are forced to look for the rationale behind the veracity of their ways. But these polemics are always a competition of personal abilities of the rival sects. Each group comes forward with the *Eemaan* that his way is the right one, and the other has gone astray and deviated from the right path. Having said this what follows is a personal confrontation and no more. The one with a glib tongue wins this verbal match. These days propaganda has taken the place of polemics. Whichever group has greater resources for propaganda, overcomes the other. The Quranic Truths, intellect and wisdom were not their concern then nor are they at present.

This is the state and condition for a thousand years of the religious minded Muslims, and it still continues to be so. In such state of mind can there be any hope of "Fresh New Thought", on

which is based the life of the people? Centuries of conformity and blind imitation have darkened the Muslim mind, likened to a cell in a mosque and monastic caves. No ray of intellectual light can penetrate through it.

When a people's mind is developed in such darkness, then there is no way as to how they could see the paths of soaring high and evolving . His state is:

أَوْ كَظَلَمْتِ فِي بَحْرِ لَجْتِي يَغْشَاهُ مَوْجٌ
 مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظَلَمْتُ
 بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ
 يَكَدِّرْ سَهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا
 فَمَا لَهُ مِنْ نُّورٍ (24/40)

As in the depths of the darkness of the ocean, waves upon waves of darkness come rising up. In the sky, dark clouds keep gathering and mounting up making it black and overcast. Darkness upon darkness keeps rising up and up. Such darkness that not even your hand is visible when stretched out. (Let alone positioning others because you cannot reckon your very own.) How could it be visible? It could have been visible but only with the light of Deen but if light is not taken from the Divine Deen then where else would it be available? Religion is darkness in itself, therefore only darkness will be available from darkness. How can light be availed of it?



This is the state of Muslims today. His world is in the accursed grip of despotism. Monarchical governments, capitalism, feudalism and landlordism, in short, all the social and economic disharmonies (which Quran has termed as *Fasaad Fil-Arth*) are all but demonstrations of this great curse. Now think, after this how can a ray of light from anywhere enter his heart?

And his future is hidden in the darkness of religious rituals and traditions, scholastic polemics, and the mystical spell. Entwined in the darkness of these will-o'-the-wisps this poor Muslim looks up to the other nations with wistful eyes, wondering what is happening to him. According to Allama Iqbal,

There remained not that mirror of your conscience
O'Slain, Unrequited love of royalty, priesthood and
the *Mullahism*,

The Basic Reason for This Decline: These then are the reasons for the decline of the *Ummah*. Reasons being merely by way of details, for in fact there is only one reason, that is, the Muslims' own man-made religion. The difference between religion and Deen be once again brought forth so that you do not enter into the misunderstanding that I am (Allah forbid) an atheist teaching Atheism. Deen is the name of that code of life which Allah gave us in its complete form and is now enclosed in the Quran, and which His last *Nabi* has shown us pragmatically in a practical form. Nor was there in it monarchy, nor priesthood, nor monasteries, nor sectarianism nor any schism. The entire people and nation were one unity, the *Ummah* had one order, and this order had one central headquarter. The orders from this centre were obeyed, by way of act and deed, by the followers. Whereas against this and in complete contrast, religion is the name of those collections of beliefs, of the theories, rites, and rituals all of which are man-made. Its aim is that every individual shall have his salvation, (*Mukti*, in Hindi) which will be attained only after death. It has no share in this world, as it is not relevant

to it. In it, monarchy, capitalism, priesthood, monasticism, sectarianism-all this exists. Therefore in this book wherever the word Religion occurs in contrast to Deen, it should be understood accordingly so as to avoid any misunderstanding. All the *Anbiya* of Allah brought Deen but their followers, after their passing away, turned this Deen into Religion. At Nabi Muhammad's manifestation there was no Deen anywhere. Every where Religion prevailed. Islam was a challenge to these Religions. It came to wipe them out, so that the shackled humanity gained freedom. The freedom to lead a life in accordance with the laws of God. But after the departure of *Nabi Muhammad (PBUH)* whatever the previous people did with their respective Deen were the very things we did with our Deen. We too, changed it in to Religion. Hence whatever happened to the people of yore happened to us, and is continuing to happen.

To date, no Religious minded people have made any progress. Look far and wide and you will see it. The more religious a people, the more lowly and backward they are. The totally religiously immersed people of Tibet, the Lamas, and their followers are an example. Then again, among those people wherein one section is religious and the other worldly, the worldly one is far better off and successful than its religious counterpart who is but poor and indigent. In India, the Hindu orthodox faith, the Sanathum sect, never ever progressed. In Europe itself, the Christian monastic groups always lagged behind. The buffeting of the world's bellows gradually makes the religious minded groups to be sheared and sliced off and melt into the worldly "groups", which is gradually increasing in numbers, while the religious-minded are decreasing within the confines of the four walls of their places of worship. When the intensity of these buffeting bellows increases, as it is generally happening in Europe nowadays, then religion is waved a final goodbye and the people in their entirety become purely "worldly", as has happened in Russia, China and other East European countries. While the majority of the Muslims are religious minded therefore they are in the miserable, lowly and

indigent state. All that has happened to the other "religious-minded" else where, has happened to them and is still in vogue. Note with what clarity Quran states this great fact. It says Allah's message has always been one of guidance and mercy,

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا (2/26)

From this very Quran many people will receive guidance, mercy and counsel and to many others will come the share of going astray.



Destruction In Accordance with the Laws of the Quran: Consider this great and illustrious *Ayat* stated above. Allah says that from this very Quran many people's share would be to go astray. That very water which is fundamental in saving life can also become the very cause of man's death. Who then are those in whose share would come nothing but destruction. It states:

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (2/26)

Going astray would be the share of the *Fasayqeen*.

But the question is who are the *Fasayqeen* - It says,

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ

Those people who had pledged to establish the code of life according to the laws of God but after that broke that pledge.

A greater clarification is given in these words:

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

(2/27)

Yes! They are those people who have cut into pieces those things that God ordered them to keep intact.

God's law has shown life to be an indivisible unit, in length as well as in breadth. In length, this world, and the Hereafter, in the present and the future there is no limit, separation, or division. It is a continuous and coherent flow from here to there. Therefore, the division of the world and the Hereafter into two different entities is a *Fisq* and is also *Shirk*. In the same manner, human unity is shattered by disharmony dividing of humankind into persons, races, tribes, and nations. This is *Fisq*. The practical result of this *Fisq* and *Shirk* will be thus:

وَيُفْسِدُونَ فِي الْأَرْضِ أَوْلِيكَ هُمُ
الْخَسِرُونَ (2/26-27)

In life disharmonies will be created and the fate of such people would be big failures and their objectives will remain unfulfilled.

Have you noticed that in these brief *Ayat* how Quran has hinted towards an immense basic Human Law? It states that the code of Deen came to put into practice the unity of life. This was the code whose result would have been reformation of the world (harmony in the cultural life of man) and was the centre and focus of the pleasant and wholesome and brilliance of the future. This was the correct way (of guidance and counsel). After that the believers of the Quran themselves dismembered this unity and with it dismembered the Quran too. "The result was destruction of the Present and destruction of the Future too".

This is, in Quranic terms, degradation. But when people made this Quran serve their personal motives and used it accordingly then the Quran, instead of being a spring of advice and counsel, became a cause of their straying away. And what else, it says, could be the consequence? In Deen it was a code of life but in the hands of Religion it became the means of sending *Savaab* to the dead. For a thousand years these people are moving around evidently with the Quran clasped to their chest but from this Quran they received nothing except humiliation and non-fulfilment of their ambitions. Because it is the law of the universe that every element must be in its original position, only then it would avail itself of its latent gains. If it is removed from its original position the same element becomes harmful. Place a craft on water and the water becomes its means to float. Bring the same water atop the craft and the water will become a flood to sink the craft. According to Quranic connotations, to remove an element from its correct position is called *Zulm*. Which is why Quran has indicated that for the *Zalaymeen* is failure, ruination and nothing else.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۝

(17/82)

And whatever we have sent down in the Quran for the believers is a mercy and a healing. But those who displace it from its correct position for them is harm and loss and nothing else.

In the life of a Muslim the thing that is proving to be a source of loss is the Quran which has been displaced from its correct position. When it was in its true and original position it was called Deen and when removed from its position it became Religion. In any case, Quran remains the same although its position is altered.



Once again, it should be understood that the *Ayat* (with which we began this discourse) does not mean that in the world people will get both guidance and deviation from the Quran! Quran is totally a source of eternal guidance and counsel; it is light. From it, guidance is attained in totality. Then one does not go astray. What it has said is that if the Quran is regarded as the code of life and life lived accordingly, then only guidance will be obtained. But when it is assumed merely as a "religious book" with the aim of using it to send *Savaab* to the dead, thereby removing it from its correct position, and subordinating it to one's own ideas and beliefs then the share of people, who act in such a manner, can be nothing but humiliation and going astray. This is in fact what is happening to the Muslims today for their not using the Quran as it should be, and are therefore enduring the consequences.



The Quranic reason for the decline has now come before us loud and clear; it is also clear as to what are the paths that could lead us from decline to our ascent. The matter is plain and transparent, although I doubt whether our people will comprehend this vision.

"It is possible to explain the subtle point of the unity of God but there already are idols in your mind which make it difficult."

So far we have seen:

- (1) That in the ascending paths and the life of people the main stumbling block is "Religion".
- (2) No people can advance until it totally dissociates itself from "Religion".
- (3) Many peoples of the world took their step towards advancement only after deciding to drop their religions.

Since they did not have before them the revelation of God, so some of them:

- (a) Restricted their religions in the confinements of the four walls of the temples and the churches and for their worldly and day to day affairs, they decided by expediency. This is "Secularism".
 - (b) Some of them absolutely rejected religion. This is also secularism.
- (4) As for the Muslims, the Deen of Allah in its pure and original state is with them in the Quran. Therefore, if they care to attain ascent or soar in life, then they will have to discard their present "Religion" and act and adopt the Deen of Allah.
- (5) But if the "Religious-Minded" section among us stubbornly sticks to its arrogance, and keeps telling the people that the Deen is what is in practice presently amongst them, this will result in either one of the other (a) These people will be destroyed totally or (b) they too will confine themselves within the of the four walls of the mosque and go "secular"

In both cases Deen will not remain with them. Through "Secularism" they, too, will gain immediate profits, but like the westerners, they will also live in international hell.



Let us once again consider both the paths referred to above. That is the path of pure politics, described as "Secularism", or the code of Deen. These are the two paths which may be adopted provided that we first give-up the present (self-faked or trumped-up) "Religion". If we are keen to escape further humiliation we will have to give up the man-made religion, and Hereafter decide whether you want the purely worldly existence (immediate gains) and opt for this path or the path which is glorious for both the present and the future. At the moment, majority among us does not like to come out of its

opium-like drowsiness. But to state it more correctly, they are actually being kept in their self-contented state by being administered (religious) opium. There are some who try to emulate the nations of the world, and their feelings are aroused to get out of this life of indignity. Since the right way is not before them, they too cannot extricate out of their own self-made or faked present religion, and its effects. What they try is a mixture of sorts comprising of worldly affairs, add to it some principles of Morals and Manners, mix it with past penal code (laws of *Fiqqah*), all blended in a cocktail and call it "Islamic Government". They keep before them the "Islamic Governments" of Haroon-al-Rasheed and Mamun-al-Rasheed, of the glamorous era of Muslim Civilisation. But what they fail to understand is that with this concoction of cocktails, blending and mixing and thus creating a patchwork-government can never become the code of Deen.

The Patching and Grafting towards Forming Islamic Governments: By just merely adding Hydrogen and Oxygen in a bottle does not create water. For this mixture, a definite chemical reaction is required. Without this a theoretical chemical reaction is created and the unification is only apparently visible. True amity* or friendship is not created. This superficial and external patchwork would conversely be a loss. Quran also shows pure *Kufr* as a resultant gain. (With this, at least the immediate gains are achieved) and it also shows Pure Deen to be also gainful (wherein both the present and the future becomes brilliant and glorious and prosperous). But the efforts and endeavours to mingle Deen and *Kufr* in this way it calls it half-truth and declares it as *Munafiqath* that is Hypocrisy, wherein, no effort bears fruit or result. Once again, let us peruse

*For unification, Quran demands "amity" The summing up or addition of constituents and parts in one place; their friendship and unification of one with the other so that it forms a merger, at the same time retaining their individuality. Their becoming or being bonded into one is just solidifying their individuality.

the *Ayat* of *Surah Baqra* that has been referred to before. The issue will be clarified thus:

أَفْتَرِمُونَ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ
بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ط (2/85)

Do you want to opt for that sort of life where some clauses of the law are accepted, while others are discarded? Remember! Any people who choose and opt such a way, the results of such efforts would be nothing else but its present life would be that of notoriety and humiliation and in the next life too they would be punished severely.

Quran stresses "the adoption of Deen purely in its entirety":

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ (39/2)

Not the "Ostrich" sort of way.

This, according to my understanding, is the right course. That is to say, all that is being put forward in the name of religion should be tested on the touchstone which is the Quran. What comes out exactly in accordance with the Quran should be accepted as purely of Deen. And that which does not pass this test should be rejected immediately no matter to, or with whom it is associated. The pure Deen is only in the last and complete book of Allah, the Quran. Without it, we have no other way to attain salvation and felicity. I am aware that whatever I have written or have said this, it is acceptable to a limited few who are able to reach its depths (provided the subject is studied with an open mind). Amongst those who will understand, there again will be very few who will act upon it or will find the inspiration

to act upon. The reason for not being able to understand it is because the present man-made or faked religion has made its beliefs and its rituals so sanctified and holy that man is not ready to hear a word against it. Whereas, talk to an atheist and he will be prepared to listen at least to the intellectual and rational arguments of wisdom. But the religious-minded will not allow wisdom and intellect even to flutter near them. And whatever that has reached them through blind ancestral following will not allow it to be tested by any means or mode of test. This is that fact which Quran has stated as follows:

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ
اللَّهَ يَضِلُّ مَنْ يَشَاءُ ۗ (35/8)

Whose evil deed becomes to him pleasant and seems to him extremely beautiful, then, can he ever come onto the straight path? This is that law of retribution according to which the issue of going astray or guidance is decided.

But what possibility is there for one who regards his evil way to be the correct one, to leave that path? Which is why it is said to *Rasool*:

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ ۗ
(35/8)

Those people whose state and condition has become such then why should you, in trying to bring them on to the right path, destroy yourself in grief?

But after understanding it, it is hard to act upon because there are such deities standing on the way (ascribing Allah's omnipotence to others and obeying their commands) that pulling or breaking them down with one's own hands require the help of some great companion. Also that the path of religion is that of

easy going, so much so that to abandon it for Deen's life of effort and action is like chewing peas of iron. For this very reason Quran has said that those who go against Deen would always be the *Muthrafeen*, the easy-going. Their easy-going, lazy and luxurious life comes to an end in the order of Deen. I am aware of all these points. But at the same time my Quranic insight and discernment has brought me to the conclusion that I should safeguard it by putting it on paper so that if not today then in the coming generation some one may gain from it. And then if some one begins to think and act on the way of Deen, then my footprints will at least give him the satisfaction that someone else too had walked on this path.

Then again, among my readers are also gentlemen of thought and vision who also agree with me. To them, I request that they send and write to inform me about it. This will give me immense pleasure because in the world the relationship established through Quranic thought and contemplation and seeing eye to eye in harmony is a relationship so strong and firm that none other relation compares with it. It is also possible that through this mutual contact and communication, we could give more serious thought on this issue and devise ways and means to remove the obstacles and make the path smoother. And in this manner and in the universal-light of the Quran, with its discernment and insight go on raising the curtains, the curtains which have for a thousand years of dark conformity with the ancestors and religious tyranny have fallen on them.

لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ (65/11)

It is my *Eemaan* (and my experience is making my *Eemaan* stronger and firmer all the more) that as long as we do not place before us the Quran alone, the order and code of Deen cannot be understood by us. And we will not be able to create that Revolution which Quran had created once and has in it the

potentials to create it again any time. This is the only method, which the followers of the Quran, by way of action and deed, could create a beautiful Revolution in the entire humankind.

At present, the entire world is engaged in the non-divine way of life and therefore enduring the punishments of its own creation. Included in them, are those people who believe in God but whose order is secular (e.g. the Western democracies). And also those who have totally discarded God (the communist governments), all of them cannot find a way out of this hell created by themselves. While the Quranic Order has the power to rescue humankind from this hell, and convert the earth into a *Jannath-e-Arthi*, the paradise on earth (and after that into the *Jannat-e-Akharvi*, the paradise of the Hereafter). If we begin to establish this order ourselves then not only will we extricate ourselves out of this present hell but also show the remaining world the way to paradise. If we do not act upon this path then not only do we destroy ourselves but become the cause of the destruction of other peoples of the world as well.

May God make this small plea of mine become the means of penetrating the sincere hearts and become rousing effective.

Q U E R I E S

(After the publication of this article, I received innumerable queries. The replies to some were published in the Tolu-e-Islam magazine of June 1950 explaining some important positions. Below are the answers to those questions so that they serve the purpose of further clarifying this article.)

Q. (1) You have given great importance to man's materialistic needs but have said nothing of his spiritual needs. Are we to understand that the goal of man is to create harmony and balance in his economic life, and no more?

A. (1) Man's basic needs do not mean only bread, clothes and shelter, rather all those ways and means through which all his basic necessities are also fulfilled, and opportunities are also made uniformly available so that his latent potentialities grow and develop, fully and completely towards prosperity. Such a developed man could meet with the daily demands of society for its benefit to the best of his abilities uniquely but strictly in accordance with the order of development. "By the development of man's latent potentialities" is meant the awakening of (within human frailties) those attributes of Allah mentioned in the Quran as *Asma-ul-Husna* of God. This connotes an economically balanced society and to me this is the aim of Islam. Is it not a system's accomplishment of establishing such an economically balanced society a heroic and memorable accomplishment, and amazingly mind-boggling? And the setting up of such a state is not limited to just a certain region of the earth or to a group of people only. But the circle of action, growth, and development encompasses the entire humankind of the world! Besides, if viewed purely from the economical point of

view, then too, it is a fact that from dawn till dusk we are wholly occupied by, and struggling to acquire money but still deny the importance of this need. The very denial of this need in fact bears the tale of Christian monasticism, Persian Mysticism, and *Sufism* on our minds, because of which we deny and regard with hatred the materialistic view of life. Materialistic life and its demands are not things to be shy of. In practice, our state of affairs is such as even the most revered of the spirituals is also drowned up to his neck in the needs and requirements of life. But, in speech, each one of us curses the materialistic world. To be occupied with its needs but to deny it by word of mouth is "hypocrisy" according to Islam. It exposes and faces facts in a manly way. It regards the pleasant and wholesome results of economic and financial prosperity not with hatred but as mercies and bounties of Allah. Worthy of hatred and aversion is that system which creates this disharmony within itself so that the greater proportion of humankind is deprived of its basic necessities, whereas, in fact, it should justifiably have the ways and means at every step for the growth and development of humankind. As for the Quran, the demand is that it rebels against this disharmonious economic system and substitute in its place an order of justice, kindness and a balanced economy and stability. Now, if the aim of the system is such then does it not have any importance to you? Can there be any "spirituality" greater than this endeavour, the endeavour for the establishment and continued stability and solidarity of this order? The truth is that like the word *Savaab* the word "spirituality" is also such a word which to date could not become meaningful. Everyone uses the word but when asked its meaning no one would be able to spell it out. He will bring forth some distant meaningless *blah blah*; he will begin to recount the deeds and miracles of some elder of bygone age. But those in the know will tell you that of their

"miracles" greater and amazing are those performed by the Hindu *Sanyasis* or the *Yogis*. Now if the essence and the ultimate aim of Islamic education is such amazing "miracles" and if this is what is called "spirituality" then what distinctive qualities does Islam claim? This is available even with the non-Muslims. Remember! Quran has nowhere demanded spirituality or its requisition. It has indeed demanded and requisitioned to become *Rabbani* i.e. to be the follower of the order or code of Divine laws that offer growth and development. The truth is, at present we cannot even conceive that system of justice and balance wherein everyone will be offered equal opportunities for the development of all his capabilities and potentialities to the fullest, and what a "spiritually nourishing" atmosphere and environment will be created! This was that environment which the skies of Arabia had but just a glance and to see it once again; its roving eye is still in search for the last thirteen and a half centuries.

What is called *Thuzkiya-e-Nafs* vaguely translated as "purification of the self" is no riddle or puzzle of any kind that requires any "God-Inspired Knowledge of *Laddunni*". According to the Quran (and Arabic Language) *Thuzkiya* means, "to grow or advance", "to bloom", "to prosper and thrive", in other words, "development". And the meaning of *Nafs* is "human self". Hence, the word *Thuzkiya-e-Nafs* means that the potentialities and capacities of human self be grown and developed; this is what is known as the order of *Rabubiyath*, the order of growth and development. The development of Human Self (Personality) could not be attained by seclusion from human society and a secluded life of the mystic retirement. It can be achieved only in human society where every new day brings forth new and fresh issues and problems and varying challenges also come before us. Human potentialities and

capabilities, in trying to meet and fulfil in a beautiful manner by way of act and deed, these problems, issues and demands, the human self or personality thereby achieves brightness and lustre. From this struggle and conflict also become manifest as to how far an individual's potentials have developed. Mohammad (PBUH) the Messenger of Allah did not project his "spirituality". The ways and means that are considered as the "essence" of Deen by the cult of Mysticism are alien thoughts and inventions of man-made religion. Deen did not come to teach personal religion but came to teach a collective life of groups and organisations. Again, in Deen's order lies hidden what may be called social or economic, the correct growth and development of "spirituality". It is my aim to manifest this order wherein Man's present life is the bearer of honour, rank and dignity, so, also is his *Aakherath*, the Future.

Briefly, once again please understand as to what is meant by the aim of the code of Deen. Its aim is that man should harness the forces of Nature and the benefits acquired therefrom be expended and distributed for the prosperity of humankind strictly in accordance with the programme set by the Quran. In this way, man's present life also becomes pleasant, so also his next world (life after death). In the pleasantness and the exaltedness of *Dunya* and the *Aakherath* is the objective of the life of *Momin*. Apart from this, Quran indicates of no other "spirituality". Quranic order frees the individual from the worries of his physical necessities of life, so that he could work fully towards fulfilment of the aims of humankind i.e. he is free and therefore has the freedom to propagate and put into practice the Permanent Values as endowed by Revelation.

Q. (2) You have written that:

- (a) Those who harmonise their efforts with the forces of nature, their efforts are fruitful and,
- (b) Those people, who think not only for themselves but also for the coming generations, their *Aakherath* also becomes better. The people of Europe are harnessing the forces of nature and are also thoughtful for the power and domination of its coming generation. Therefore, would you then regard these Europeans as the best of *Momineen*?

A. (2) Oh No! I do not regard the Europeans as *Momineen*. Had you read it together with the other parts of my article, then you would not have fallen into this error. About the European peoples I had written quite clearly:

In the first group are those people who regard their present life as the only life and do not accept the Hereafter. They have for success of their present life, enacted and fashioned out policies, and are working accordingly, thereby, attaining, "the immediate gains". Call them as the group of *Kuffaar* who totally deny the Hereafter. If there is a future before them it is only for its own next generation. They have no thought for the rest of humankind and their future. They have no faith in the unity of humankind. Hence, their only concern is for the betterment of the present life that ends with death and accordingly has no faith in the Hereafter.

From these excerpts, it is quite clear that I do not declare the peoples of Europe as *Momin* or *Muthaqee*; instead I include them in the category of those who deny the Hereafter. First, their point of view is not the prosperity of humankind jointly but each for its own particular group. Secondly, they are not believers of the consequences in the life after death, which is why they regard the present life as the last link in the series of evolution. This

kind of order or code could only be established by those people who believe in the indivisibility of length and breadth of life. This is to say that they are believers in the unity of humankind and also in the life after death and together with it the law of unity for entire humankind. Only Quran gives this concept. Remember! That life after death is not a mere theoretical view, to believe or not to believe-what difference will it make? It is the basic foundation of practical life. Not to have faith in this belief is taken to mean that man's life is the life of this world only. As against this man has the faith that apart from physical life, he also has "Self". By the correct growth and development of man's potentialities, his self is strengthened and it becomes greatly integrated so that after the disintegration of his physical body-as in death-the self remains unharmed. In fact, it moves on forward through more and greater evolutionary stages. This is known as "Life after death". Deen of Islam is based on the foundation of the basic truth of the divine laws, on the "Life After Death" and the sincerity of the belief in its truth.

I have in the preceding pages said that any one who harmonises his efforts and endeavours with the laws of God will find his efforts bear results and will be fructuous. The universal Law for the water is that it flows downwards, and a farmer who makes his field in an incline will find his fields well watered and blooming. The one, who tills his field on a height, the water will not reach it. This is true for the forces of nature; any person who tries to harness the forces of nature will find his efforts to be fructuous. In this, the Westerners are ahead of the Muslims. They are unrelenting in drilling and drawing up the hidden wealth and thereby enjoying themselves. They are fated to have these immediate gains (worldly profits), while we are deprived of it. To this extent, their efforts are in harmony with the universal laws. While our efforts are not in harmony even up to this extent.

Those people who are not able to fall into this lot i.e. do not obtain the immediate gains has no right or claim in the zeal

and fervour of life. It would surely be fraudulent to oneself to think that those who do not get the immediate gains of this world would have a brilliant, pleasant and joyous *Aakherath*, the Hereafter! This is the hopeless state of the present day Muslims.

There are Two Groups to whom are Available the Immediate Gains: The people whose only aim of life is the immediate gain and they have no concern with humankind and the future of life itself (The Life after Death) are the people who are responsible for setting up this unbalanced order that is being spread everywhere as a chessboard. Their present is glittering, but their future is dark. Still, these people are better than those whose present is also dark (meaning, they get nothing today) and whose future will be dark too. On this basis the people of the West are better than the *Muslims* of the present, because (at least) their present is glowing while both the present and the future of the Muslims are dark.

Second is that group who together with endeavours for the immediate gains also keeps an eye on the future of humankind. These are whose present is also pleasant and glittering and so will be their future, (The Life After Death) glittering and brilliant. This group is better than the first group, whose present only is glowing. This is the group who stands surety for the establishment of the Balanced Society mentioned above. This order could be established through the efforts of this group only who has *Eemaan* on the unity of life and unity of humankind. For the establishment of this order Quran shows the practical way, i.e. for the attainment of immediate gains our efforts should be in harmony with the universal laws. Then what is thereby obtained should be harmonised with Permanent Values (Revelation) to establish such an environment wherein humankind grows, blooms, and flourishes. As it is, this code is not possible without the code or order of the Quran. The followers of this order will be called the party or organisation of *Momineen*. And this people will be worthy of the leadership of the world.

In brief, it may be understood that:

- ★ Those people, who harness the forces of nature and lead a life strictly according to the Quranic Permanent Values, are called the organisation or party of *Momineen*. Their present is also shining and their future is also brilliant too. In the life of this world there will be pleasantness and wholesomeness, prosperity and exaltation, and their life in the next world would also be of brilliance and refulgence.
 - ★ Those people who, although, control the forces of nature do not lead a life according to God-given Permanent Values, their present (the worldly life) is spent in brilliance and prosperity but in the Hereafter, they have no share at all. The people of the Western world may be included in this category. They are awarded the position of humankind but not the position of *Momineen*.
 - ★ Those people who neither control nor harness the forces of nature nor do they lead a life according to the Revelation's Permanent Values, their present and future both are dark. We may be computed or counted in this group. Remember! Those people who do not harness the forces of nature for them to lead a life according to the Revelation's Permanent Values do not rise at all. And those who have not even attained the position of humankind how could they hope to obtain the position of being *Momineen*?
- Q. (3) You have written that Islam establishes a social order. It is also the claim of Russia's Socialism that it is going to create one of the best socialist states. To some extent it has established this order. Then what is the difference between Islam and Socialism?

A. (3) First, there is a great difference between Islam and Socialism by virtue of their respective systems. Socialism is based on the "equality of the stomach" against which Islamic order of *Rabubiyath* creates an equal and well balanced environment in which not only the question of bread is solved but also every man has uniform opportunity to develop his or her latent abilities to the fullest; this is to say that a man's economic needs are satisfied and at the same time his individuality and self remains intact. In Socialism, Self is very badly crushed. But the main difference is at the base, in the foundation on which both Islam and Socialism erect their respective structures. I have before this (in my Book entitled "Letters to Saleem", in two letters) written that the conception of Socialism is based on materialistic life, which goes to mean that no socialist believes in the continuation of life after death*. Now, the question arises as to what is the incentive on which the Socialists want to base their system? Since to them life is just of this world, so besides the immediate gains they cannot visualise any other gain. You may say that sympathy with humankind is a feeling stimulating enough with which they could base this international system of existence and livelihood. But this stimulating feeling for humankind comes with moral values and in materialistic theory of life moral values can not be conceived. It is very interesting that on the one hand communism's mechanical philosophy of life is claimant for eradicating moral-values, but on the other hand, for the establishment of its movement its arguments and justifications are borrowed from the system of Morals. Remember the believer of mechanical conception of life

*In order to understand the difference between Islam and Socialism, the perusal of the "two letters" in my book "Letters to Saleem", and also my book "Nizam-e-Rabubiyat" would prove useful.

will never give answer to this question as to "Why should I spend my hard-earned money on or for the prosperity of others?" Socialist system with its materialistic theory of life can either establish itself on emotional emergency forces or on "tyranny and oppression". At the moment, the people are aroused on the emotions of revenge against the European capitalistic system, and this very emotion is responsible for the fit of frenzy and fanaticism of the communists and their zeal to such a pitch. But on this kind of emotions no constructive foundation could be laid. After a period of time, this enraged, kindled and provoked emotions of personal revenge will die out and there will be no support for the establishment of this system. At present, the intellectuals, for their leadership and supremacy, and for safeguarding their hegemony and its continued existence in the international community will, therefore, make the people work so terribly and cruelly hard as in other despotic rules where the tyrants made the lay people work torturously hard. In fact, the Russian authorities are now claiming that the period under Stalin was totally tyrannical and despotic. It was no fault of Stalin. This was the natural result of a system based on mechanical way of life.

In addition, the socialistic system is based on man-made principles and that are changed ever so regularly. The changes that have taken place from Marx to Stalin are before us. Therefore, it is not possible to have faith in such a system.

On the contrary, Islam wants to set up an order wherein its foundation is placed on the Unity of Humankind, and the unshakeable belief in its continuity. The *Eemaan* (conviction) in the unity of God means, in practice, that in the universe there is one law in force, uniformly encompassing the entire humankind, and it effectively

does not end with the termination of physical life. Rather, on the contrary, it remains established after death, too. (This law is received through Revelation and is now enshrined in the Quran). Secondly, the base, the foundation of life is the Divine Energy and every human being has been uniformly endowed with it. On the basis of this belief, he raises a practical structure and his programme has this distinct feature that the participant in this programme will find a change in his Self or Personality. This psychological change in Self is called integrated character or stability of Self. Internally, in the human Self this change will continue, and in the external form, he goes through the continuous attempts and endeavours in setting up of the order of *Rabubiyath*, the order of growth and development, about which I had written earlier. In this way, a circle is formed; with which both in the external and internal worlds the provisions for the *Rabubiyath* always remain available. *Rububiyath* means that mode of development, growth or training within which slowly and gradually the drop of water in the oyster shell becomes a pearl. With this stability of self, a human attains the Eternal Life, which does not end with his physical death. The obedience to this order is not done under duress, oppression, or tyranny, rather out of the depths of Human Self, sprouting up from deep within a human or in other words, it could be said to be the natural result of this order of *Rabubiyath*. When the dates ripen, the bunch of its own natural accord falls down below and this resultant peculiarity is known as obedience to the Laws. To every "trained Self" (meaning the Human Self trained in accordance with this order of *Rabubiyath*) the obedience of this order (or, rather, in other words the participation in the efforts and endeavours for its establishment and solidarity) will engender feelings and emotions bubbling in his Self. By Islamic system of balanced economy is meant this kind of order of

Rabubiyath. Not a mere solution of the problems of bread, a solution which just becomes an end in itself, that is, once the problem of the bread is solved, with it also comes to an end the fields of human endeavours, and the sources of its motivations and incentives go dry. These explanations bring out the facts that the philosophy of communism and the Islamic way of life are two contradictory ideologies. The two cannot reconcile. If some aspects of communism resemble those of Islamic economic system that does not mean that the two can become one. They are poles apart, so much so, that neither can a communist become a Muslim, nor a Muslim, a communist. Islam is a challenge to both capitalism and communism.

Q. (4) You have written that "religion" has made an understanding with "monarchy" (or vice-versa). From this, do you mean that our elders in religion have deliberately and knowingly strengthened the monarchy for just this sort of understanding? Then you have written that in this understanding "Narratives, Sayings", Jurisprudence and Mysticism have greatly helped Monarchy. Then were these created expressly for this purpose and objective?

A. (4) I have neither, in connection with monarchy, mentioned a name of any king, nor, in the matter of religion, have I hinted towards any elder. My objectives are not individuals, rather, the results of history leading us to it. As far as individuals are concerned my approach towards forebearers is the one fixed by the Quran for every Muslim, i.e.

إِخْوَانَنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

(59/10)

They are our brothers who have, with their own *Eemaan* left before us.

Monarchy and religion are two institutions and not individuals. That leaves us with the question as to who has done it knowingly and who unknowingly. God alone could decide on that. We do not stand on judgement. In this too my approach is according to the Quran, when it states in the dialogue between Moses and the *Pharoah* who said: "O *Moses*, say what is your opinion about the ancestors".

فَمَا بَالُ الْقُرُونِ الْأُولَىٰ قَالَ عَلِمَهَا عِنْدَ
رَبِّي فِي كِتَابٍ (20/51-52)

By way of reply Moses said: "Their deeds are in Allah's record " Of the respectable elders who have served Deen we are thankful to them. But before us is also this fact of history that the order of Deen that *Nabi Muhammad*(PBUH) had established changed into duality, religion and monarchy, both of which became fixed circles to be acted upon. We are not concerned with how this came about and through whose hands or whether it was done knowingly or unknowingly. Wrong deed done knowingly or unknowingly will bring about the same external results. If a mother gives poison instead of medicine to her child unknowingly then the result would be the same, death, and the result again would be the same if given knowingly. We cannot say today the poison to be an antidote because it was administered unknowingly. It would have been much

better if we had called the poison a poison, a little sooner so that the child could have been saved earlier from fatality. Then again, even now if it is not labelled as a poison then sometime a beginning has to be made! When we have with us a certain and definite God-sent touch stone which would show what is poison and what is an antidote, then why do we not open the packet and verify?

Regarding whether "the sayings and narratives" and *Fiqqah* etc. were brought into being for this very objective? Well, it seems that those people who initiated them had some other objective, but the alien and non-Arab conspiracy used them for their own ends. To do this it was first said that these have been removed from their original positions and have been awarded a new status and rank. Their new status is the principal cause of these wrongs and until these are not returned to their original positions these wrongs will customarily remain established. The unchangeable, the unalterable and permanent principles are in the Quran. The details of by-laws within Permanent Principles, were to have been fixed by the *Ummah* according to the requirements and needs of their times through mutual consultations. The original and principal document of Deen is the Quran, and for this very reason the Quran has been safeguarded for all times. Other details were to be acted upon according to the needs and times and were therefore found unnecessary to be safeguarded. During the period of *Nabi Muhammad* (PBUH) and the times of his Companions and immediate successors, as long as these details were being given this status, only those times remained very gainful. Then, no form of evil arose. Later, the new comers began to collect the "narratives" *Rivayaath* or *Ahadith* of the previous eras so that a history could be compiled of that auspicious era. This was the incentive and the objective for the collection of

those "narratives and sayings". But later when the monarchy needed the sanctified support for its establishment, it began the search as to how these were to be obtained. There was no possibility of getting it from the Quran because every word of the Quran was safe in its original text wherein there was no possibility of changing or adding anything to it. Had anyone after saying, "Allah says" uttered a word, which was not in the Quran, then thousands of hands all at the same time would have caught up with his tongue, because every one knew it was not in the Quran. Therefore, attention was turned elsewhere for support, which was not as foolproof as the Quran, and there was every possibility and scope for changes, annexations, and additions. This was the collection of the *Rivayaath*, the *Ahadith*, (the narratives and sayings). There was no difficulty in conjuring up a false *Rivayaath*. However, by describing these *Rivayaath* as history of the period would not serve their purpose. Therefore, these fraudulent *Rivayaaths* were declared to be Deen, exactly the same Deen as the Quran, in fact greater than the Quran. And which is why Narratives can not only cancel the Quran but is also the purveyor, the judge of the Quran. When from its historical position the Narratives became Deen, then any whim and fancy of theirs became Deen. This business, this wheeling, and dealing of Narratives successfully are present in their books. But who can say how many such efforts at concocting the Narratives escaped attention of the critics. Besides these deliberate attempts, those that were unknowingly done and even with the greatest of piety have proven, by their quantity and expressions, no less damaging by virtue of their results.

As far as the history of the period of *Nabi Muhammad*(PBUH) is concerned, it is our *Eemaan* that during this period nothing untoward or contrary to the Quran ever happened. For the verification of this era, the

standard purveyor is again the Quran itself. If anything is found against the Quran, we must declare it to be incorrect.

What has happened with Narratives has also happened with the Jurisprudence. It is actually the details which our elders had, in the light of the principles of the Quran, devised through consultations and according to the requirements and needs of their times, to be followed and acted upon. When the period and era passed away then the rank and status of those details became history, that is to explain or show why such and such details were devised and proclaimed in such and such period. But later, even these details became permanent and declared to be Deen. After that, like the Narratives, everything was directed to our respected *Nabi Muhammad (PBUH)* by merely saying he said it. In the same manner, anything found expedient was made known under the name of some leading jurist. And in this way, this too became the means of strengthening monarchy.

As regards Mysticism or *Sufism*, its conception in Islam was a contrivance, a lie. If Mysticism was the name of the acts of sincerity and loyalty then there was no need for separate phraseology or of some skill or art, because that act wherein there is no sincerity or loyalty is known as hypocrisy, or a meaningless ritual. Act coupled with sincerity and loyalty could only be the bearer of what the Quran has termed as *Aamall-e-Saleh* or acts of virtue and righteousness. It has shown in clear terms as to their verifications, so that in this chapter, no misunderstanding or deception or any doubt remains. But mysticism has given this duality a certificate of divinity, which was the cause of polytheism or duality of

Deen and *Dunya*, and by which monarchy found a new lease of life. About Christianity, Quran had said that it had adopted monasticism by way of an innovation and schism but even in this schism and innovation it did not remain faithful. This is because it is not possible to suppress human feelings and emotions, and such efforts will always meet with failure. Quran transfers man's emotions and feelings towards other directions, and thereby make them the means for beneficial results. Whereas monasticism in trying to suppress these emotions forcibly, only forces them to adopt various earth-piercing routes and man's self-made religions exert similar or equally unnatural pressures and teach to live such a life resulting in perversion, to which I have already referred before. I am not saying that our books of *Rivayaath* and *Fiqqah* (Narratives and Jurisprudence) and all the perversive materials found in it is the creation and collection of those people who were the pioneers in collecting them. It is not known from where these things have come to be included, and from what routes these snakes have slipped into the sanctuaries of the *Ka'aba*. Then why do we not throw them out? Is it because they are wrapped up in the covers of the *Ka'aba*? It is time that we rid the sanctuaries of *Ka'aba* of these idols. The admittance of these idols in the *Ka'aba* is neither the purport nor motive of Divinity, nor was it the aim of the Messenger (PBUH) nor the views of the elders of the Deen nor of the Jurists entitled to independent opinion. It is our misery and adversity how they have found their way up there. Now the question is whether these snakes be crushed and thrown out or let them suckle the milk of our faithful adherence to them? Our respected members of *Shariya* say they should be nourished because we have received everything from our past elders and that our elders knew better than us as to what was correct or incorrect! I am saying (and what I say is with proof and corroboration of the Quran) that we have the book of

God in its original State, and Deen is enshrined in it. This is the only judge of what is correct and what is not. Therefore, we should verify all that has been transmitted to us on the Quranic touchstone. What it declares as correct should be retained and what it declares, as wrong should be thrown away.

I have come to the conclusion that our decline is due to man's self-made way and school of thought, known as "religion". As long as we do not discard this school of thought or religion, and do not verify everything in the light of the Quran (which is known as Deen) there is no way for us to rise and come to the forefront.

A LETTER AND ITS REPLY

My thoughts which have, in the preceding pages received your attention, have created quite a stir in the atmosphere, so much so, that a dear friend, being affected by it, wrote to me as follows: -

"These past few days I have heard opinions voiced to the following effect: Mr. Parwez's manner is that of self-satisfaction that the interpretations in the previous centuries on Islam were all A to Z wrong and that hundred percent correct interpretation are those which I am attempting. It is not evident from any one particular sentence, but the entire manuscript makes one feel that in the previous centuries where and when all that has happened is the result of the conspiracy of the foreigners, the non-Arabs".

"If these objections which have been heard on your writings are true to some extent, then it is my sincere suggestion that in this context a beautiful amendment be carried out. This should be done in such a manner that whatever has been written or done by the previous people was all a conspiracy of the foreigners, the Persians and the non-Arabs. Therefore, not everything in its entirety is wrong, rather, its greater part is correct. But the discourse is simply that those interpretations, each in its respective period, were in accordance with and to the requirements of their respective times. Now such and such is to be moulded in accordance with their respective demands and inclinations. Therefore, their interpretations should be such and these, too, should not be for eternity. When new situations and conditions arise they too will change accordingly. I think this method would be more gradual, absorbing, and effectual."

In reply I wrote:

It is my submission that I have never said that during the past centuries where and when, whatever happened was the conspiracy of outsiders and the non-Arabs, and that what I have interpreted is hundred percent correct and eternal.

As regards the first point whatever I am saying is that to me, Deen is the Revelation from God, which is safe in the Quran. Any discourse that is being shown to us in the name of Deen, goes against the Quran, then that is incorrect.

In response to this, I am being told that what you regard as against the Quran is in such and such verse or is included in such and such book of our elders.

My answer is, as always, that neither could the Messenger (PBUH) say (God-forbid) anything against the Quran nor could I think that those elders would submit anything against the Quran. Consequently, these things have been wrongly directed towards the Messenger (PBUH) and the people of the State and this was the conspiracy of the outsiders and the aliens. If to this as well someone has the persistence to say, No! that these discourses were from the Messenger (PBUH) and the elders, then all I can say is that may you be blessed with this temerity and the audacity. As for me, I tremble even to imagine that anything that is against the Quran be directed (God-forbid) towards *Nabi* Muhammad (PBUH) or to his faithful followers.

Now, as regards the question as to what is the standard for the judgement for the correctness or otherwise of a "saying" the answer is quite clear, the standard would be the Quran.

If you agree to this standard then the discourse becomes quite clear. Having said this, should there be a difference then it would be in the interpretation of the Quran, not of authentication

or proof. I have never said that my interpretation is hundred percent correct or is eternal. On the contrary, I have, from the very beginning to this date continually been asserting that you do not have to accept what I say. You, yourself, research on the Quran and then decide what the original Deen is. It is the aim of my life to bring the *Muslims* closer to the Quran directly.

All that I have written to date is before the readers. I have always invited anyone who thinks and contemplates to judge my writings on the Quranic touchstone and to inform me of any incorrectness found in my writing, for which I would be very thankful. To date, I have received no such reply from the objectors, the critics, and the faultfinders to the effect that anything I have written runs contrary to or is against the Quran. But I have been always called a non-believer in *Hadith* and finder of fault in elders. Therefore, I have been branded as an apostate, a *Kafir* and who knows what?

Regarding my writings to be eternal, well, on innumerable occasions I have written that we can only understand the Quran in accordance with the level of knowledge of our times. If the coming generation and the level of knowledge of their times are higher than ours then those people will be ahead of us in the understanding and comprehension of the Quran. Therefore, how can I ever say that my interpretation is eternal? But it is a different matter for an interpretation to be against the principles of the Quran and quite another matter its being on level with the knowledge of the times. What I am opposed to is an interpretation that is opposed to the principle of the Quran.

Now, as regards my honoured and respected friend's amendment, there are two sections of it. The first being those matters and affairs mentioned by way of principles, their details be fixed in accordance with the needs and requirements of the times. For example, the mention of *Zakat* in the Quran is by way of a principle. Its details are to be fixed by the Quranic order of

that period. In this matter, it is correct to say wholly that the details of these matters be fixed according to their respective times pertaining to the needs, requirements and situations of their day.

As to the second section, the answer is that if in any period a principle adopted is against the principle of the Quran, then it could by no means be said that principle was correct for that period and that it should now be moulded in a new mould. This is tantamount to being an addition to the Quran, which to me is wholly illegal and not permissible at all. For example, the belief that along with the Quran there is yet another like the Quran (*Mislohu Ma Ahu*) and this is the individual compilation of the Narratives two hundred to two hundred and fifty years after the passing away of the Messenger (PBUH). This belief is basically against the Quran, because it is incomparable and unrivalled. This belief was correct neither during its period nor could it be poured into any other mould today. To me, it is the result purely of a foreign conspiracy, so that anything un-Islamic could be made exactly Islamic with ease. If Deen remained exclusively in the Quran, then non-Quranic concepts could not possibly have been made Islamic. It is these kind of non-Quranic ideas against which without the least delay or hesitation, I say, be rejected outright. Until these things, fraudulent, forged, and un-Islamic, are not got rid of and rejected there is no possibility for the true Islam to emerge, grow and flourish in full bloom.

This then briefly is my conduct and way of thought. In this context, I am not a believer in any flights of wisdom, nor am I one to meanly back away from principles to make vile things look more effectively attractive by adopting styles and modes of expediency, (there are other occasions for such flights of wisdom). I think it is at the hands of expediency that we have

been fated to see these days, which is why a time should come when we could without scruple be able to say: this is Deen and this is not Deen. At every step I am thankful that by the benign grace of God, in matters of the Quran, I can talk plainly, curtly and without mincing words. Indeed, I prostrate before the Almighty Allah.

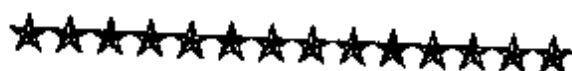
A Supplementary Note

Briefly, in the end, I wish to show how the order or code of Deen could be established. This is as follows:

- (1) An Independent State declares that all its affairs and dealings would be carried out strictly in accordance with the Quran.
- (2) In the Quran some Rules and Laws are fixed and some values have been defined as principles. All Quranic Laws and Principles are unalterable and unchangeable and are practically binding on Muslims for all times.
- (3) These values for which only principles are given, the thinkers and intellectuals of the country and its representatives, in the light of these principles and in tune with the needs and requirements of their times, will devise details or by-laws. While so doing, they will also keep in mind the *Hadith* (saying) *Fiqqah* (jurisprudence) and History and make use of them. Those precedents, which are according to the Quran and can fulfil the needs of the times will be retained in their original state. Whereas such as need to be changed, will be changed. Where new laws are required, they should so be made. In this way Quranic Laws and Principles will remain unchanged, and the laws evolved within them would be changed with the changing of the times. In this way, the permanent and the changeable elements will beautifully mingle and the caravan of the *Millath* will move forward.
- (4) It is the aim of Deen to solve the problem of man in such a manner that chaos and disharmony come to an end. It

is in this disharmony that individuals and nations are so badly arrested in the torture of hell. And together with it the development of the individual's self is carried out in a manner that he becomes able and worthy to overcome the evolutionary stages after death. If our order or code creates these results then it would be declared as correct and truly Islamic but if it does not, then understand that something is wrong somewhere. We could trace this wrong (or wrongs) only through the light of the Quran. The aim of my humble efforts is that we nullify and abolish these wrongs and establish the system of Deen on the lines it was initially set up during the auspicious era of the Messenger of Allah (PBUH).

It must also be understood that until that order is set up (which is called *Khilafath*, the great path or programme of the Messenger), the *Millath* should continue to fulfil the fundamentals the way it has always been doing. In it no alterations or changes nor any new method be adopted, or else, wily nilly, differences, confusion, and anxiety would be created. Surely, those beliefs, concepts, rites, and rituals that are in practice but against the Quran, the people must be told that they are non-Quranic. And the correct shape of Quranic order is made luminously manifest and Hereafter the people are invited towards it. When that order is finally set up then it would be responsible for removing the present differences among Muslims and instil in them the unity of thought and action in the way it was done during the auspicious era of the Messenger (PBUH). My efforts mean just this.



**REASONS FOR
DECLINE OF MUSLIMS**

G.A.PARWEZ

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DECLINE AND FALL OF THE MUSLIMS

فَأَقْصِبْ قَصَصَهُمْ لَعَلَّهُمْ يَتَفَكَّرُونَ

Relate to them their story so that they may think and contemplate (as to what has happened to them).
(AL-QURAN. 7/176).

THE STORY _____

Adam was in *Jannat* (Paradise), *Iblis* (devil) deceived him and he was banished from it.

THIS IS INFACIT OUR STORY

ONE QUESTION _____

The question now is how was *Adam* to return to the Paradise whence he was expelled?

ITS REPLY _____

The reply to it is also in the Quran as will be manifested in the forth-coming pages.



FOREWORD

For the last two centuries or so, the Muslims have been emotionally and mentally preoccupied with what has been now classically bandied about as their favourite theme: "The Rise And Fall Of The Muslims". The glorious past has been nostalgically recalled again and again and the fall has been lamented and wailed upon endlessly. While some have done just this, the others have attempted to move away from it all, alienated and disgusted. The fall and disintegration of the Mughal Empire, leading to the dethronement of Bahadur Shah Zafar in the last century, followed by the fall and disintegration of the Ottomans and dethronement of Sultan Abdul Hamid II during and after First World War was a trauma that the Muslims have not yet got over.

Even a cursory glance over world history makes it amply clear that the fall of any empire and civilisation does not happen suddenly. It is preceded by a prolonged phase of decay, with Nature watching, as if hoping against hope that humankind may yet see the edge of the precipice and turn back. In the Quranic terminology this is the "period of respite".

The Muslims, however, like many others before them, reached a point of no return. Allama G.A.Parwez is one of those who objectively and scientifically attempted an analysis of the causes of the decline and fall of the Muslims from the Quranic perspective of the philosophy of history. This little book in Urdu has been very much in demand and voraciously read by all and sundry. For a long time the need was felt for the English rendering of this book. There had been a demand for it from those who were not very proficient in Urdu or those whose children were born and brought up abroad. We are greatly indebted to Mr. Ismail Atcha from Bolton, Lancashire, Britain, for fulfilling this dire need. He has put in tremendous effort to

render this book into English. I am sure the readers are aware that translation is no easy task. To faithfully convey the author's meanings from one language to another is quite a feat, all the more so when the concepts being communicated are Quranic. But Mr. Ismail Atcha has done it.

We are indebted to Miss Shamim Anwar who has put a lot of labour and extended invaluable suggestions for the accomplishment this task. We also pay our thanks to Mr. Muneer Chughtai and Mr. Ubedur Rahman Arain for going through the manuscript.

We do not claim that our combined effort is flawless. Any suggestions to improve upon in later editions will be most welcome.

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