

BISMILLA HIR RAHMA NIR RAHIM

THE ISLAMIC WAY OF LIFE

P R E F A C E

Islam is not a religious system wherein the observance of its practices and modes of devotion might be confined to a set group of priests, but it is a complete code of life for regulating the conduct of every believer both as an individual as well as a member of social order for the good of this world as also for securing rich reward in the life Hereafter. This small treatise is published and presented to the youth of today by the **PEER MAHOMED EBRAHIM TRUST** of Karachi in order to bring home to them the validity of the above proposition through logical examination of the philosophy behind it. Man has ever been endeavouring to find out and lay down a formula of behaviour which could ensure complete happiness in the life of the individual as well as work for the general good of the community as a whole. But despite continuous efforts including preaching as well as practice by reformers of all kinds, religious as well as secular, we find that man has failed to rise above the ingrained evils of his Satanic nature such as cheating, looting, wrongfully depriving others of their due share of benefits, wrongful appropriation of

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P R E F A C E

Islam is not a religious system wherein the observance of its practices and modes of devotion might be confined to a set group of priests, but it is a complete code of life for regulating the conduct of every believer both as an individual as well as a member of social order for the good of this world as also for securing rich reward in the life Hereafter. This small treatise is published and presented to the youth of today by the **PEER MAHOMED EBRAHIM TRUST** of Karachi in order to bring home to them the validity of the above proposition through logical examination of the philosophy behind it. Man has ever been endeavouring to find out and lay down a formula of behaviour which could ensure complete happiness in the life of the individual as well as work for the general good of the community as a whole. But despite continuous efforts, including preaching as well as practice by reformers of all kinds, religious as well as secular, we find that man has failed to rise above the ingrained evils of his Satanic nature such as cheating, looting, wrongfully depriving others of their due share of benefits, wrongful appropriation of

wealth and innumerable frailties of his nature. Most religions of the world have failed to give us a code of life so acutely needed from the time man has learnt living on this earth as a social member of society. And here emerges the glory of Islam, the only religion which grants Man a formula to lead flourishing material life in this world and to provide for an everlasting happy life in the Hereafter.

This treatise has sought to discuss the following topics in as rational a way as possible :

- (1) The meaning of life in general and the life of man in particular.
- (2) The position of man in the Universe with reference to the demands of his body and mind.
- (3) The approach of Islam to man's requirements with a comparative study of the formulae presented by other thinkers and reformers.
- (4) The importance of reason as the means to find out truth from falsehood.
- (5) The freedom of action granted by Islam to each individual, its scope and effect.
- (6) Social justice as the most fundamental ideal of Islam as compared to the codes of social justice promulgated by other religions and reformers.
- (7) The need and importance of acknowledging the Sovereignty of Allah and evils of defying it.
- (8) The importance of religious action, its weight

and value as evidenced from the verses of Holy Quran and the Traditions.

- (9) The relation between the life in this world and that in the Hereafter.
- (10) The validity of the code of life comprising obligatory actions prohibitions and other limitations placed on an individual's actions.
- (11) The implication of the Quranic verse "Thee do we serve and Thee do we beseech for help".
- (12) The importance of earning livelihood by the individual.
- (13) The importance of love as against enmity among the another.
- (14) Common brotherhood of all human beings and complete discard of the distinction of caste, creed, race and colour etc.

The above items present a synopsis of the discussion presented in the pages before the reader. May the Almighty Allah grant aptitude to the worried man of today to go through this treatise which aims at inculcating in the reader a taste for making the maximum use of the natural potentialities of reason and intellect in finding out the correct course to a happy social life on this earth and a glorified eternal life in the Hereafter.

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KARACHI-5

Karachi,
15th Zilhajj, 1392.
20th January, 1973.

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(TRANSLATOR'S NOTE)



O' you who believe! Obey Allah and obey the Messenger and the authority from among you; then if you disagree about anything, refer to Allah and the Messenger, if you believe in Allah and the last day, this is better and very good in the end." 4:59

Here in this verse the Holy Quran has prescribed the entire Plan of life to be followed by a Muslim in all walks of life and under all circumstances—in friendship and enmity, in peace and war, in public and private life, in work and play, in one's attitude to other human beings and towards the Supreme Sovereign of the Universe, the Almighty Allah. In short these few words comprehend the way of tackling all the multitudinous problems of life. The verse at once provides the one single purpose of man's existence as also the way of attaining the same. It is to be borne in mind that the obedience demanded by this verse, and in fact by the whole plan of Islam, has reference to the problems that man faces on this earth. The life on this earth is

visualised by Islam as a stern reality. It teaches man to pray for a good life in this world side with the good in the Hereafter.

“O’ our Sustainer ! Grant us good in this world and good in the Hereafter, and save us from the chastisement of the fire”. 2:201

It draws man’s pointed attention to the real wonders of the earth and Heavens, away from the evanescent flippancy of the momentary pleasures, to delve deep into the secrets of nature around, to study as a divinely inspired scientist the wonderful panorama of the stars in the Heavens, to probe into the mysteries of animate and inanimate life on this globe.

“In the creation of the Heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) living beings, and the changing of the winds and the clouds made subservient between the Heavens and the earth, there are glorious signs for a people who use their intellectual faculties.”

In what book of religion shall he find even the least hint to the study of this vast spectacle of life and movement surging the whole universe and beckoning man to unravel its hidden secrets by a never ceasing research and pursuit, for it is only the men of deep learning, who acquire the proper awe for Allah’s Majesty.

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to Sir James Jeans, the celebrated Astronomer of the modern times, and how he jumped up to say, "Is it a verse of the Quran? Then take down my testimony that it is a Divinely Revealed Book. This concept I have acquired after half a century of research and observation. How could an unlettered person of a degenerate ignorant nation come to this Truth, unaided by Divine Revelation?"

*But alas, while other people took up the cue and advanced from strength to strength, the Muslims took up the path diametrically opposed to that laid down as the Straight and Right Path", for which he was commanded to pray many times a day, as the one way to be followed—
"Thee do we serve and Thee do we beseech for help"
(Al-Quran : 1:4)*

The Muslims, in general, began to look up to the greek Philosophers, notably the demoralised rake Plato, for guidance in the art of living and to the Caesars and Kisras for guidance in state craft, as Allamah Iqbal puts it: *Khud talisme Qaiser O Kisra Shikast, Khud Sare takhte Malokiyyat nishast.*

They were themselves the men to break the sovereignty of the Caesars and the Kisras. Yet they themselves advanced to the vanguard to occupy the thrones of personal sovereignty, in flagrant repudiation of the Quranic Guidance. What do the word, "*Thee do we serve and thee do we beseech for help,*" mean to even the simplest common-sense, except that the rules, regulations and laws propounded by the Almighty Sovereign shall not in any case be infringed by the Muslims in the day to day, nay the moment-to-moment conduct of life. The only source of inspiration for them in their search for the solution of their lifes problems was to be the

Book of Allah as elucidated by His messenger (S.A.) and those who followed in his footsteps, in their own practical life as lived on this earth.

It does not require any long stretch of imagination to visualise that by simply eschewing the devil, by enforcing prohibitions of Islam, against human life, honour and prosperity, we can create a veritable Heavenly milieu right here on this earth. And wherever, there is any real zest of living in a society, it is because of the enforcement of these Islamic prohibitions, let alone the positive commandments of virtuous conduct.

*“Har Kuja beeni Jahane rang O boo
An Kih az Khakash beroyad aarzoo,
Ya ze faize Mustafa who ra bahast,
Ya hanooz andar talashe Mustafasi”*

Translation: Wherever you find the world of beauty and fragrance, whence springs the longing for real life, it will be found to be the out come of the grace of (principles propounded by) Mustafa (S.A.) or the result of the search therefor Islam to me is commonsense, applied to the problems of life. No solution to any human problem, whether it be the problem of the relationship between the husband and the wife or it be the equitable distribution of the great boons of life, has been efficacious in even a temporary way. The farther such a solution has deviated from the fundamental of Islam, the greater has been its inefficiency as a palliative and the permanent the damage it has caused.

SEEK AFTER TRUTH

It behoves every human being as such, to approach

Islam in the spirit of a Seeker after the Truth as applied to this life's seething discontents. It is high time that the Muslims in particular learnt a lesson from their past history, which has been in the main. "The unending story of man's inhumanity to man." In the pages that follow an attempt is being made to demonstrate the value of Islamic principles as the *sine qua non* of unexempted bliss on this earth and the Hereafter. It is proposed to deal with the subject in a dozen chapters as follows:

- (i) The meaning of life in general and of the Human beings in particular some of the current fallacies as propounded by modern philosophers.
- (ii) The status of Man in the scheme of the Universe the most exalted or the most despised! His bodily form as well as his mental Make up, together with the right approach thereto.
- (iii) The approach of the Religions, to Man's requirements, in contradistinction to the so-called scientific techniques.
- (iv) The call of Islam to Reason and the Faculties of the human mind—Progress and Down fall of Nations—the criteria of Islam in this respect.
- (v) Islam and the freedoms cherished by humanity—freedom of conscience and of action—necessary for any development—its limits.
- (vi) Social Justice—the terms so much in use by

the modern reformers. Islam's most fundamental ideal in personal and social relations. The right of every man to be dealt with the law and only with the law.

(vii) Action—the end of all endeavours even that of the philosopher's dissertations. Righteousness in action. Evil-doing causing a Hell on earth, Lip service to Islam amounts to hypocrisy.

(viii) Love of Justice and truth, and of the Exemplars of Truth and Justice, necessary for moral development.

(ix) The importance of righteous action in Islam—its elucidation from the Book and the Sunnah. The causes of the present lethargy of the Muslims.

(x) The relation subsisting between the life on this earth and that of the Hereafter. The Charities that soothe and heal and bless. The road to hell is paved with good intentions.

(xi) The Quranic implication of the words, "*Thee do we serve and thee do we beseech for help.*" The importance of earning a livelihood. Some people get so much absorbed in making a living that they have no time to live.

(xii) The requirements of social relationship—culture and civilisation. Relationship with

other—the dependents, the kinsfolk, the other Muslims, and the humanity at large.

Here in brief is outline of the information that is meant to be conveyed. It is yet another venture being Promoted by the Trustees of **The Peer Mahomed Ebrahim Trust** for the benefit of the general public in their Solicitude for the pleasure of the Almighty Allah.

At their behests the compiler has gathered together the threads of information supplied in this respect, in the first place by the Holy Quran and the Sunnah. The lives of the great men of Islam is yet a most valuable source of information on the subject, while I have tried to avail of the views in this respect of the many authors who have laboured in this field and whose names if recounted, shall fill many pages. To all these the compiler would most gratefully acknowledge his debt of obligation.

Muhammad Ibrahim.

BISMILLA HIR RAHMA NIR RAHIM

CHAPTER I

ISLAMIC WAY OF LIFE

In the Name of Allah, the Beneficent the Compassionate All Praise is for Allah, the Lord of the Universes and May His choicest Blessings be for the Chief of His Messenger, Mohammad al Mustafa (S.A.) and his Pure Progeny.

THE MEANING OF LIFE.

Life is the most mysterious of all the phenomena of the universe. Yet life is so commonly distributed on the earth, in the air and the waters of oceans that we are apt to lose a sense of its grandeur and mystery. The vegetable kingdom and the animal kingdom are to be met with everywhere in their myriads of forms, in all places where even traces of water are available. For water enters into the composition of everything alive—vegetable or animal. *“And made We of water everything alive; will they not then believe?”* 21:30

As to the unfathomable mysteries of life, Sir James Jeans, one of the greatest Scientists of modern times puts

it as his conviction that they are at present quite beyond the reach of science and probably shall ever remain beyond the comprehension of human mind.

The phenomena of life being so profound as to defy the highest intellects of Science, as a matter of course, demand some other source to tackle the meanings and the purposes of life. To be able to move through life in a spirit of satisfaction and well-being we require to find some satisfactory answers to question which arise in every mind as to one's own significance in the universe and as to the significance of the universe to oneself. What are the rules which one must observe to enjoy a satisfactory happy life? What goals are worth while? And, above all, is this life and its enjoyments and sorrows all that one should concern himself about, or is the life on this earth only a brief chapter of the inexhaustible eternity that knows no beginning and no ending? And if this life is only a part of the vast incomprehensible phenomena, do one's actions, thoughts and feelings have any bearing one's lasting happiness and well-being or is one free to indulge in them without any risk of damaging one's eternal felicity and peace of mind? Is one responsible for one's deeds to a Higher Authority or his one's own person's authority, only to be catered to? These and some other questions of this sort arise in the mind of every one. Not they are posed as such, nor as though they are answered logically and deliberately. Yet one's attitude to life shows as to what answers one has accepted to these posers:

WORLDLY VIEW OF LIFE

To those who think that this life is all one's endeavours, the life's enjoyments and glitter shall beckon

every moment of their lives. The whole totality of his energies, intellect, learning and experiences of life shall revolve round this life's attractions. His entire life shall be directed towards accumulating the goods of this world. Those, however, who are convinced that this life is only a chapter of the endless eternity, shall employ their energies, intellect and learning in making preparation for the life as a whole including its aspect in this world and that in the Hereafter.

They shall not neglect this world for the Hereafter, nor the life in the Hereafter shall be ignored for the life in this world. They shall strike a reasonable balance. In fact the life of this world is being their stock-in-trade for investment in the life to come, and should receive full importance. In fact their evaluation of life in this world shall be far more sensible and satisfying, since their goal demands more far-sight and more judicious employment of their faculties.

For the answer to the main riddle of life, to wit, the termination of life with death or the prolongation of life to eternity, one is left to choose for oneself. There is no compulsion in this choice. *"No compulsion be in religion; Indeed truth has been made manifest distinct from error; therefore he who disbelieveth the rebels (false deities) and believeth in Allah, has indeed laid hold on the strongest handle no break is for it, and verily Allah is All-Hearing All-Knowing"*. 2:256

• WHAT IS REALITY OF LIFE ?

Such in brief is expounded the Reality by the Holy Quran, and there is, as has been the conviction of all

great scientists, no other way to get the faintest view of the Reality, than Revelation. That this view is based on the ultimate truth, is shown by the character it sponsors in men who accept this view. We find them full of the milk of human kindness. There remains no trace of evil in anything they undertake to do. They are a mercy from the Almighty Allah to win whose pleasure their entire life's activities purport to be directed. Their conviction is so sincere that they can willingly and gladly court the severest or deals of death rather than move a hair—breadth from the path chosen in this behalf. On the other hand all the mischief and inhumanity we find on this planet is the out-growth of the view which restricts life to the span which is vouchsafed to man in this world. The immensity of unhappiness and injustice that we find around among individuals, communities and nations all owe their origin so this perverted view, of looking at life as a pasturage for enjoyment of one's own instinctive desires at all costs, without a thought of any other aspect of life in the Hereafter or their responsibility to any Higher Authority, beyond the authority of their own ego.

The entire life-journey of a person is orientated by his answer to these fundamental questions about Reality. In between these two divergent views of life is the third which neither denies nor accepts the answer supplied by revelation. But then the attitude which such a view renders in practice, is practically the one which is based on denial. The deniers as well as the agnostics (those who opine that there is no proof or disproof of life beyond death) have in practice the same pattern of action, dictated by their own self-interest, which is seldom enlightened self-interest, even when they seem to act chivalrously in the interests of humanity at large. The more talented the

intellect, the less likely it is to grasp the simple Reality, that in the balanced scheme of the whole universe, there cannot be any place for injustice, untruth and indiscipline. If the games of playing cards, chess and cricket cannot be played except under set rules, there is no sense in trying to play the game of life on haphazard hocus-pocus. The intellect which so many take as their guide, is but a hand-made in the service of the instinctive urges and desires. It will help one to build a grand mosque, and the same intellect will enable another man to steal away the shoes of those who go to the mosque for prayers.

● REVELATION—THE SOURCE OF KNOWLEDGE

Certainly the Almighty Allah's greatest boon to mankind is the light that His Revelation, through His chosen Representatives, is shed on the face of Reality, which is available by no other means, and which is necessary to steer one's way satisfactorily through turbulent seas of life. The world of science, hitherto, ignored the demands of Reality in life, but the observations of Scientists are now no longer in favour of a "concrete material world obeying the laws of mechanics, and as Lord Kelvin expressed it; he (the So-called Scientist) could understand nothing of which he could not build a working model. The Scientists have repudiated this material mechanical interpretation of life. The latest discoveries in nuclear physics have practically demonstrated that the hard concrete world of objective experience is in reality nothing like what it looks, and there is no hard and fast line between matter and energy, and that matter and mind are two complementary faces of the same thing. Hence does the immeasurable human soul find its place in the world

of science as well. The spiritual side of man comes into the picture, with a lessened emphasis on the material success as all important in life and with a proper perspective of the things of the spirit. Thus does Science turn to the true answer to the meaning of life, the answer supplied by religion, to wit, that this universe has a significance to man, only when it is seen in the light of Eternal Reality, as a scheme of things designed by the Almighty Designer, to be approached in accordance with the principles laid by Him in this behalf. The fallacies of the old Scientists about the meaning of life, as also theories formulated by the psychologists and the professors of philosophy, are being repudiated by the light being shed as a result of the latest researches of the Scientists. It is now being emphasised by the Scientific literature that this vast panorama of life is permeated by laws which could not have come of themselves. So mathematically exact are these laws, that only the All-knowing Omnipotent Almighty Designer can have framed them.

The discoveries of recent Scientific research have forced even the agnostics among the Scientists to change their views. They have been compelled to direct their attention to the spiritual world of man. A new respect for the human soul is the outcome.

LIFE—NOT THE CONNECTION OF BODY AND SOUL ONLY

Life does not imply merely the connection of the body and the soul. Such life is common to all animate objects. In fact even the inanimate objects are spoken of as possessing life. The Holy Quran, for instance speaks of the regeneration of life in the earth after it

had become dead, as a result of the restorative powers of the rain. So is a plant alive as long as it is giving verdure and fruit. It would be called dead, if it ceases to produce shade and green leaves. The flowers were in the form of buds, which blossomed with fragrance and colour. They are alive. Then they fade, losing fragrance and colour. This is their death. In the same way animals and mankind possess life and pass through death. But even when they pass into inanimate matter on death, they still possess the life that is attributable to inanimate earth. It is a point to be pondered over, as to what kind of life is it, which still clings, even after death, which can give new life to the dead earth and other inanimate creation. This contemplation about the phenomena of life and death, will enable us to grasp the fact as to how the inanimate objects can be alive and dead at different times. In the same way living beings, too, can be in possession of the states of life and death, notwithstanding their intrinsic living nature. The point to be driven home here is that life and death in this special sense, enable us to get a good perspective of the life of man, as also that of the laws that should govern human beings.

POTENTIALITIES OF THE LIVING

The Benign Providence of Allah has endowed every species with certain potentialities within the natural limitations of the same—Every Kind has a point of perfection, which is achieved by it by passing through the grades of those potentialities. Any object which achieves its perfection which its nature has prescribed for it or it is striving to achieve that end of perfection by the employment of those potentialities which are a means to that end, is to be considered as above. When it loses those potentialities and is deprived of such perfection, it is to be considered as dead.

Take the case of the inanimate earth. Providence has bestowed it with the potentiality of nourishing plants. So long as it remains deprived of this potentiality it is dead. When it acquires the ability to make the seed grow, it shall be considered as alive. In the same way the plant is given the potentiality for growing up and bearing its fruit. As long as it functions in consonance with the perfection apportioned to it, it is alive. With the departure of such functioning, death supervenes. So is the case of a flower, which will be taken as alive, as long as it functions as a reservoir of fragrance and colour. It is dead when this function departs. Similar is the criterion of the life and death of all other objects. On this criterion, too can the life and death of human beings be gauged, though it is not an easy matter to pass a judgment in the case of the life and death of human beings, in-as-much as most men have not comprehended what is man and what are his potentialities to reach the point of perfection is. Life does not imply just to exist. It implies, as a matter of fact, the functioning of all one's potentialities to the achievement of perfection. As such that man is alone to be called alive, who has reached the perfection or who is striving to achieve the perfection, which is apportioned by Divine Providence as his goal. If it is not so, he may be alive as an animal, but may not be alive as man.

MAN'S POSITION AMONG LIVING THINGS

We have therefore to recognise the status of man, so as to have an idea as to his life. The criteria taken up by the physicians to decide the matter of the death of a man feeling his pulse, respiration etc.—pertain to the animal life and is not applicable to man, as a human being. To have a correct perspective of life and death of man, we must first get a clear idea as to what is connotated by the term "MAN."

CHAPTER II

THE STATUS OF MAN IN THE SCHEME OF THE UNIVERSE

Man is the highest product of the handiwork of the Supreme Designer. He is created in the best form, though there is incorporated in his being the tendency to the low nature. That is the revelation of the Holy Quran and that is the finding of the latest theories of evolution, propounded by the scientists of the calibre of Le comte du Nuoy, who repudiate the Darwinian view of man as descended from the ape. They insist upon the spiritual and moral nature of man as the *sine qua non* of his grand status in the Universe. They emphasise the moral-cum-spiritual aspect of human life as the goal of evolution.

MAN--IN RETROSPECT

In this respect they are now accepting the explanations being given by the sages of Islamic teachings, who neither extol him as entitled to do whatever he likes, nor do they degrade him to the bestiality of the ape. He is to be studied as man, with his excellent potentialities as well as his proneness to error. He is to them a most complicated essence. As the highest product of the handiwork of Divine Providence, he combines in himself the qualities of perfection of the

inanimate creation, to which an addition is made when we come to the vegetable kingdom. Here in the case of the vegetable kingdom we find the flaws of the inanimate word removed and a new aspect given to the life of the plant, so as to perfect it in comparison with the inanimate world. It is so to say a process of distillation, which extracts the best of the essence of the inanimate objects. Do we not see the plant manufacturing its body and fruit from the inorganic foods that the earth supplies combining the basic elements of its food with the carbon Dioxide and other gases of the air, so as to form myriads of compounds that we find all around in nature, possessing limitless varieties of colour, taste and flavour and acts with its peculiar nutritions and medicinal properties. The animal feed upon the vegetable Kingdom. They distil the essence of the vegetable material, so to say, and discarding the obnoxious parts of the vegetables, make use of the perfected material to build up their specific organisms. Is it not a wonderful factory in the body of the cow that manufactures milk out of hay and green grass? For what else is milk but grass in solution? And who can think of the intricacies of the processes that are involved in the manufacture of the honey by the insect bee from the flowers of the plants? And think of the concentrated foods in the eggs; meat, fats and fish. What are they but distillations of perfected essence from the relatively imperfect material of the vegetable and the inorganic materials of the earth, the sea and the air.

The process is continued and the animal world is itself made the stepping ground after a laborious hitherto, understood process of distillation and assimilation to the organisation of the human organism. In himself, man as such is the quintessence of the

perfected forms of all the lower objects of creation, which appear to be there just for the service to Man, the choicest of the created beings:

Indeed We created man in the best structure 95:4

Even from this point of view Man springs up as most selected object of creation. He is, as such, the conglomerate being of all the perfected forms of the lower creation. The More constituent parts that go to compose an object, the more complicated it becomes and the more difficult is to understand its constitution. It is but natural, therefore, that there would be a number of hurdles in the precise apprisement of the status of man in the scheme of the universe, his bodily and intellectual organisation being of the most complicated nature. What to speak of his moral and spiritual stamina, which are to be found nowhere in the whole of the universe. The inorganic materials had a limited circle of perfection and they were comparatively easy to understand. In the higher scale, than, come the vegetables, with a little more complicated nature, raising further difficulties to the understanding of their nature. It is not, for instance, yet agreed upon by the research scholars of the science of Botany, whether the plants possess some sort of sentient apparatus which may enable them to feel pain and pleasure. In fact processes whereby the plant manufactures its building materials from the simpler elements of the earth and air are as inscrutable today as they were centuries ago. Big names like osmosis, photo-synthesis, biogenesis and so on are mere expression of a jargon, which is unintelligible even to the scientists. The Scientist in the matter of the life processes of the plants are as bewildered today as they were in the hoary past.

As we advance up from the study of the vegetable kingdom to that of the animal kingdom, the complications increase in ever bewildering fashion. To the perfection which is apportioned to the vegetable kingdom, have been added by the All-knowing Providence, other excellences, which raise to a higher level the potentialities of the animal kingdom. The lowest animal, the amoeba with only a single microscoping cell as its body, searches for its food, feeds although it has no mouth aperture, moves about although it has no limbs, breathes although it has no respiratory apparatus and produces its progeny, although it has no reproductive organs. (So are many small animals able to live through their full span of life. The higher animals possess faculties, which are a source of wonder even for the trained scientist. The sense of smell of the blood-hound, the uncanny faculty of carrying messages to its destination of the messenger pigeon, and similar other feats of instinct in other animals are sources of wonderment to the observer. Nay, the entomologist will tell us the astounding behaviour of the apparently insignificant insects that prowl the vegetable kingdom. Such behaviour on the part of the lowest of the animals, for instance, the amoeba and the higher insects like the ant and the other animals, can be observed and wondered at. It can, however, by no stretch of scientific research, be understood or explained. That is the plain, unprejudiced view of the latest findings of the highest intellects of science. This is a field where science fears to tread the field of the phenomena of life and death. A scientist was asked as to the greatest discovery of this age, in his opinion. He replied briefly, "Our ignorance." The fact is that the more the science advances, the greater and deeper becomes the mystery that shrouds the domain of the phenomenal existence.

The scientists are ever—more pressed for an answer to the riddle of life and death. Howsoever haltingly and reluctantly, the Scientist are now veering round to the inexorable Reality of the vast inscrutable phenomena of the universe being governed by the supreme Sovereign of the Universe, who vouchsafes to man the extent of the perfection of his faculties.

• DIFFICULTIES OF SCIENCE IN UNDERSTANDING SCHEME OF NATURE

From the account given above of the difficulties which the science of research meets in its efforts to understand the behaviour of even the most insignificant animalcule, the amoeba, it becomes clear, as a matter of course, how impossible is the task for science to probe into the status of man in the scheme of the universe. Man is the most perfect of all forms of creation and the most composite being of the various potentialities that are endowed to all other forms of creation, from which its physical build is distilled.

It is little to be wondered at that when the research student sets out to apprise the worth of man, his criteria are those of material and physical measurements, which are inadequate even to gauge the phenomena of the life and death of the animals, plants and even the inanimate organic matter. How can they serve to evaluate Man, who is not only the quintessence of all the essence of the other creation but also something in addition which has eluded all intellects of the human frame. The Greek and the European philosophers have no means to approach the Reality of man. The enigma of human life and death cannot be resolved by looking at his physical form what can be

observed in such a way is simply the outward form only. The physical senses can see his figure, his colour, his stature and so on. Beyond this even the growth potentials of his physical body, his movements etc are beyond the ken of human observation, what to say of the manliness of man.

• MAN—THE FLOWER OF CREATION

Man is the towering flower of creation, not because of his bodily build or his material organism. If in case these were the criteria of his perfection, he would be found inferior to many animals in many such potentialities. Take for instance his physical build—what comparison can be instituted between the physical build of man and that of a lion? Take the point of growth. Can man be compared in this respect with the rapidity of growth that is the lot of a plant or even an animal. As for the physical faculties possessed by man many animals will be found to surpass him in the sharpness of their outfit. And yet man is certainly inferior to no other form of creation on that score.

It is, therefore, to be admitted that the superiority of man over all other forms of creation is grounded in some intrinsic excellence, which transcends the physical build and material sensory outfit, all his own, not shared by any other form of creation. That is the real secret of man's grandeur, if man were only a conglomeration of same elements, what would have denoted the life of man but a compounding of the element, while death would have meant the disintegration of those elements, as some pessimists have tried to make out.

Man, however, is much more than this and his

life and death do not answer to the notions of the common place view there about.

DISTINCTIVE FEATURES OF MAN

Let us cast a glance at some of the distinctive features of man as compared with other forms of creation. Take the case of the young ones of the animals, as compared with those of the human species. The young ones of animals on their very entry in the world are enabled to fend themselves. Their movements and frolics start almost simultaneously with their birth. The young ones of human beings on the other hand are the very picture of feebleness and helplessness, with all their faculties held in abeyance. Their eyes are unable to stay at any place. Their feet and legs take long to get the ability to move about. So are their hands and arms out of control. Their sensitiveness to heat and cold is also fickle. Why is all this difference. The young ones of animals are possessed of all their faculties at birth which the human infant is deprived of any power to adjust himself to his environment. If the theories of evolution had been right, to wit, that the multifarious species have evolved from lower forms to higher forms, from weakness to strength, we should have expected the human infant more capable of adjustment to his surroundings at birth, than the young ones all other species in existence, man being according to them, the most advanced product of the evolution, as understood by them. If man were descended from the ape, whence does his sense of morals come? Wherefrom does he gain his powers of cosmic vision? In fact, how does his initial weakness at birth changes into strength? He comes into the world as a picture of helplessness. Gradually he is able to rise into a stature becoming his dignity in this word. In other words

he starts from mere trash and builds up his potentialities gradually himself in his life. Whatever excellences he accumulates are chiefly the outcome of his own endeavours, and the result of the employment of his own potentialities. His advancement is a matter of his own working. It is by a progress of his own planning that he attains to his perfection.

QURAN ON CREATION

The account given by the Holy Quran of the creation of man has an importance all its own:

“And indeed We created man from an extract of clay. Then we made him sperm, in a firm resting place. Then We made the sperm a clot then made We the clot a lump of flesh, then made We in the lump of flesh bones, then clothed We the bones with flesh, then We did grow it into another creation, so Blessed be Allah, the Best of the creators.”

The important point to note in this description is that so far as the physical body is concerned, which is perfected with the clothing of the bones with flesh, the expression used is “We made”, but when it comes to the stage of the real man, the expression changes to “We did grow it into another creation.” The Arabic language itself was not a competent vehicle to express the change to manliness from the physical form, except in the mystical words, “grow into another creation,” “How can a translation into another language come to anything near the Reality of man, particularly the language of English, which perhaps in the most incompetent to express spiritual Reality? Who can dive deep into the mystery of the physical form of man to the

height of the sublime essence which is the Real Man behind the physical form which it shares with the animals, between whom and the essence of Man, there is an unfathomable gulf of difference. What this need growth implies is beyond the ken of mortals. It is something of whose beginning and ending nothing can be known. The expressive words that had preceded this "another creation", were simple understandable phrases, which the language of mortals could provide, but the spiritual entity into which the physical form of man passes, is inexpressible in any language which the mortals have invented. The words that have been used show definitely that what had been made in stages into flesh and bones, was not any further made into any thing different, but that one state of being was super—imposed on what had been made already. The Arabic word '*Khalagna*' (we made), used in the case of previous stages of development, is replaced by the word '*Anshaana*' (we did grow it), in the final stage of manliness. It is not as if a metamorphosis has taken place with the physical body itself, giving it a new form, It is so to say giving new life that was not there. Such is mystery showing the Reality of man. No words can express it in any language, which is but a human invention, incapable of such sublime loftiness.

• FREEDOM OF ACTION— THE DISTINCTION OF MAN

Yet we need to see if we can go somewhat closer to its elucidation, although the Reality by its very nature shall elude all attempts to cognise it. Some philosophers have denoted as the peculiar perfection of man to consist in the volitional advancement of man in the field of knowledge and action. It is on the

score of this distinction that man claims a superiority not only over the inorganic and the organic kingdoms but also over the angels themselves. Man is superior to the inanimate creation as well as the vegetable and the animal kingdom, by the simple criteria of purposive action and deliberate planning, which is foreign to the nature of the inferior creation. They are allotted a role in life and their instinctual outfit is designed to steer them through their life's milieu. The angels, no doubt, possess a high stature as the Creator's Handiwork. No one cavil at their exalted station. They are sinless creatures. Yet the merit of their purity is as the merit of the lustre of the diamond. As such, though their exalted nature commands our respect, yet it is far from being the source of any credit for them. What credit can a creature be given for faultless conduct when the same is excluded by nature from making any error. There is no trace of the capacity to sin in them. They are by their very nature incapable of going wrong. Being free of emotional stirrings, which motivate transgressions, they do not stand in need of any voluntary effort to resist evil.

• CONFLICTING ASPECTS OF HUMAN NATURE

Man, on the other hand, is a battle ground of conflicting forces within his puny frame. There is on the one side the 'Id' of the psychologists to reckon with, with its persistent pressure on the man's energies to satisfy its urges and desires. There is on the opposite side the super-ego ranged with its force to prevent the mischief, which the 'Id' is out to perpetrate. In between these powerful forces is placed the human ego, to carve for itself a way through the battling energies. Let man, then apt for co-operation

with the forces of enlightened commonsense and steer his way clear of all the evil promptings of the 'Id'. It will be a tough fight no doubt, but then the laurels of victory, too, are most enviable. It is as if one conquers a territory with the personal prowess of warrior, with all the fruits of victory ready to his hand. As a philosopher has put it: "*He who rules a kingdom may be great. But he who rules himself is greater than the greatest King of the greatest Kingdom*" The fight is indeed worth the staging. It enables man to gauge his own potentialities. It yields him ever-more power for further victories over the forces of evil operating around in the world. Here then we meet the calibre of man, which rises superior to all creation-not only the inorganic, the organic and the animal kingdoms, but also the angels as well. The angels are in possession of knowledge, but that knowledge is fixed. They do not have the option to add any further knowledge thereto. They also possess the capacity for action, but that, too, is limited to the sphere of their activities. Man on the other hand is not restrained in his potentialities and the work he can take out of them. He is possessed of the will to make progress in any direction he sets out to encompass. His capacity for acquiring knowledge is unlimited. So is his capacity for action also unlimited.

CONTEST BETWEEN MAN AND ANGELS

It was because of such unlimited potentialities that he was able to win the contest against the angels, on the occasion of his creation.

"When said thy Lord unto the angels," Verily I (intend to) appoint a vicegerent in the earth, they said,

“Will Thou (O’ our Lord!), appoint therein one who will cause mischief and shed blood while we celebrate by Thy praises and hallow Thee alone”

Thus it was that the angels expressed their apprehensions about the new creation, whom the Almighty Allah intended to invest with the authority of His vicegerency.

The Almighty Allah, however, allayed their apprehensions by a prompt rejoinder to the effect:

“I know what ye know not.”

2:30

When the creation of Adam (A.S.) was effected, the Almighty Allah put the angels to a test after having arranged the instruction of Adam (A.S.).

“And He taught Adam the Names, all of them. And then set them into the angels and said, Declare ye unto Me the names of these, if ye be truthful.” The angels expressed their inability to do so in words to the effect:

Glory be to Thee (O’ Lord!) we have no knowledge save what Thou hast taught us, verily Thou (alone) art the All-knowing the All-Wise.”

2:31-32

The matter was then referred to Hazrat Adam (A.S.), requiring him to declare the same name as the angels had been required to do. He had been given the knowledge thereof, and so he was able to come out of the test successfully, at which the Almighty Allah said, to the angels to the effect:

“Said I not unto you that verily, I know the secrets of the heaven and the earth and know that which ye declare that which ye conceal. 2:33

WHAT NAMES ADAM WAS TAUGHT

And what were these names? Some Scholars have been of the view that these names pertained to all the simple words of a language. Others are of the view that such a simple test where there were high stakes in regard to the proof of the claims of superiority between the angels on the one hand and Man on the other, does not seem befitting the occasion. The Holy Quran does speak of teaching Adam (A.S.) the names all of them, and this is a source of mis-understanding for the people of superficial insight. In any case the working of the Holy Quran clearly shows that it was a real royal test of the knowledge vouchsafed to man, which was of a superior merit than had been the lot of the angels. It was not merely a simple test in language, for such a test would not have carried much importance as an inviolable proof of the higher potentialities of Man over those of the angels. The words in the Holy Quran which follow in respect of the test in regard to the names, do not permit a simple reference to any ordinary obvious matters. It was indeed a test which established the superiority of the new creation of the Man—over the angels. The word “Kullaha” in the previous statement refers to the ‘names’ as such, but in the statement that follows is the word “Kullohum”, which refers to living beings, according to the rules of Grammar. What was meant to be conveyed in this context, was that the knowledge vouchsafed to man was of a peculiarly distinctive merit, which was not made available to the angels. / If Hazrat Adam (A.S.) had been restrained by the same limitations as were

applied to the angels, his superiority would have been doubtful or at best of a puerile nature. The test, however, was designed to show that to Man's knowledge was opened the door to ever wider vistas.

SCOPE OF MAN'S KNOWLEDGE.

For all other forms of creation, the inorganic, the vegetable plants the animals and even the angels, the limits are determined. Man, on the other hand though finite in his nature, partakes of the infinite by virtue of his specially privileged possession of knowledge, which knows no limit. The highest eminence ever reached by Man is that won by the Holy Prophet (S.A.) And yet he, too, was ever praying throughout his life:

"O' my Lord: increase me in knowledge" 20:114

The exhaustless bounty of the Almighty Allah is ever full and for ever fresh for the seeker. In other words there is no limit to the excellence which man can achieve, for if we admit a limit to the achievement of man, that implies a limit to the bounty of the infinite Providence of the Almighty Allah, a stand that is never acceptable to Muslim.

As such we conclude that the life of man is an unending seeking for the Bounty of the Almighty Allah in the field of knowledge and action. To be come restrained in this field, to give up striving for the ever higher eminence, to become contented with ignorance, amounts to death. What Religion then leads man to the everlasting life in this context, but Islam, which then is the Royal Road to eternal blissfulness?

BISMILLA HIR RAHMA NIR RAHIM

CHAPTER III

✓ ISLAMIC WAY OF LIFE

THE APPROACH OF RELIGION TO
MAN'S PROBLEMS

All religions in their pristine purity have insisted on man's need for spiritual values in the material setting of this life. By a strange perversion of thought, however, the one or the other of the two aspects of life of man, the spiritual or the material, has been allowed to suffer. Those who have emphasised the spiritual aspect, have generally taken to a life of renunciation of the world, to monasticism and bodily torture. They have looked upon the physical body as a prison house for the soul and as their road to salvation they adopt all manner of privations and self—abnegation. They try to kill altogether all the physical urges, which are fundamental to human existence, and without which man is reduced to a breathing lump of clay. Their goal seems to be to transform themselves into some sort of recorder, receiving and transmitting radiations from and to the far off corners of the vast expanses of the universe.

There are those who take a diametrically opposite road. They have no concern for anything beyond the satisfactions of the flesh. Their days and nights are

devoted to a search for ever fresh avenues of pleasure. They forget that they cannot satisfy their desires by satisfying them, for the satisfaction of desire in one form, creates a desire for the satisfaction of the same or a related desire in another form and of deeper intensity.

It is to the lasting credit of Islam that it strikes a golden mean between the two extremes. It discards all sorts of renunciation of the physical aspect of life. "*There is no monasticism in Islam*" is a clear verdict of the Faith.

"But (as to) the monastic life, they invented it themselves, we prescribed not on them save seeking the pleasure of Allah, and this they observed not as they ought to have observed it". (57/27)

At the same time, however, it discountenances man's total pre-occupation with the physical urges. It sets inviolable limits to the satisfactions of instinctual desires. Within these limits, these urges must be satisfied as part of one's virtuous conduct in life. Any transgression from the limits laid down by the Divine code (The Shariat), constitutes, a sin, minor or major, according to the magnitude of the harm that is done thereby to the individual himself or the Society of which he forms a part. As a matter of fact all commandments and prohibitions are orientated by Islam to guide man to the path of rectitude. (As—Saratal Mustaqeem), the heaven of individual mental Tranquility and of all social peace.

By prescribing definite limits for the play of the instinctive urges in man Islam has planned a whole programme of discipline for the individual in all the

fields of activity—the self, the sex and the Society—the human being is once for all freed from the need of continually making decisions as to what he should do and what he should avoid, as also the extent to which he is to go in the satisfaction of his desires. These matters have been determined once for all, the energy, that would have been wasted in making continual decisions in respect of the problems that face man at each step, is freed for constructive purposes, to the building up of a glorious human heritage. Such a life plan naturally releases a flood of energy for employment in useful human endeavour. The Society that adopts the demands of discipline is freed from all sorts of friction amongst its ranks. The tremendous gain by the elimination of crime and anti-social activities which ordinarily absorb the energies of an undisciplined community, makes for material, intellectual and spiritual progress, according as this flood of human energies is employed. As a matter of fact we shall find in the whole past and present history of the human race, as the sine qua non of all progress, the observance of the demands of discipline as prescribed by Islam, irrespective of national, ethnic and cultural patterns. In the words of Allamah Iqbal:

*Har Kuja beeni jahane rangoboo,
An kih az Khakash buroed arzoo,
Ya zi faize Mustafa (S.A.) Oora bahast
Ya hanooz andar talashe Mustafa (S.A.) St.*

Wherever you find a world of beauty and fragrance, which gives promise of the fulfilment of human longings, it will be found to spring from the values propounded by Hazrat Muhammad (S.A.) or it shall be due to a

search for those eternal values, as are appreciated by Hazrat Mohammad Mustafe (S.A.)

Just as the principles of health benefit anyone who observes them; irrespective of one's national setting, climate and country, so, too, the intellectual and spiritual progress of a nation, presupposes the observance of those eternal values, for any advancement and discipline in its ranks. Woe to those who fail to confirm to those fundamental prerequisites of a satisfying life on earth, what to say of the life of the hereafter. The Holy Quran is quite explicit on this points, when it says:

“And among the people there is he who disputeth about Allah without knowledge and without any guidance and without an enlightening book, turning away haughtily that he may beguile (others) from the way of Allah. For him in this world is disgrace and we shall make him taste on the Day of judgment the punishment of the burning (Hell Fire) (And unto him will be said). This is for what sent before thy two hands (what those worked in your life), and that (verily Allah is not unjust to his Servants” (Al Quran 22/8-10).

Deviation from the principles laid down by the supreme sovereign for conduct in this life is certainly productive of much suffering in this life no less than in the life to come. Among the hintless boons bestowed by Divine bounty upon man, is the outstanding light of guidance for the tackling of all the problems must satisfactorily with which man is faced on this earth—Due observance of those principles raises a people to the pinnacle of worldly glory. Neglect of any part thereof leads on to disgrace and ruin in this life as a preliminary to the

eternal damnation in the hereafter. These principles are there to be followed in every detail of life's conduct with sincerity and perfect devotion. Here lip service has no meaning with the Supreme Author of the entire plan of human life. Any hurdles that come in the way are to be as joyfully faced as are the innumerable blessings of life which man welcomes as being to his taste. Says the Holy Quran:

And of the people is he who worshippeth Allah (standing) on the verge, so if befalleth into him good, he is satisfied and if afflicteth him a trial, he turneth back his face; loses he both this world and (also) the hereafter. That is a loss (which is) manifest. He calleth besides Allah, that which harmeth him not, nor doth it profit him; that is a straying far off. He calleth upon him whose hurt is nearer than his profit, verily evil is the lord and evil is certainly the associate. (22/11-13)

The Holy Quran insists upon right conduct in respect of all the details of life as the sine qua non of a successful living in this world. It condemns in no uncertain terms all attempts at belying these principles in actual practice. These principles are designated as the Best guidance, that man can avail of. Say the Holy Quran:

In the name of Allah, the beneficent, the Merciful. By the night when it spreadeth its veil. By the Day when (the sun's light) shines'. By him who created the male and the female; verily your striving is unto diverse (ends); Then as for him who giveth (alms) and guardeth (himself against evil), believeth in the best We will smoothen for him then the path unto bliss. And as for him wactedan niggardly and deemeth himself free from needhod belieth

the Best, we will smoothen for him then the path unto affliction—And will avail him not his wealth when he perisheth. Verily on Us is the guidance, and verily ours is the Hereafter and the Beginning. So I warn you of the fire that flameth. None shall be cast into it but the most wretched (one), (he) who belieth (the Best) and turneth (his) back (unto It). And far removed shall be from it, (he) who guardeth (himself) the most (from evil), (he) who giveth away his wealth, to purify himself. And no one path unto Him any favour, that he should be recompensed, save the seeking of the pleasure of his Lord, the Most High, and soon shall he be fully content. (92/1-21)

As a matter of fact the entire dispensation of Islam is centred upon the fundamental truth that it is in conceivable for man to ignore the prohibitions of Islam and yet lead a satisfying life. In fact to emerge from a beastly life of the jungle, the limits laid down by Islam have a basic importance for the individual no less than for the Society as a whole. It is only when these limits are respected in actual practice, that a people get started on the road to progress. The energies released by such discipline are made available for ever—progressive endeavour. The intellect is free from the strain of continual choice between the evil and the good, the lesser good and the best.

In contra-distinction to the other religions which forbid the exercise of reason and intellect in matters of religious dogma, the Holy Quran invites man to study planning of the universe. One has only to refer to the strange myths in the religious lores of the contemporary creeds to attest the vast difference of the outlook, which the Holy Quran aims at creating among men and that which is nurtured by the literature of other religions. The Holy Quran is emphatically in favour of the use of the human faculties of

intellect and reason, while a blind faith is demanded by the religious dogma of other religions in strange irrational beliefs.

Commenting on the irrational nature of the beliefs of the polytheists, Winwood Reade, remarks facetiously thus. "A god's moral disposition, its ideas of right and wrong, are those of the people by whom it is created. Wandering tribes do not as a rule consider it wrong to rob outside the circle of their clan: Their god is therefore a robber like themselves".

The same author in his memorable work on religion goes on to speak of the irrational views of his own religion—Christianity in the following words: The bishops were ignorant and superstitious men, but they could not all of them think alike. And as if to ensure dissent they proceeded to define that which had never existed and which if it had existed could never be defined. They described the topography of heaven. They dissected the godhead and expounded the miraculous conception, giving lectures on celestial impregnations and miraculous obstetrics. They not only said that 3 was 1; and that 1 was 3: They professed to explain how that curious arithmetical combination had been brought about. The indivisible had been divided and yet was not divided: It was divisible and yet it was indivisible; black was white and white was black, and yet there were not two colours but one colour, and whoever did not believe it would be damned. In the midst of all this subtle stuff, the dregs and rinsings of the Platonic School, Arius thundered out the common sense but heretical assertion that the Father had existed before the Son. Two great parties were at once formed. A council of bishops was convened at Nicaea to consult

the Holy Ghost. The chair was taken by a man who wore a wig of many colours and silken robe embroidered with golden thread. This was Constantine the Great, patron of Christianity, Nero of the Bosphorus, murderer of his wife and son. The discussion was noisy and obusive and the Arians lost the day. The court was divided by spiritual eunuchs and theological intrigues. The provinces were laid waste by theological wars which lasted three hundred years: What a world of woe and desolation, what a deluge of blood, because the Greeks had a taste for metaphysics?" (Winwood Reades: Martyrdom of Man p. 197). Such denunciations of the very fundamentals of religion can be cited and infinitum. They testify to the natural abhorrence of human beings to the unreasonable demands of irrational forms of dogma, which lay revolting restraints on the use of the faculties of reason and intellect. This applies mutatis mutandis to the dogmas of other religions even in a more severe form. They follow the line of thought of the immature child, who is swayed by the fear of hurt and the lure of gain in a very crude form.

Europe had to repudiate such irrational demands of the so-called religion of christ, before it could free its mind from the shockless which such a perverted view of life, imposed thereon. They had to accept the rational view of life propounded by Islam even though they have tried to repudiate their debt to Islam. It was in the centres of learning established by the Muslims in Cordora³ and Granado, that the mists of ignorance that the ecclesiastical set up of the Holy Roman Catholicism had cast on the human mind, were made to evaporate. It was then that the road even to the material progress was opened for the European mind. The sons of the Spanish soil become the pioneers of the European spirit of adventure, after having got

imbued with the freedom to which Muslim learning
is catered.

✓ We find then that for any advancement in learning and scientific research, a broad-based intellectual liberty is the basic requirement. To leave the faculties unemployed makes for inaction and atrophy. To use them to unwholesome ends, is still worse productive of harm to the individual and the Society of which he is a part. It is to the lasting credit of Islam that it invited man make full use of the faculties of reason and intellect, to go deep into the workings of the various parts of the universe, and bend the forces of nature to his own benefit. We may compare the accounts given of the genesis of man by the Old Testament and that given by the Holy Quran. To any impartial eyes the difference will be that of superstition and Reality. The old testament, as it exists in its transubstantiated version, actually makes fun of the faculties of reason and intellect, no less than of the Supreme Author thereof. The Holy Quran, on other hand, gives an account of the victory of man over the angels by dint of the knowledge that had been bestowed upon him by the Almighty Allah. In other words it speaks of the power of knowledge, which was to be man's chief weapon in the struggle for existence on this earth. He was to make way through the intricate mazes of human relationships in the full light of the knowledge of the evil and the good. He was directed to obtain from certain things and he was given the liberty of choice as well. How beautifully has the Holy Quran summed up the whole tenor of the Divine Guidance in this respect.

"And when there cometh from Me unto you a guidance, and whoso followeth My guidance, no fear shall come"

on them, nor shall they grieve. But they who disbelieve and believe our signs, they are those who shall be the fellows of the (Hell) Fire; they shall abide therein. (2/38-39)

It is clear from those verses that man came upon the scene of life in the full light of the knowledge of what was expected of him in this world, as against the pseudo-religious myths which make man the plaything of the forces of nature or the half-baked Freudian and Darwinian lore of the so-called scientific research. He was according to the Holy Quran, endowed with all the faculties of reason and intellect, and he was given this equipment to be used in his endeavour to attain to the pinnacle of glory in this world and the hereafter. The Holy Quran draws the attention of man to the phenomena of the universe which according to the most advanced researches of science have established the two inviolable facts of all Reality: First, that there is a unity of plan in nature, that the universe resembles a body in which all the limits and organs are connected with one-another; and the second, that all phenomena, physical and moral, are subject to laws as invariable as those which regulate the rising and setting of the sun. With the discovery of this two fold truth about the universe by science, is it any wonder that mankind is now mentally prepared to receive the whole truths of the Divine Revelation? The Holy Quran expressly forbids compulsive tactics in religion.

"No, compulsion be in religion; indeed truth has been made manifestly distinct from error; therefore, he who disbelieveth the false deities, and believeth in Allah, hath indeed laid hold on the strongest handle no break is for it, and verily Allah is all-Hearing, All-Knowing". (2/256)

✓ ISLAM DOES NOT WANT BLIND FAITH

The entire appeal of the Holy Quran is that man should ponder over the universe by employing to the fullest the faculties of reason and intellect as a means to the cognition of the Reality behind the phenomenal world:

Verily in the creation of the heavens and the earth and the alternation of the night and the day and (in) the ships that sail in the sea with what profiteth mankind and (in) the water which Allah sendeth down from the Skies and enliveneth therewith the earth after its death and scattereth therein of (every kind of) animal and in the changing of the winds and the clouds controlled for service between the heavens and the earth, surely there are signs for (the guidance of) people who understand. And yet of man there are some who take unto themselves equals to Allah beside Him and love them as the love for Allah; but the believers are stauncher in (their) love for Allah, and if only those who are unjust could see (what they will realise) when they behold the torment, that unto Allah belongeth all power and verily Allah is severe in punishing. 2:164-165

As against other religion, the Holy Quran, does not demand blind faith from its followers. It founds its belief on the bed-rock of the solid in controvertible testimony of the universe, every particle whereof declares the Majesty of the Supreme Sovereign and Designer thereof, only if one would be attuned to receive the message which is conveyed by the heavens and the earth. "Say thou, "Observe what is in the heavens and earth", but avail not signs and warning people who believe not." 10:101

In another place the Holy Quran draws attention

to the fact that there is no end of signs all round a man which he ignores",

"And how many a sign in the heavens and the earth which they pass by (day and night), (and) yet they turn away from them. And believe not most of them in Allah, except as polytheists." (13:105-6)

Even in ones own person there are signs that point out to the Great Reality that underlies all living beings.

"And in the earth are signs for those who are sure in faith, and (also) in your own selves; will ye not then see?" (51:20-21)

The unexampled penetrating insight of the Holy Prophet (S.A.) made the commonplace mind of the Arabs realise in the things around the working of the Supreme Designer's plan. The buds of flowers, the birds in flight, the growth of the vegetation, the vast panorama of the stars above, all declared the glory of the lord of the universe, when once the mind of man had become tuned to decode the messages they conveyed. The Holy Quran never tires in the matter of drawing attention to the sublime Reality which every particle of the universe glorifies, by direct reference to the world of physical phenomena. The oft recurring theme of the Holy Quran is. *"Halloweth the Glory of Allah whatsoever is in the heavens and whatsoever is in the earth"* (17/14, 24/41, 57/1, 59/1, 59/24, 61/1, 62/1, 64/1); to take only a few of the references of the Holy Quran in this respect. Surely it is not to be inferred that the objects mentioned here use the human expressions. Their very existence speaks of the Grand Planning which has gone into the creation of the entire fram work. But one has to learn

to understand the form of the expression of the objects in their glorification :

“Celebrate His Glory the seven heavens and the earth and (All) those in them. And there is not anything but it glorifieth Him, but ye understand not their glorification. Verily, He is the For bearing, of Oft-Forgiving”. (17:44)

✓ It is plain commonsense to which the Holy Quran appeals when it refutes the stand of the Polytheists that there are other gods as well, by a simple argument to the effect :

“Say thou, “If there were with Him (any) gods (also), as they say, then certainly they would have been able to seek against the Lord of the Arsh a way”. (13/42)

In fact it puts the entire intellectual equipment of man to the test, when it allows it to be free in its choice of the conduct it adopts for the solution of the life's problems.

What then hinders man from a proper use of his intellectual faculties? The Holy Quran answers the question as being due to the physical urges that induce man to transgress the limits. *“And beliesth if not (any one) save every transgressor, a sinner, when are recited unto him Our signs, sayeth he: (These are only) the stories of yore: Nay: rather, has rusted their hearts, what they used to do.* (33/12-14).

Man gets pre-occupied with the outward form of objective life. He loses the vision of the stars, by being engrossed with the fire works. The man who becomes overmuch interested in the shape and make of the mirror, fails to see his own image therein, although it is there all the while. Hazrat Ameerul Momineen Ali (A.S.) has very truly depicted the situation when he says. *“The man who gets his vision absorbed in this world, gets blinded by it, but the one who employs it as a tool of observing Reality gets his eyes*

opened (to the vast vista of Reality)". The advancement of science should serve to make man conscious of the beauty, the grandeur and the impenetrable mystery that marks every aspect of the universe. Thus consciousness should serve to engender in him humility in the face of the awesomeness of the gigantic forces of nature that work for him and through him to a Grand Purpose. One should feel proud of serving as a medium for the expression of the qualities that make for an intelligent co-operations with the working of the Divine Plan. One should steadfastly eschew any tendency to go against the dictates of commonsense as enlightened by Islam,

Bismilla Hir Rahman Nir Rahim

CHAPTER IV

ISLAMIC PHILOSOPHY OF LIFE

ISLAM AND REASON

(A great Scholar has defined Islam as 'commonsense applied to the problems of life.' It delivers the goods. It whets the faculties of reason and thereby facilitates the Solution of life's problems. Its appeal is to the intelligence of man. It discountenances coercive measures. It declares openly, "No compulsion be in religion. Indeed truth has been made manifest distrust from error.

"Therefore he who disbelieveth the false deities and believeth in Allah, hath indeed laid hold on the strongest handle, No break is for it. And verily Allah is All-Hearing All-Knowing." (2/256)

In these plain words, the Holy Quran lays down its appeal to the basic attitude of Islam to the religious faith. One must come to its fold willingly and on the basis of one's own appraisal of the tenets propounded

by Islam. In fact, the nonbelievers only impediment in his way of the acceptance of Islam, lies in the back of true vision, which is born of the right use of the faculties of the human mind. The Holy Quran holds every one accountable for the right use of the faculties of hearing, seeing and intellection as the door-ways to the acquisition of right knowledge. Says it:

“And pursue thou not that which thou hast not the knowledge of, verily the hearing and the sight and the brain, all these shall be questioned about it” (17/36)

Commenting on this Verse the erudite Scholar Mir Ahmad Ali has the following pregnant remarks: “This is the basis of proper logic and the best and the easiest course of acquiring knowledge, i.e. to move from the known to the unknown, from the concrete to the abstract.” This was taught by the Holy Quran more than one thousand years before the European philosopher propounded these theories of learning, which revolutionised European thought and attitude in the matter of logical reasoning. ¶

FIGHT IGNORANCE

Islam come out to fight ignorance and mental inertia. The ignorant people's plea was that they had found their forefathers. Treading the same path.

“And when it is said into them, ‘Follow what Allah hath sent down’, they say, ‘Nay: We follow that which we found our fathers upon’” (2/170)

The Holy Quran condemns this attitude of blind

ancestral lead in no uncertain terms Says it:

"What even though their fathers backed sense altogether, nor were they guided aright." (2/170.)

To a similar attitude of the weal their sections of the Society, the Holy Quran refers in the following manner: And thus We sent not ere thee in any town a warner, but the luxurious thereof said: "Verily we found our fathers on a creed and verily, of the foot-prints we are the followers, Said that warner: What: even if I bring you a guidance better than that on which found ye your fathers"? Said they:

"Verily we are disbelievers in whatever ye are sent with". (43/23-24)

We see, therefore, that the opposition to the principles of Islam Stems from irrational inertia of the mind, which chains the human psyche to the beaten ruts, preventing it from accepting the fresher and truer ideas,

The Holy Quran turns to the subject of the right use of the faculties of the human mind again and again. It condemns those persons who do not make right use of the faculties of their minds as even worse than dumb driven cattle fit for hell fire: Indeed we have created for hell many of the Junn and the men. They have brains but they understand not there with, and they have eyes but they see not these with, and they have ears but they hear not there with: They are like cattle, nay, more astray. These are they, the heedless ones (Al Quran, 7/179)

✓ ISLAM'S APPEAL IS FOR INTELLECTUALS

Islam does not address the insane and those whose intellect are yet in infancy. Its teachings are addressed

to men, of nature intellect. It is for them that its message is meant. The men of mature understanding are called upon to ponder and to deliberate over the matters set forth by Islam.

"The Book which we have sent down unto these, abounding in blessings that they may ponder over its verses and bear in mind those who are endowed with understanding." (38:29)

The clarion call of the Holy Quran is that the people should reflect on the deep insights brought forth in the Book: *"What reflect they not on the Quran? Nay! on their hearts are set locks."* (41:24).

The people who ignore the signs which their reflection would have made manifest through a proper employment of their mental powers and faculties are severely taken notice of by the Holy Quran.

Says the Holy Book: *"And whoever turneth away from My monition, verily his shall be a life straitened and we shall raise him up on the Day of Judgment blind. He shall say O' my Lord! why hast Thou raised me blind? whereas indeed I was with sight before. Allah will say: Thus is the recompense, for did come unto thee Our signs, but thou didst ignor them. And even so art thou forsaken this day"* (20:124-27)

It is a matter of common experience that a change of one's point of view, brings about a change in the ultimate result to which the faculties of the human mind lead the observer. Looking at a piece of mirror with a view to its reflecting nature, will enable a man to see his own facial features brought out in the mirror.

The more closely one looks at the reflected image, the more precise become the contours of the face. Now, if the point of view is changed and instead of concentrating at the reflected image, one aims studying the nature of the material of the mirror, one loses sight of the image and gets absorbed in the chemical composition and properties of the constituent elements that have gone into the making of mirror. The same mental set of faculties brings about widely different vistas of the same object, when a change is effected in the point of view of the observer.

LOOK BEYOND TEMPORAL PLEASURE

The animal point of view about food does not go beyond a sort of satisfaction and relish that it gives to the eater. The reflecting mind, however, at the sight of the materials' dives deeper into the vast plan of the agents that have gone to prepare the materials of food, the sun, the air, the earth and so on. He is fascinated with the links that bring about the final outcome in the form of delectable articles or rehash and energy. He is pushed on to proclaim with joy the magnificence of the linkages that bring to him such a wonderful assortment of proteins for his building, the body, the fats, the siyars and the carbohydrates for supplying the fuel for the energy he requires for carrying out his daily tasks.

There is a tremendous gulf between the enjoyment of food by an animalistic satisfaction of taste and filling of the stomach and that of a truly grateful philosopher, satisfying his physical, mental and spiritual hunger by reflecting on the limitless bounty of the Munificent providence. Well has Shaikh Saadi said in this matter of food.

*Abro bdado Mah o Khursheed hama dar kar and
Take nane batu afari o arand baghaflatma khuri.*

Modern man with all his boasted advanced intellect gets so much absorbed in making a living that he has no time to think. Such nonsensical is the outlook that the materialistic culture of the age has engendered, that the real zest of life is lost to the outward tinsel of the environment. This diseased outlook takes away the natural longings of the soul for a deeper view of life and thereby starves and stunts the human ego. The faculties of reason are diverted to unreasonable pre-occupation with the physical satisfaction of desires, which, however, are never satisfied by satisfying them.

In this strain is the petty enunciation of a grand truth by Hazrat Ameerul Momineen Ali (A.S.) to the effect: "The man whose vision centres on the physical life, gets blinded thereby. But the one who uses it to probe its mysteries, acquires a discernment that opens his eyes. It is intended to show that the mental set of faculties can be used to blind one's vision to the Reality of the phenomenal world, with the same facility of application as they can be used to impart a depth of penetration and insight into the very core of life.

INSIGHT UNVEILS REALITY

Such vision is independent of the physical eyes. There comes with this vision, the joy, the happiness which the common man seeks fervently but which he never can attain. The way where to lies through one's approach to one's spiritual longings--One's implicit faith in the Munificent Providence of the Almighty Allah:

“And those who believe and their hearts are set at rest by the remembrance of Allah. Certainly by Allah’s remembrance only are the hearts set at rest”. (13:28)

The insight that is gained by such a rational approach to Reality makes one luxurious in the planning of even the physical phenomena of the Universe. The Holy Quran calls upon man to view the apparently common place objects around in the real perspective to appreciate the wonderful mysteries underlying the matchless planing that has gone into the entire creation of the Almighty Creator. The bee the ant, the mosquito and other forms of creation are spoken as belonging to communities like mankind :

“There is not an animal that moveth in this earth not a flying creature that flieth with its wings, but they are communities the like of you.” (6:38)

Men are hereby invited to employ their faculties in the biological importance of such creatures. Not only this but also the natural phenomena of the winds, the clouds, the Solar and the lunar spectacular manifestations are forced upon man’s attention again and again as worthy objects for the employment of the human faculties of the mind :

“Verily in the creation of the heavens and the earth and the alternation of the night and the day and in the ships that sail in the sea with what profiteth mankind and in the water which Allah sendeth down from the Skies and elipeneth therewith the earth after its death and scattereth therein of every kind of animal and in the changing of winds and the clouds controlled for service

between the heavens and the earth, surely there are signs for the guidance of the people who use their mental faculties in the proper manner". (2:164)

Thus does the 'Holy Quran insist in diverse ways, upon the right use of the God-given powers of mental faculties as the way to a clear understanding of the incomprehensible mysteries of this limitless Universe. It has no patience for those who neglect this boundless treasure of power and wellbeings. To the Holy Quran, the failure to use one's reasoning faculties leads to mental blindness, which is a much more serious ailment than physical blindness of the eyes.

"What! Have they not travelled in the earth that they should have hearts to understand them with, or ears to hear them with? For verily blind are not the eyes but blind are the hearts which are in the breasts." (22:46)

X THE UNIVERSAL PLAN OF CREATION

The entire humanity in general and the western Scientist in particular, have implicit faith in the working of the natural laws which govern the universe. They plan ahead on the basis of faith. They make their machines in conformity with the meticulous accuracy of the natural laws which know no change:

"Such has been the course of Divine Laws that has passed into effect before, and never Shalt thou find in the Course of Divine Laws a change". (48:24)

The flights into space, the missiles soaring across the atmosphere, the journeys to the moon down to the

simplest movements of the simple lever are all made possible because of the unbending nature of the natural laws that operate in every field. When anything goes wrong it is always due to a defect in the mechanism. No one ever thinks that the natural laws have played any trick. Such being the case, is it in the nature of a far-fetched conjecture that the world is waiting for the time when the scientific outlook shall coincide with the revelational outlook, which states that a regulated system pre-supposes the existence of the Regulating Power, which in the case of the universal organisation is the supreme Designer, the Almighty Allah.

The Scientific outlook then only shall become truly scientific. It will be the natural consequence of the right use of the God-given faculties of the human mind. Man shall then attain to a state of spiritual grandeur, which should be the cherished goal of the fine assortment of the faculties of the human mind.

The situation prevailing now within the boundaries of the states as well as on the international chess-board, is far from being pleasant. Nay it is positively frightening, for no other reason save that men have taken to the wrong employment of the mental faculties. Their outlook is warped. The goals set up before them are anything but proper. The wrong use of wonderful powers of the human mind, has blinded men's hearts to the beautiful vistas of human bliss. Stray cases of such perverted outlook could be ignored. But when whole nations take themselves to fraud and falsehood as the basis of their political theories, the natural laws of human survival are put to the severest test. Such in subordination to the regularising principles spells wholesale destruction. The Holy Quran has put the whole matter in a nut-shell when it lays down axiom:

“Shall any people be destroyed but those who transgress”?

And what is transgression but the wrong employment of the mental faculties. To give a common place illustration, one can make use of these mental faculties to build a mosque, while the same are employed by another one to pilfer away the shoes of the devotees who visit the mosque to offer prayers. The choice rests with the possessor of the mental powers, as to what target he set up before his mind.

THEE ALONE DO WE SERVE

In this brief declaration a Muslim is taught to make an unconditional commitment about his entire approach to life's problems. A Muslim makes this declaration as part of every “rakaat” of his five time a day prayers, in the recitation of the Al-Fatehah, which for that reason is called the “Oft-repeated”. These words represent the quintessence of the whole revelational religion of all the prophets of yore, perfected in the latest Divine Dispensation through the Holy Prophet (S.A.). By opting in favour of an attitude of absolute subservience to the Supreme Sovereign of the Universe, one is freed from the necessity of continual choice in matters which draw untutored men in diametrically opposite directions, with evident conflict all-round in their own personalities as well as amidst the Society of which they are parts. A serenity of temperament is the natural outcome of this attitude of subservience to the Divine Guidance, which is in cool contrast with the impulsive passions of those who are swayed by the passing fancies of the moment :

Whose followeth My Guidance, no fear shall come on them, nor, shall they grieve. But they who disbelieve and belie Our Signs they are those who shall be the fellows of the Hell Fire : They shall abide therein." (2:38-9)

"*Thee alone do We Serve*", implies the declaration of the devotee to serve the Almighty Sovereign in every detail of life. It covers the whole field of activities of man and not merely the performance of a certain set of rituals like the prayers the prostration, fasting and the pilgrimage. They have great importance as the open expression of man's readiness to submit to the Divine commandments. Yet Worship of and Service to the Almighty Creator as taught in Islam comprehends the entire field of activities of man on this globe.

A well-known scholar of exegesis makes the following valuable comments in this behalf" All creatures be they of the highest or the lowest order, commissioned by Allah with any authority or not, are alike in being subservient to His Will, in obedience and Worship to Him and in seeking His help in their activities. None is left to be out His servitude as His partner. Allah's relation to all is the relation of the Absolute creator and the Supreme Law Giver, and their relation to Him is the relation of the created beings and the Law — Ahiclers — Hence there is no room left for the deification of any finite being." The same Scholar goes on to say, "Loyalty (to Him) means to do nothing but to carry out His will and obey His order and represent His Pleasure Man should not move in his activity by any other motive than obedience to Allah's will, and that he should not seek help from any source other than in conformity with the loyalty to Him. To worship

(to prostrate before) even a stone by His order is in conformity with the loyalty to Him. To Seek help from the means not made by Him for a particular end is disloyalty to Him. Therefore one can regulate his activities in such a way that every movement of him gets in perfect accord with His will and enjoy all the means of livelihood which have been made by Him for man to enjoy. If man worships the angels and the secondary authorities in the order of being or seeks the intervention in the approach to Him, it is disloyalty amounting to idolatry."

These comments eminently summarise the meaning of "*Iyyaka na'budo 'Thee alone do we serve'*", such an approach to life's problems is in perfect consonance with the order prevailing in the entire Universe and as such the devotee gets into complete harmony with the entire forces of the cosmos :

"Do they seek a religion other than Allah's while submiteth to Him all that is in the Heavens and the earth." (3/82)

WORLDLY STRIFE IS ALSO INCUMBENT

Whether a man has really adopted this beatific approach to life's problems or not, will not be judged by what he says by word of mouth, but by the hard logic of concrete actions. Even his business life shall be a standing testimony to his faith. The tradition has it that one day the Holy Prophet (S.A.) was sitting in the mosque, when there passed by a youth of fine figure and comely appearance, some remark to the effect "Would that this youth had devoted his days to the Service of Allah", was made by the company. The

Holy Prophet (S.A.) on hearing the remark asked as to what had been said about the youth.

ISLAM ENCOMPASSES ALL ACTIVITIES

✓ This youth is spending his days in seeking worldly gains. How good would it have been if he had devoted his life to the service of Allah and fighting in His way." was the reply made. The Holy Prophet (S.A.) said to the effect, "How can you say that his youthful days are not being spent in the way of Allah. If his seeking the goods of this world is aimed at providing his family people with comfortable living, he is working in the way of Allah. He is in Service with Allah. If he earns money to serve him as the means to perform the Haj Pilgrimage and to spend it in Charity, he is working in the way of Allah.

"If, however, his efforts for the acquisition of wealth aim at gaining a superiority over his fellow beings he is undoubtedly moving in the way of the Satan. As such, the man who wants to acquire wealth so as to garner righteous deeds to the maximum then who can say that he is not doing an act of worship."

Business activities, as such, all come under the designation of the service in the way of the Almighty Allah, provided they aim at righteous living. To shun business and trade is to miss the real purpose of the Islamic teachings which lead men to an honourable living of usefulness for one's own self and the rest of mankind. We often come across people who, if they enter any avocation whereby they profit financially, they are apologetic as if their gains are not required by them. Sometimes people are apologetic for being in business

as a matter of having been forced into the field by inclement circumstances. Such people seem to think that by engaging in business, they are degrading themselves. They would far prefer to lounge about idly like land lords and royal dignitaries. How can they make any mark with such a half hearted attitude in their undertakings, which require an all-round planning and vigilance? Their attitude is not only suicidal in this life's problems, but it is equally unbecoming on the part of a Muslim to waste away the vast potentialities endowed to him by the Almighty Creator. We do not have the least justification in Islam for a life of ease and indolence. A Muslim is required to be always up and doing to provide for himself and his near and distant neighbours as part of his commitment to serve his Supreme Lord to the effect; "Thee do we serve".

✓ The sincerity and wholesomeness of service to the Almighty Benefactor does comprehend all the facts of life including the domestic, the social, the economic, the moral, the spiritual and the rest of every field of life. In the small compass of the home the parents are accorded a position of vantage, so that not the least disrespect to any of the parents is countenanced by the Holy Quran ;

✓ *And commanded thy Lord hath that thou shalt worship not (any one) but Him, and goodness to parents. If either or both of them reach old age with thee, utter not unto them (even so much as) "Fie" nor chide them. And speak unto them a generous word. And lower unto them the wing of humility out of compassion and say thou, "O' My Lord, Have mercy on them as they cherished me when I was little."* (17:23, 24)

✓ Of course this respect for them does not entitle them to be obeyed in case they require him to go against the will of the Almighty Allah :

And if they contend with thee that thou should associate with Me what thou hast no knowledge of (then thou) obey them not and consort kindly with them in the world and follow thou the path of him who turneth (repentant) unto Me, then unto Me is the return of ye (all) and then will I inform you of what ye were doing." (29:8)

✓ Not only this but the younger ones are required to be respectful to the elders, while the elders are required to be compassionate towards the younger ones.

"The one who does not respect the elders and the one who does not cherish the younger ones among us, has no concern with us."

✓ Towards all and sundry the commitment of "Thee alone do we serve"

Demands that we shall "Speak kindly unto all".
(Al Quran 2/83).

Among the rights to the other fellow beings are detailed the following :

"O' ye who believe let not a people laugh at (another) people (to Scorn) who haply may be better than they, nor let women laugh at other women who haply may be better than these and find not fault with your own selves nor call ye one another by nick names, evil is a bad name (for any one) after his accepting the faith, and who so turneth not (repenting against such of his conduct), these are they who are the unjust (ones). O, Ye who believe ! avoid such suspicion, for verily suspicion (in) some (cases) is a sin,

and spy not, and let not some of you backbite the others. What! likest one of you to eat the flesh of his dead brother? But ye abhor it. And fear ye (the wrath of) Allah. Verily Allah is Off-Returning (to mercy unto the repentants), the most Merciful." (49:11/127).

Does any Society need any further enlightenment to lead it to a state of perfect harmony on this globe with all the blissfulness of the unexampled felicity in the Hereafter?

And all these commandments and prohibitions are there to be obeyed as part of the fundamental commitment "Thee alone do we Serve". The entire Strain of Islamic teachings is to raise mankind to a state of equality, fraternity and liberty, a slogan which Rousseau gave to the slumbering Europe with telling effect, what does the emphasis on congregational prayers connote, but this fundamental implication of "Thee alone do we serve." So are the institutions of the Eids, of the Haj pilgrimage, the payment of the poor-rate (zakat) and fasting manifestly in the interest of this life and the Hereafter. Islam the only criterion of worth is man's righteous conduct:

"Verily the most honoured of you with Allah is the one who guardeth (himself) the most (against evil.)" (49/13)

**TREAT OTHERS AS YOU LIKE
THEM TO TREAT YOU**

Hazrat Ameerul Momineen Ali (A.S) has advised the Muslims to adopt one's own self as the standard conduct

towards others and "to approve for others what one approves for one's own self". By adopting this as one's principle of life, one would surely avoid all those forms of conduct which hurt the person, honour or the feelings of others.

"Do not be unjust to others, as you surely desire not to be treated unjustly by others, and to look upon everything that is unpleasant to you as something to be avoided as unpleasant to others. Be good to the fellow-beings as you would like others to be good to you. What is evil to you, should be considered as evil to others. Be agreed to the treatment on the part of others to you, as you are agreeable to the treatment meted out by you to others".

These are golden rules from the 'Nahjul Balagha' and they are there for any one to profit by as the passport to a life of felicity on this earth and the Hereafter. This foens one's attention to the basic need of man to be circumspect in one's conduct to others, which should be informed through and through by one's own wish to be treated humanely by others.

Hazrat Ameerul Momineen (A.S.) goes on further to expatiate on this responsibility of a Momin to adopt his own need for manful treatment by others as follows:

"His mind is closely squeezed as if in a press, while the rest of mankind in perfect peace from his side. You should be weighing your own mind, before the time comes when it shall be weighed."

Is our conduct in consonance with these golden principles. Is it not time yet that we sweep off the colwebs of malice and malediction for others from our

minds, what do our gatherings, public and private, disclose in the matter of cleanly thoughts, words and conduct towards others? Have we not created a veritable Hell or ourselves by our diseased attitudes born of back-biting, suspicious and ridicule in respect of others? Anything that annoys any other believer is abhorrent to Islam in a most emphatic strain ;

“And those who annoy believing men and believing women without their having earned it, then indeed they bear the guilt of slander and a manifest Sin.” (33/58)

This is because, as the Hadeeth Qudsi has it :

“The heart of a believer is the shrine site of the Almighty Allah. Anything that annoys the heart of a believer, annoys Him”.

This is further explained by the other Hadeeth Qudsi to the effect :

“The earth and the heavens are not spacious enough for the Majesty of the Supreme Sovereign. But the heart of a believer is spacious enough for the purpose.”

WATCH YOUR WORD

Men are advised by Islam to exercise full restraint on their tongues in the words of Hazrat Ameerul Momineen (A.S.) to the effect :

“It is easy to make amends for any benefit missed by silence, rather than to compensate for the damages that may be caused by the uttering words.”

So we have on the one hand a stern warning to avoid any words that may hurt the feelings of a believer, and a blissful promise that any one who fulfils the need of a fellow being earns a reward superior in worth to the ceremonial service of seventy years.

It is narrated that Eban bin Taghlib was busy with circumambulations of the Holy Kaabah. Some one approached him with a request to help him in some affair. He excused himself on the plea of his circumambulations. The Imam (A.S.) asked him as to why he did not go with him, leaving the circumambulations to be performed later, telling him that:

“To fulfil the need of a believing person is superior in worth to Seventy sets of circumambulations. Such is the real spirit of the commitment, “Thee alone do we worship.”

✓ Islam teaches its followers to prefer the gain and convenience of others to one's own. *“(They) prefer (the Muhajirs) over their own selves, though their own lot be poverty and whosoever is saved from the niggardliness of his self, these it is that are the successful ones”.* (49:9)

These were the teachings that were exemplified in the Battle of Yarmook as recorded in History. A man fell down wounded in the battle-field. He cried for water to quench his over-whelming thirst. Some one brought some water for the kinsman. There was another wounded person who looked longingly at the precious liquid. The first man asked the water bearer to attend to the need of the other man. He took the water to the second man, when he reached the second a third wounded person was also looking wishfully at the water cup. The second man asked the water bearer to

attend to the need of the third man first. Yet a fourth man is preferred by the third in this critical hour of need. When the water bearer approaches the fourth one, he found him to have departed from this world. He returns to the third to find him in the same condition of lifelessness. So were the Second and the third person found on approach one after the other, to have left this earthly abode. Such was the practical attitude to the commitment the early Muslims made to the effect *"Thee alone do we serve."*

Islam by virtue of its enlightening, teachings, made the believers 'brethren' in the real sense of the word removing all traces of enmity from their hearts and encompassing perfect kinship on the sound basis of Islam. The Ans and Khazraj tribes of Medina had been thirsting for each others blood for centuries before Islam. They were welded by Islam into an invincible fraternity. So were the communities of the farling lands made part of the Divinely organised brotherhood of Islam.

NO DISCRIMINATION IN ISLAM

Not only the free citizens but the slaves even were treated with a humility that practically demolished the distinctions of the master and the slave. As an instance we may cite the instance of the slave-maid Fizzah, who belonged to Hazrat Fatimah (A.S.) Her routine duties were prescribed as having to work on alternate days, exactly as her mistress worked. Slaves were with as a matter of fact, members of the household, with responsibilities and privileges at par with the rest of the family members.

Hazrat Salman was a slave, but can any free citizen claim to possess a higher honour than that which he enjoyed. He was looked upon by the companions of the Holy Prophet (S.A.) as Superior in merit than most of them. Such was his dignity and stature that he was admitted as a member of the Holy Household. Some one spoke of him as "Salman Farsi" in the presence of Hazrat Imam Jafar as Sadiq (A.S.) He was at once corrected to say "Salman Mohammadi" instead of "Salman Farsi", by Hazrat Imam Sadiq (A.S.)

We may record here the incident of a maid slave who inadvertantly let fall a cup of hot soup on the feet of Hazrat Imam Husain (A.S.) The maid-slave was stunned by her inadvertance and she uttered the Quranic words to the effect. "*And they are those who suppress their anger.*" Hazrat Imam (A.S.) replied that he had suppressed his anger. She continued, *And those who forgive others.* "The Imam (A.S.) replied that he had forgiven her. Still further "*And Allah loveth the benevolent ones*", added the maid. The Imam (A.S.) in response said, "I have freed you for Allah's sake".

Such in short is the attitude which is engendered by one's sincere approach to the commitment. "*Thee alone do we serve*". It formulates a character which in its breadth of outlook comprehends in its sympathy and love the whole of humanity, nay the whole of the creation of the Almighty Creator, as a token of one's subservience to the oft repeated commitment. "*Thee alone do we Serve*".

CHAPTER V

ISLAM AND THE FREEDOM OF ACTION

Islam demands that every one of the human beings shall be accountable for every single action that one does. As a matter of course this demand connotes freedom of choice, for without such freedom, how can one be held responsible for one's actions? The limitless potentialities have been endowed to him to be put to use. He has been given the freedom, within limits of course, to choose the channels in which he shall work out his destiny. But once the choice has been made and the concomitant procedures adopted for this implementation of that choice, the consequences are determined by inexorable laws. The choice as such is *Tadbear* (Planning) while the consequences that are build up naturally thereon constituted the *Tagdeer* (Destiny). It is on this inexorable nature of the connection between the choice and the outcome thereof, that Allama Iqbal comments when he says:—

*Amal se zindgi banti hai Jannat bhi Jahannam bhi
Yih Khaki apni fitrat men nah noori hai nah ndri hai*

(Translation: Action plays the decisive role in the attainment of the Paradise or the condemnation to Hell)

In his nature man is neither doomed for the Hell fire nor destined for a Paradise). In other words, there are rewards and no punishments—owing to ones actions.

At the final reckoning, each man and woman shall stand alone, cut off from all worldly kinsfolk, to answer individually the use he or she made of the vast potentialities endowed to him by the Almighty creator, to receive his reward or punishment in accordance therewith.

As such it is clear that if this God given freedom is curtailed in any way, then to the extent of that curtailment, his responsibility shall be mitigated to that extent, and to that extent the responsibility shall be shifted to the shoulders of the curtailing agent. It was on this account that men of discernment in authority have steadfastly declined to interfere with the freedom of those, subject to them.

FREEDOM FOR ALL BUT NOT LICENCE

It goes without saying at the same time that every individual is but one unit of the millions of men in the society around him, who also demand a similar quota of freedoms for the same reasons. The members of his family, those of his tribe, of his home town and of his native land, not to speak of the whole of humanity and of other forms of creation all on the contrary make demands for the curtailment of their freedoms to satisfy their needs and urges. They are human beings with their own needs to fulfil and to enjoy the common human freedoms, in the interests of the development of their personalities, which stands in needs of a free choice to adopt any line of action suited to its requirements and they would like any one to curtail their freedom but most of them are selfish in as much as

they would curtail the freedom of others to achieve their aim. For as Allamah Iqbal says :—

*“Bandagi men ghat ke rah jati hai Ik jooe-Kam-aab
Aur aazadi men bahre bekaran hai zindgi”*.

(Tr. Deprived of freedom, life gets dwindled into a stunted stream, while when allowed free flow, it enlarges into a boundless ocean).

Very drastic checks, however, have to be applied to the area of the freedoms, each human being can be permitted to enjoy. But who shall apply these checks? Left to himself an individual is apt to curtail the freedoms of others and enlarge the area of his own freedoms.

It is here that a balance must be enforced. One should be given enough freedom to develop his personality according to his own free choice of the line of action. Yet he should not be allowed to interfere with the similar right to freedom of other human beings. That in modern terminology is denoted by the term “Social Justice” — a state of affairs where all enjoy the same quota of the freedoms—a most ticklish problem of the whole history of the human race. Men are generally prepared to curtail their freedoms in regard of the games of play, like the cricket, the chess, the playing cards and so on, by observing the rules and regulations of the respective games. But in the matter of the far too stupendous game of life—the behaviour of one man to the circle around, they are generally very loath to observe the rules of the game, hence the disorderliness in human affairs. Boiled down to its essentials, the problem is to allow the maximum freedom to the individual consistent with the common good of other men.

It is to the lasting credit of Islam that it provides the necessary checks which prevent freedom degenerating into licence, while allowing each individual all the freedom needed by him to develop his inherent powers to the maximum. In fact we shall find on a close view of the scheme adumbrated by Islam, that every commandment for positive action and every prohibition from unapproved course are designed to achieve this "Social Justice." Righteousness comprehends this need of the human race in all its bearings, we can equate Islam with social justice and vice versa. No other scheme designed by men anywhere has ever succeeded in accomplishing "Social Justice," except to a minor extent, the extent to which the authorities of land and order have been able to borrow from the Islamic principles and practices.

Freedom of intellect is among the foremost needs for the accomplishment of "Social Justice", and as such of a smooth blissful life. Intellect is certainly man's most potent tool in his struggle for existence, but few religions allow their votaries to employ it in their approach to the religious beliefs demanded of men. They are too ill-founded to bear a scrutiny of their foundations.

Islam, on the other hand, invites men to ponder, to scan, to use their faculties of reason to probe into the secrets of nature and thence into the teachings thereof. It condemns ignorance in no uncertain terms ;

"One who is (ignorant) blind in this world, shall be blind in the Hereafter and more erring from the way."

(17:72)

"Is he who knows that what has been revealed to thee from thy Lord is the truth like him who is blind?" (13:19)

The Holy Quran has no regard for those who do not use their faculties properly. "And certainly we have created for Hell many of the Jinn and the men; They have intellects which they use not to understand matters; and they have eyes with which they do not see; and they have ears with which they do not hear; they are cattle, nay, they are in worse error; these are the heedless ones." (7:179)

It is through the working of the intellect that problems are posed and the solutions thereto cognised.

It helps men to evaluate the good from the evil. According to a tradition.

"Intellect helps to achieve the pleasure of the Almighty Allah, and it is the means which entitles to Paradise." Another Tradition is to the effect: *"The man divested of intellect is deprived of Faith."*

GUIDED INTELLECT

In short intellect is a great force given to man to be employed properly. It serves to cognise the infallible design that has gone into the making of the Universe. It enables man to have some cognisance of the Reality behind the Universe and of the immensity of the workmanship of the supreme Designer. Every blade of grass, every smiling flower every running stream, every

twinkling star and the minutest atoms convey to the man of discreet intellect the message of the Grandeur of Almighty Creator. From this he is led to contemplate the limitless boons endowed to him by the Almighty Sovereign, who through limitless Grace has taught man through His chosen Representatives, the Right modes of living.

And yet the senses which are the instruments of the intellect may miscarry and create illusions of the Reality. It is here, that the Guidance given by the chosen Representatives comes to man's aid and he is saved from the Satanic pit-falls in his way. His faith, it is that dispels the gloom and gives man courage to walk in the light provided to him.

"Is he who was dead, then We raised him to life and made for him a light by which he walketh among the people, like him whose likeness is that of one in utter darkness, whence he cannot come forth?" (6:123)

At another place the Holy Quran expresses this distinction between the man with brightness of intellect and the one with perversions to the following effect :

"Neither are the living and the dead alike—Surely Allah makes, whom He pleases hear and thou canst not make those hear who are in the graves". (35:22)

We must constantly remind ourselves that the freedom of intellect should enable us to see with ever-increasing clarity the great good to the Islamic way of life.

Bismilla Hir Rahma Nir Rahim

ISLAMIC WAY OF LIFE

CHAPTER VI

SOCIAL JUSTICE AND ISLAM

The term Social justice is very much in the air, but few have the precise meaning of the same in their minds. The self-styled reformer, the politician, the philosopher and even the high scholar are all projecting this term as their aim of endeavour. The French Revolution the American war of Independence and the recent revolutions of Russia and other communist regimes all purported to bring about a social system that would dispense justice with an even hand. But because of their faulty approach to the problem, they have all been responsible for making confusion still more confounded.

The Story is told of an old woman who was praying for the long life of a notorious tyrant, while the general public was condemning him. Asked as to what her ground was for such strange attitude to a cruel tyrant, she replied, "The past experience has shown that the one who has stepped into the shoes of a previous one, has proved even more tyrannical.

Even so has been the fate of mankind under the different "Isms", that have stepped into the shoes of the preceding tyrannies. The old feudalism was no

doubt a very tyrannical system, forcing men to be contented with subservience to feudal lords and monarchs. This system was comparable to a ladder, where the person on one rung thereof, was expected to behave as a sort of deity to the person lower down, and to look upon the person on the higher rung as his demigod. The church in Europe was in support of this system of tyranny.

A reaction to this tyrannical system set in under the influence of the teachings of the Muslim Universities of Cordova and Granada in Spain. The Islamic conception of the dignity of man found its fulfilment in the Movement for learning, called the Renaissance of Europe. The Scholars of Europe, however, intended the ideals of human dignity without the over-all ideal of answerability to the supreme Sovereign of the Universe. Liberalism became the slogan of the day, releasing men's vast potentialities, but without applying the necessary restraints on their employment. Unfettered individual liberty led to cut throat competition and to all the evils which capitalism bring about. It was again in the name of Social justice that men were debided into subservience to the demon of filthy materialism. Its full villainous nature however, unfolded itself gradually. In its developmental phase, it was regarded as the last word in human destiny. Mankind, however, awoke to the evil nature of capitalism, and began groping for a way out of this night mare, which had ushered in an era of a yet severer tyranny in the name of social justice.

From this one extreme of individual unfettered liberty, the pendulum has swung to the other extreme of a total denial of liberty to man, yoking him to the

unparalleled tyranny of the absolute power of one or a group of tyrants posing as the government of the day, and all this also in the fair name of social justice.

THE ISLAMIC CONCEPTION OF SOCIAL JUSTICE

Islam here, as everywhere else in the field of human activities strikes a golden mean. It takes full cognisance of the needs of the individual, who, as a matter of fact, is the central pivot of all Divine Guidance. It is the individual who has on the Doomsday to render full account of the multitudinous potentialities that the Almighty Designer has endowed him with, following his period of probation in this world. He is here in this sence of the Grand Drama of Life for a set purpose to make the most of his unique opportunity as part of a vast scheme.

He is endowed with a physical body that is strictly individual. His intellect, mind and spirit get compounded into a distinct personality, which develops under conditions of freedom which gets stunted under conditions of servitude. He has a complete kit of instincts, quantum of energy to steer his course through life. He is swayed by contrary emotions like love and hate, anger and civility, fear and valour, jealousy and tenderness, antagonism and fellowship, ad infinitum, all his own in varying degrees of intensity and complexion. None of these are redundant. Yet they may be employed to his eternal benefit or to his everlasting domination.

He is to be judged in the Divine Scales of unfalterable precision, for every minor or major use of the faculties, endowed to him to test his merit, by the Almighty Designer He will stand in strict consonance

with his own deeds and misdeeds, unaided by any relations.

To come upto the mark, man must have the liberty of choice, both for the sake of personal development and for the sake of answerability on the Last Day of Reckoning. Unless a man has free opportunities to develop his personality according to his own choice, his manhood gets stunted. He can hardly have any satisfaction in life, what to say of enjoying his dignity as the superior handiwork of the supreme Designer. With no outlet for the employment of his vast potentials, he becomes a prey to frustration and despondency.

THE RESPONSIBILITY OF LEADERSHIP IN ISLAM

Most of the responsibility for such stunted growth of such individuals, shall logically be shifted over to the shoulders of the leadership who have planned a milieu on such inhuman patterns and who run the social structure without due regard for the rules of the game propounded by Divine Revelation expressly for the all-round growth of the human ego. This leadership shall not be called to account for their own deeds and misdeeds only, but also for their uncalled for coercive tactics calculated to dwarf the personalities of numberless people against their interests and in favour of their own sheer selfishness. It is devious that no one having a conviction in the Final Reckoning before the Almighty Allah, can ever think of carrying on his head such a tremendous burden. If he has a due appreciation of the heavy responsibility in this matter, he shall be inclined to apportion the maximum freedom to the individual,

so that each individual develops into a personality, on the ground of his own free choice. The responsibility for adopting a wrong pattern of personality by any individual would be very unwelcome to be shared by such person running the social organisation. The demands of Social Justice from this point of view shall be determined by the emancipation of the individuals to the maximum freedom of choice, consistent with the strict requirements of the all-over healthfulness of the Society as a whole and as such of each of the individuals composing the Society. Islam, however, makes a very stringent distinction between liberty and licence. While it allows the maximum amount of liberty to the individual it does not countenance the least licence—the encroachment upon any other man's liberty of exactly the same pattern as is allowed to him. Any encroachment on the liberty of others is severely taken cognisance of under the penal law of the Islamic code, as also under its moral obligations. Any injury to the reputation, honour, property and body of any other person, Muslim or non-muslim, fellow-countryman or a foreigner, is a grave sin meriting penal reprisals of a like injury.

“And We prescribed for them that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds (there shall be) reprisal; but he who remitteth it (in charity), it shall be an expiation (of his sins) for him; and whose judgeth not by what Allah has sent down, these then are the unjust”. (5:48)

SANCTITY OF MUTUAL RIGHTS

The Holy Prophet (S.A.) laid down the axiom in respect of the mutual relations among men to the

following effect : By Allah in Whose Hand lies my life, one never attains to the state of Faith, unless he desires for his brother, what he desires for him. To preserve the sanctity of the right and liberty of every human being within a Society, and to facilitate the achievement of life's purposes by every individual, certain institutions have been evolved, as for example, the family, the tribe, the guild, the nation, etc. The state organisation is brought about to keep these institutions functioning adequately. In all these forms of groupings, the underlying need is essentially the good of each individual, the help that he derives therefrom in the development of his personality according to his own choice, under their fostering care. He is to be provided with the resources that he needs, which left to himself, he cannot himself alone command. For this fundamental need of the individual, these institutions have to be given the necessary powers and authority to keep the individual protected against all kinds of encroachments on his liberty. Such an authority is needed also in the interests of bringing together the various elements of the Society to a co-operative pool of effort, for the all-over benefit of the individuals in the Society. Without meeting the meticulous requirements of Social Justice, such balance is inconceivable as is required between the liberty of the individual and the groupings on the one hand and on the other arming up with adequate powers, the authority which is needed to prevent encroachments on the individuals liberty, and to bring them to a co-operative effort. It is here that the contrary requirements of the individuals liberty and the authority of the state and other organisation with powers to enforce such requirements, get entangled into an intricate problem. Human personality needs to have liberty for its maximum development in consonance with one's choice. On the other hand the family, the group, and

the state itself also need to possess liberty to an adequate extent to exercise their functions of over-all supervision, in order that no one may be able to transgress one's limits and intrude into the circle of others. This very problem is further faced by the varied nations on the international chess-board. Every nation must have enough liberty and individuality to fulfil its own destiny. And yet there must be an over-all Authority to prevent aggression among the nations. Social justice is put to an acid test, in that it must apportion the maximum quantum of liberty to the individuals, the families, the communities and the nations and at the same time, in the interest of peaceful mutual relations among the elements, the state and the international institutions must be armed with powers to enforce the collective good.

HUMAN ATTEMPTS AT SOCIAL JUSTICE

Feudalism and Capitalism failed because of lack of balance between the requirements of individual liberty on the one hand and those of the superintending powers, the former denying the individual any rights except those of serfdom, while the latter, i.e. capitalism, gave the individual the right to too much freedom against the interests of the Society as a whole, of which the authority to superintend the activities of the individuals and groups, was too much diluted to be effective in pooling together the co-operative effort of the various elements in the common good, or in curbing the selfish vices of the stronger against the weaker individuals of the Society. These patterns of state organisation the feudal and the capitalism, failed to dispense Social justice because of their inability to strike a proper balance between the quantum of liberty they

allowed the individuals vis-a-vis the powers they invested the Superintending authority with. Feudalism robbed men of much of the liberty that was the right of the individuals in the interests of their personality development. Capitalism the state organisation of much of the powers which were necessary to curb the baser urges like greed, selfishness etc of the individuals. The stronger among the Society were allowed to manipulate the whole arena of human activities to their own short-sighted advantage and to the evident detriment of the weaker amidst the Society. "Everyone for himself and the devil take the hind-most, resounded the motto of the capitalist. Yet with the powers that are natural to united effort, the labour unionism was enabled to force the Society to give some concession to the weaker partners in the milieu, although unwillingly and much haltingly, so that life for them was made worth living in some at least of the capitalistic countries. Schemes of unemployment and other kinds of relief were financed by the states. They were further helped by voluntary contributions under appeals from religious institutions. In a way the Islamic policy of planning for the welfare of the whole of the Society by the obligatory duty of paying the zakat and the voluntary forms of Charity were adopted for the amelioration of the poorer sections of the Society, so that the basic needs of the individual for food, clothing, housing, health and education were met to a certain extent. The working class in Britain and in some other countries have even succeeded in occupying the government saddle time and again, so that not much discontent is felt among the masses in those countries, because of their endeavours to copy the Islamic tenets of Social Justice.

There are other countries in the world where Karl Marx is taken as the guide for state policy. Here the

state is supposed to be run by the working class representatives. One fails to see how the mere fact of a man belonging to the working class can guarantee his dispensing Social justice with an even hand to all and sundry, even to his own fellow members of the working class. Who among the comrades of Stalin of Russia was fortunate enough to die a natural death what to say of the millions of Kulak labouring proletariat who were literally starved to death for no fault of their except that of failure to implement Stalin's policy of Agrasaan planning? We have no instances in human history to parallel the Social injustice that has overtaken the countries where so-called socialist leadership has come to the government saddle. No feudal landlordism, no tyrant, no autocratic monarchy ever could crush out all sense of human dignity like that which stalks in the lands where Socialism is purported to operate. No voice can be heard to question any act of the government. No organisation can be set up to vociferate any public grievance. No court can be approached to redress the most unjust tyranny of the bureucrat. No press can help to air the most outstanding injustice. There is no machinery to bring about a change of masters. Once in the Saddle always in the Saddle. People breathe in an atmosphere of fearsome espionage. Even the nearest kinship is feared as a potential spy. Surely the Satan never before invented a more disastrous technique of human slavement. Land, labour and capital are monopolised by a single capitalist—the ruling junta, which itself is ruled by a single autocratic leader, the master of all he surveys.

In contra-distinction to all these "Isms", Islam plans for the full development of the human ego. It plans for Social Justice—nay Islam is synonymous with

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Social justice. No milieu can deserve the name of Islamic policy, which lacks any essential of Social justice. The freedoms allowed by Islam to the Muslim and the non-Muslim are Sacro-sanct. No one can take an iota thereof from any-one. The State has no justification for its existence, if it fails to help by all means in its power for the fullest flowering of each human ego. Its authority restricted to the removal of all hindrances that may beset the path of a human being to eternal bliss in this life and the life to come.

The decline of a Government shows itself :

In loss of principle ;

In attachment to trifles ;

In bad men getting the upper hand ;

In the meritorious being kept down.

Bismilla Hir Rahma Nir Rahim

ISLAMIC WAY OF LIFE

CHAPTER VII

RIGHTEOUS ACTION AND HUMAN ENDEAVOUR

Before the advent of Islam, peoples of the world had set up varied criteria of rank. The materialistic view of life, looked upon worldly belongings as the be-all and end-all of all human dignity. There was a special admiration among them for political power and domination over other human beings. Pride in race, colour and creed swayed the conduct of nations. The origin from a certain family of rank was another source of one's grandeur.

It is clear that under such a set up there could be little impetus for men to acquire the qualities that really make for human excellence. Birth not worth decided the honour which was regarded as the right to manhood. The human potentialities and limitless energies were thus bottled up in puerile pursuits. Manhood stood stagnant, with little hope of advancement in mental, moral, intellectual and spiritual calibre. Any one who had an ambition to taste of the dignity of man was perforce obliged to seek some such materialistic goal as wealth and political power. Persons born with a silver spoon in their mouths rose to the highest rung of the social ladder without an effort on their part. To them it was divine right to enslave the rest of their

fellowmen and to do with their honour, lives and property any sort of transgression that their own whims dictated.

There is little wonder under these circumstances that the moral and intellectual calibre suffered decay, throughout the history of the nations of the world. Even the military genius of humanity was no better accommodated than that of the ferocious beasts of the jungle. A European author of high eminence has given a fine pen-picture of the state of affairs of the dark ages of history, some extracts whereof are of interest as denoting the great struggle which Islam had to combat in its civilising march over the continents. "The whole empire belonged to him (the King), and all its inhabitants were his slaves. He lived in a prison of rich metal and dazzling stone. Around him stood the courtiers with their hands wrapped in their robes, and covering their mouths lest he should be polluted by their base-born breath. Those who desired to speak to his majesty prostrated themselves before him on the ground. If anyone entered uncalled, a hundred sabres gleamed in the air, and unless the King stretched out his sceptre the intruder would be killed. The Hindus were dressed in white muslin and seated on the necks of the elephants, which were clothed in Indian steel and which looked like moving mountains with snaces for hands. Towers were erected on their backs, in which sat bowmen, who shot down the foe with unerring aim, while the elephants were taught to charge, to trample down the opposing ranks in heaps and to take up armed men in their trunks and hand them to their riders sometimes huge scythes were fastened to their trunks and they moved down regiments as they marched along. The army was also attended by packs of enormous blood-hounds to hunt the fugitives when a victory had been gained, and

by falcons which were trained to fly at the eyes of the enemy to baffle them, or even blind them as they were fighting. When this enormous army began to march, it devoured the whole land over which it passed".

The description, though horrible to the human mind, yet falls short of the beastly nature of the real wars of the day, which were marked by unending inhumanity of man to man. War since immemorial days had been looked upon as a necessary evil, but under Islam it became the highest act of devotion to the Almighty Allah. It nurtured a character that we long for to be developed in the modern man, who has sunk back into the old savage, with powers of the genii to work havoc amidst populations both civilian and military, running amock with the scientific accoutrements of atom bombs and hydrogen bombs. And to what purpose is all this destruction aimed? Just to satisfy the insatiable whims of a few Hitlers, Mussolinis and Tojos.

ISLAM AND WAR

To Islam war is a holy affair. No blood can be shed under any personal motive of revenge or aggression. History records that in a certain battle Hazrat Ali (A.S.) overwhelmed an infidel adversary, who out of a desire to be made short work of more quickly and to enrage Hazrat Ali (A.S.), spat on his face. The drawn sword of Hazrat Ali (A.S.) was withdrawn. The man in amazement asked the reason for this unexpected behaviour. He was told that the Zoolfiqar (Sword of Hazrat Ali (A.S.)) could not be used to satisfy personal grievance.

Khalid, the great warrior, once killed a man in a

fight, even though he had recited the Kalimah as his shield against Khalid's Sabre stroke. The matter came to the notice of the Holy Prophet (S.A.), who demanded an explanation from Khalid. The latter replied that his victim had recited the Kalimah, simply to save his skin and not through his conviction. "Did you pierce his heart to ensure whether his recitation of the Kalimah was sincere or insincere?" demanded the Holy Prophet (S.A.) to know angrily. He stood up and disowned all responsibility for the deed of Khalid, before the Almighty sovereign.

The glorious traditions of the Holy wars (Jihad) were maintained by the Muslim Warriors, wherever they went as conquerors for centuries afterwards. No children, no women, no aged persons, no religious pacifists were harmed. No property of the non-belligerents was ever touched. And there were no cases of misappropriation of the booty goods, taken in manifest combat. Booty worth millions passed through the hands of the ordinary recruits, without being tampered with in the least. It is only bits of the moral code of Islam prescribed in this behalf, which the so-called civilised nations of the world take pride in. In short, war that was and still continues to be a beastly game of wanton destruction was changed into a weapon of the reformation of the individual warrior and the Society by Islam by virtue of its limitations of the moral code. The warrior, who offered his most cherished possessions of life and property willingly and gladly for the highest purposes of life, the eradication of evil and injustice, was fighting not for any personal gain but was giving up his existence in order to gain eternal existence not only for himself but for humanity at large. His sacrifices were in the cause of truth and Justice, which must reign

human life is to be preserved on earth. He became a tool for the expression of highest qualities of manliness. Prior to the ministry of Islam, the peoples of the various lands, were engrossed in only the materialistic gains of life, which however necessary to the preservation of human life they may be, do not go beyond man's animal yearnings. Human life, certainly connotes the satisfaction of the higher demands of the soul, as reflected in righteous conduct amidst the conflicting claims of the animal instincts, which have to be controlled and regulated in the interests of both the individual himself and the society at large. To achieve this purpose Islam sets out to reform man from within the depths of his soul. Worship, which in other religions is simply the performance of certain rituals prescribed by the priests, is given widest interpretation by Islam. Turning the rosary in a secluded corner in the manner of the monks away from the entanglements of active human endeavour is stoutly discountenanced by Islam. The human beings are endorsed with a vast range of potentialities, which if left unused, decay and die off a serious loss to mankind. It is rank in gratitude on the part of the individual to allow his most precious stock-in-trade, his intellectual, physical and spiritual energies to go waste. They are tools with which one is to forge one's way to ever-more glorious living. As a poet has sung.

*Not enjoyment and not sorrow,
Is our destined end or way,
But to act that each tomorrow,
Find us farther than today.*

All these great boons thereto be put to right use, and an account thereof has to be rendered to the supreme Giver of the Superb Gift of life with its mani-

fold potentialities: "Then shall you be questioned on that day about the bounties". (120/8) Among these bounties are expressly mentioned the intellect, the sense of sight and the sense of hearing :

"And pursue you not that which you have not be knowledge of; verily the (sense of) hearing and the (sense of) sight and the heart (intellect), all these shall be questioned about". (17/36)

The Holy Quran is very emphatic in regard to the right use of the faculties which have been bestowed upon man to be employed in the interests of humanity. It dubs those who do not use them as being on the level of animals, nay worse than animals;

"They have hearts (inellecs) (but) they understand not with it; and they have eyes (but) see not with them; and they have ears (But) they hear not with them; they are like cattle, nay more astray, These are they the heedless Ones". (7/179).

At another place, keeping these powerful faculties in desuetude is dubbed by the Holy Quran as amounting to animal kind of behaviour: "Thinkest you that most of them do hear or understand? They are not but like the cattle; nay they are farther astray from the (right) path. (25/44)

CONDUCT SUBSERVIENT TO DIVINE WILL

It is action of the right type which is demanded by the Holy Quran, by the employment of Man's God given potentialities. There is no time in any part of the day and night when a man can say that he is free to do his own will. He is to act all through life as an obedient servant of the Almighty Allah in every detail of daily conduct. "Verily Allah hath purchased from the faithful their selves and their properties, for theirs (in return) be the Garden (of Paradise)". One's entire conduct is to be governed by the principles laid down by the Supreme Sovereign in this behalf. And when this is accomplished one's entire life, even eating, sleeping, resting and working become, according to Islam, one consistent life of devotion (Ebadat). He is then honoured with the appellation of the servant of Allah, the appellation which the Holy Prophet (S.A.) and those who followed in his wake eminently won and which is the ambition of every righteous Muslim to attain to: Thus does Islam lead man to the highest destiny that is in store for him.

NO SUPERIORITY EXCEPT FOR PIETY

Another hindrance to advancement in practical conduct had been the belief of the Jew and the Christians in their divine right of superiority over the other peoples. In the words of the Holy Quran; And the Jews and Christians say, "We are the sons of Allah and his beloved ones". (5/20). To this claim of the Jews and the Christians, the Holy Quran replies to the following effect. "Say (O' Our Prophet Mohammad.): why then, do He punish you for your sins? (5/18)

Islam, on the other hand, discountenances all such

irrational claims. It allows no superiority complex to be fostered on the ground of race, colour of family linkage. It stoutly repudiates all claims of pride on the basis of such linkages. "The Arab has no superiority over the non-Arab. Nor has a Quraishite any Superiority over the non-Quraish". The Holy Prophet (S.A.) addressed his message to the races of the "Dark coloured and the red coloured people". The Holy Quran, once for all laid down the criteria of superiority in the authoritative verdict: "*O' you people verily we have created you of a male and a female and made you in nations and tribes, that you may recognise each other. Verily the most honoured of you with Allah is the one of you who guards (himself) the most (against evil). Verily Allah is All-Knowing, the All Aware*". (49/13) It allows no other distinction and pronounces all believers as of one stock. "*The believers are but brethren, so make ye place among the brethren and fear you (the Wrath of) Allah that you be blessed with mercy*" (49/10) Thus did Islam in theory and practice establish a Society free from the generally accepted criteria of power and pelf, on the secure foundations of moral worth instead of the distinction of birth. Bilal (R.A.) who was a black negro slave, rose to the high rank of the Muazzen, to announce to the believers the times of the five time congregational prayers. He it was who was charged with the responsibility of rousing from sleep the believers in the early dawn, such distinction was envied by certain men, on the ground that Bilal (R.A.) could not pronounce the consonant 'Sh' correctly in the call to prayers. He used to say 'S' instead of 'Sh' sound. They were silenced by the Holy Prophet (S.A.) with the remark to the effect that the sound 'S' of Bilal was taken as 'Sh' sound by the Almighty Allah. This is a piece of evidence in favour of the worth of sincerity as a quality which compensates for all apparent physical short-comings.

Even if the outward appearance of a man is not inviting, his beauty of soul as reflected in his moral worth, is a matter which compels admiration. An act which is enriched by sincerity of purpose, attains a lustre all its own. It cannot be gain-said that in case the short-coming is within the competence of the man, he is duty-bound to get it removed. But as was the case with Bilal (R.A.) in this respect, if the short-coming proceeded from a natural propensity, it would be ignored right away.

So also may be cited the case of Salman (R.A.) who had come from distant land of Iran. By dint of his services in the cause of Islam in a spirit of sincere devotion he won a place superior to many of the kindred of the Holy Prophet (S.A.) To take one instance, his power of action was galvanized by his devotion to the cause that was so dear to his heart, so that on the critical occasion of the Ghazwahe Khandaq, he undertook to dig ten times the measure of the trench, which was being dug by the average worker. Such was the honour that he had won with the Holy Prophet (S.A.) that every one was anxious to have him within one's circle. When the matter came within the knowledge of the Holy Prophet (S.A.), Salman (R.A.) was declared by him to belong to the membership of the Holy Family.

WEALTH BASIS OF DISTINCTIONS

Worldly wealth was declared by Islam to give no merit to the possessor worthy of any distinctive status.

"O' you people ! You are all needy unto Allah; and Allah alone is He who is the Self-Sufficient, the Most Praised One". (35/15). Thus does the Holy

Quran discountenance all claims of superiority on the basis of riches. As a matter of fact, riches do not make a man self-sufficient. The more one has the more one needs. As a Persian Sage has expressed it:

“Anan Kih ghani tar and Muhtaj tar and”.

(Tr. The more opulent men become, the more needy they become).

Worldly prosperity has its value in Islam, but it is not in any way a source of excellence, nor does it spell superiority over the have-nots. It is certainly not the be-all and end-all of a believer's life. Like any other source of power, it may be employed to creditable purposes to win the pleasure of the Sovereign Benefactor or it may be employed to One's perdition in anti-social and un-Islamic channels. In itself it is just another means of strength to the purposes which one may have before him to accomplish. In the words of the Holy Quran, all this pomp and show can be the source of damnation or Divine forgiveness: *Know you! that the life of this world is only a sport and play, a gaiety and a boasting and the lustful vying in the multiplication of wealth and childrens, is like (in its instability) unto the rain therewith springs up vegetation, it pleases the husband-man, then it is withered away, and you seest it becomes yellow, then becomes it stubble crumbles down, And in the hereafter is a severe chastisement and (also) forgiveness from Allah, and His pleasure; and naught is the life of this world but means of illusion. (57/20)*

Wealth has been dubbed as filth by sages, if it is ill-gotten. So the less filth one accumulates on the body, the better for the individual. It is not meant to be conveyed that all kinds of wealth are anathematized by Islam. It insists, on the other hand, upon the proper care of wealth.

“And give not away to the weak in mind, your pro-

perty which Allah has made for you (a means of) your sustenance, but maintain them therewith, and clothe the and speak to them with kind words (for their good)

(4/5)

To the Holy Quran any misuse of wealth is obnoxious and an act proceeding from devilish motivation.

Verily the squanderers are the brethren of the Satan and Satan to his Lord is ever an ingrate. (17/27).

So we see that a beautifully golden mean Islam strikes between the overall preoccupation with money matters by an individual on the one hand and the spend-thrift motivation, on the other, in regard to the economic problems of the individual and the human society. It calls attention to the increased responsibilities which increased wealth entails on the possessor. It sets up barricades in one's way to use material resources to one's undoing and to the undoing of the Society which supports him. Who can deny that wealth can become the means to a life of sinful transgression? A person in medium financial circumstances is not exposed to the dangers of lustful crime, as is the relatively opulent man. The Almighty Creator, who has shaped the mental, moral, physical and spiritual frame of man, knows best what limits must be placed on him to keep him within his safe circle. According to the Holy Quran. "*Nay, verily man is wont to relief! As he deems himself free from need,*" (96 67).

POLITICAL POWER IS ALSO NO SUPERIORITY

As for the political power being regarded as a claim to superiority, even commonsense demands that it should be unacceptable to the human mind. The Isla-

Islamic concept of the human personality grants to all men the same status of humanity. The pronouncements of Islam in fraternity, equality and liberty among all human beings, are the fundamental tenets of religion. The person who is charged with the administration of the affairs of men in any field of state activity is the custodian of the interests of the people in that behalf. Anybody on his part in the performance of the trust reposed in him, should be a source of real concern for him. He is responsible to the supreme sovereign for the upright discharge of his functions. How can he give way to conceit for a set of responsibilities, which are in the nature of a real burden to him, and for which he stands answerable before the Almighty Creator, as also at the bar of public opinion, as we have been witnessing throughout the annals of historical records, down to this very day. Any other view of the responsibilities of an administrator, big or small, is offending to Islam and common-sense, particularly view of the events under democratic set-ups, where big guns are called to account for the misdemeanours which spring from the corrupting influence of power in low-strung minds. We have seen how objectly they have been expelled from their gaddis, "unwept, unhonoured and unsung". Not a few of them have committed suicide to escape the wrath of their own offended consciences, or else have been shot down as despicable pariahs by their closest kindred. To look upon such flimsy footholds as sources of pride and conceit is indeed the height of imbecility.

As for family lineage being a means of any claims to superiority, the Holy Quran stoutly declines to give it any weight. Hazrat Noah (A.S) has been given a repeated mention in the Holy Book, to illustrate that direct kinship with the prophet is of no avail to the son, nor to the wife, in case they are remiss in their

own conduct of actions.

“And Noah cried unto his lord and said: My Lord! verily my son is of my family; and verily Your promise is true, and You are the most just of the judges”. Said He (Allah): O’ Noah! verily he is not of your family; verily he is (of) conduct other than righteous. Therefore, seek you not of Me that of which you have no knowledge. Verily I admonish you lest you may be of the ignorant ones”.
(11/45-6).

The Holy Quran leaves no doubt as to its views about the importance which is attached to actions by Islam” *“Set forth Allah the similitude unto those who disbelieve, the wife of Noah and the wife of Lot; they both were under two of our righteous servants, but they two were unfaithful (unto their husbands) and they (their husbands) availed them naught against Allah, and it was said (unto them): Enter you both the fire (along) with those who enter it. Set forth Allah the similitude unto those who believe the wife of Pharaoh, when said she: O my Lord! Build you for me a house in the Garden, and deliver me from Pharaoh and his doing and deliver me from the unjust people”.*
(66/10-11).

Is there any doubt left as to the Islamic point of view in regard to the importance of the right action as the sole criterion of merit? Hazrat Amir-ul Momineen Ali (A.S.) in a letter to Ibne Abbas, who had misused some public funds (baitalmal), wrote to the effect: **By Allah! Had a similar act been done by Hasan and Husain (A.S.), of which you have been charged, I would not have made the least concession to them even. I would have made them, too, make up for the remissness”.** What was intended to be conveyed was that kinship could not be a shield against an unrighteous act. Kin-

ship has a weight only if it is supported by right doing. In fact kinship entails greater responsibility. The perpetuation of a wrong act on the part of Sayyed, for instance, would carry more blame, than the same act would do in the case of the ordinary Muslim. The Holy Quran in addressing the wives of the Holy Prophet (S A.) call attention to their special responsibility thus: *"O' wives of the Prophet ! whosoever of you committ an open indecency double will be the chastisement for her; and this for Allah is easy. And whoever of you is obedient to Allah and His Messenger and does good, we will give her recompense twice, and we have prepared for her an honourable sustenance. (33/30-31).*

HOLY PROPHET (S.A.) SAID :

Unless and until the self is prepared to counsel itself, no advice can be fruitful

Bismilla Hir Rahma Nir Rahim

ISLAMIC WAY OF LIFE

CHAPTER VIII

LOVE OF TRUTH AND JUSTICE

FUNDAMENTAL TO ISLAM

(18-08/88)

The Islamic way of life is founded on the love of Truth and Justice. The believers are enjoined to maintain these qualities under all circumstances. Even the closest ties of kinship should not stand in the way of carrying out one's responsibilities with truth and justice. "O' you who believe do stand firmly with justice, witnesses for Allah's sake, though it be against your own selves or your parents or your kindred, be he rich or poor, for Allah is closer (than you), to them both. Therefore follow not your inclination lest you deviate (from the truth) and if you swerve from the truth or turn aside, then verily Allah is All-Aware of what you do", (4/135). At another place, the importance of truth and justice even in the trying dealings with the enemies, is emphasised in most clear-cut terms: "O' you who believe be always upright for Allah, hearing-witness with justice and let not hatred of a people incite you not to act equitably. Act you equitably. That is nearer to piety. Fear you Allah. Verily Allah is (fully) Aware of what (all) you do". (5/8).

Is it conceivable that a true believer can think of injustice to any human being, far less to another belie-

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ver who according to the Holy Quran is included in the circle of one's brotherhood, a brotherhood which is based not on the kinship of physical blood correspondence but on the far higher plane of spiritual ties under the aegis of the All-Pervading Care of the Almighty Sovereign! According to an authentic tradition, the Holy Prophet (S.A.) is reported to have said to the effect: "By Allah who holds my life in His Power, a man cannot aspire to be a believer, unless he chooses for his brethren the same good, which he chooses for himself". Does anyone choose to be treated unjustly and untruthfully under any circumstances? Certainly not, then how can he choose to deal with another Muslim unjustly and untruthfully and yet claim to be a believer? However, it is in the actual conduct of a man that his belief is tested. Whether a man is true in his professions of belief or not can be known only by what he does in the service of his belief. The Holy Quran is most emphatic in its condemnation of those who are not true to their word, "O you who believe! Why say you what you do not. Most hateful is it unto Allah that you say what you do not". (61/2-3)

To the Holy Quran the man who says something and fails to follow up his professions in actual conduct is a diseased personality, for whom there is no mercy.

And of the people (are some) who say, "We believe in Allah and in the Last Day (of Judgement), (while in fact) they are not believers (at all). They (intend to) deceive Allah and those who believe, while they deceive not but themselves, but they perceive (it) not. In their heart is a disease and Allah increases their disease, for them is a painful chastisement, because of the lie they were saying". (2/8-10)

KNOW YOURSELF.

The person who adopts such an attitude of contradiction in word and in deed is denying his own self as an honourable human being. This is an attitude worse than that of the man who denies the sovereignty of the Supreme Sovereign, as has been expressed by the poet so cogently in the verse:

Munkire Haq nazde mulla kafir ast.

Munkire Khud nazde man kafir tar ast.

Translation: The denier of the Almighty Allah is dubbed an infidel by the priest. The denier of self, however, is a more hateful infidel in my view). Such a person plays false to his own ego. He denies the human values which demand of him to be true to his word. Here lip service to one's belief, unsupported by corresponding action, is of no weight even in the councils of the infidels. How can Islam tolerate this attitude of the fore, when its whole purpose of ministration is the development of the human personality into a mature all-round truthful and trustworthy human being. Every one who professes the belief in the Almighty Allah and His Prophet (S.A.) must submit himself to an analytical test: *"What! Do people imagine that they will be left off on (their) saying: We believe!" and they will not be tried? And indeed we did try those before them, so Allah certainly know those who are true and certainly knows He the liars'.* (29/2-3).

The great prophets were put to the most severe tests, in as much as they were to serve as exemplars to the rest of the mankind. They passed through such unbelievable ordeals that the average mind stands aghast at the calibre of fortitude and endurance they evinced unflinchingly. The Great Patriarch, Hazrat Ibrahim (A.S.) was put to the most severe tests that

have been the lot of any man. The Holy Quran speaks of him as a whole nation of mankind in himself: "Verily Abraham was an Imam (leader in religion) (for the people devoutly obedient to Allah, upright, and he was not of the polytheists, grateful for His bounties; He chose him and He guided him on the right path. And We gave him good in this world and verily he in the hereafter will surely be of the righteous ones". (16/120-22).

He is not only praised for his invincible devotion to the truth, but he is held up as a model to be followed by all persons of the world. "So We revealed unto you (O' Our Prophet Mohammad) that you follow the religion of Abraham, the upright one, and he was not of the polytheists". (16/123).

And how such a covetable eminence attained by the Great Patriarch? The Holy Quran has made the revelation in this behalf to the following effect: "And remember when his Lord tried Abraham with certain words (assignments), then he fulfilled them. He said, 'Verily I make you Imam for mankind'. Abraham said, 'And of my offspring'? He said, 'My covenant reaches not the unjust'. (2/124).

EXAMPLES OF STEADFASTNESS

Among the tests which Hazrat Ibrahim had to undergo, we may mention the following, the details whereof are given in the Holy Quran and the traditions:

- (i) He opposed single handed the practice of idolatory which his community indulged in under the leadership of his own father as a joint venture of the

He had to face the ordeal of the conflagration, set ablaze by the priest-cum-ruler plan to burn him alive as a rebel to the ancestral religion.

(ii) He had to leave his native place with his wife and young child, who had been granted to him in a very advanced age and under the Divine Plan, he had to leave them in an inhospitable place with the parting prayer, "O' Our Lord! Verily I have housed a part of my offspring in a valley uncultivable, nigh unto Your Holy House, Our Lord! that they may establish prayer, so you make the hearts of some of the people yearn unto them with fruits, that they may be grateful. O' Our Lord! Verily you know what we hide and what we manifest and is not hidden from Allah, of anything in the earth and nor (anything) in the heavens (is hidden from Him) Praise is Allah's, who has granted unto me in old age Ismael and Isaac: Verily my Lord is the Hearer of Prayer. O' my Lord! Make me establish prayer and (also) some from my offspring (to do the same).

O' Our Lord accept you my prayer. O' Our Lord! Forgive me and my parents and the believers on the day when the reckoning shall be established". (14/37-41)

(iii) He got ready to give over in sacrifice the son, who was the apple of his eye granted to him in his old age, in response to the dream which was interpreted both by himself and his son Hazrat Ismael (A.S.)

as an imp. rative as a test of their strength of the conviction, faith and submission to the Divine Will.

(iv) He rose to a clear conception (of the omnipotence of the Almighty Allah, by his observation of the heavenly bodies. He was able to attain an invincible certitude of the Divine Scheme of the universe.

(v) His whole life became devoted to the efforts to establish the true faith in the minds of the people, planning and building the House of Worship against the many temples of the idolatrous paganism. As a reward for his selfless devotion to the cause of the True Faith, he was appointed the Imam of the mankind.

When, however, Hazrat Ibrahim (A.S.) asked whether "Imamat" would be continued in his descendants, he was categorically told by the Almighty sovereign "My covenant reaches not the unjust" (2/124). Commenting on this aspect of the Divine pronouncement, commentator rightly remarks, "Inequity in any sense or form means deviation from the right path and any deviation of such a nature means failure in the test. The failure might have been redressed by repentance and returning to the right path and gain the Salvation but in such a situation cannot be appointed as the leading authority over the people who have never failed and never deviated from the right path who are termed as Sabi qoona bil Khairat, literally meaning the foremost in the excellence of submission".

Hazrat Ibrahim (A.S.) by virtue of his unconditional surrender to the Divine Will, won the highest title of the friend of Allah. "And who is better in

religion than he who resigns himself entirely unto Allah! and is righteous, and follows the creed of Abraham, the upright One. And Allah took Abraham for a friend". (4/125). And what else can a man desire more than this highest favour of the Divine Friendship.

DEVOTION TO TRUTH AND JUSTICE

The Holy Prophet (S.A.) has won unexampled eminence by virtue of the unexampled devotion to the cause of Truth and Justice and by virtue of his standing all the tests that challenged him, from his early days of the pronouncement of his Divine mission. His entire life is a beacon light to all the seekers of truth. In a most eventful life, he is seen shining in the fullest lustre of his personality. Who can dare to imagine himself as capable of facing any one of the ordeals that the Holy Prophet (S.A.) had to pass through in his espousal of the Grand Truth that was exemplified in his person. In short he became an embodiment of the complete teachings of the Word of Allah—the Holy Quran, to such an eminence that obedience to him is synonymous with the obedience to Allah: "Whoso obeys the Messenger, he indeed obeys Allah; and whoever turns away we have not sent you upon them to watch". (4/80). Love of Allah is made contingent upon obedience to the behests of the Holy Prophet (S.A.).

"Say (O' our Prophet Mohammad):

If You do love Allah, then follow me. Allah will love you and forgive you your sins. Verily Allah is forgiving, Merciful". (3/91).

OBEDIENCE WITHOUT QUESTION

Throughout the teachings of the Holy Quran, the

Most outstanding fact which is emphasized in Faith is the obedience in actual practice to the commandments and prohibitions laid down by the Holy Prophet (S.A.) and exemplified in his own life and the lives of those who have followed in his wake.

"Say O' Our Prophet (Mohammad), Obey Allah and the Messenger. But if they turn back, then verily Allah loveth not the disbelievers." (3/32)

As a matter of fact, there exists no other test for the professions of sincerity, except that of corresponding conduct.

On a certain occasion, Sahl, Khurasani came to the presence of Hazrat Imam Ja'far-e-Sadiq (A.S.). He suggested as to how it was that Hazrat Imam (A.S.) did not take up the sword to assert his rights. "Where are the supporters of the cause", asked Hazrat Imam (A.S.) Sahl replied that there were large numbers of people in the world who would gladly lay down their lives for his sake and that there were thousands of swords that were ready to be unsheathed at a mere signal from Hazrat Imam (A.S.). He assured him that they were all his friends. Hazrat Imam Ja'far-e-Sadiq (A.S.) observed, a few moments, silence and then calling in his servant told him to make a conflagration of fire in the oven. The fire became ablaze. Hazrat Imam (A.S.) turned towards Sahl and asked him to throw himself into the flaming oven. This caused a shivering in the frame of Sahl and he begged to be excused. Hazrat Imam (A.S.) observed, silence for a while. Then entered shortly after Haroon Makki. He had not yet deposited his pair of shoes, when after the customary obeisance, Hazrat Imam (A.S.) gave the same order to him. "O Haroon Makki, enter this flaming oven". Without even asking the reason therefor, he at

once got ready for a jump into the fire. Here was proof incontrovertible that it is the unconditional obedience to orders that is the acid test of one's professions of sincerity of love.

Hazrat Imam Ja'far-e-Sadiq (A.S.) says to the effect, while addressing his companions: **"One who obeys Allah, is our friend, while the one who disobeys the Almighty Allah is our foe ,,** As has been remarked in the foregoing discussions, there is all the more severe blame for a transgression in the case of one who is connected in some way with the beloved one, than in the case of one not so linked. In this respect has Hazrat Imam (A.S.) remarked to the effect: "If you call yourself a partisan of ours, then be an adornment for us by your conduct in practical actions and be not a source of disgrace and shame for us". The linkage with the beloved one demands that our conduct shall not offend him. It is insulting to the affair of linkage on the one hand, while on the other the transgression in itself is blameworthy and as such to be condemned in any case. If we give ourselves the honour of having our linkage with the revered personalities, then it is of the utmost importance that our conduct should reflect our reverence for them as quite distinctive in comparison with those who do not claim that linkage. If we fail to honour that linkage, we shall be guilty of insulting the professed linkage. How painful is our experience when we find people professing reverence for the great souls who sacrificed their lives to keep up the observance of the legal obligations of the Islamic code! Hazrat Ameerul Momineen (A.S.) had his prayer carpet spread while in the thick of the battle of Siffin. On the remonstrance by Ibne Abbas about the peril that was involved in the midst of fighting, he declared: "It is only for the sake of preserving the sanctity of the prayers, that we have

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taken up the sword". Hazrat Imam Zainul Abedin (A.S.) while preparing to depart from this world, had his kindred and companions gathered around him. The last words that from his lips were repeated thrice: "Prayer. Prayer. Prayer". He uttered no other word following this all-important declaration. We can just imagine the great importance that was attached to the observance of prayers by these great personalities. We can just visualise how weighty are the last words of a beloved relative. They constitute the parting all-important direction to the survivors. The parting will is to be implemented and translated into actual practice.

Does it lie in our mouth to profess love for the beloved souls, who gave up their lives to preserve the fundamentals of the Faith, when we trample the same under our feet by our practical conduct? They sacrificed their all to show us the way to follow them in actual conduct. They do not stand in any need of our lip-service to their personalities. These professions of love should work towards our own moral and spiritual regeneration. It is only thus that we can discharge the deep debt of gratitude that we owe to them, because of the tremendous losses to lives and property, which they had to suffer in the interests of the long suffering humanity, in preserving the real values which make up for the business of living on earth, the life we imagine to live in the hereafter free from frictions, hatreds, indecencies of all kinds. How tragic is our attitude to the fundamentals of religion! We make our lip-service to their sacred memories an excuse for remissness in the performance of the obligations laid down by them on ourselves. Can it be in any sense called reverence and love for them, if by our conduct, we destroy the traditions which they set up for ourselves to follow? We give attentive ears to the recitation of the tragic events

of the Karbala. Does it lead us to a re-ordering of the life-pattern which this recitation demands to be prepared to give up our all for the sake of truth and Justice and fundamentals of religion which were jeopardised in the hands of tyrannical usurpers. The night of Ashur, was a respite demanded by the overwhelming importance to which the incomparably heroic martyr (A.S.) attached to the institution of the prayers in devotion to the Almighty Allah. Such surpassing solicitude for prayers under the unbelievable trying circumstances of the Tragedy, should teach us to value this fundamental basis of Islam as it deserves. We have been informed that the deeds of the votaries are presented to the Great Soul. Good deeds elicit a sense of joyfulness and satisfaction while ill-conceived actions cause chagrin and displeasure to the Holy Spirit of Hazrat Imam (A.S.) whose eyes flow tears at our remissness. How can we claim to love him; if our deeds cause him such sorrowful weeping? It may be set down as a truism that all activities espoused by the teachings of Islam, are aimed at developing our capacity for righteous actions. The Islamic injunction of love for the sacred souls, was intended to ameliorate our conducts in as much as the love of those who are the perfection of excellences should as a matter of fact, induce us to copy the examples of the beloved. This should be a natural consequence of true love. In fact the extent to which our minds turn to their way of life in every detail is the mirror of the sincerity of our love for them. There is the saying that people adopt the ways of the ruling class. Its psychological significance is quite obvious. The glitter of political power has an appeal for the average mind. One is affected by such attraction to adopt in one's daily manners, the attitudes of the ruling class. Can it be otherwise than such appeal for other human beings, but taking root in the really mature mind for the attitudes

of those whom one loves sincerely? One's outward conduct is a reflection of the ideas which one engenders in his heart. It is impossible that real love, as opposed to lipservice, should fail to transform the lovers' personality on the strict pattern of the beloved, for after all it is the mind that holds complete control of our outward behaviour.

NO ONE SHALL BEAR YOUR BURDEN

Islam has laid down that the man who apes the manners, in one's outward appearance, of another people is from among those people. This fact has a deep psychological importance. This outward aping is an indication that the man is enamoured of the manners of people other than those of his own. That this should clearly be offending to Islamic way of life is quite natural. Islam has made the claim, in right earnest and in its unchallengeable right, to be the one most approved organisation in the universe. How can it tolerate to be set aside in favour of spurious mannerisms? Such an attitude spells luke-warm sympathy with the ideals of Islam, if not actual hostility thereto. It shows that the love we profess to the great servants of Islam is a hollow hypocrisy.

Does it not savour of the attitude of the Christians who cherish the doctrine of Redemption to the effect that Christ has become the sacrifice for the sins of his followers and that they shall not be called to account for any misdeeds that they might perpetrate. Islam repudiates such a claim on the part of any, by its peremptory denial thereof in no uncertain terms.

"No bearer of a burden shall bear the burden of another". (6/164, 17/15, 35/18, 39/7, 53/38).

The Supreme sacrifice of the chief of the martyrs, Hazrat Imam Husain (A.S.) was certainly not intended to serve as an excuse for misdeeds on the part of men. It was certainly intended as a beacon light for all mankind to enlighten the whole range of human activities in the all-comprehensive perspective of Truth and Justice, as the galvanising spirit to righteous action. Do we mean, by adopting such a view of the supreme sacrifice of the chief of the martyrs, to serve us as the leverage to evil deeds? Allah forbid that such a view be taken of the Tragic events of Karbala? There is no doubt that Hazrat Imam Husain (A.S.) is the redeemer of mankind, but certainly not in the sense of the Christian doctrine of Redemption. He is the redeemer of mankind in the true spirit of Islam. At a time when the true spirit of Islam had practically departed from the earth, the world was seething with injustice and falsehood, the obedience to the commandments of the Divine Code had become a thing of the past, the people had taken to all the evils of corrupt monarchical regime, taking the rulers as the real successors to the Holy Prophet (S.A.) and there were people who made no secret of their lusts even in regard to their mothers and sisters, that the illustrious scion of the House of the Holy Prophet (S.A.) came out to champion the cause of Truth and Justice. The circumstances had come to such a head that, "We feared lest the heavens should rain stones over our heads", as remarked by the great hero himself. Hazrat Imam Husain (A.S.) redeemed mankind by standing up with all the stakes against injustice and falsehood, to make the distinction quite clear between Justice and inequity between Truth and falsehood, so that the coming generations should have no hesitation in choosing the right path under the most trying conditions of life. He thus became the redeemer of mankind by giving new life to

Islam; as the great sage of India has sung:

*“Shah ast Husain Badshah ast Husain,
Deen ast Husain Deen panah ast Husain.
Sardad nadad dast dar daste Yazeed,
Haqqa kih binae la ilah ast Husain.*

Translation : Husain (A.S.) is the prince and Husain (A.S.) is the monarch (of all True Muslims). Husain (A.S.) is the embodiment of Faith, Husain (A.S.) is the refuge of Faith. He gave up his life rather than give his hand (of allegiance) to Yazeed. By Allah he is foundation stone of the Kalmah, La ilaha illallah.

HOLY PROPHET (S.A.) SAID:

*One who induces another to do good is
like the one who does it.*

Bismilla Hir Rahma Nir Rahim

ISLAMIC WAY OF LIFE

CHAPTER IX

THE IMPORTANCE

OF

RIGHTEOUS ACTION IN ISLAM

It is an admitted fact that Islam gives a pre-emi-
nent importance to action on the right lines. Through-
out the Holy Quran we find Faith and righteous action
mentioned together as the sine qua non of the Islamic
Faith. "(For) those who believe and do good deeds a
great bliss shall be theirs and a beautiful place of
return". (13/29), Such is the emphasis laid on the
inviolable connection that subsists between Faith and
righteous action that the two aspects of conduct are
repeated times out of number throughout the body of
the Holy Book. "~~Give ye to (O) Our Prophet Mohammad~~
the glad tidings unto those who believe, and do good deeds,
that for them are gardens beneath which flow rivers, and
whenever they are provided with fruits therefrom they shall
say; "This is what we were provided with before" I and
they shall be provided with the like (of it), and for them
shall be mates purified. They shall dwell therein".
(2/25).

This importance of good deeds as a necessary adjunct of the verbal profession of Faith has always been fundamental to the Divinely revealed religions of all ages. In all those cases, too, the condition for sal-
vation was always the same, to wit, Faith supported

by the corresponding righteous action. Those of the people who lived before the advent of the Holy Prophet (S.A.), but followed their own prophets and apostles in their daily conduct of life according to their Faith supported by good deeds, are expressly mentioned by the Holy Quran as deserving of the Divine rewards. *"Verily those who believe (in that) which is revealed unto you (O' Our Prophet Mohammad) and those who were Jews and Christians and Sabians, whosoever believes in Allah and the Last Day (of Judgement) for them is their reward with their Lord, and does good deeds, there shall be no fear for them, nor shall they grieve."* (2/62). It will be seen, hence, that the correct belief in the Unity of Allah and the Day of Judgement is the soul and spirit of the Divinely revealed religion of Islam. All the prophets of yore have brought this same one message and as such all those who practised the religion given to them by their prophets, have, as a matter of fact, practised Islam, and they are accordingly promised the heavenly rewards in this life and in the Hereafter. The true and faithful followers of the prophets of yore who worked into practical conduct the Divine commandments embodied in their religion, as such were practising Islam. After the advent of the Holy Prophet (S.A.), however, the situation becomes different, in as much the final shape of perfection has been given to religion in every detail, and for any one anxious to know what righteous conduct connotes, there is no other authority besides the Holy Quran and the Sunnah of the Holy Prophet (S.A.), to decide the matter in this behalf.

The Holy Quran and the Sunnat insist on action in accordance with the Faith. *"This is the Book, there is no doubt in it (being the Word of the Almighty*

Allah). It is a guidance for the pious ones, who believe in the unseen and establish the prayers, and of what we have provided them *with*, they give in the way of their Lord. (2/2). The Holy Book in the very beginning sets out its message of Faith and righteous action. It mentions side by side with the importance of Faith, the observance of the institutions of prayers and the poor-rate as fundamental to the religion of Islam. There is not a single occasion when the Holy Quran loses sight of the importance of righteous conduct, in the affairs of life. It lays down as an axiomatic truth that *Every soul for what it earned, is held in pledge*: (74/38). This facet of human experience is translated by modern psychology in the fundamental tenets of that science in the pithy statement. "No memories are ever lost". Even a thought that has just flit across the mental horizon is recorded indelibly in the mind. It has a lasting effect for one's good or evil. Such being the lasting influence of even the fleeting thoughts, it stands to reason, that one should be very careful about what he actually does, with his agents of action, the brain, the tongue and the limbs etc. One has to be responsible for everything that he does and such responsibility cannot be shifted to the shoulders of any one else; "That no bearer of a burden shall bear the burden of another. And that there is not for man (aught) Save what he strives for, and that his striving shall soon be seen. Then shall he be recompensed to the fullest measure, and that unto your Lord is the end (of all). (53/38-42).

The burden that is laid on man is quite commensurate with the potentialities with which he is endowed. It is only by swerving from the right path that one adds to his burdens, till they become intolerably crushing. "Imposes not Allah upon any soul bur-

to its (individual) ability; for it shall be (the good) what he has acquired and against it (shall be) (the evil) he has wrought. (2/286).

It is not, however, to be construed that there is no hope for the transgressor. If it were so, how could man, with his proneness to error, ever escape a dire chastisement. Close upon the verses given above, we are taught to ask for forgiveness in regard to the misdoings that are wrought through ignorance or negligence. "O' Our Lord! Hold us not responsible if we forget or make a mistake. O' Our Lord! Lay not on us a burden as you did lay on those before us, and lay not on us that which we have not the strength (to bear). Pardon us and forgive us. You are our Lord. So help us then against the un-believing people!" (2/286). If "to err is human", it is equally true that "to forgive is Divine." There is no doubt that this life has been spoken of "as the hardest for the Hereafter," yet there is a promise of hope even for the worse of offenders, provided he has not been guilty of the unpardonable offence of associating any other deity with Allah: "Verily Allah forgives not (anything) be associated with Him but He forgives what is besides that, whomsoever He pleases. And whoever associates (aught) with Allah, has indeed devised a great sin". (4/48). The same warning is repeated in the Holy Quran a number of times, for instance in Chapter An-Nisa, Verse No. 116, and elsewhere. That there is every chance of forgiveness in regard to other sins and offences, we have an unequivocal understanding in Chapter Az-Zumur to the effect: "Say you O' Our Prophet Mohammad: "O' my servants! who have been extravagant unto their own selves despair you not of the mercy of Allah, Verily Allah forgives sins all together; verily He is the Oft-Forgiving, the most Merciful." (39/53).

A great scholar and lover of the Holy Quran has expressed his gratitude for the revelation of this verse to the effect: "But for the existence in the Holy Book of this verse it would have been undone."

Man, as is his psychological makeup is ever prone to error and, at the same time the sense of guilt as engendered by the perpetration of an untoward act, he is as prone to atone for such perpetration in various ways of self-mortification, and self-destructive techniques. He would indeed be lost but for such an assurance of mercy from the supreme Sovereign.

This is in no way intended to embolden man in the ways of transgression. He is here taught to remain hopeful, even after the commission of the most imbecile stupidity, for such is always the nature of every sin and transgression. In this respect too, the Holy Book is perfectly explicit.

"Verily repentance (acceptable) with Allah is only for those who do evil ignorantly and then turn (unto Allah) soon (after). These (are those) Allah will turn (merciful) unto them. And Allah is All-Knowing, All-Wise. (4/17). But persons who are not repentant after the commission of an evil act, till the best moment are excluded from the purview of the Divine Mercy. And repentance is not (profitable) for those who do evil until death comes to one of them, he says, 'No, surely am I turned unto Allah'; nor (is repentance profitable) for those who die while they are unbelievers. For them we have made ready a grievous torment." (4/1)

THERE IS ALWAYS HOPE

Here also, we are made conscious of the Divine Scheme of things, in that man is neither encouraged

to go into evil ways, nor yet he is allowed to wander as a despairing rogue, incapacitated for repentance and amelioration of his lot. In other cults men take to inhuman forms of penance to atone for the evil deeds committed earlier. There are those who stretch their arms persistently over their heads, till they get withered and useless. Still others may be found denying to themselves all the niceties of the world and taking to a life of the utter renunciation of even the very primary needs of the physical body, like suitable clothing and even food. Their Super egos do not get satisfied in any but the severest torments of the body. The Holy Quran, quite contrary to this imbecile attitude, holds out a hope of forgiveness to the individual of the Mercy of the most Merciful Almighty Allah. Not only this but also it discountenances the denial to the self or, the permissible nice things of the world: Say (O' Our Prophet Mohammad!) "Who has prohibited the adornment (granted) of Allah, which He has brought forth for His Servants and the good things of the provisions".

Say, "These are for those who believe, in the (short span of) life of this world (to be) exclusively theirs on the Day of Judgment." Thus do We explain in details the signs for a people who know. (7/32)

What the Holy Quran cannot tolerate is the perpetration of Shameful deeds; Say, "Verily did prohibit my Lord only Shameful deeds, those apparent of them and those concealed, and sin and rebellion without (any) right, and that you associate (not) with Allah for which has not been sent down any authority and that you Say not against Allah what you know not." (7/33).

As a matter of fact, the teachings of Islam are the

sine quanon of the wholesome pattern of living on this earth. There is all the reasonable check on the animal urges, for without such checks no human society can exist. Yet there is within limits adequate liberty, for without such liberty the human ego cannot attain its development. In fact it is regarded as unrighteous not to cater to the needs of the physical existence by denying to oneself diet, rest, clothing, mating, etc. If people were to act upon the Christian teachings, which is not even remotely possible, this world would be depopulated in no time. There would be no mating and hence no further regeneration of species. That would mean the end of the highest form of creation—man. Surely it could not have been the plan of creation. As a matter of fact every act of righteousness will be found to lead to a life of success in this life and the Hereafter, and every act conflicting with the criteria of righteousness, will be found to militate against a satisfying life on the earth, no less than in the Hereafter. The individual is held responsible for all his deeds and all other institutions, like the family the government, the Society with all their complicated organisations are these to help the individual to attain to his full development by the facilities which all such institutions afford to the individual to perform righteous deeds, which are certainly to the lasting good of the individual himself and every other individual around him. In fact we may take it as the unfailing test of the justification of the benefits of an institution, (the extent to which it helps the individuals catered by the institution to attain to a satisfying life on all plains of existence and the physical, the intellectual, the moral, the spiritual—such that he becomes an ideal citizen of the world, fitted all round to abide in the state of perfect bliss in the Hereafter.

ISLAM EXTENDS HORIZONS

From it follows that the teachings of Islam and the emphasis it lays on righteous conduct do away with the separation of the life in this world and the life in the Hereafter. Those creeds which look upon the life on this earth as the be-all and end-all of existence, have been seriously misled, in as much as they are by their conviction led to take a short-sighted view of life, which being unending, needs to be viewed in terms of eternity. To limit life to this earth is to see life with a Squinted vision and thus to get a decidedly distorted view of life and its responsibilities. The man with such a view of life can play the Hitler, scorching the habitable earth with ruin and destruction, causing untold sufferings to life, honour and property, turning innocent children into orphans, and rendering happy homes into widowing sorrows, and yet just meeting only death, which every one even the most innocent has to meet. Can it be conceived in this beautiful Scheme of law and order of the universe, that a Hitler a Yazeed or anyone of such incendiaries can be placed on a par with the noblest souls that this life has produced? Surely such a travesty of human reason is unthinkable.

The human reason revolts against such an eventuality, while revealed religion of all clines and ages looks upon such a squinted view of life as downright infidelism (Kufr), unrighteous. The other view goes altogether contrary to this squinted vision. It looks upon the life on this earth as meaningless, a chimera, a mirage and as such deserving of contempt and needing to be renounced through and through. To win salvation from the dreadful ordeals of life they deny

all the natural demands of living. They take to a life of renunciation and self annihilation. The opportunity that they have been allowed to store the wherewithall for the next phase of life, by righteous actions is by them altogether given over to the winds of self-chosen goals. They appear to be sorry for having been born at all.

MIDDLE PATH IS

THE PATH OF VIRTUE

It is to the lasting credit of Islam that it steers a golden middle path. It stoutly forbids every one to give himself over to destructive channels. *And cast not yourselves into perdition with your own hands.* (2/195) That is as it should be in the interests of the individual. The Giver of life is decidedly the Authority that can make laws to regulate the affairs of life. Left to himself man is not likely to evaluate the worth of this most magnificent gift of life. He is prone to waste it in all sorts of stupidities on all plains of existence. The man who discredits life by unrighteous deeds, by injury to other beings, by foolish self-indulgence, by injustice to his fellow beings, is no less a prey to stupidity than the man who wastes the fine opportunity of the period of existence on this earth, by renunciation, monasticism and self-torture. The incomparable boon of life is a sacred trust. It must be given due care. One's own life must be held in reverence as also every other human beings life. No liberties are allowed by Islam to be taken in respect of the lives of others. Islam put a stop to the inhuman practice of infanticide. Not even can one do as one wishes with the lives of one's own progeny: *And Kill you not your*

children for fear of want. We sustain them and yourselves (too); verily Killing them is a great sin." (17/31). How clearly, the nations are warned against their senseless restrictions of reproduction by glittering terminologies of family planning etc. As for the respect of the human lives around oneself. The Holy Quran regards injury thereto as a most heinous crime.

"And Kill you not any one whom Allah has forbidden but for a just cause; and who ever is slain unjustly, then indeed have we given his heir the authority, but he shall not exceed the limits of justice, verily he is aided by Allah." (17/33). Does history not repeat itself when we find man resorting to the same subterfuges by his planned infanticidal programmes on the specious plea of food shortages, but, in reality, because of an overweening desire for self indulgence in sex matters. Islam is altogether apposed to such obnoxious practice. It teaches man to open his eyes to the limitless Bounty of the All-Comprehending providence: "There is no moving creature in the earth but on Allah is its sustenance, and He Knows its resting place and its repository, All (things) are in the Manifest Book" (11/6.) The creator of a being alone has the authority to order its destruction." One must bring to bear a reverent attitude towards life and one should use one's own life potentials strictly in accordance with the Will of the Supreme Sovereign the Sole Giver of all life, so as to make an honourable provision for the next phase of life in the Hereafter.

RENUNCIATION OF WORLDLY LIFE NOT ALLOWED

There has crept into some minds a misunderstanding in regard to life as such, because, of certain sayings

of the great personages of Islam, where from a condemnation for the life in this world, is construed. The point to bear in mind in this connection is that a clear distinction should be made between the life as a grand gift bestowed by the Supreme Sovereign and the general abuse to which life's immense potentials are directed by man in his foolish pursuits of the transient pleasures and excesses, which best man's life in his onward advance to the resplendent vista of the totality of existence on this earth as also the vastly more important phase thereof in the Hereafter. A view of life based on the teachings of Islam insists upon righteous actions which impart enviable lustre to the life as lived on this planet as a most fitting prelude to the life in the Hereafter. According to this view all the activities on this earth acquire an ever-fresh fragrance, being infused through and through with the galvanizing spirit of a longing for a higher and higher vista of life through righteous conduct. Such a life is really the fountain head of limitless blessings for the individual as well as the Society, and for which the whole of mankind should feel deeply in a heavy debt of gratitude Islam prescribes as a commendable act on the part of a Muslim, when he sees a bier pass by, to give vent to the prayer in the following effect: "I am grateful to Allah, Who has not included me among those who are dead." Some people have misconstrued this invocation, which is quite explicit as being an expression of gratitude for having been given a lease of life on this earth, as opposed to those from whom this magnificent gift has been taken away. And what else is the occasion for such sincere gratitude, except that it affords an opportunity for earning one's rewards by righteous actions during the respite allowed by the energies endowed thereby,

Islam insists upon the fullest use of the energies placed at the disposal of man in this world. One is duty bound to try his best to acquire the maximum good of this world including material wealth, so as to use the great wherewithal for the amelioration of other fellow beings as the most righteous of the activities of man on earth. Islam does not approve of the activities of man on earth. Islam does not approve of the tendencies of the modern capitalists, who go on accumulating material wealth without giving the benefit thereof to the other human beings. *“And those who hoard up gold and silver and spend it not in Allah's way, announce you to them a painful chastisement, on the day of Judgement, When it shall be heated in the fire of hell, then shall be branded with it their foreheads and their sides and their sides and their backs : (saying to them) this is what you hoarded up for yourselves, taste you then what you did hoard up”* (9/34-5).

THE USE OF WEALTH IN ISLAM

How is it that Islam is so much opposed to the modern capitalistic mentality, which refuses to share the benefits with other less fortunately situated human beings? The answer is quite clear. All that there is in the earth and heavens, belongs to the Almighty Sovereign, even the brain and limbs of a man have been forged by Him. It is in the fitness of things that man should subjugate all his own inclinations and desires in respect of his own earnings as well to the supreme will of the Giver. Any other view is against Reality and hence fraught with peril to the life of the human society in any part. And surely when man is required to spend in the way of Allah, he is just required to spend his wealth in the larger interests of

the Society, which must be supported as the mainstay of the individual himself. Man has been required by Islam to look to his responsibilities as part of a larger organisation, which itself is required to work to the lasting benefit of man. He is not put to any burden but that which is absolutely essential for his own good. *"Imposes not Allah (any burden) upon any soul but to its ability. It shall be (the good) what he has acquired and against it shall be the evil he has wrought"* (2/286). Islam has made for mankind an easy approach to his lasting good. *"Allah desires ease for you and He desires not for you hardship."* (2/185). Even the severe ordeal of Jihad is imposed to the manifest advantage of the individual, for without such a spirit, on the part of the members of a society, the precious requirements of justice, liberty and honour, cannot be safeguarded. So here, too, what is imposed is manifestly to the advantage of the individual and as such it entails no hardship: *"And fight you in the way of Allah as it behoves you to fight for Him. He has chosen you and has not laid upon you any hardship in religion"* (22/78),

ISLAM

THE RELIGION OF ALL TIMES AND CLIMES

As a fundamental tenet of Islam, we shall find that whatever is prescribed as a matter of righteous action, is to the enduring benefit of each individual of the Society. We may also emphasise this tenet to be a cogent argument in the comprehensiveness and permanence of the teachings of Islam. The fundamentals and regulatory principles of Islam are so very clearly laid down, that we can already draw upon them in the interests of the solutions to the ever-more complicated problems of life which face the modern man. The

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revealed religions of yore were intended to guide men in their own specific problems. They were not meant to operate for all times. When, however, there arose a need for a permanent dispensation, the Supreme Sovereign adjudged that Islam should comprehend everything that henceforth men shall need for their guidance till the end of Eternity. This the rightful claim of Islam as the final arbitration of all that the good of man on this earth cannots, no less than the good in the Hereafter. These remarks do not imply that one is to look to his convenience and decide for himself the extent to which he shall undertake the duties that Islam has prescribed. What is meant hereby is that Islamic injunctions are so designed by the supreme sovereign that action in consonance therewith is within the competence of the individual and that he should be perfectly ready to perform every kind of duty willingly and gladly that Islam lays upon him. They are there to be performed in every detail in the interests of the individuals corporate living, and negligence in that behalf spells serious harm to his own ultimate good.

Looking at the money matters from this standpoint, we find that money which is the medium of exchange in most of the dealings among men, must remain in circulation to keep the Society in a state of health, just as the human body needs that blood should continue to be in circulation to maintain a state of healthful living.

Money that gets hoarded in private treasure chests, so to say, is like blood bottled up within certain parts of the body, with consequent injury to the whole body. Similarly money that is extravagantly expended

or paid in interest, also depletes the body politic just as if blood might be allowed to flow out of the human body by an injury to the circulatory system. Islam as the rational guide in sensible living looks with disdain on all such dealings as being detrimental to the long range interests of the Society. Such conduct is dubbed as a challenge to the authority of the Supreme Sovereign and His Prophet (S.A.).

"O' You who believe: Take shelter in Allah and forego what remains (due to you) of the interest if you are (indeed) believers, And if you do it not then be apprised of war from Allah and His Prophet (S.A.) and if you repent (and give up interest) then shall you have your capital, Deal you not unjustly (with others) and nor shall you be dealt with unjustly." (2/278-79).

Is there left any doubt herein as to the importance of righteous actions in the eyes of Islam? And can any one remain in darkness as to the value of righteous action as manifestly designed in the good of man on this earth and the Hereafter?

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Bismilla Hir Rahma Nir Rahim

ISLAMIC WAY OF LIFE

CHAPTER X

RELATION BETWEEN

THIS LIFE AND THE HEREAFTER

Ad-Dunya Mazratul Akhirah—This world is the tilth for the Hereafter. Herein is briefly expressed the Islamic point of view vis-a-vis the relation that subsists between the life, which is given as a grand opportunity in this world for sowing the seeds of a tilth which shall be fully harvested in the Hereafter. But although a farmer receives the full fruits of his labours after the complete ripening of his crop, yet he is nevertheless getting all along some benefits from his sowings in the form of fodder, weedings and cooking green leaves. Even so is the case with the actions we perform in this world, which constitute the seed for the harvest that has an appointed day (the Judgement Day), when its full fruits shall be made available to every doer. But just as in the case of the farmer working on land with his tilth, so do men get some small returns for their actions even in this transitory period of life in the form of benefits for good deeds and some sort of punishments for evil-doing.

NOBLEST SOULS SUFFER

SCOUNDRELS PROSPER

But by its every nature, this world is so constituted as to allow perversions of justice, so that it is a

matter of daily observation that the noblest souls seem to be palpably suffering, while some downright scoundrels are seen to prosper out of all measure. All such experience has only a superficial nature. The memory of an evil deed takes away the zest of living. A troubled conscience is an uncomfortable companion to associate with. Not only insomnia, somnambulism, biliousness, aches, nausea, spasms, gripe and smarting may become constant companions but also death by suicide, heart-failure and tuberculosis may be encompassed under the stresses of the guilt sense of the conscience. These are cool scientific facts established by modern schools of psychology.

HORRORS OF GRAVE

The horrors of the grave as depicted by religion are not mere phantoms. They are real as experienced in the form of their prototypes in sleep and nightmares. The whole science of psychiatry and psychological healing is practically an exemplification of these facts relating to a troubled conscience. We can now under the findings of psychological researches of the modern laboratories accept it as a conclusion, scientifically established that the human ego survives in all its bearings and with all its experiences the death of the physical body. To name only one towering scientist, Sir Oliver Lodge, will suffice for the discreet seeker after truth. He has written voluminously on the subject of spiritual phenomena. He has devoted a whole book on this topic—*Why I believe in Immortality.*

THE KNOTTY PROBLEM

LEADS TO DEEPER MYSTERIES

We see, then, that with the advance of Scientific

research, the real phenomena of life are being brought to elucidation. That the deeper layers of the mystery of life will even be exposed to the human intellect, however, is inconceivable inasmuch as the unravelling of one knotty problem leads to several deeper mysteries. Nor should we be anxious for that which is kept concealed by the Supreme Author of the mysterious phenomena. What is germane to the purpose of our inquiry is that no action, even a fleeting thought, is without its corresponding effect in stern reality. *"On that day shall come out people (from their graves) in scattered groups, to be shown their own deeds. Then shall he who has done an atom-weight of good shall see it. And he who has done an atom-weight of evil shall see it."* (99/6-8).

LAST STAGE OF RESURRECTION IS JUDGING OF ACTIONS

These verses speak for themselves. In the words of a great commentator, "These verses have been taken to signify that our action here, assumes concrete forms, following this phase of life after the state of death and that, "In this state every individual will realize his own deeds—good or bad—and the last stage of the Resurrection is the judging of the actions as a whole."

We see, then, that the human ego survives the destruction of the body by death and that the "man is warned of the strictness with which he will be dealt with in the accounting for his deeds. Even the smallest deed, good or evil, will not escape the accounting and will be duly recompensed, and no one will be able to bear the burden of the other—(2/48; 6/165; 35/18; 39/7; 53/38).

In fact a conviction of the Hereafter is a cardinal point of the faith of Islam, side by side with the belief in the Unseen, the revelation of the Holy Prophet (S.A.) and the revelation that has gone before. "This is the Book, there is no doubt in it (being the word of Allah); (it is) a guidance for the pious (ones), who believe in the Unseen and establish the prayers and of what we have provided them with, they give (in the way of their Lord), and who believe in that which has been sent down to you (O' Our Prophet) and that which has been sent down (to the other prophets) before you and of the Hereafter they are Sure." (2/2-4).

The Holy Quran calls those people, whose actions do not conform to their verbal declarations of faith in Allah and the Last Day (of Judgement), as mischief-mongers and as a pray to self-deception, "And of the people (are some) who say, "We believe in Allah and the Last Day (of Judgement)", while (in fact) they are not believers (at all), They (intend to) deceive Allah and those who believe, while they deceive not but themselves, but they perceive it not. In their heart is a disease and Allah increases their diseases, for them is a painful chastisement, because of that lie they are saying. And when it is said to them, "Make you not mischief in the earth, "Say they, "Verily we are only the well-doers "Beware, Verily they are the mischief-mongers but they perceive (it) not," (2/8-12).

Such is the great importance which is attached to the belief in the reckoning of the Last Day (of Judgement) and the precise weighment of the deeds for the purpose of reward and punishment. "Then for him whose scales (with good deeds are heavy, he shall be in a life, well pleased with. And as for him whose scales (with

good deeds) are light, his home shall be 'Haviah' (a burning abyss) What make you know what 'Haviah' is? It is a Raging Fire'' (101/611).

UNEXAMPLED BLISS

FOR DISCIPLINED RIGHTEOUS PEOPLE

The next phase of life, the Hereafter, is a phase of unexampled bliss for the well-disciplined righteous acting people. It is a phase of dreadful torment for the self-indulgent transgressor. But all the same it is a natural outcome of the life lived on this planet. It is so to say, a continuation of the life that was bestowed in the first instance in this material setting by the Supreme Lord of the Universe. It is a logical sequel to the seed sown here. No one who opts for subservience to the natural laws of living prescribed by the Supreme Designer and Law-Giver need have any apprehensions as to his lot in the Hereafter. The Sub-Servience to those Eternal Principles in itself makes for a satisfying equanimity on this earth. Lapses and indiscretion are sure to occur in every one's life, except in the case of the especially favoured and protected by the Divine Providence. They, however, should be atoned for by righteous deeds, particularly undertaken in the way of compensatory penitence: *"Verily the good deeds take away the evil deeds."* (11/114).

ISLAM ALLOWS MAN TO EMPLOY ALL HIS WHEREWITHAL FOR SATISFACTORY LIFE

As for the life on this earth, man is endowed with a complete kit of instincts and senses. Islam allows him to employ all his wherewithal in the service of a satisfying life, which however, is conceivable only by self control, far as has been said, you *cannot satisfy your desires by satisfying them.* It is the nature of desire to demand more and still more and to seek ever new channels. Without applying rational checks, every desire is likely to degenerate into an obsession and ultimately into frustration and nausea. By rational control, which Islam guides man to apply to his desires, one is enabled to steer clear of the dangerous pitfalls into which those who disregard the danger signal's are sure to be entrapped. The whole history of man-kind bears eloquent testimony to the rationale of all restraints that are imposed by Islam and which are now endorsed by the modern approach to the problems of corporate living by the science of Sociology, psychology and all related disciplines whatever is required for a satisfying life on earth, is munificently provided by the Benign Providence of the Almighty Allah. The whole magnificent array of engineering tools in the form of limbs and organs is there to be used. Side by Side with these Superb tools, man has been given a blue-print of the design and the manner of its upkeep and proper use. To go against the instructions of the Supreme Designer is to work for decadence, decay and destruction of the machinery, just like the outcome of the abuse of any other mechanical gear of human manufacture. If restraints are

imposed by the Islamic code, they are manifestly in the interests of the machinery equipment, and they are designed as a test of the fitness of the man for the grant of a higher phase of a blissful life in the Hereafter. After all, to what purpose are the fine senses of taste, smell, sight, hearing and touch vouchsafed, except for use in the service of an all-round agreeable existence, avoiding the extremes of sensuality on the one hand and on the other senseless self-denial: *"This day have been made lawful for you (all) good things."* (5/6).

The Benign Providence of the Almighty Allah has placed at the disposal of man the finest fare and the most artistic materials for apparel. Nevertheless certain restraints are imposed on their use, in the interests of man's own good. *"Verily verily He has but prohibited that which dies of itself and blood and the swine flesh and whatsoever has other name than Allah's invoked upon it."* (2/173).

If one takes stock of the limitless variety of edible articles of food, we find that there is a whole-range of them to meet every taste and every need of a whole some diet to keep man fit for all the contingencies of life in exuberant health and well-being. Certain things, however, are forbidden as food in the wider interests of men's well-being. This taboo on certain things is further supplemented command: *"Eat you and drink you and commit you not excess,"* (7/31). This is also in the interests of man's well-being on the whole. Disregard of this command has been, all through the ages, the main source of man's ills, physically, morally and Socially. This glutton is the prey to all sorts of diseases, which spring from a faulty power—Supply

System—the stomach. To ponder to the demands of a perverted tongue, people have gone to the brink of physical wreckages.

Islam allows man to have fine comfortable clothing consistent with his means, yet forbids the use of silk clothing for menfolk. Of course, it does not approve any gaudy ostentation of clothing and for that matter, any attitude that savours of mental immaturity. With such perfectly rational limits it allows mankind to make use of all lawful ware to his advantage :

“O’ children of Adam: Be you adorned at every time of prostration and eat you and drink you and commit you not excess Verily He (Allah) loves not the extravagant. Say (O’ Our Prophet Mohammad) “Who has prohibited the adornment (granted) by Allah, which He has brought forth for His Servants, and the good things of the provisions ?” Say These are for those who believe, in the (Short) life of this world (to be) exclusively theirs on the Day of Judgement.” Thus do We explain in details the signs for a people who know.” (7/31-32).

In respect of these verses, a well-known authority on exegesis, has the pregnant comments : “This encourages the devotees to be well-dressed and adorned as if they are going in festivity to meet the Lord. It condemns austerity and asceticism, on the economical and the prohibitory problems in Islam. Everything on the earth is made for mankind, provided it is acquired and used within the prescribed way and limits.” What is obnoxious to Islam is everything that degrades him to the animal level from his high station in the universe, as the finest product of the Supreme Designer : “Say, “Verily did prohibit my Lord only

Shameful deeds those apparent of them and those concealed and sin and rebellion without (any) right, and that you associate not with Allah for which has not been sent down any authority, and that you say not against Allah what you know not." (7/33).

MOST OBNOXIOUS TO ISLAM IS MAN'S PRIDE

What is most obnoxious to Islam is man's pride and obtuseness to see the good that is encompassed for him in following the Divine guidance which is through and through in the interest of man's life on this earth as well as in the Hereafter.

"Verily those who belie Our signs and in pride turn away from them, shall not open for them the gates of Heaven nor shall they enter the Garden (or Paradise), until the camel passes through the eye of the needle. Thus do We recompense the guilty. For them shall be the bed of the (Hell) fire and from above them the covering (of it). Thus do We recompense the unjust." (7/40-41)

BIBLE

DENOUNCES RICH PEOPLE IRRESPECTIVE OF THEIR VIRTUOUS CONDUCT

A remarkable point of contrast between the Quranic teachings and those of the Bible stands out prominently in these verses. The Bible too uses this example of a camel's passing through the eye of a needle in denoting the impossibility of the

situation, but it does not differentiate between the righteous and the unrighteous classes of people. It bases its censure upon the ampleness of one's possessions. For instance, it makes a wholesale condemnation of the rich in the following words: "And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." (Mathew, 19). As such the Bible denounces the rich people irrespective of their Virtuous or vicious conduct in life, the right or wrong means adopted by them to acquire riches, the lawful or unlawful channels of expenditure.

ISLAMIC VIEW IS MOST PRACTICABLE

The Islamic view in this and all other socio-economic problems is, even to the superficial observer, that of the most practicable and Socially the most advantageous stand point. No doubt it prescribes the ways through which wealth is to be acquired and it also forbids the expenditure of one's wealth in channels which are disapproved by it. It also prescribes a definite percentage of one's earnings to be set apart for the amelioration of the lot of the less favoured persons of the Society—the Zakat. It also encourages men to be magnanimous enough to go beyond the obligatory Poor-Rate and help one's fellow beings by free donations to relieve their difficulties. Yet it allows men to lay by any lawfully earned wealth after having fulfilled the conditions of the Poor-Rate (Zakat). Wealth when Properly earned and properly spent is no bar to one's entry into the heaven. Common-sense endorses this view and the affairs of this world as a preparation for the Hereafter cannot be carried on under the Biblical Dispensation.

Due to the incompatibility of the Biblical injunctions with the demands of the life on this globe, a general revolt against religion had to be staged, before Europe could shake off its lethargy engendered by the Christian priesthood. The doctrine of Redemption had to be manufactured as an escape from the intolerable situation in which the Christian religion of the Bible, placed mankind.

CHRISTIAN RELIGION LAID EMBARGO ON MARRIAGE

Not only in socio-economic matter was the religion of the Bible unable to give any guidance but also in the strictly basic affair of procreation, the Christian religion laid an embargo on marriage, consonance with which was a necessary condition stipulated by it, for entry into the world of the spirit. Could there be any more senseless approach to the demands of life on this earth as a preparation for the Hereafter? How could any one subserve the contrary demands of one's innate natural sex instinct side by side with one's loyalty to the Almighty Allah? To add to the meaninglessness of the Christian religion the priestly interpreters of the religion, prescribed regulations in respect of marriage matters, which few human beings could afford to abide by. The result was that with the practically total repudiation of the uncomfortable set of rules, came about a wreckage of all sense of decency altogether in matters of sex and other physical appetites.

**PROPHET (S.A.) HAS LAID DOWN THAT
THE MAN WHO REPUDIATES MARRIAGE
IS OUTSIDE HIS FOLD**

Islam on the other hand prescribes perfectly common-sense principles to regulate the sex urge as well as all other urges and employs these necessary urges to the lasting benefits of man in this life on the earth as well as in the far more important phase of life in the Hereafter. The Holy Prophet (S.A.) has laid down that "the man who repudiates the marriage institution is outside the fold of his followers wedlock being his set principle of life". If mankind is to survive on earth as the superb creation of the Almighty Creator, we can see which of the two alternatives—that of Christianity and that of Islam—squarely negotiates the situation.

Here in the matter of wedlock too, however Islam prescribes the needful restraints in the interest of cleanliness and healthful living in the wide perspective of the Society. Among these restraints may be mentioned the prohibitions in respect of the marriage with certain women. The wedlock with a woman, having no husband, too, has to be effected under a regular enunciation of set formulas, prescribed by the Islamic Code : *"And marry not women whom your fathers have married, except what has already passed; for it is shameful and an abomination, and an evil way. Forbidden to you are your mothers and your daughters and your sisters and your aunts paternal and aunts maternal and daughters of your brother and daughters of your sister and your foster mothers and your foster sisters and the mothers of your wives, and your step daughters in your guardian-*

ship, (born) of your wives to whom you have gone in; but if you have not gone in to them, it shall not be a sin on you (to marry them), and the wives of your sons who proceed from your loins and that you combine two sisters (at one and the same time in wedlock), except what has already passed, verily Allah is Oft-Forgiving, Merciful. And all protected (married) ones of the women (are forbidden to you) save those whom your right hands possess. This is Allah's written ordinance to you. And it is allowed for you (all women) besides these that you may seek (them) by means of your wealth taking (them) into marriage and not committing fornication."

(4/23-24)

ISLAM HAS LAID DOWN

DETAILED REGULATIONS IN RESPECT OF CONJUGAL HARMONY

Conjugal harmony being a fundamental need of Society, detailed regulations are laid down in this behalf, the most important being the decision in favour of the husband as the managing director of the household and as entitled to implicit loyalty and obedience by the wife and her brood. "And for the women shall be similar rights in fairness, and for men (their rights) on women is a degree above. And Allah is Mighty Wise." (2/228). The rights conferred by this decision are further amplified by declaring menfolk as having "authority over women" *Al-Quran* (4/34). Just because it is essential for the smooth running of domestic affairs that one of the partners should have the final say in all matters affecting the welfare of the family, the woman is required to give her unstinted loyalty to the husband and the saying of the Prophet (S.A.) "if it

were permissible that a person could bow in prostration to any one besides Allah, the wife would have had to do prostration to her husband is the further emphasis of the Islamic code. Looking at the current trends of levelling up this distinction of rights between the husband and the wife, it is not difficult to trace most of the wrecked marriages to the absence of this dominance of the husband over the wife. That two out of every three marriages end in divorce is the common experience in so-called advanced Western Society. The transgressions carry with them their own penalty in this world no less than in the Hereafter.

ISLAM DOES NOT ALLOW MAN TO PLAY TYRANT

Menfolk, however, are not allowed to play the tyrant in their spheres: *"O' those who believe; It is not Lawful for you to inherit women against their will; and do not straiten them in order that you may take a part of what you have given them, unless they are guilty of manifest lewdness, but deal kindly with them and if you hate them, it may be that you hate a thing while Allah has placed in it abundant good."* (4/19). It may be stated as a fact that no conjugal harmony can exist without obedience to these Islamic principles, but while the non-believer adopts them for his earthly happiness, the believer gets the spiritual benefit by his attitude of obedience to Divine Commands as an everlasting source of felicity in the Hereafter side by side with the benefits that flow from it in the life of this world.

Another very important provision of the Islamic code in behalf of conjugal harmony is that relating to

divorce, which though lawful, yet it is the most abhorrent of all lawful provisions to the Supreme Law-Giver. It is to be resorted to in the last extremity of conjugal rupture and nothing is so pleasing to Islam as the restoration of conjugal harmony between the Spouses. Its procedure of Divorce is made lengthy to make it easy, if possible, to bring about a rapprochement of the parties. *"Divorce (Shall be lawful) only twice, then (you should) either keep her in fairness or send her away with kindness; and it shall not be lawful for you to take away anything you have given them but if both fear that they shall not (be able to) keep (themselves within) the limits (fixed) by Allah; and if you fear that they shall not (be able to) keep (themselves within) the limits (fixed) by Allah there shall be no sin on either of them about what she gives up to get herself freed (from the wedlock), These are the limits ordained by Allah. (Beware) exceed them not. And those that exceed the limits ordained by Allah, then these are they that are unjust"* (2/229). What else does man need to know about arranging his life on a rational plan of felicitous existence, as a preparation for the interminable period of bliss in the Hereafter.

ISLAM HAS PROVIDED MAN WITH PLAN TO GET MAXIMUM BENEFIT OF LIFE ON THIS EARTH

We see, therefore, that man is not only blessed with limitless potentialities for use in a rational life on this globe, but also he is provided with the precise plan on which he should found his life's affairs to get the maximum benefit of life on this earth, and by that same sane employment of his energies, to advance to the higher state of unexampled bliss in the Hereafter.

No man, far less a believer, can think of any other "ism" as a solution to his life's problems. This is true not only in respect of the limited sphere of the home, but also in the far wider Sphere of the Statecraft. Islam dis-countenances every other approach to life's problems, be they the concern of an individual or that of the whole of the human Society. Mankind is given the right to property in accordance with the basic psychological need of man, as an incentive to free competition, so as to provide a test of one's calibre: "He it is who created for you all that is in the earth" (2/29). Man creates nothing He only uses what is provided for him by the Almighty Owner. Yet a vast opportunity is afforded to man to make use of his potentialities in the interests of corporate living: Verily the earth is Allah's, grants He as heritage unto whomsoever He pleases among His servants". What is provided in this earth belongs to the whole of mankind. The people who make use of their talents in accordance with their capacities, get a proportionate recompense for their labours, while those who lack the capacity to get their share, due to some congenital or environmental handicap are allowed to get their subsistence out of the funds of the tithe and the Poor-rate (zakat) that are made obligatorily to be set apart out of the earnings of the more energetic and better situated persons financially.

ISLAM GIVES FREEDOM TO MAN

WHEREAS COMMUNISM DRIVES MEN TO BEASTLY SERVILITY

In a state run on the principles of Islam, there can be no problem of poverty. At the same time there

can be no coercive tactics to drive men into beastly servility, as is the plight of people in communistic and socialistic dictatorships. It is the very basis of Islamic polity to give man the maximum freedom consistent with the freedom of others. It does not permit any interference with one's liberty of choice except within very essential limits in the interests of the Society as a whole no less than in those of the individual himself. And that liberty is demanded by the very nature of the answerability of man before his Lord. What weight can be given to the action of a mercenary soldier, who has to fight for his living as the paid agent of an autocrat? Only a free man can be held answerable for his acts.

The Communist autocracy takes over the control of every concern of life, leaving no choice for any one even to change his job, forcing everyone to plod in the rut prescribed by the regime, feeding even prescribed ideas through the limitless powers of the books, the press, the radio and other tools of education. But is it conceivable that all people can be placed on the same footing? And even if it be possible, is it justice to place the indolent shirker and the conscientious worker on the same footing? And whence will come the angels who will be just and fair to all and sundry in the matter of the distribution of the goods of the state? And supposing such a totalitarian regime once gets into the saddle, is it ever conceivable that the dictatorship can ever be dislodged? It is clearly a loss of *"both this world and also the Hereafter. That is a loss which is manifest."* (22/11).

Bismilla Hir Rahma Nir Rahim

ISLAMIC WAY OF LIFE

CHAPTER XI

CO-EXISTENCE

“In the name of Allah, the Beneficent the Merciful. “Hallows the Glory of Allah whatsoever is in the heavens and whatsoever is in the earth, The King, The Most Holy, The Ever-Prevalent, The All-Wise. He it is Who raised among the Ummies (illiterates) a Messenger from among themselves, reciting unto them His signs and purifying them and teaching them the Book (Quran) and wisdom although they were of before in manifest “Straying. And (unto) the others from among them who have yet joined not with them; And He is the Ever-Prevalent, the All-Wise. That is the Grace of Allah. He grants it to whomsoever He pleases, and Allah is Lord of great grace. The Similitude of those who were placed under the Torah and they held (followed) it not, is as the similitude of a donkey bearing books (on its back). Wretched is the similitude of the people who belie the signs of Allah, and Allah guides not the unjust people.” (62 : 1,5)

The teachings embodied in these verses, if studied along with others on the subject, particularly those of chapter number 42 Ash-Shura of the Holy Quran, to the following effect, epitomise practically the gist of the teaching of Islam, vis-a-vis the intricate problems of human relationships in their bearing on Co-Existence :
“He has prescribed for you the religion, what He ordained to Noah and that which revealed We to you

and what ordained We to Abraham and Moses and Jesus that: Establish you the religion and be you not divided therein." Hard is it to the disbelievers what you call them to, Allah chooses to Himself whomsoever He wills and guide He to Himself whosoever turns (to Him).

Nor were they divided until after had come to them the knowledge, out of rivalry between themselves, and had not the word gone forth from your Lord (respiting them) to a fixed time certainly the affair had been decided between them and verily those who were made the heirs to the Book after them are certainly in disquieting doubt about it. For this then invite on you (to the Truth) and be thou steadfast (on the right way) as you are commanded; and follow not you their vain desires and say you (O' Our Messenger Mohammad) "Believe in what Allah has sent down of the Book; and I have been commanded to do justice between you; Allah is our Lord; For us (is the responsibility) of our deeds and for you (that of) your deeds, No contention (need there be) between us and you; Allah will gather us together; and unto Him is the ultimate return." (42:13/15)

Commenting on the significance of the term religion, Mir Ahmad Ali, M. A. Bol. B. T. translator of *Holy Quran in English* in his exegesis remarks." It is clearly given out here that the religion preached by the Holy Prophet (S.A.) is based upon the same basic principles which were preached by Noah, Abraham, Moses and Jesus. The religion preached by the preceding Messengers of Allah consisted of nothing but the Unity of Allah and the righteousness of life disciplined by morals and ethics copying the Divine attributes in the human character and conduct....."

Religion (Deen) as promulgated by the Holy Quran has been in its essence the same throughout the history of man since Adam—Faith in the All-comprehending sovereignty of Allah and man's responsibility to Him for all his deeds. In fact common-sense demands that it should be so. The real source of Truth (Deen) being the One Almighty Designer of the whole Universe, there cannot be expected any departure from the basic principles of the Unity of Allah and the righteousness of conduct demanded by Him in human relationships. Rites of devotional procedure may vary from one age to another, but their overall charge, even when materially altered by custom, is infallibly in the direction of the basic religion, according to the Holy Quran :

“And fight (endeavour) you in (the way of) Allah as it behoves you to fight (endeavour) for Him. He has chosen you and has laid not upon you any hardship in religion, the faith of your father Abraham; He (Allah Himself) named you Muslims before and in this, that the Messenger (of Allah) may be a witness over you and you be witness over the people, So establish you prayer and pay you the poor rate and hold you fast by Allah. He is your Master How excellent the Master and How Excellent the Helper. (22:78).”

In the same chapter occurs the following pregnant elucidation of the distinction between the fundamental tenets of religion (al-amr) and the outward devotional ritual : *“Unto every people have We prescribed the rites of devotion which they observe, so they should dispute not with you about the affair (al-amr) and call you to your Lord; Verily, you are on the Right way. And if they dispute with, say you, “Allah Knows best what you do.”*

In the context of this Quranic elucidation between the essentials and the non-essential is there any justification for confusing Religion with theology, which according to the author of "*Defects of modern Christianity*" Professor Momeic, has been a source of no end of harm to his church. Referring to the verses given above (62:1/5), we have in these terms, been apprised of the mission of the Holy Prophet (S.A.), which is (a) to purify the minds of men, (b) to teach them the Book as the sole text-book of Religion and (c) to teach them wisdom—the right principles of living as human beings on the earth as a preparation for the life to come. It is also clearly laid down that all the prophets of yore brought to mankind the same message from the Almighty Sovereign of the Universe (42:13/15). The Religion of the Divine Revelation, however, was hard upon them because it imposed restraints on man's instinctive urges, though it allowed a generous field for their play—all in the interests of human felicity on earth and the Hereafter. Another potent cause of their hostility to the Divine Scheme of things stemmed from their misplaced mutual antagonisms (rivalry) among themselves. All the same, the Divinely promulgated fundamentals remained the same. They constituted the True Religion, even denying to be dedicated to the persons of the Divine Messengers or of any of their followers, like Judaism, Christianity, Mohammedenism etc. but bearing the common nomenclature of Muslims (people resigned to the Divine commandments), holding out to man the Central Authority of the Almighty Allah, as the cynosure of all loyalties :

"Whoever holds fast to Allah: is already guided to the Right path" (3:100)

Not only this but also it is laid down in no uncertain words that the true spirit of Religion lies in complete subservience to the Divine commandments regarding the entire field of life and at all periods of life—enjoining good and forbidding wrong as the hall-mark of true Faith. By thus bowing to the Divine commandments, all friction within the human psyche is relieved, the need for continual choice between this good act and the less good one or the positively wrong one being done away with, the vast potentials of psychic energy are freed for canalising into constructive endeavour and mankind moves forward on the fruitful adventure of life away from personal and parochial interests, affiliations and prejudices—a common brotherhood of all human beings under the common Sovereignty of the sole Almighty Sovereign of the Universe. In this behalf the following clear wordings need no explanation:

“O’ you who believe fear you Allah as you should and (see that) you die not but as Muslims. And hold ye fast by the cord of Allah all together and be not divided (among yourselves) and remember the bounty of Allah bestowed upon you, when you were enemies (of each other). He united your hearts together within mutual love and thus by His favour you have become brethren and (while) you were on the brink of the pit of fire, then He delivered you therefrom. Thus does Allah clearly explain His signs for you, so that you may be guided, And that there should be among you a group who call mankind to virtue and enjoin what is good and forbid wrong; and these are they who shall be successful. (And be not like those who got divided and disagreed after clear evidences had come unto them; and these for them is a great torment. (On) the Day when some faces will be bright and some faces will be black; And as to those whose faces will have turned black (it will be said to them).

“What? Did you disbelieve after believing? Taste you, then, the Chastisement for what you were disbelieving. And as to those whose faces shall have become bright they shall be in the Mercy of Allah; therein shall they abide. These are the signs of Allah, We recite them to you in truth; And Allah intends not injustice to mankind. Allah's is whatsoever is in the heaven and whatsoever is in the earth, and to Allah (only) shall all matters return. (3:101/109).

Herein is unfolded the true spirit of the Religion, the mystery is solved as to how the incomparable phenomenon of spread of Islams over the vast territories of the known parts of the globe advanced in an invincible march over the apparently imponderable empires of potentates and monarchs. It was a message for the whole of humanity to join the universal brotherhood of Islam, without any distinction of cast, creed, colour, language of any sort. Viewed in this light Islam is not a mere creed. It is a universal call to a way of life for which the human soul pines as a matter of its very essence and nature :

“Then set you your face uprightly for (the right) religion, in natural devotion to the truth (following) the nature caused by Allah in which He has made the people. No change can there be in the creation of Allah. This is the established religion, but most people know not, turning to Him. Fear his wrath and establish prayer and be not of polytheists, of those who split up their religion and become sects, every party rejoicing in what is with them. (30:30—32)

These verses are self-explanatory in so far as the natural longing of the human soul for Truth and religion stands. Islam is the natural answer to that long-

ing with its insistence as fundamental tenets upon right-thinking, right-speaking, right-doing—all out of sincere love for the Bounties of Allah. “However much the modern professors of Islam may have dimmed the glory of their Prophet (and a volume might also be written on the defects of modern Mohammadanism, the religion which enshrines righteousness and justification by work deserves the recognition of the lovers of humanity remarks C. Morrison.

Mee tawani az rahi asan shudan bar asman

Rast bash O' rast rao Kanja nahashad Kasti

Tr. *Wish you to make an easy approach to Allah? Then live purely and act righteously, so as not to be found wanting in this behalf.)”*

The preceding verses bring out another very fundamental Quranic tenet, to wit, that it is in the nature of polytheism to get split up into sects, rejoicing in what one gets hold of by way of outward forms of devotional ritual in contradistinction to the essentials, propounded by the so-called priesthood, whom they take as the lawgivers of Shariat in their own right :

‘Take they their divines and monks as (their) lords, besides Allah (9:31). The Holy Quran warns the believers against the machination of this class in no uncertain terms” :

“O' you who believe! verily many of the divines and the monks eat away the properties of men falsely, and obstruct (others) from the way of Allah. (9:34).

In the light of these Quranic pronouncements about the essence of true religion demanding righteous

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conduct in all fields of endeavour as distinguished from the formalism and ritualism prescribed as a substitute therefor by many of the so-called scholars of theology, one can comprehend the conditions that militate against the common-sense requirements of co-existence. It is the duty of every right-thinking person to make a very clear distinction between true religion which has to do with the righteous conduct of human beings on the one hand and theology on the other which has a meaning as it aids righteous living, which manifests itself in the amelioration of human relationships as a logical consequence of eschewing all kinds of evils (Moonkerat) and nurturing all kinds of virtues (Maaroo-fat).

By all means one may have recourse to the theological discussions of the professors of theology, if the same can help him to lead a more righteous life, but with the imponderable proviso that the observance of the formal ritualism engendered thereby does not in any way vitiate the relationship between man and man. In other words theological ritualism should serve the cause of co-existence through and through. No rites can claim any virtue in the eyes of the Quran which lead to unnecessary friction between man and man.

It is, however, sad to reflect that by ignoring the distinction between the fundamentals and the non-essentials, one mis-interprets the true import of the right religion. In this respect the pseudo scholar weltering in polemical wrangling has done incalculable damage to the body politic of Islam. The great Moad'azali Scholar Justice Dr. Syed Ameer Ali in his monumental work "The Spirit of Islam" very pithily summarises the situation vis-a-vis the role of the

average priest in matters of true religion in the following words : " All as for the latter day professors of Islam ! The blight of patristicism (*priest-worship*) has ruined the blossom of true religion and a true devotional spirit. Practice has given place to the mockery of profession, ceremonialism has taken the place of earnest and faithful work, doing good to mankind for the sake of doing good and for the sake of Allah. Enthusiasm has died out and devotion to Allah and His Prophet are meaningless words. The earnestness without which human existence is no better than that of the brute creation, earnestness in right-doing and right-thinking is absent. The Muslims of the present day have ignored the spirit in a hopeless love for the latter. In stead of living upto the ideal preached by the Master Holy Prophet (S.A.), instead of striving to excel in good works, of being righteous, instead of loving Allah and for the sake of this love loving his creatures, thay have made themselves the slaves of opportunism and outward observance."

An earnest endeavour has to be made to bring home Co-Existence is the central theme of the Holy Quran, of the Sunnah as explained by Ahle Bait (A.S.) of the teachings of the sages of all ages and of the enlightened commonsense [the wisdom vouchsafed to us by the Holy Prophet (S.A.) as expressed in the verses given in the commencement of this chapter.] It is the one thing required to steer peacefully one's course through life's turbulent seas. Every prohibition and every commandment shall in this perspective, be found to aim at the universal need of man to build the ideal character for Co-Existence.

The whole edifice of the Islamic culture and civilisation is based on the subservience to the principles

laid down by the Holy Quran and further exemplified by the life and sayings of the Holy Prophet (S.A.) and those who followed in his wake Ahle Bait. In this entire field of life, there is not a single positive command or a prohibition which does not have a direct bearing on the substantial adjustment of human relations. In fact there is nothing more abhorrent off to the Islamic view of life than friction and disunity amongst the body politic. The whole social set up is made to rest on the conception of "equity and Fraternity."

"The believers are but brethren so make you peace among the brethren and fear you (the wrath of) Allah, that you may be blessed with mercy. (49/10)

As a matter of fact Islamic civilisation is a conception which can only become a reality by strict subservience to the commandments (Maarroofat) and the prohibitions (Munkerat), which are there to remove all traces of friction and disunity by prescribing the privileges and responsibilities of every one in the Society. The privileges are granted by the Snpreme sovereign and none dare abrogate them. So are the responsibilities, too, fixed in each case as a matter of true Faith :

"Worship you Allah (alone) and associate not aught with Him, and do good to parents and to kinsfolk and to orphans and to the needy, and neighbour close to you and neighbour who is a stranger, and to a companion by your side and to the wayfarer and to that which your right hands possess (the dependents), verily Allah loves not the proud, the boastful". (4:36)

In this single verse is made the adjustment to all those people with whom one comes in contact—the parents, the kinsfolk, the orphans, the needy, the neighbours, the colleagues and fellow-workers, the way farers, and the dependents. The least good that is expected from a Muslim is to “*speak kindly to all men*” (Al-Quran 2:83). There is no exception made in these universal commandments in favour of any creed or against any one subscribing to any other religion, race, colour or language, as really befits “*The Lord of the world*.” (1:2)

The Holy traditions abound in condemnations in no uncertain terms of all acts of injury to the life, honour and property of all other men including the non-belligerent non-muslims, and they insist upon the discharging of one's responsibilities to all other human beings as emphatically as the Holy Quran, which they purport to elucidate. As a matter of fact, social Justice is the Key-note of Islam and one can never find any point in this all important context of human relationships, that has not been fully elaborated by the Holy Quran and the life and sayings of the Holy Prophet (S.A.) and those who have followed in his wake (Ahle Bait). A Muslim is defined, according to a well-known tradition, as “*one from whose tongue and hand, every other Muslim is secure.*” (Prophet S.A.).

Here then are the basic principles of Islam, unanimously admitted by every sect of Islam, which form the foundations of Muslim conduct in every detail of life. Any remissness in this respect, any deviation from the path laid down by this Divine guidance, any breach of the rules formulated thereunder, mean a flagrant transgression against Islam, and enlightened

commonsense. That there has been no end of such flagrant transgressions as regards one individual against another, one sect against another, one Muslim country against another, cannot be denied. That nemesis has been overtaking the transgressing Muslims is equally the clear unenviable observation of our History—past as well as present. How long are we, Muslims, going to offer yet more exemplifications of the aphorism to the effect that *“the greatest lesson of History is that nobody learns History’s lessons.”*

If we Just look at the matter even cursorily, we find that there is much more common among the sects, then there are any matters of divergence. We all believe in the supreme Sovereignty of Allah and His Will, as revealed through His Chosen Messenger, the Holy Prophet (S.A.), exemplified in his own life and that of those who followed in his wake Ahle Bait, We turn to the same centre of reverence the Kaabah, in our prayers. We celebrate the heroic deeds of the same great martyrs. The members of the Holy Household of the Holy Prophet (S.A.) enjoy the sincere deference of every Muslim of every creed. We brook no disrespect to any of the personages connected lineally with the Holy Prophet (S.A.). Our great thinkers and sages speak of our common heritage and common destiny. To have an idea of the views in this matter we may just look into the writings of some of our great writers of the Ahle Sunnat denomination.

Allama Jalalud Din Suyooti has compiled a compendium of forty authentic Traditions under the title of *Ehyaal Mait*, in respect of the great eminence to which the Ahle Bait are entitled by virtue of their

honoured genealogy. So has the great scholar of Hadeeth Shah Abdul Aziz of Delhi collected a large number of authentic traditions for his thesis of *Sirrush Shahadatian* (The Secret of the Two Martyrdoms Published by Peermahomed Ebrahim Trust Karachi-5).

Allama Shibli Nomani, the modern research Scholar of Muslim History, has referred to the great eminence which the Ahle Bait are entitled to in the eyes of the Ahle Sunnat as a general rule. In his exhaustive exposition of the tribute he has paid to the life work of Imam Abu Haneefah, he refers in glowing terms to the debt of gratitude which he owes to the teachings of the Ahle Bait, says he, "Abu Haneefah remained in his (Imam Ja'far-e-Sadiq (A.S.) presence for quite a long time. In order to gain (knowledge) from him and acquired many unique things of fiqah (jurisprudence) and Hadeeth (Tradition) Both Shia and the Sunni are unanimous that a great deal of information of Imam Abu Haneefah was the result of the company of the celebrated Imam Mohammad al Baqir (A.S.). The Imam did derive a lot of advantages from the company of Hazrat Ja'far-e-Sadiq (A.S.) the eldest son of Imam Mohammad al Baqir (A.S.) This is generally mentioned in the annals of history, However, Ibne Taimiya has refuted this (the learning of Abu Haneefah at the School of Imam Ja'far-e-Sadiq (A.S.) and has based his assumption on the ground that Imam Abu Haneefah (A.S.) was a contemporary of and equal in age to Imam Ja'far-e-Sadiq (A.S.) so how could Imam Abu Haneefah be a pupil of him. But this is because of insolence and immodesty on the part of Ibne Taimiya—Imam Abu Haneefah might be however grand a Mujtahid and Faqeeh, yet what relation does he bear in *fazl*

ounty) and Kamal (perfection) to Hazrat Ja'far-e-Adiq (A.S.)? Ahle Bait are not only the source of the knowledge of Hadeeth (tradition) and Fiqh (jurisprudence) but they are the fountainhead of all religious sciences. And the inhabitant of a house knows best what lies in it." (Translation from pages 60-61 of the edition published by M/s. Saraulah Khan and Sons of 6 Railway Road, Lahore).

Quite recently the Rector Al Azhar, Cairo and Grand Mufti of Egypt was asked to give his fiat (fatwa) on the following points:

Certain people hold that if a certain Muslim desires that his deeds and rituals of worship are correct and proper, then he must imitate any one of the four sects (of Sunnat wal Jama'at) and (neither) the Shia Athna Ashari Sect and (nor) the Zaidi Sect are included in this category. Is your Eminence in complete accord with such a belief? Say for example do you ban the following of the sect called Shia Ithna Ashari? The following is the Fatwa given by the Grand Mufti, Shaikh Mahmood:

(i) Islam has not made it obligatory on any one of its followers to the line of a particular sect in the practical field. So I say that every Muslim has the freedom to choose in the beginning any sect that has come down through reliable sources and its laws are framed in particular books and follow the same, while the followers of one sect could change over to any other sect whatever sect it is, and there is no canonical hindrance (to such a change).

- (ii) The Ja'fari Sect, which is popularly known as the Shia (imamia) is one of those sects that could be followed like any one of the sects of Ahle Sunnat.
- (iii) On these grounds it is proper for all the Muslims to know this fact and abstain from displaying ta'assub (prejudice) towards any other sect because the Deen (Religion) of Allah and its Shariah are not subservient to a particular sect. The Imams of all the sects were Mujtahids and their ijtehad had the liking of Allah. So for the common people, who themselves are not Mujtahids, it is permitted to imitate any of these and follow their Fatwa of Fiqh and in this respect there is no discrimination between the rites of worship and rules of conduct".

It is a bold and statesman like statement, which should remove many of the misunderstandings that subsist among the followers of the different sects of Islam, which should not incline any of them to become the monopolist toll-collectors on the road to heaven. The narrow minded Mullahs have attached this just and reasonable stand of the Grand Mufti, yet the Sane and intelligent elements of all the sects, have endorsed it as the "Need of the Hour" in the real context of the Islamic requirements. It should go a long way to cement the bonds of unity among all classes of the Muslims every where.

The Grand Mufti asserts that the word sunna should be used in its broad literal sense and not in its narrow, technical meaning. He asserts that the Shias like

the Sunnis claim to follow the Sunnat of the Holy Prophet (S.A.). No Shia can say, "I admit that this tradition is authentically traceable to the Holy Prophet (S.A.) and yet I do not follow it."

"The differences of opinion that sometimes occur whether between the Sunni sects inter se or between the Sunnis and the Shias, are due to disagreement about the proof of the Hadeeth. On this point reference may be made to what the late Shaikh Muhammad Husain Al-Kashifal Ghita (the Shia Imamia Scholar of Iraq) has said in some of his books, in which he has proved his point off by means of logical syllogism. He says :

A. Major Premise :

It is incumbent upon us to obey every command, tradition or custom which has reached us from the Holy Prophet (S.A.).

B. Minor Premise :

Such and such command, tradition or custom has reached us from the Holy Prophet (S.A.).

C. Conclusion :

On the basis of these two statements no Shia can say that he will not obey the command, tradition or custom."

The Grand Mufti continues: From the language of my Fatwa it is amply clear that I consider it permissible for every Muslim to follow the Shia law in the same way as it is permissible for him to follow any of the other four schools of Sunni Law, or to adopt the Shia Law or

on any point on which he may agree with the opinion of a Shia Jurist. I have stated in the conclusion of my Fatwa that the Divine Religion cannot be confined to a particular school, creed or sect and that the Imams of the sects are Mujtahids, acceptable to Allah, and, therefore, any one who is not himself a Mujtahid may join the Taqlid of any of them on any point, provided he considers such point to be authentically derived and correctly formulated."

To another question which "Probes into the probability or improbability of the success of the Grand Mufti's efforts towards unification of the sects, his reply is equally states manlike, when he says that it is irrelevant to the subject of his Fatwa. This is a matter which relates to the manner in which the various sects seek to "win proselytes to their way of thinking". There is little doubt that polemical literature and wrangling that is going on in many quarters, attacking the fundamentals of rival sects, do militate against the effort in favour of unification and harmony. Yet the need of the hour is opening the eyes of the well intentioned among the intellectuals of all sane quarters.

Let us take a brief extract from a recent publication of Peermahomed Ebrahim Trust, as part of their earnest endeavour to bring about harmonious relations among the different classes of the people of Pakistan, entitled "Hooi Baatain," from the pen of a Shia lady scholar of eminence.

"Just look at the matter honestly. Have we the least right to be distinguished with the designations of Shias, Sunnis, Hanafis, Shafa'is, Malki, Ahle Hadeeth etc.? Let us admit that you have set up a distinctiv

emblem on the basis of a difference of opinion. Wherefrom, however, shall come the compensation for the loss suffered by a great community because of the cessation of the sentiments of common brotherhood and unity? Our organised power has been suppressed because of the dismemberment of limbs into parts and we are suffering all along and we are being robbed at the hands of nations far inferior to us (in numbers and calibre) like the most despicable race of history, the Jews in Palestine) Are we not ourselves responsible for this ruin? Is it not we ourselves who have rendered ourselves a prey to disgrace and imbecility on the basis of our sheer egotism? Is not Allah the Omniscient and All the Wise, Who gave us this categorical command never to be disunited, never to rend Islam into pieces; but to remain united by preserving mutual regard and sincerity? Is it then a means to unity that a wide gulf may be set up of varying sects among us?"

The space at our disposal does not permit us to give even minor notices to the many books and articles that have come out in the recent past emphasising the elemental need for unity and harmony among the Muslims. They point out very insistently as the need of the hour to reorientate the patterns of our thinking, from petty sectarian bickerings to the cosmic vision which Islam teaches. It is a historical fact that the Kharijites repudiated almost every provision of Islam and turned into real anarchists in theory and in practice. They repudiated all established government and yet it was only when their activities endangered public life, honour and property, that the government of Hazrat Ali (A.S.) took steps against them. Such was the broad-hearted policy of Islam vis-a-vis the misguided miscreants. How does it become of those who

profess Islam to malign and molest other Muslims, who may, at the worst, be unable to see eye to eye with others only on some points in regard to the relative authenticity or preferential merit of the interpretation of this or that tradition or a Quranic verse. And then, too, the matters that pertain to men in their mutual dealings with one another, do not permit of any divergence of opinion. All agree that falsehood, fraud, calumny, backbiting, stealing, bribery, inequity, assault, homicide and the like vices are major sins, fearfully obnoxious to Islam. Let us go forward, organise ourselves to root out these evils. The state and the neighbourly responsibility have just such a function to prevent any injury to the life, honour and property of the people in general. As for the positive virtues and personal opinions about heroes of the past, every man should have the freedom to his own choice of the historical data, that appear to him trustworthy. All historical matters, should be taken with a good amount of salt. The historians are but human beings and no one can expect any of them to give an impersonal unprejudiced view of any event if based on actual experience and direct observation, even. We may be sure that no question paper on history will be set on the Judgment Day. As for the example which an historical personage sets for his followers to extol, it is a truism to say that the devotees of a cause see no moral or spiritual flaw in him, and the account given by the devotees of the virtues of any one hero is a facsimile of the virtues of the hero extolled by a rival group. So what matters is the gamut of virtues to be copied and translated into actual conduct. The childish attitude, "my father can break your father's head," should give way to the mature approach to the social problems of life, "I am a Muslim and everybody's life, honour and property is my concern to defend."

No state, what to say of an individual or a group, has any right to force any man to subscribe to any particular opinion against his will. But every government worth its salt, may every individual citizen is charged with the responsibility of doing everything in its power to prevent mischief. And what mischief is greater than creating friction, disharmony and disunity among the citizens."

"And obey you Allah and his Messenger, and quarrel you not for then you will be weakened in heart and your power will depart" (8 : 46)

We could afford to indulge in such childish mischief in the days of our enslavement, when a foreign power used us as pawns in its game of imperialism. But now, how can we now at all afford to ignore the implacable situation in which the whole world of Islam is placed by the machinations of our clever enemies abroad and the shameless venality of our own brethren at home? Surely any one in his senses would pity the playfulness of the mice, when the cat is prowling about ferociously.

There are no words which can express the wickedness aglone that haunts the Muslims everywhere, from Morocco in the far west to Djakarta in the far-east. Pakistan is the one hope of the Muslim world, nay the whole of humanity if it can accept the challenge of the hour - the challenge of a United Nation under the over-all aegis of Islam, neither out to exploit other peoples, nor allowing itself to be exploited by any other, ever ready to serve the troubled humanity as the hall-mark of its destiny. We must exercise tolerance for the views

children, as was evinced to even the bitterest
by the Holy Prophet (S.A.) and those who
followed in his wake. We must eschew violence in any
form the violence of the tongue and of the pen inclu-
ded. Above all let us recognise as the true spirit of
Islam in the practice of common-sense neighbourly be-
haviour to all human beings. It is a truism to say that
anything that disrupts harmony is anti-Islamic. Islam
stands for harmony, unity and co-existence.

BISMILLA HIR RAHMA NIR RAHIM

All praise is due to Allah. Peace be on His Servants.
Chosen by Him.

APPENDIX

ISLAMIC WAY OF LIFE AHYA-UL-MAIYIT

(Revival of the Dead.)

"These are fifty seven tradition in praise of the
Ahle Bait which I have named "Ahya-ul-Maiyit."

BY JALAL UDDIN SAIYUTI

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The views expressed in this Book are strictly of the writer's own to which Trust's full accord is not necessary.

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BISMILLA HIR RAHMA NIR RAHIM

EHYAA-UL-MAYYIT
(Revival of Forgotten Virtues)
Appendix to
ISLAMIC WAY OF LIFE

P R E F A C E

The author of the book—Ehyaa-ul-Mayyit Hafiz Jalaluddin Siyuti a great Sunni erudite of reputation needing no introduction. He is well-known amongst the students of Islamic studies. With the help of the Holy Quran and Prophetic traditions he has shown that 'Love' towards the members of the Holy House is but an essential means of salvation in the hereafter.

The Holy Prophet said :

(1) Embellish your gatherings by the remembrance of Ali. Verily his remembrance is my remembrance and my remembrance is Allah's remembrance.

A look at the face of Ali is an act of devotional worship to Allah. Ali (A.S.) is Nafse Rasool.

(2) Fatema (A.S.) is a part and parcel of myself. He who annoys her, annoys me and he who annoys me annoys Allah.

(3) Hasan and Husain are my sons.

“Husain is from me and I am from Husain.”

We can therefore say that love towards the Holy Prophet is imperfect without having love towards Ahle Bait. And what is the benefit of this love? The Holy Prophet (S.A.) says:

“Beware! He who dies with love in his heart towards the Ahle Bait dies a martyr.

And the Holy Quran says :—

“Say whatever recompense I have asked of you, it is only for yourselves; my recompense is (to be expected) from Allah and He is witness over all things. (34 : 47.)

What is this recompense ?

It is the love of his nearest of Kin (42 : 23)

The verse 34 : 47 makes clear the object of the recompense i.e. love of his nearest of kin mentioned in (12 : 23)

The Holy Prophet (S.A.) had nothing to gain in this world by his mission save to guide the mankind on the right path.

This love which is asked is for the people's own benefit. If they love his nearest of Kin who are the ones purified by Allah (33:33) (i.e. Ahle Bait) they would always be on the right path of salvation.

And he says: He who hurts and displeases my Ahle Bait, Paradise shall be forbidden to him.

The light of Eeman cannot enter the heart until such time one befriends the Ahle Bait (A.S.).

This tradition has been considered as genuine by Tirmizi.

The Holy Quran says :

The dwellers of the desert say :

We believe ! Say : You do not believe but say we submit : and faith has not yet entered into your hearts.' (49 : 14)

We submit means 'We are Muslim' and we believe means 'We are momin.'

This proves that Islam and Eeman are two different entities Islam is the submission to the Will of Allah with or without the confirmation of heart.

Many a time man embraces Islam as measure of expediency e.g. during the life time of the Holy Prophet (S.A.) Abu Sufyan and other Umayyads accepted Islam willy nilly to derive benefits and comforts from it as a measure of expediency.

Eeman is the declaration of the heart that believes and the tongue that confirms.

We therefore end the preface with these words : Islam coupled with love towards the Ahle Bait (A.S.) is Eeman not otherwise.

Trustees,
PEERMAHOMAD EBRAHIM TRUST
Bahadurabad Karachi-5.

(20th Jamadil Awwal 1394. A H)

(13th July 1974)

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**HOLY TRADITIONS
RECOMPENSE FOR THE TOILES
OF MESSENGERSHIP
AND
LOVE FOR THE PROPHET'S PROGENY**

Saeed been Mansoor has recorded in his book "SONAN" a tradition related by Saeed bin Jubair that in the verse :

"Say you, (O, Our Messenger) ! demand not of you any recompense for it (the toils of preaching) save the love of my relatives" - (42 ; 23)

The word 'Relatives' refers only to the relatives of the Holy Messenger.

THE NAMES OF HIS KINSFOLK

Ibne Munzer, Ibne Abi Hatim and Ibne Mardavaih in their books on Exegesis of the Holy Quran and Tabarani in his book "Mo'ajam-ul Kabeer" have recorded report from Ibne Abbas that when the above noted verse 42 : 23 about "love of Kinsfolk" was revealed the people asked the Holy Prophet :

Who are your relatives love for whom has been made Compulsory for us ? The Messenger of Allah replied :

They are — Ali (A.S.) Fatema (A.S.) Hasan and Husain (A.S.), and their "children."

"MEANING OF GOOD"

Ibne Abi Hatim has quoted from Ibne Abbas as saying that the word 'Hasanatan' (good) in the verse- "*And whosoever earns good*" (42 : 23) means love for the Holy Prophet's children (A.S.)

FAITH (IMAN) IS DEPENDENT ON LOVE FOR AHLE BAIT (A.S)

Ahmed bin Hambal, Tirmizi, Nasaa'ee and Haakim have recorded a report from Muttalib bin Rabee'aa that the Messenger of Allah said : "By Allah, Faith cannot enter into the heart of any muslim until such time as he befriends you O'Ahle Bait! for the sake of God and for the sake of your relationship with me" (This tradition has been considered as genuine by Tirmizi).

LOVE AHLE BAIT FOR THE SAKE OF LOVE FOR THE MESSENGER

Tirmizi and Tabarani have recorded a tradition related by Ibne Abbas that the Messenger of Allah said :

"You befriend God for He showers His bounties upon you and satisfies your (wants), befriend me for the sake of your love for Allah and love my Ahle Bait for the sake of your love for me."

ALL ACTIONS WITHOUT THE LOVE FOR MOHAMMAD AND THE CHILDREN OF MOHAMMAD ARE IN VAIN

Tabarani has reported in his book 'Ausat' Hasan bin Ali (A.S.) as saying that the Messenger of Allah said : "O' Muslim's Firmly establish in your hearts the love for us, the Ahle Bait for he who presents himself in the

court of God with love in his heart for us will with our intercession, enter the Paradise. And hearken! I swear by him in Whose possession is my soul, that good actions will not benefit any one unless he recognises our rights and performs his duty towards us”.

LOVE FOR MOHAMMAD AND HIS CHILDREN IS THE FOUNDATION OF ISLAM

Bokhari in his book on history has quoted Hasan bin Ali (A.S.) as saying that the Messenger of Allah said:

“Everything has a foundation. Islam too has a foundation and foundation is ‘LOVE’ for me and my Ahle Bait”.

TRADITION OF TWO WEIGHTY (IMPORTANT) THINGS NO BEGUILEMENT

Tirmizi and Haakim have recorded a tradition related by Zaid bin Arqam that Holy Prophet said:

“I leave (behind me) among you that which will never allow you to go astray after me should you closely adhere to that: 1. The Book of Allah and (2) My Children (who are) my Ahle Bait. These two will never separate from each other till they reach me at the “RESERVOIR”. Take care how you behave yourself towards them after me”.

(Tirmizi considers this tradition to have been accurately reported).

MESSENGER'S WILL THE TRADITION OF TWO WEIGHTY THINGS

Abu Ahmed and Abu Ya'alaah have taken a tradition from Abu Saeed Khudri that Allah's Messenger said :

"In near future, I will be recalled (from this world) and I will go (back). I leave among you two very weighty things—The book of Allah and my Children (who are my) Ahle Bait. Allah—the Subtle and All-aware has made it known to me that these two shall never get separated from each other till such time as they reach me at the "RESERVOIR". Think well as to how you should behave yourself towards them".

**ADHERENCE TO THE TWO GREAT ASSETS
THE BOOK OF ALLAH AND THE AHLE BAIT
WILL NEVER SEPARATE BEFORE THEY ARRIVE
FROM EACH OTHER AT THE RESERVOIR OF
KAUSAR.**

Ahmad bin Hambal has reported in his Musnad a tradition related by Zaid bin Thabit that Allah's Messenger said :

"I leave amidst you two great assets, if you firmly adhere to them after me you shall never go astray. The assets are the Book of Allah and my Children—my Ahle Bait, and certainly they shall never separate from each other till they reach me at the "RESERVOIR".

NO BEGUILEMENT
HE WHO FIRMLY ADHERES TO TWO THINGS
WILL NEVER GO ASTRAY

Bazzaz has quoted Abu Horaira as saying that the Messenger of Allah (S.A.) said :

“I leave behind me two things among you, you will never go astray (if you firmly adhere to them.) These two are the book of Allah and my descendants, Ahle Bait. These two will never get separated till such time as they reach me at the “RESERVOIR”.

NO BEGUILEMENT

He Who Closely Adheres to the Ahle Bait of the Messenger (S.A.) and the Book of Allah will Never Go Astray, taken a tradition from Hazrat Ali (A.S.) that the Messenger of Allah (S.A.) said : “In near future I will depart from you. I leave amidst you two great assets, the Book of Allah and My Ahle Bait. If you faithfully adhere to them both you shall never go astray.

NO BEGUILEMENT:

ADHERENCE TO THE AHLE BAIT (A.S.)
IS THE WAY TO SALVATION

Badardee has taken a tradition from Abu Saeed that the Messenger of Allah (S.A.) said : You shall never go astray should you hold fast to that which I leave amidst you. They are—the Book of Allah which lies stretched like a rope; one end of which is in the hand of Allah and the other in your hands and my children my Ahle Bait. They will never separate from each other till they reach me at the “RESERVOIR”.

**TWO SUCCESSORS
THE BOOK OF ALLAH AND THE AHLE BAIT
OF THE MESSENGER (S A.) ARE THE
MEANS OF SALVATION FOR THE UMMAT.**

Ahmed and Tabarani have quoted Zaid bin Thabit as saying that the Messenger of Allah said: "I leave behind me two successors among you—the Book of Allah which lies stretched like a rope between the earth and the heavens and my children who are my Ahle Bait. They shall never separate from each other till they reach me at the "RESERVOIR".

**REGARD FOR THE HOLY PROPHET (S.A.)
LOVE AHLE BAIT
FOR THE SAKE OF THE HOLY PROPHET**

Imam Ismail Bukhari has recorded an utterance by Abu Bakr Siddiq who says :

"Have best regards for Mohammad (Allah's blessings and peace be upon him.) in your affectionate behaviour towards the Ahle Bait."

**THE LAST WORDS ISLAM OF THE PROPHET
OF BE REGARDFUL TOWARDS ME
IN RESPECT OF MY AHLE BAIT**

Tabarani in his book 'Ausat' has recorded tradition related by Ibne Omar that the last words of the Messenger of Allah (Allah's blessings and peace be upon him) were: "Have respect for me in your behaviour" towards my Ahle Bait.

HOSTILITY AGAINST AHLE BAIT (A.S.) THE ENEMY OF AHLE BAIT WILL GO TO HELL

Tabarani and Haakim have recorded a tradition related by Ibne Abbas that the Messenger of Allah (Allah's blessings and peace be upon him) said :

“O’ the Children of Abdul Muttalib ! I have asked three things for you from Allah.

I have asked Him to grant :

1. Steadfastness to your hearts.

2. To inspire the illiterate among you to acquire knowledge and to guide those of you who have gone astray (to the Right Path).

3. And I have asked Him to make you munificent, fearless and valorous, and merciful towards one another because he who devotedly offers prayers in the Holy House (between Rukn and Maqaam-e-Ibrahim) and observes fasts and then dies by a state of enmity towards the Ahle Bait of Mohammad (Allah's blessings and peace be upon him) will surely go to Hell’.

MALICE TOWARDS BANI HASHIM IS INFIDELITY

Tabarani has recorded a tradition related by Ibne Abbas that the Holy Prophet (Allah's blessings and peace be upon him) said : “Malice towards the Hashimites and Ansars tantamounts to infidelity. And malice towards Arabs is hypocrisy.

**HE WHO IS MALICIOUS TOWARDS
THE AHLE BAIT OF THE MESSENGER (S. A.)
IS A HYPOCRITE**

Ibne Adi in his book—KAMIL has recorded a report from Abu Saeed Khudri that the Messenger of Allah (Allah's blessings and peace be upon him) said: "He who bears malice and enmity against us the Ahle Bait, is hypocrite".

**THE ENEMY OF THE AHLE BAIT (A.S.)
WILL GO TO HELL**

Ibne Habban in his 'Saheeh' and Haakim in his book have recorded a tradition related by Abu Saeed that the Messenger of Allah said: (Allah's blessings and peace be upon him) 'By HIM under whose custody is my soul Allah will surely send to Hell the person who bears enmity towards my Ahle Bait'.

**HE WHO HAS ENMITY AND JEALOUSY
TOWARDS AHLE BAIT
WILL BE REMOVED FROM THE KAUSAR :**

Tabarani has quoted Hasan bin Ali (A.S.) addressing Muawiya bin Khudaij as :

"O' Muawiya bin Khudaij! Save yourself against malice towards us (the Ahle Bait) for the Messenger of Allah (Allah's blessings and peace be upon him) has said :

"He who has enmity and malice towards us will be driven away by the lashes of fire from the "RESERVOIR" on the Day of Judgement."

**ON THE DAY OF RESURRECTION
THE ENEMY OF AHLE BAIT
WILL BE RAISED AS A JEW**

Tabarani has recorded in his book AUSAT a report by Jabir bin Abdullah Ansari that the Messenger of Allah (S.A.) addressing to the people said :

“O’ people ! He who bears enmity and malice in his heart against us—the Ahle Bait—Allah the Great will raise him in the group of Jews on the day of Resurrection.”

**REMEMBER THAT ALLAH IS PRESENT
AND BEHOLDS HOW YOU BEHAVE
YOURSELF TOWARDS THE AHLE BAIT**

Muslim, Tirmizi and Nasaa’ee have recorded a tradition related by Zaid bin Arqam that the Messenger of Allah (S.A.) said :

“O’ my people ! I remind you of God about my Ahle Bait” (i.e. Blessings from HIM on your affectionate behaviour towards them and Punishment from HIM for your unkind behaviour towards them).

**HE WHO DOES NOT RECOGNISE THE
RIGHTS OF THE CHILDREN OF THE
MESSENGER IS EITHER A HYPOCRITE
OR AN ILLEGITIMATE CHILD OR WAS
CONCEIVED BY HIS MOTHER DURING
MENSTRUATION**

Ibne Adee and Baihaqi in his book “SHOAB-UL-IMAN” have recorded a tradition related by Hazrat

Ali (A.S.) that the Messenger of Allah (S.A.) said :

“He who does not recognise the rights of my Ahle Bait and Ansars on him belongs to one of the three categories — He is either a

1. Hypocrite, or
2. an illegitimate child or
3. he was conceived by his mother during menstruation. i.e. of impure birth”.

**INTERCESSION—HE WHO IS NOT
AFFECTIONATE TOWARDS BANI HASHIM
IS NOT A MOMIN (FAITHFUL).**

Tabarani in his book ‘Ausat’ has recorded, tradition related by Abdullah ibne Jafar who heard the Messenger of Allah (S.A.) saying :

“O’ Hashimites! I have begged Allah to make you—

1. Courageous,
2. Steadfast on the right path,
3. Accustomed to kindness towards one another,
4. To keep in safety and peace the weak and afraid among you, and
5. Satisfy the hungry among you.

By HIM in whose possession is my soul none of my people (Ummati) can enter the fold of Iman unless he loves you for my sake,"

"O' People do you think that you aspire to enter the Paradise through my intercession and Bani Abdul Muttalib can not aspire as you do?" (They are more deserving of my intercession than you.)

**SPECIAL INTERCESSION
BY THE MESSENGER (S.A.) IS FOR THOSE
WHO ARE AFFECTIONATE TOWARDS THE
AHLE BAIT**

Khateeb has recorded in his Tareekh a tradition related by Hazrat Ali (A.S.) that the Messenger of Allah (S.A.) said "My intercession is for my people (Ummat) in general and particularly for those who love my Ahle Bait."

**THE AHLE BAIT WILL BE THE FIRST
TO HAVE THE INTERCESSION OF THE
MESSENGER OF ALLAH (S.A.)**

Tabarani has quoted Ibne Omar as saying that the Messenger of Allah (S.A.) said :

"On the day of Resurrection my Ahle Bait will be the first to be benefited by my intercession."

THOSE WHO SERVE THE DESCENDANTS OF THE HOLY PROPHET WILL GET SALVATION

Dailami has reported Hazrat Ali (A.S.) as saying that the Messenger of Allah (S.A.) said :

“On the Day of Judgement I will intercede for four kinds of people. (i) Those who have been respectful towards my children. (ii) Those who satisfied their needs (iii) Who have been helpful to them in their distressing affairs and (iv) Those who loved them with their hearts and tongues.”

THE AHLE BAIT ARE THE MEANS OF SAFETY FOR THE UMMAT

Ibne Abi Shaiba and Musaddad in their books, Hakeem Tirmizi in his ‘Navadirul Usool’ and Abu Ya’alaa and Tabarani in their books have recorded a tradition related by Salma Bin Ak’va’ that the Messenger of (S.A.) said :

“The Stars are the means of peace and safety for the denizens of the heavens and my Ahle Bait are the means of peace and safety for my Ummat.”

THOSE WHO^s OPPOSE THE AHLE BAIT OR DISAGREE WITH THEM BELONG TO THE GROUP OF IBLIS.

Haakim has recorded a tradition related that the Messenger of Allah (S A) said :

“Save the people of the earth from drowning and My Ahle Bait will save my Ummat from discord (in religion) (And know that) those who oppose them or disagree with them (Ahle Bait) belong to the party of Iblis.”

THE AHLE BAIT OF THE MESSENGER (S.A.) ARE LIKE THE ARK OF NOAH

Bazzaz has recorded a tradition related by Abdullah Ibne Zobair that the Messenger of Allah (S.A.) said :

“The likeness of my Ahle Bait is that of Noah’s Ark. He who boarded the ark, was saved from drowning. He who did not (board the ark) got drowned” (i.e. He who adheres firmly to my Ahle Bait, will get salvation. He who remains aloof from them will go to Hell).

THE TRADITION OF THE ARK

Bazzaz has recorded a tradition related by Ibne Abbas that the Messenger of Allah (S.A.) said :

“The likeness of my Ahle Bait is that of Noah’s Ark He who boarded the Ark was saved and he who did not board got drowned”.

THE TRADITION OF THE ARK AND THE TRADITION OF BAB-E-HITTA

Tabarani recorded a tradition related by Abu Zar that he heard the Messenger of Allah (S.A.) saying :

“The likeness of my Ahle Bait among you is that of Noah’s Ark among the People of Noah. He who

boarded the Ark was saved and he who did not board it was drowned and my Ahle Bait are for you like the "gate of forgiveness" (Babe Hitta) of Israelities."

THE TRADITION OF THE ARK AND THE TRADITION OF BAB-E-HITTA OF THE ISRAELITES

Tabarani has recorded in his book 'Ausat' a tradition related by Abu Saeed Khudri who heard the Messenger of Allah (S.A.) saying :

The likeness of my Ahle Bait is that of the Ark of Noah. Whoever got into it, was saved and whoever turned away from it was drowned. And also the likeness of my Ahle Bait amidst you is that of "The Entrance of Forgiveness—(HITTA)" amidst Bani Israelis whoever entered through it was pardoned" (That is whoever enters into the fort of love for Ahle Bait will be pardoned).

BANI HASHIM ARE THE BEST OF MANKIND

Dailami has recorded a tradition related by Ali (A.S.) that the Messenger of Allah (S.A.) said :

"Arabs are the best of mankind, Qureishites are the best of Arabs and Hashimites (Mohammad and his Children) are the best of Qureshites".

ALLAH DISLIKES SIX KINDS OF PEOPLE

Dailami has quoted Abu Horaira as saying that the Messenger of Allah (S.A.)

“God dislikes the following six types of men and regards them to be His enemies :

1. He who over-eats,
2. He who is careless in His Worship;
3. He who disregards the Sunnat of his Prophet (S.A.)
4. He who is faithless in his agreement with others and does not keep his promise.
5. He who holds in his heart enmity and malice towards the Children of His Prophet, and
6. He who harasses his neighbour.”

ALLAH IS WRATHFUL ON HIM WHO HURTS THE CHILDREN OF MOHAMMED (S.A.)

Dailami has quoted from Abu Saeed as saying that the Messenger of Allah (S.A.): “Allah’s wrath is serious on him who hurts me in connection of my Ahle Bait.

ON THE DAY OF JUDGEMENT THE MESSENGER OF ALLAH WILL INTERROGATE THE UMMAT ABOUT THE QURAN AND THE AHLE BAIT

Tabarani has recorded a report from Muttalib bin Abdullah bin Hantab that he heard his father saying that the Messenger of Allah (S.A.) in an address at

Hajfah said: Have I not a better claim on you than your own selves? "All of us said "Yes"

Then he said: I will interrogate you (on the Day of Judgement) about Quran and my children" (i.e. about your behaviour towards them)

THERE WILL BE FOUR COMPULSORY QUESTIONS ON THE DAY OF JUDGEMENT

Tabarani has quoted Ibne Abbas saying that the Messenger of Allah (S.A) said :

"On the Day of Reckoning none will be able to leave his place until asked four questions :

- (a) In what did he pass the period of his life ?
- (b) How did he make use of his body ?
- (c) How did he earn his wealth and how was it spent ? and
- (d) How much did he love us the Ahle Bait."

INSTRUCTIONS TO OFFSPRINGS

Dailami has recorded a tradition related by Hazrat Ali (A.S.) that the Messenger of Allah (S.A.) said :

Instruct your children :

- (1) To love your Prophet ;

- (2) To love his Ahle Bait ; and
- (3) To recite the Holy Quran and to memorize the same because the reciter and the Memorizer on the Day of Resurrection will be under a special shade provided by the Allah for His Prophet and Sincere friends. That day there will be no shade other than the provided by HIM”.

**ONLY THE LOVERS OF THE AHLE BAIT
WILL BE ABLE TO CROSS
SAFELY THE PUL-E-SIRAAT**

Dailami has reported Hazrat Ali (A.S.) as saying that the Messenger of Allah (S.A.) said :—

“Those of you will be more firm on Pul-e-Siraat who have more love for my Ahle Bait and (good) companions.”

**THE VIRTUOUS AMONG MY DESCENDANTS
DESERVE TO BE RESPECTED
AND THE NON-VIRTUOUS TO BE FORGIVEN**

Dailami has narrated from Abu Saeed that the Messenger of Allah (S.A.) said :

“My Ahle Bait and Ansars are for me like my heart and liver” (i.e. Be respectful towards the virtuous of them and forgive the non-virtuous of them.)

**BENEVOLENCE TOWARDS THE CHILDREN OF
ABDUL MUTTALIB WILL BE REWARDED
BY THE MESSENGER OF ALLAH.**

Abu N'aeem has recorded a tradition related by Hakeem who heard it from Uthman bin Affaan that the

Messenger of Allah (S.A.) said: "He who does any good to Bani Abdul Muttalib or makes any obligation will be rewarded by me on the Day of Reckoning should that Mutallebi under obligation be not able to repay him."

**ON THE DAY OF JUDGMENT BENEVOLENCE
TOWARDS THE CHILDREN OF
ABDUL MUTTALIB WILL BE REWARDED
BY THE MESSENGER OF ALLAH (S.A.)**

Khateeb has recorded a tradition related by Uthman bin Affaan that the Messenger of Allah (S.A.) said:

"He who does any good to any of the descendants of Abdul Muttalib in this world, will oblige me to reward him on the Day of Reckoning when he meets me there".

**ON THE DAY OF JUDGMENT
THE MESSENGER OF ALLAH
WILL REWARD THOSE WHO HAVE BEEN
BENEVOLENT TO THE AHLE BAIT.**

Ibne Asaakar has recorded a tradition related by Hazrat Ali (A.S.) that the Messenger of Allah (S.A.) said :

"The person who renders any help to any one of my Ahle Bait will be rewarded by me on the Day of Judgment for his kind treatment."

**ALLAH AND THE MESSENGER (S.A.)
HAVE CURSED SIX KINDS OF PEOPLE.**

Tirmizi and Haakim in their books, and Baihaqi in his book—Sho'a'b-ul Iman' have recorded a tradition

related by Ayesha (Binte Abu Bakr) that the Holy Prophet (S.A.) said :

“Six types of people are cursed by Allah, by me and by all the Prophets whose prayers are answered by Allah ;

1. Those who make additions in the Book of Allah,
2. Those who belie Divine Decree (Predestination);
3. Those who usurp Power in order to honour those whom Allah has disgraced and to disgrace those whom Allah honoured ;
4. Those who take as lawful things made unlawful by Allah ;
5. Those who (consider it permissible to) desecrate the sanctity bestowed upon my Ahle Bait by Allah ; and
6. Those who discard my Sunnat.”

SIX KINDS OF PEOPLE HAVE BEEN CURSED BY THE MESSENGER (S.A.)

Dar Qutni in his book AL-AFRAD and Khateeb in his book Al-Muttafiq Val Mutafarriq have recorded a tradition related by Hazrat Ali (A.S.) that the Messenger of Allah (S.A.) said :

“Six categories of people have been cursed by Allah, by me and by all the Prophets whose prayers are not rejected. The categories are :

1. Those who make additions in the book of Allah ;
2. Those who discard my Sunnat and indulge in innovation ;
2. Those who belie Divine Predestination ;
4. Those who consider permissible that which has been made unlawful by Allah in respect of my children ;
5. Those who dominate my people (ummat) with coercion and power for the purpose of honouring those made despicable by Allah and lowering those who are honoured by Allah ; and
6. Those Arabs who return to Mecca after the Hijrat (emigration from Mecca).

**AHLE BAIT OF THE MESSENGER (S.A.)
WILL BE THE FIRST TO
ARRIVE AT THE RESERVOIR.**

Dailami has narrated a tradition from Hazrat Ali (A.S.) that the Messenger of Allah (S.A.) said :

“The first to reach me at the “Reservoir” will be my Ahle Bait.”

THREE THINGS IMPROVE THE AFFAIRS OF THE NEXT WORLD AND THIS WORLD.

Haakim has recorded in his Tareekh and Dailami has reported Abu Saeed as saying that the Messenger of Allah (S.A.) said :

“Allah will protect him against any calamity in spiritual and temporal affairs who defends three things (a) The Sanctity of Islam ; (b) respect and honour for me; and (c) respect for my kinsfolk. Allah will not protect him from any calamity if he is disrespectful towards these three things”.

THE MESSENGER OF ALLAH (S.A.) IS THE MALE PROGENITOR AND FATHER OF THE CHILDREN OF FATEMA ZAEHRA.

Tabrani has recorded a report from Ibne Umar that the Messenger of Allah (S.A.) said :

“The offsprings of every lady is the generation of their father—male progenitor. In case of my daughter Fatema, I am the father and the paternal progenitor of her offsprings.

THE MESSENGER OF ALLAH IS THE GUARDIAN AND PATERNAL PROGENITOR OF THE CHILDREN OF FATEMA.

Tabrani has taken a tradition from Fatema Zaehra (A.S.) that her father said :

“The children of every mother are surnamed after their paternal ancestors but the children of my daughter Fatema (A.S.) are surnamed after me as I am their guardian and paternal progenitor.”

**BOTH THE SONS OF FATEMA NAMELY
HASAN AND HUSAIN ARE THE
SONS OF THE MESSENGER OF ALLAH (S.A.)**

Haakim has recorded a tradition related by Jaabir Ibne Abdullah Ansari (R.A.) that the Messenger of Allah (S.A.) said :

“The children of every mother are the generation of and ascribed to their paternal ancestors but both the sons of my daughter Fatema (A.S.) are my sons and generation because I am their guardian and paternal progenitor.”

**THE AHLE BAIT OF THE
MESSENGER WILL NOT GO TO HELL.**

Ibne Jareer has recorded in his commentary of the Holy Quran that Ibne Abbas while interpreting the verse.

“And soon will give you your LORD that you shall be pleased” (5:93).

Said that pleasure of Mohammed (you shall be pleased) in this verse means that none of his Ahle Bait and children will go to Hell.

**THE CHILDREN OF FATEMA (A.S.)
WILL NOT GO TO HELL.**

Abu Ya'ala Uqailee and Tabrani and Ibne Shaheen in his book As—Sunnat have recorded a tradition related by Ibne Masood that the Messenger of Allah (S.A.) said :

“Allah has saved the offsprings of my daughter Fatema (A.S.) from Hell Fire as she has preserved her chastity in the best way”.

**ALLAH WILL NEVER BE ANGRY
WITH FATEMA AND HER TWO SONS.**

Tabrani has quoted Ibne Abbas as saying that the Messenger of Allah (S.A.) said to Fatema (A.S.) “Allah shall never be angry with you and your two sons.”

Islamic Shiaism

1-11-61

BISMILLA HIR RAHMA NIR RAHIM

THE ISLAMIC WAY OF LIFE

P R E F A C E

Islam is not a religious system wherein the observance of its practices and modes of devotion might be confined to a set group of priests, but it is a complete code of life for regulating the conduct of every believer both as an individual as well as a member of social order for the good of this world as also for securing rich reward in the life Hereafter. This small treatise is published and presented to the youth of today by the **PEER MAHOMED EBRAHIM TRUST** of Karachi in order to bring home to them the validity of the above proposition through logical examination of the philosophy behind it. Man has ever been endeavouring to find out and lay down a formula of behaviour which could ensure complete happiness in the life of the individual as well as work for the general good of the community as a whole. But despite continuous efforts including preaching as well as practice by reformers of all kinds, religious as well as secular, we find that man has failed to rise above the ingrained evils of his Satanic nature such as cheating, looting, wrongfully depriving others of their due share of benefits, wrongful appropriation of