

MAN'S DESTINY

**A mathematician's view of the breath-taking climb
that awaits Man to reach his ultimate destiny**

by

Allama Inayat Ullah Khan Al-Mashriqi

El-Mashriqi Foundation

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S.S.H.
14 August, 1993

Even the most enlightened and progressive sections of mankind have not acknowledged the importance of Knowledge of Nature and so far have taken it as a hand maid of the political rulers. Since, however, Islam has had a major role in shaping world politics during the past 1400 years and whatever changes have been brought about in human society have occurred under the immense impact of the Programme unfolded by the Prophets, it is inevitable that man's future life would also be patterned on Islam. In my view the two monstrous powers of Communism and Democracy which have emerged on the scene will eventually have to turn to this proposition and the domination of the one over the other will culminate in the supremacy of Knowledge of Nature, the establishment of its authority throughout the world, and ultimate sway of the Prophetic Programme so that Man can attain to the last stage of the purpose of his creation--his face-to-face meeting with the Creator.

Al-Mashriqi, Inayat Ullah Khan
 "Dah-al-Baab", Nov. 10, 1952

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FOREWORD

This is a collection of writings by a renowned mathematician, Inayat Ullah Khan Al-Mashriqi, in which he has dwelt at length on the future course of man as a species. By examining the messages brought by the various prophets to mankind, particularly their latest version, the Quran, and then linking with these messages what the modern scientist is struggling to unfold, Mashriqi has envisioned a breathtaking drama of action and achievements for man, enabling him eventually to attain a state of perpetuity and creative power.

To

The Knowers of Nature all over the world who
"amongst His servants truly fear God".

The present is claimed to be the greatest international age in man's history. It is international, no doubt, because of the virtual abolition of space and time. What happens in one corner of the world is instantly brought to the notice of the entire mankind, with its effects made visible, even operative, in the other corner. It is also international in the sense that the two wars, though fought amongst the colonial powers, are described as world wars due to their global effects in almost every conceivable sector of man's life. There are, however, more things than these visible features which entitle the present era to be described as the greatest international age. The greeds, the envies, the injustices, as also the fears, are in operation on global scale; it is the so called haves who indulge in international display of these heinous features of modern man's culture, thus making the present era really international in all respects.

How these colonial and neo-colonial powers have been behaving amongst themselves and towards the have-nots can well be studied in the light of what happened during and after the two World Wars. The story of World War One--how American President Wilson's

Fourteen Points were accepted by the German Government on 5th October 1918, how the American President communicated to the Germans a month later that the Allied Governments were willing to make peace on the terms laid down in the Fourteen Points, and how all this was utterly violated--is a well-known history. Signer Nittit, who was Prime Minister of Italy at that time, has bemoaned of this in his famous book, *Peaceless Europe*. He says: "..... it will remain for ever a terrific precedent in modern history that, against all pledges, all precedents, and all traditions, the representatives of Germany were never even heard; nothing was left to them but to sign a treaty at a moment when famine and exhaustion and threat of revolution had made it impossible not to sign.... In the old law of the Church it was laid down that everyone must have a hearing, even the devil. But the new democracy, which proposes to install the society of nations, did not even obey the precepts which the dark Middle Ages held sacred on behalf of the accused."

It was precisely for this reason that the renowned Western historian, Major General J.F.C. Fuller, held: "That Hitler precipitated the war of 1939-45 there can be no doubt, nor can there be any doubt whatsoever who and what precipitated Hitler. It was Clemenceau, the uncontrolled and all-controlling Chairman of the Peace Conference, and his masterpiece the Treaty of Versailles." And what Hitler's reaction was? Writing in his book, *Mein Kampf*, he said: "If German people are imprisoned within an impossible territorial area and for that reason are face to face with a miserable future, this is not by the command of Destiny's laws. For, just as no Higher Power has promised more territory to other nations than to the German, so it cannot be blamed for an unjust distribution of the soil. The soil on which we now live was not gift-bestowed by Heaven on our forefathers. But they had to conquer it by risking their lives. So also in future our people will not obtain territory, and therewith

the means of existence as a favour from any other people but will have to win by the power of a triumphant sword".

And what happened after World War Two? No change in attitudes was visible even after sacrificing fifty five million lives on the battlefield. In fact, a new and a more tyrannous phenomenon took birth, that of division of mankind between two superpowers that had emerged at the end of the war and initiation of conflicts in the Third World countries to keep them permanently at sub-human level even after having been declared free by the former colonial powers. Another factor that emerged was "even more puissant"--it was the "mobilisation of science for war and the conditioning of civilisation by warlike inventions". According to rough estimates, over half of the world's scientific and technological manpower is devoted to military research and development, and thus the scientist who is being equipped by nature with new knowledge is obliged to use this new power of his for the destruction and subjugation of vast multitudes of human beings. Along with this the developed world which essentially is the Western world has become awfully consumption-oriented. Although much of their wealth was derived from cheap resources, manpower, and raw materials of developing countries, they refuse to modify their life styles and scales of consumption. They are squandering a vast fraction of mankind's resources in stockpiling weapons of mass destruction while at the same time keeping the Third World countries devoid of even elementary form of sciences and technologies.

Inayat Ullah Khan Al-Mashriqi was cognizant of these trends and subservience of the scientist even when the First World War was being fought. He had called for a conference of scientists when he produced his monumental work *Tazkirah* in 1924 so as to put mankind on a new course and make the scientists work for the entire mankind. In his long essay, "Man's role in life" (included in this treatise, written in 1936, Mashriqi

had referred to the war clouds that were collecting over Europe, particularly mentioning the "all-powerful deities of Berlin and Rome". He wrote: "Not a moment of peace: perpetual warlike conflict. The manufacturer employs science, owns inventions, and collects money from the merchant class; the merchant delivers them to the masses and the powers that be, and collects gold. The powers that be dominate, oppress, wrest, appropriate, exploit, rule the masses and gather gold. The end of life seems to be nothing but fame and gold. In the history of mankind, this is a famous glorious golden age, not godly but God-forsaken, rather forsaking God. Man has displaced God and taken God's law in his own hands. Man is on trial."

This verdict of his given almost six decades ago continues to hold good till today. In fact, with the disappearance of the Soviet Union from the map of the world the one superpower situation is fraught with much bigger dangers to mankind, almost unprecedented, because of its unique power and lust to collect gold and intensively use science for creating weapons of mass murder, mass subjugation and mass terror. It is with this awareness that we have ventured to collect various writings of Allama Mashriqi in a book form to be placed before thinking sections of mankind. We must salvage science and the intellect that is enaged on its production, and inspire mankind with new motivations to tread the true path of evolution as a single fraternity.

The purpose of presenting these ideas on somewhat remote, but highly thrilling, course of man's destiny before the reader is also to shake the rhetoric-addict people of Pakistan from their intellectual lethargy and, by acquainting them with the vision of a man who continues to be buried under the debris of mythical personalities to illustrate what stirring message is embodied in the Quran on which the author has based his postulations. It is meant to create in them a new faith about the abiding relationship between human intellect

and the attitude of their religion towards the Universe and all that it compasses so that the notional absurdities to which they are clinging today are uncovered and replaced by real knowledge. The famous scientist-philosopher Whitehead once warned the educationists against 'inert ideas'. But what if life itself becomes inert, if it loses its significance and the entire process of living becomes a mere ritual? What would befall a community if unthinking people are put at the helm in various sectors of society, and the destiny of the nation is distorted? What when the youth is laden with incombustible ideas in the field of religion, education, culture and knowledge under cover of old ideologies or new concepts? It is through intellectual sterilisation that a people becomes barren and is reduced to the level of dwarfs and pygmies; and this is what has been happening in Pakistan for long.

The purpose is also to emphasise on the national leadership of Pakistan that in the intense struggle for survival today, scientist is the most important segment of humanity; he alone is pursuing true knowledge, and it is as science that knowledge is described 'power'. And more than anybody else, it is the scientist who is being ignored, shackled and frustrated in the country. It is the urge for science which is stifled by the bureaucracy, and the countless commissions, foundations and seminars, instead of helping genuine talent, only push it under the slush of ignorance and aversion. The scientists of Pakistan must also get inspiration from this publication to realise their role in life, to rise above conceptual pettiness of bureaucrats, replace their inert attitude with a longing for new vistas of knowledge, and view the Universe and man's role in it as their religious duty---as a responsibility put on them by God.

Intellectual imbecility is the hall-mark of almost every Muslim country, and people all over the Islamic world are unaware of the beauty, vigour and scope of human life. After having laid the foundation of empirical knowledge

and science as it is understood today, the Muslims have languished in apathy for the past many centuries. They lost the thread of knowledge, and today describe mere slogan-mongering and return to ritualism as "Resurgence of Islam". The vast oil wealth in some of the Muslim countries is being used for construction of palatial buildings, acquisition of air-conditioned automobiles, and satiety of sensuous pleasures. There are no signs of return to the invigorating Religion of Nature, as Islam was described when it appeared on the stage of history 1400 years ago. Perhaps, this publication will pull them out of molasses of stubborn ignorance and push them on to the path of creativity and knowledge.

Foremost, the purpose is to arouse the international community of scientists to realise their 'guilt' against humanity, to awaken them to their illogical position in which they appear to operate as servants of the conflict-crazy and self-centred government leaders, and to tell them how they are nullifying the purpose of Nature through the very forces which it is revealing to them. The immense consequence of this guilt are already visible, and ignorant of the real design and purpose of creation, humanity is on the edge of a precipice for an abysmal fall.

Islamabad

August 14, 1993

Mahmud Ali

Chairman El-Mashriqi Foundation

INTRODUCTION

The present is thought to be the most informed age in man's history. The scientist claims to have obtained a comprehensive view of the Universe, and is proud of his ability to master much of what he comes across. Not a few, however, feel that man has never faced so perplexing and perilous a situation as today. He has crossed the known frontiers of knowledge, and discovered new horizons of the vast, unending Universe but grave uncertainties about almost everything he claims to have mastered haunt him. The myth of matter has been destroyed, and no longer the postulate holds good that matter can neither be destroyed nor created. In the words of a Western philosopher, C.E.M. Joad, "matter is perpetually dangled like a carrot before the enquiring mind", only to baffle him.

The discoveries about man's potential as well as disabilities have obliged some of the scientists, who had so far been primarily concerned with the physical-self of the Universe, to think beyond it, to ponder over something which Arthur Eddington called a "sort of mind stuff". James Jeans described the Universe as "a thought in the mind of the mathematician", while Bertrand Russell referred to it as "neutral monism". These are vague, somewhat evasive expressions, but they indicate a new anxiety of the scientist, his attempt to enlarge the canvas of his enquiry. He is being forced to pull himself out of the 'carved path', and willy nilly to leave his old moorings, and take to the vast Open Road to find out whither he is going and what constitutes man's ultimate destiny.

The discovery by the modern scientist about the utter insignificance of man and his planet, the earth (at least in the physical sense), is another factor forcing him to take a new look at the Universe; to attempt a full view

of its cause, course and the ultimate end. The new knowledge about the vastness of the Universe has demolished all olden notions about its size, beginning and the likely end; they appear appalling stupidities. The physicist has surmised that in the endless space are afloat countless systems of stars each one of which was born through the break-up of a spiral nebula. About two million such nebulae were visible through the 100 inch telescope at Mount Wilson, but James Jeans estimated that the Universe was about a thousand million times as big as the area visible through the telescope. It is, according to him, "probably something like the total number of grains of sand on all the sea shores of the world", with the sun one such grain. The sun itself is over a million times as big as the earth, and 300,000 times more massive. The earth thus can have no claim to be the centre of the Universe as was held by the earlier generations of man.

The scientists have also arrived at another conclusion; they claim that life as we know it exists only on the earth. Here, too, it started hardly twelve hundred million years ago; human life only some one million years ago. And what about the smallest part of the 'matter' of which the Universe is supposed to be made of, as also the human body? It is another bewildering extreme and the physicists "have chased the solid substance from the continuous fluid liquid to the atom, from the atom to electron, and there they have lost it".

While engaged in these observations, experimentations and evaluations, the scientist has not been able to know what 'life' is and how and why it comes or came into existence. He has not even thought of making an attempt in this direction, presuming, probably, that it is none of his business. All that has been achieved in this respect is an attempt to avert death for a few moments or days, but the demon of death is as unsurmountable today as it was in the pre-civilisation period. The present-day philosopher has been pushed to the backyard; he appears to indulge in only speculations, at times even

distortions, subordinating his 'findings' to mere words and phrases, and the action of mind is buried under man's own invention--the language. Thus in the very process of subjugating matter in its physical and 'non-physical' conditions, man is becoming entangled in an endless labyrinth, causing the birth of a frightful feeling of utter helplessness.

Besides the incomprehensible Universe, there is another world which is equally unfathomable--the nature within man. The study of man's innerself, its bewildering complexities, and the unknowable workings of the conscious and the unconscious has been attempted over the ages, but no definite clues have been found to the causes and consequences of what mind does. Like the limitless Universe outside him, man's inner nature also appears boundless, and the culture of mind is as elusive as the electron. How did man evolve from lower animals, if at all he did? Was it a cultural transformation, physical evolution or both, and did they start simultaneously or one after the other? These questions are agitating the mind of every sane person, but they are as unanswerable as the questions relating to the birth and organisation of the Universe.

Along with the new revelations by science and psychology, there have also occurred distortions of what is being discovered. Most of the scientists and psychologists have accepted Darwin's theory of evolution and his observations on 'survival of the fittest' as a final word. While enunciating his postulate on the concept of fitness, Darwin primarily projected physical force as the main criterion, and remained unmindful of the culture of mind. The psychologist, on the other hand, in his exclusive involvement with the psyche, has overlooked the potential of man's physical-self and the world outside him. No synthesis has been attempted between the two with the obvious result of one being sacrificed at the altar of the other. This has given birth to a civilisation which is wholly based on economic

considerations, transforming man into a mere "economic being", and limiting his pleasures and sorrows to sensuous cravings.

With the force of his craft and guns, this man of the modern world gave birth to two cannibalistic philosophies, the cunning capitalism and the callous communism. They joined hands to block the evolution of man as a cultural entity, denuding him of the feelings of love, sympathy and humanness. Technologically man is immensely powerful; culturally he is the creature of stone-age, as lustful as ever, and equally ignorant of his destiny. The two world wars and the resultant attitudes display harrowing distortion of the purposes of life and power. In this agonising situation the scientist is harnessing forces of nature, placing them at the feet of his country's leaders, to be used against people in other parts of the world. This state of his servility makes the functions of the scientist appear merely to push humanity to a state of perpetual fear, to lead man to the inevitable destruction as a species with his own inventions and achievements. This irrational situation raises many questions. They concern the role of the scientist, the function of religion, the conduct of the politician who is directing the course of history, and the future role of man as a species. There is an obvious mutilation of the purpose of creation, and the relationship between Cosmos, Life and Man is hidden from the eyes; they have not been viewed collectively.

Before the Renaissance, Europe had been steeped in ignorance and ease for many centuries, and the institution of Pope did not allow it to investigate into the various phenomena of nature. In the realm of religion as well as philosophy, stagnation and fantasy ruled supreme; the spirit of inquiry and observation was non-existent. During this long period of darkness in Europe, Muslims held the torch of knowledge aloft. They collected material from all over the world and effected a fusion of various branches of knowledge. In one field, they made an unprecedented and decisive advance; they

introduced empiricism and experiment as the main source of knowledge, which Aristotle's hold had made impossible for Europe to adopt. The first international science conference in the world was held in Baghdad in A.D. 767 under the direction of Caliph al-Mansur. The conference, which was attended by scientists and mathematicians from many parts of the world, laid a firm basis for the advent of science--the Knowledge of Nature. Cordova, Samarkand and Cairo later assumed this responsibility and spread the light of knowledge far and wide. Throughout this long period, Europe drowsed in apathy and ignorance. At last, the two Bacons--Roger Bacon and Francis Bacon--aroused Europe from lethargy. Mashriqi has described Francis Bacon's *Novum Organum* as the turning point in the attitude of the West towards Nature; it replaced the speculative method by the inductive one, and projected empiricism as the basis of all true knowledge.

If we examine the tempest of thought which swept the West in and after the 16th century we come across four towering personalities which illustrate the general features of the process. They were Francis Bacon, Jean Rousseau, Charles Darwin and Karl Marx. I have left out Roger Bacon, who preceded Francis Bacon and is given a higher place than Francis by some Western writers. Although after having been educated at the Arab universities of Spain, Roger carried the concept of inductive examination to other parts of Europe, the structures of various philosophies which later swayed Europe were actually erected by the above mentioned four thinkers. The "modern man", as some historians have described the European society emerging at that time, was an ideological "scare-crow"; product of expansion, movement and locomotion. Francis Bacon separated the new book of God's work from what was called God's words, and laid the foundation of empiricism which looked outward rather than inward to facilitate the birth of this product.

Rousseau followed a different line of thought and turned almost everything upside down. He saw around him misery and disintegration, and wished man to be in a state of nature. Such a man must be free from human conventions, and hence from development, which, in his view, resulted in "complications, compulsions and corruptions". He, therefore, advocated primitive state of non-development, that is 'retreat' to the so-called "Eden". The efforts of Charles Darwin were focussed on a more fundamental issue--the creation of life and its manifestation in various forms at various stages. He laid bare the process of evolution and unmasked the mystery of being. He explained scientifically and through empirical method the "interaction of living and non-living". With this "biological reality" he brought about an immense revolution in man's thought process.

Karl Marx propounded his theory in another direction. He modified Hegel's dialecticism of thought and introduced the gospel of dialectical materialism. He was an angry person and hated all that he came across in the unjust and unequal society, but this hate contaminated his socialist doctrine. He over-emphasised the presence of contradiction in the human conduct and ignored the existence of harmony manifest at various stage's of creation. The result was absolutism which became totalitarianism, eventually putting on two distinct garbs, one of fascism and the other of communism.

These were magnificent upheavals in the realm of thought and action. They seemed to flow in different channels but they were identical in one respect; they stood for brute force, sensuous pleasures and physical extermination of opponents. Even Darwin's survival-of-the-fittest and natural selection "sanctified the brutality of industrialism and gave a fresh impulse to the imperialism". The intolerant and stagnant orthodoxy had been pulled down, but the new edifice of physical might and pleasures turned out to be equally intolerant. Man

moved forward in the physical pleasures, but his mind was either swamped by bodily lust or completely dried up.

As a student at Cambridge¹, Inayat Ullah Khan Mashriqi studied all these philosophies and, at the same time, witnessed physicists engaged in studying the course and conduct of the Universe. The tumult of thought and the conflict-ridden philosophies of various thinkers and socio-economic theorists were seen by him in contrast to the efforts of the scientists who were in search of harmony in all phenomena and creations. He was basically a scientist and a mathematician, but

How Mashriqi became aware of the Quranic concept of a Knower has been narrated by him in a footnote on page 185 of his famous book, the "Hedith-ul-Quran". He says (translated from Urdu....Ed.): "In this connection a strange incident is worth mentioning here which occurred in 1909 when I was at Cambridge. I entered Cambridge in 1907 and a year later topped in the entire University in a preliminary test in mathematics. I was only 19 then and, with this distinction, amongst the most aggressive students. It is customary at Cambridge that students seldom enter into conversation with Professors, who remain busy in their research and live in an entirely different world. One day I saw one of the most notable Professors of mine (Sir James Jeans....Ed.) walking in the bazar with a copy of the Bible under one arm and umbrella under the other though it was raining heavily. I instantly stepped forward and greeted him. When he smiled back, I got encouraged and said almost sarcastically, "Sir, you are the most reputed scientist of the world. How is it that you believe in the Bible?". "Come to my place on Thursday", he said and wended his way. I reached his house on the appointed day--I was accompanied by a fellow student, an English boy, to test whether I was bluffing or the Professor had really invited me. We arrived there at 4 p.m.; exactly at that time the door opened, a lady asked my name and took me inside. The Professor received me very kindly, offered tea and said that he had called me to answer my question. I was already scared and apologised that the question was impertinent. But he kept me there and for full one hour explained what this Book of Nature is, how deeply they were absorbed in it, what immensities they found in it. At the end he uttered precisely these words, "I say it on my honour that the hair on my body stand on end out of Fear of God since the day I started the study of Nature". I was astonished, because in our India science-educated "half-baked" professors were mostly atheist. In short, when I read these words two years later in the Quran while preparing for Tripos in Arabic and pondered over the words meaning "Those truly fear God from amongst His servants who are the Knowers" and "The hair on their skins stand on end", I understood that the Ulama (Knowers) are not these Maulvies but they are the Scientists who have created such a stir in the world. From then on the sublimity of the Quran began to be manifest to me. This incident was the first window of light about the Quran which accidentally opened on me, otherwise I would have been deprived of the Quran after having studied science.

the Quran and other divine documents inspired him to take a comprehensive and more coherent view of the various phenomena of nature. This enabled him to combine in himself the scepticism and urge of a scientist, and the faith of a religionist, leading to a firm belief in the reality and purposefulness of the Universe, the uniqueness of man, and the existence of the One Single Creator.

His most powerful book, "Tazkirah", the first volume of which was published in 1924, was designed to appear in ten volumes six of which had already been completed when the first one was published. He suspended publication of the remaining volumes and started the Khaksar movement, with social service to all, and military drill as its main features. The second volume of "Tazkirah" was published after his death while the manuscripts of other volumes are presumably lying unpublished with his family. "Tazkirah" is a higher commentary on the Quran, which he describes as the last Message of God to man. It contains an exhaustive exposition of the Divine Law, what he calls the Religion of Nature, which governs the rise and fall of nations and civilizations. The first 144 pages are in Arabic and constitute the main enunciation of his theorem. He projected Religion as a science, and scrutinized it as the Law of Nature. He demolished all current notions about it and tried to unravel the divine concepts of God, prophethood, paradise, hell, angels, and hereafter. Some of the Muslims in the Indo-Pakistan sub-continent were bewitched by the thought and form of "Tazkirah", while the ignorant and petty-minded dubbed him an infidel. Some of the leading world scholars were enamoured of it; they described it as the "most successful and universal law of nation building", an "exposition of infallible and divine sociology", "solitary oasis in the barren literature of religions", etc. etc. The Royal Society of Arts called it a "monumental work".

Addressed to the entire mankind, "Tazkirah" had the dual purpose of acquainting Western scientists and thinkers with the awesome truth of the Quran so that they could attend to the "Word of God" side by side with the "Work of God", and shaking the Muslims from the deep slumber into which they had fallen after having guided the destiny of mankind for several centuries. He performed this job by scrutinizing the Quran as "Knowledge" and projecting it as the first comprehensive document on the purpose of man's creation and his real assignment on the earth. He listed knowledge into two broad categories, the Physical Sciences and the Science of Religions. Physical Sciences, according to the Allama, assist man to know the properties and structures of matter and its constituents; the Science of Religions unfolds the Law which governs the rise and fall of nations, and defines the true course of humanity as a species.

He viewed the conflict between various religions of the world in an entirely different way; instead of getting disgusted with the conflict and discarding Religion, he tried to fathom the fallacy. To him, messengers from the same Creator could not have brought different and conflicting messages to the same creation. He could not conceive of a contradictory and conflicting state of affairs in the Universe, nor could he accept the conflict between various religions as real. Either Religion was a fraud and the prophets were impostors who misguided and disrupted mankind, or they were misprojected by their followers and misunderstood by the mankind. He delved deep into the Quran and other scriptures and arrived at the thrilling conclusion that the prophets had brought the same Message to man. He analysed the fundamentals of the Message and established that the teachings of all the prophets were closely linked with the evolution of mankind as a single and united species in contrast to other ignorant and stagnant species of animals. It was on this basis that he declared that the Science of Religions was essentially the Science of

collective evolution of mankind; all prophets came to unite mankind, not to disrupt it; the basic law of all Faiths is the law of unification and consolidation of the entire humanity.

Mashriqi analysed the processes which enable communities and civilizations to assume the role of leader nations, and the way they lose their grip, become stagnant, and are pushed to the backyard. He discussed at length what durability of a civilization means and rejected mere physical force as its sole determinant. He analysed the concept of survival of the fittest and natural selection and disagreed with Darwin's postulation on this issue, but he upheld other parts of his theory. In fact, he backed it with the Quran which, he said, talked of the creation of man from "a single cell" (نَفْسٍ وَاحِدَةٍ) and not from a single individual (بَشِيرٍ وَاحِدٍ). He did not consider the appearance of life on the earth as an accident, as some of the Western scientists held. He believed that it was an evolutionary, gradual and constructive process in accord with a definite plan conceived by the Creator. This evolutionary process extending over many millions of years, he said, culminated in the present form of man but did not end with it; this was just a stage. If evolution has been going on for millions of years, there is no reason why it should not continue till man conquers the entire Universe and himself becomes a creator.

He believed, as did the post-Bacon scientists, that anything not substantiated by evidence derived through eyes, ears and brain was a mere speculation and could not form the basis of scientific knowledge, nor could it correctly guide the conduct of man. But he considered this approach of the scientist incomplete and called upon him to cross the physical barriers. He held that a comprehensive plan of creation was manifest everywhere and described the Universe as the sole Truth. He held that its administration was just, flawless and all-pervading; whatever happens on the earth is in

accord with the just law of Nature. A nation is annihilated because it has abdicated the Law of Nature; another is pushed forward because it is acting in accord with it. Verbal professions mean nothing; only that nation or individual really believes in God who acts upon the Law of Nature.

Mashriqi conceived of a far higher purpose of man's creation than has ever been attempted by any evolutionist or physicist. He held that man was created to conquer the Universe; the Universe was created to be available to man; to enrich him, to educate and train him how to utilise and recreate it. This could not happen unless the entire mankind, or the bulk of it, became Knower of Nature. This, in turn, necessitated the advent of the scientist as the true and effective ruler of the world. All beauty, power and stability which man possessed today was the result of the efforts of the scientist. Mashriqi dismissed the right of the worker, as well as of the capitalist, as held by Karl Marx on the one hand and Western democrats on the other, to take over the governance of the world. Both capital and labour stood still without the scientist: they moved only when the scientist conceived of an idea and invented a machine. At the same time, he tried to demonstrate the existence of harmony between the purposes of Physical Sciences and those of the Science of Religions, described Divine Revelation as the highest form of Science, and explained that adoption of both sciences was inevitable for the fulfilment of man's assignment from Nature--the conquest of the Universe. This was what determined the course of his philosophy and politics.

He felt that man's own faculties of knowing were still in an evolutionary stage. Man has too scanty an evidence before him to compile or comprehend the Law which governs the rise and fall of human societies and civilizations. This inherent shortcoming of man makes him dependent on the Divine Revelation. Without recourse to Revelation, it is not possible for man to know his collective responsibility, and the right course to his

well-being and survival. This is the course ('DEEN') which was disclosed to humanity by the various prophets, the Quran being its latest and fullest compilation. He held that the present dissensions and discord in mankind were against the design and purpose of Nature; they were the creation of man's own perverse thinking and unnatural conduct. He attacked Western civilization as manifestation of animality inherited from man's animal ancestors. This civilization, he said, conflicted with the potential and purpose of mankind. Instead of enabling man to evolve to higher stages and forms, it was pushing him back to a stage from which he had evolved long long ago. It was enriching human life materially but this enrichment was only temporary; in actual effect, it was dragging mankind away from the course of its collective survival and ultimate destiny.

In this compilation we have tried to project Mashriqi as a theorist and a conceiver of practical programme, not as the actual actor. It contains seven propositions; 'Unity of Divine Message', 'Man's Role in Life', 'Making Every Faith Accommodating to All Mankind', 'Every Child is Born on Nature', 'The Human Problem', 'Man to Develop as One Nation, and the 'Quranic Concept of Man's Destiny'. The first is a translation from Urdu of the first 61 pages of the 132-page preface (*Deebacha*) to "Tazkirah". Allama was of the view that thought is adequately expressed only when put into practice, when it is exhibited in the form of concrete actions. The atmosphere created by these actions cultivates new senses in human beings and awakens them to new possibilities and realisations. It was this conviction which impelled Mashriqi to give up his career as a theorist and start the Khaksar Movement. As far as translation is concerned, he did not accept it as an effective device to convey the force and content of an idea. It became all the more faulty when the translation was literal, or the text involved was divine. The modern age has, however, made translation a necessary exercise. Science has demolished space and time, but the

diversity of languages is almost on the increase; so is the diversity of thought. For the very purpose of international consolidation, translation has become inevitable; hence this venture of ours. The form and phraseology of a writing are inextricably linked with its substance. The rhythm of language denotes the inner harmony of the writer; the force of expression flows from the vigour of his ideas and experience; the selection of words, their arrangement, even punctuation marks are not mere grammatical manipulations, they perform a specific function inherent in the theme. Even grammar, if it is worth its name, must convey the ebb and flow, the life and beauty, as well as the force and fury of thought. A translated version is unable to carry all this--the gusto and tumult, the harmony and order, the anguish and emotion, the courage and conviction, which force a writer to produce a book. In the case of Allama Mashriqi's "Tazkirah", with its grandiose style and newness of concepts and motivations, it is well nigh impossible to unfold precisely through translation the storm his philosophy intends to blow in the mind of the reader. The compiler of this treatise has read "Tazkirah" several times during the last 55 years, and every time he has a new awareness about its thought and language. Words and phrases which once appeared merely to show force of pen were found to be pregnant with original and compact philosophy. We have made a humble attempt to convey Mashriqi's intentions, though it was impossible to avoid literal translation; the very words he has employed did not permit us to do otherwise. Some of the expressions and words have a special significance; he has used them in the sense in which they were disclosed to the prophets. For them we have not been able to find equally potent expressions in English, perhaps because English has never been a divine language.

In the second proposition, 'Man's Role in Life', Mashriqi has indicated to the scientist a new field of experimentation--more precisely of undergoing a new

experience--to find the missing link or the vital force which created, and continues to create, life out of non-life. He has dwelt at length on the structure of the Universe, the process of life, and man's relations with both. At the same time he has discussed God, the Omniscient and Omnipresent Creator of all that exists, and man's dependence on Him for continued guidance in the conduct of life. Here he has jumped into the spiritual field without breaking link with the physical; in fact he has linked the two just as he has established relationship between the Physical Sciences and the Science of Religions in the first proposition. He has posed a simple but a serious question to the scientist--where to go after resolving the whole substantial Universe into unsubstantial 'bricks', the electrons and protons. It is an enthralling discourse on the inability of the scientist to cross the barrier of electron with his present method of experimentation, and thus reaching a snag dead end.

The third proposition which is a reproduction of his presidential address at the All Faiths Conference held in Indore (India) in 1938, reveals a practical way to make every Faith accommodating to the entire mankind. Here again he proceeds from the "paradoxical truth" of each Faith and the conflict it generates with others. Yet he warns that banishment of religion from the earth will be a far more dangerous thing to do; it will create "interminable chaos all over the world". The course suggested by him is either "to accommodate all mankind to one common and universally accepted Faith" after scrutinising Religion as a Science, or to "make every Faith accommodating to all mankind". While the first course is far distant, the second is possible if the followers of all Faiths performed good deeds, which, of course, are enjoined by each religion, to prove the practical beneficence of every Faith to man. As a first measure, the participants in the conference decided

that birth day of each Prophet should be observed jointly throughout the world because they all brought the same Message from the same God to the same human race.

The fourth article is an extract from his address to the students of a Bombay college in which he spelled out more precisely the processes which "dough, press and beat into shape" the child born on Nature in the order of things around him. This is how the child of Nature becomes a Jew, a Christian or a Fire-worshipper. Here, in a somewhat different way, which is particularly appealing to the youth, he has described sectarianism as the creation of parents, environments and other forces operative in a society, and has unmasked Man's oneness from a different angle with equal success and convincing power. The address was delivered in November 1945, that is about two years before the creation of the two sovereign States of India and Pakistan.

The fifth proposition, "The Human Problem", which was embodied in his letter addressed to scientists all over the world in June, 1951, was intended to provoke a world conference of the Knowers of Nature. He had conceived of such a conference when he wrote "Tazkirah" almost 30 years before. His letter to the world scientists, however, stated the proposition in more concrete terms. He wanted the scientists to bring about a world-wide revolution and rid mankind of the rule of conflict-crazy politicians. He called upon the scientists to realise the immensity of their responsibility and power, and take over the governance of the entire world to prepare mankind for the higher task of the conquest of the Universe.

The thesis formulated in the letter was actually stated by Mashiriqui in 1928 when, in a lengthy lecture at a conference of mathematicians at the Islamia College, Peshawar--of which he had been the Principal--he attacked the current mathematical concepts of point, straight line and circle as the culmination of the

erroneous Greek mythology but non-existent in Nature. His "Tazkirah" appeared in 1924. Two years later he addressed the "Khilafat" conference at Cairo and then proceeded on a tour of Europe. There he held long discussions with Dr. Voronov and Professor Einstein on the subject. They, too, were worried about the inability of science to understand 'life' and the barrier which its evolution faced to-day. They were impressed by his explanation of the dreadful shortcomings of science and the awesome openings which Nature offered to man, and asked him to enter the field and jointly undertake the research. On return to India, he found the Muslims of the sub-continent in a complete lurch, with no organization to face the Indian Congress--out and out a Hindu revivalist movement--and decided to enter public life. In 1931, he was invited by the International Congress of Orientalists to address them on the various propositions propounded in the "Tazkirah", but he did not want to "swim in two boats", and declined the invitation. Thus came to a halt the scientific efforts of a man who had conceived of a new revolution in the world of science.

The full proposition, as explained to the world scientists in his letter of June, 1951, was formulated by him when he was in jail under the Security of Pakistan Act on charges of planning to overthrow the Government by force (from which he was exonerated after 18 months detention). During the same period, he produced his second monumental work, "Hedith-ul-Quran", in which he projected the Quran as a sublime Science stating the entire process of creation and its ultimate goal. Thus, while the Pakistan Government had lodged one of the greatest humanists in a dungeon on the pretext of securing Pakistan, the man in shackles was tackling the most momentous issue facing mankind--its survival and evolution--which also appears to be the most important issue for the Creator of Man and the Universe. In this ecstatic exposition, which is indicative of the unsubdued glow and

vigour of the man who made it, the Allama challenges the efficacy of the mathematical units of calculation in assessing the "conduct" and "behaviour" of Nature; he incites scientists to deal with "life" instead of "dead matter"; he asks them to take over the governance of the world; he emphasises that man must evolve to higher forms of existence and be able to travel at a speed of millions of miles per second; man must become omnipresent and omniscient to be able to create life and have a "handshake" with his Creator. He calls upon man to "force" God ALmighty, by conquering the entire Universe, to unfold Himself, to enforce the Last Day, and to allow His pride creation to unite with the Original and the Ultimate from Whom it parted billions of years ago. No man has visualised such a breath-taking drama and so enchanting a course of action.

The sixth proposition, "Man to Develop as One Nation", constitutes the "Foreword" which he wrote in the middle of 1954 for a book on Islamic Jurisprudence. Before elaborating the wider concept of the basic Law of Quran, he refers here to the purpose of Quranic principles and the way they point to the basic and ultimate unity of mankind. These pronouncements, too, concern the Destiny of Man and have therefore been included in this collection.

The last proposition comprises English version of the Urdu translation as done by Mashriqi of three Suras directly relating to the issue. These Suras--*Sajda*, *Ha Mim Sajda* and *Jathia*--were consecutively revealed to the Prophet (may peace be upon him) during the period when he had been virtually excommunicated along with his followers by Mecca's Un-believers.

The rise and fall of nations, as also of species, is an immense phenomenon. Many a time, apparently virtuous communities have been annihilated by rustics and barbarians. It is surprising how quickly the followers of some of the most recent religions rose to lofty positions and then were pulled down despite their austere labels

and ostentations. Till the disintegrations of Soviet Union, the capitalist 'West' and the communist 'East' were in virtual control of the affairs of mankind. They had been fighting a successful battle against matter and unintelligent animal species, and by appropriating the vast resources of the earth, had hoped to retain for ever their domineering position in the world. This function is now sought to be performed exclusively by the U.S.A. which is presumed to be the sole superpower left in the field. The backward peoples of Asia, Africa and South America are seething with internal unrest, and groaning under external pressures. The initial success of the "haves" against the forces of nature seems to have made them vainglorious. They have taken full cognizance of the forces of nature and their potential, but in the process of subjugating nature they have ignored the most important creation of God--the Man. It is for this reason that modern civilization has failed to create fraternal feelings among human beings in the face of avalanche of material and sensuous pleasures. Some of the most devastating wars of the recent past were initiated and fought by the advocates of this civilization. Scramble for power, physical authority and comfort has disrupted both the capitalist and the communist camps, which till recently were vying with each other in seducing backward sections of mankind. While the grip of Soviet Communism is over, that of Capitalism, too, is loosening. The Capitalistic world is holding to its position through disruption and destruction. This situation does not satisfy the ultimate objective of man's creation. The continued existence of the downtrodden and the dominant deepens the crisis with every passing day. There is none to uphold and nourish a universal philosophy and to unite mankind on the Religion of Nature, which alone can show the path of collective human survival. This is the grave problem which Mashriqi has sought to discuss and solve in his writings. He could not produce a large enough band of people for upholding and enforcing his

concept but the enlightened sections of mankind must attend to his message. It is with this hope that we are placing this book before humanity.

The higher religions have had a longer hold on a greater number of minds and hearts than any other institutions known to us up to date; and this hold has been due to the light that they have thrown, for man, upon his relation to a spiritual presence in the mysterious Universe in which Man finds himself. In this presence, Man is confronted by something spiritually greater than himself which, in contrast to Human Nature and to all other phenomena, is Absolute Reality. And this Absolute Reality of which Man is aware is also an Absolute Good for which he is athirst. Man finds himself needing, not only to be aware of It, but to be in touch with It and in harmony with It. That is the only condition on which he can feel himself at home in the world in which he finds himself in existence.

Arnold Toynbee, "An Historian's Approach to Religion", 1956

The first volume of "Tazkirah" published in 1924 has four sections. The first which is in Arabic constitutes the author's main enunciation of the rise and fall of human societies and communities. The three sections following the Arabic text are in Urdu and consist of 132-page Preface, 100-page Introduction, and 172-page text of the book proper. The Introduction deals with the Quranic version of the law of man's evolution as a species and the collective conduct of human societies determining their ultimate destiny. The Preface which precedes it discusses the conflict between various religions, the distortion of the Message brought by the prophets, the tussle between Religion and Science, and the compelling necessity to resolve these conflicts before mankind becomes extinct through its own follies. The essay "Unity of Divine Message" is English version of the first 61 pages of the Preface and is self-sufficient in the sense that it culminates in a definite verdict by the author.

Mashriqi was an amalgam of faith and knowledge, faith urging him to undertake a deeper probe into the reality of the Creator and the purpose of all that exists in the world, and enhanced awareness fortifying his faith in what he was postulating. His ecstasy was not that of a poet or a sufi; it flowed from his profound sense of mathematical certainty and it was his ecstatic certainty which he poured out in "Tazkirah".

Even when analysing the fate of human communities and man's ultimate destiny, Mashriqi has looked on everything as a mathematician. It was as a mathematician that he discussed in 1926 the theme with Einstein on his return from Cairo via Germany, and tried to persuade him to come out of the shell of a mere physicist. In his address to the mathematical society of Islamia College Peshawar in November 1928--a decade and a half before he had been the Principal of the

College--he made a particular reference to it. He said, "If I have presented a book ("Tazkīrah" Ed.) to the world that has no peer it is because of mathematics. If I had left mathematics and gone on to higher things it is through mathematics, if I have left studying mathematics and have seen a higher truth in the Quran it is through mathematics. In fact, the first truth of the Quran dawned on me while I was busy day and night preparing for the Mathematics Tripos at Cambridge".

This mathematical approach of his led him to declare: "If, within the four walls of the heavens and the earth a Divine Law is in operation anywhere, it is the Law of pure and simple unity; unity in action, willing and compulsive unity, defensive, in fact, aggressive unity, basic and diversive unity" Ed.

UNITY OF DIVINE MESSAGE

RELIGION is the greatest mystery of all that is believed and practised in the world. What is this 'worship'? Why is this 'bowing down'? Why do there exist dogmatic 'beliefs' and conventional 'rituals', Brahman's forehead marks and idol worshipper's 'statues', Muslim's 'sacrifices' and Hindu's offerings'? Why the bonfire of the fire-worshipper? What is the Christian's 'son of God'? Garlands of beads, rites of haj, pilgrimage, prayers 'tapassia', alms, offerings, donations, presents, long flowing beards, conformed appearances, amulets, baptism, dances, baths etc. etc. are such continuing mysteries of religious practices and customs as the common man does not consider necessary to fathom. And in spite of this, everybody performs them with extreme sense of devotion and duty, and does not utter a word about their truthfulness or falsity, genuineness or incorrectness. The ignorant and the informed, the insensate and the wise, all participate in this unknowable exercise, and consider the pursuit of these practices, as far as is in their power, a vital purpose of life. In the entire history of man's presumption and belief, in fact, in much of what constitutes an account of his struggle and action, Religion alone is that persuasive and quiet catalyst the amazing influence of which is visible almost on every individual. And Religion, too, is such an undebatable, unarguable and unceasing heritage of man which everybody considers his inherent right to keep in unquestioned custody.

It is surprising that, in spite of the general leaning towards Religion, it has not been possible, ever since man's creation, to establish which Faith is true; which is strictly in accord with the Will of the Creator; what the criterion of a Faith being true is; nay, what Religion actually is and what its real object is. It has not been

possible, so far, to find an irrefutable and unanimous argument even about the Being of God and His real Will. The great secret of life lies utterly unexplored. In spite of billions of people having died, the profound mystery of death is entirely unfathomable. Human beings are unanimous on the facts of mathematics; not even an iota of difference arises on any of its propositions. The entire mankind is united on the findings of physics; it witnesses them with own eyes; it draws conclusions from them and arrives at new openings to power. Nay, the whole world is at last unanimous on the orbital motion of the earth or the relative rest of the sun, too; everybody is wonderstruck as if the visible evidence is a visual deception. There exists not a single follower of Aristotle's false 'religion' that the earth is stationary. All untrue theories of olden times have disappeared, but the differences between the Hindu and the Buddhist, the Zoroastrian and the Brahman, the Muslim and the Christian continue as ever. Why have the dwellers of the earth presumed Religion to be such a thing as keeps them so divided? Why does not the all-embracing nature of truth bring them round to a common reality? Why is it that every man considers his own Faith true and the rest a mere falsity, although these Faiths appear poles apart? Why is there a conflict, and if conflict is there, what is this claim of being TRUE?

These questions throw every sane person into a welter. However, their final solution for the collective good of mankind has a universal importance because much of the bloodshed in the world, its most horrifying wars, its great conflicts and massacres have been given birth by DIFFERENCE OF FAITHS. Often a people has massacred another because it had a different 'religion'; because it professed a different 'Faith', worshipped another 'god', had somebody else its prophet and leader. If these bloodsheds and massacres, civil wars and killings were actually initiated at the instance of the leaders of mankind, and resulted out of the conflict in their messages or their conscious distortions, and if

these conflicts continue in their present form for generations, it must then be the DIVINE WILL that mankind should one day perish through internecine warfare or keep on fighting till eternity. Mutual co-operation and integration is inconceivable in the face of this SUPREME WILL: the evolution of a common plane of peace is contrary to the course of Nature. If, however, mankind is really one race, if it has the same ancestry and has been brought into being by the same Motive Power, if man was actually created for the same purpose and is evolving to the same objective, then all this mutual conflict is UNNATURAL; it is contrary to the Providential purpose; it is suicide and self-annihilation; it is stupendous injustice and a death in folly.

I am convinced that the various Prophets, wherefrom they came, brought the same message. They viewed the Universe with the same sense of wonder; they were moved by looking at the wondrous species of man from the same high plane; sensations of wonder and stirrings of knowledge and awareness entered their bodies through the same passage. They grappled with the question of "WHAT is all this and WHY is all this". In the piercing commotion of this longing and love, the Masked Reality offered them a glimpse of Itself from behind the curtain, whispered something and again disappeared. But whatever was said was the same; the enchanting tune was the same; the message of kiss was the same; the bewitching wink was the same; the word of confidence was the same. These Knowers of Mysteries kept on proclaiming the Secret as long as they lived; they faced gallows and slanders but kept on inciting people to act; they united them on one objective and one programme. But when the unknowing and the unseeing took over, they tore humanity apart; by misquoting the Divine Message, they lined up people behind them. God Almighty's vengeful wrath on the earth to-day is primarily due to this rift and revolt. It is the arrogance of stupidity and obstinacy of pettiness which have

made the world a slaughterhouse. And if this state of affairs continued for some time, God alone knows what will befall the human race.

Thus, the conflict between various religions is, in fact, born out of stupidity and ignorance, petty-mindedness and narrow outlook, oblivion of the original teachings and ignorance about their universality; it is certainly not the conflict of KNOWLEDGE and REVELATION. Knowledge everywhere gives birth to unity and consensus, security and peace, effort and action. It disarms everybody; when it takes birth, conflict becomes impossible, doubt is rendered inconceivable, inaction is unlikely. No two persons have fought that water is not fluid, that fire is cold, or a heavy body falls towards the sky, because all have seen the reality with their own eyes; because everybody experiences them every moment and in every state. If, exactly in the same way, all Faiths are examined on the touchstone of Knowledge; if their reality and message, too, were explained to humanity after testing them as a science; if all the conventional masks with which people have, through ignorance and lapse, covered and distorted the truth, are removed, and attention is focussed on the common basis, the unadulterated truth and the FUNDAMENTAL REALITY, which constitutes the real anchor-sheet and basis of world Faiths, which is operative everywhere and in every state, which is visible to everybody, by manifesting which the science of Prophethood united all, then mankind can forthwith be integrated and unified exactly as at the time of its creation; all massacres can again be ended immediately; the earth can again be put on the right course. In every domain of research and inquiry, the revealing effect of Science is such a powerful corrector of human actions and opinions that conflict at least on that particular proposition is rendered impossible. The object of Knowledge everywhere is to integrate, to narrow down the dividing gulf and by evolving a common basis, to enforce a universal agreement. But Knowledge must really

be a Science; it must be an EVIDENCE of the Ears and the Eyes; it must not be a nonsensical 'belief', a 'supposed faith' or an illusion. If this materialises anywhere, the whole world finds it compulsive, in fact, natural, to accept it, as is the case with algebra or gravitation.

SUBSTANCE OF THE MESSAGE

But the question arises what this message really was, what that VAST TRUTH and fundamental verdict was that was unmade after having been repeatedly made, and continued to be reconstructed as long as the Prophets came. If the human sense can find an objective solution to these vital and profound questions from a higher plane then the answer is that whatever the Master of Time and Space and the Unseen Keeper of the Universe disclosed to these longing souls in His Imperious Indifference, certainly He did it for the GOOD OF MAN himself; it was stated with man's welfare in view. The Revelation must have been, and it certainly is so, HOW the children of Adam should live in the world; what this ignorant and unwise creation should do in contrast to other animal species; how should it conduct itself; what is it that will, in this perpetual struggle for existence, grant PEACE to the human race, ensure its security and evolution, survival and stability. This was the substance of the great News which the Prophets got from the Exalted Administration of the Universe, and this constitutes the essence of PROPHETHOOD; this is the climax of knowledge and information, the supreme revelation and disclosure. In comparison to this, the knowledge of everything else is nothing, information about all lesser affairs has no significance, science of reality of things is valueless, knowledge of world's creation is vain. For humanity, the greatest and the most valuable information is what the ADMINISTRATION of the Earth and the Heavens is, how it adjudicates, what principles and laws determine the divine decisions; how

nations emerge supreme, how they are pushed to the depths of degradation; what the criterion of punishment is, what course ensures recompense. These are the awesome issues which determine the extinction and survival of mankind. In comparison, the question of an individual's welfare is meaningless, search for personal benefit is vain, thought of individual losses is valueless. What is basic and final is that this colossal administration of the earth is functioning on perfect justice and equity; it is operating with vigour and harmony, courage and confidence, might and majesty. Whatever happens here, it does after scanning and scrutiny, selection and sifting, orderliness and method, study and examination. Its Almighty Motivator is that All-Hearing and All-Seeing Who witnesses everything with extreme care; Who scans the vast expanse of the earth, watches the human race, views actions of communities and efforts of individuals; Who is scanning the bad and the good, the small and the big, the rich and the poor, the high and the low. There is not a trace of TYRANNY in this orderly, mighty, awesome and flawless administration; there is absolutely no injustice, certainly no excesses and deficiencies; really no whimsicality of a Nabob. I believe that all the Prophets were aware of this vital section of the administration of the Universe; it was the Knowledge of this basic law governing the award of reward and punishment which they unfolded to mankind. They taught man the proper way to live on the earth; they indicated to him the course to collective survival; they stated principles governing the rise and fall of nations; they demonstrated Divine Administration's complete freedom from tyranny, and evaluated correctly the punishment in the world and recompense in the hereafter; they explained what an individual's conduct should be; they put their peoples on the right course, and ensured their stability and survival for centuries; they exhibited before the very eyes of the people how non-believers met their bad end. This was the 'DEEN' they brought, and it was this 'Deen' (Course of Action) which God wanted man to adopt. If man has no

fixed law to determine the course of his conduct in the world; if his behaviour is mere supposition and guess-work; if decisions about his happiness and grief, poverty and plenty, punishment and reward are not taken according to any logic and method; if in this Universe man alone is that wretch whose conduct is unrelated to any principle, who has no appointed 'religion', although lesser animals and vegetations follow their appointed path and 'religion', and carry out their assignments; nay, when the sun, too -- 1.3 MILLION TIMES bigger than the earth -- in spite of its majesty and grandure, rises at the appointed time with extreme precision and urgency, sends light to the dwellers of the earth, is bound by the command of some Incomparable Administrator, abides by an awesome and dreaded law; yes, if all this has been laid down for others and no such thing exists in the case of man, then in this world all recompense is a tyranny, happiness and distress are an injustice, annihilation and survival are a fraud. They are unbecoming of the Divine Dignity; they conflict with the honour of the Administration; they are contrary to the Ways of Allah and the Habit of the Creator of the Universe. The earth is certainly no fit abode for man if its administration is based on complete tyranny to him. And if the Designer of the Heavens and the Earth did not reveal to Prophets THIS course of action, this constitution, this law, He certainly revealed nothing to them.

Thus, it is man's correct course of conduct in the world which, in fact, is his 'religion', and it is his bounden duty to comprehend the Immutable Law which governs the rise and fall of nations. The Knowledge of this alone constitutes SCIENCE OF RELIGIONS; (). It is this course which is everybody's urgent need. It were the parts of the whole or the whole in its entirety which the Prophets brought to mankind at different occasions, and for centuries enabled human beings to tread the path indicated by it. The entire sense of good and bad, true and false, right

and wrong, developed in the 'ignorant' animal of man only through this Knowledge. The collective virtues and 'fitness' of action, which form the second nature of every individual of a live nation from the very beginning, are derived from these teachings; they are bits of the same Science. The principles of survival and stability which today are assiduously pursued by all progressive nations are the remnants of this supreme Science. The Prophets got the knowledge of this exalted Department of Providence through a unique sense of understanding; they attained it through a total view of the Universe, by intense meditation and deep thought, broad outlook and lofty vision; they got it by climbing to the high altar of learning and the SUPREME HORIZON of perception, by lifting themselves several stages above the earth, rather by reaching the OBSERVATORIES OF STARS; nay, they got it from the HEAVEN and its Dweller, GOD ALMIGHTY; they acquired it through revelation and prophethood, humility and passion, meditation and communion. During a prophet's lifetime, his prophethood had been so earth-shaking and activating a force, that every band of people entering his fold did whatever he said. The great leader would, through his immense knowledge and ceaseless struggle, inspiring teachings and invigorating instructions, lucid explanations and revealing expositions, illustrate, like two and two make four, to every companion the Divine Law and its supreme capacity to secure peace and stability. Multitudes of activated people would then swarm around him as moth do to a candle; in a short time would such a people emerge victorious and supreme, and in this abode of struggle serve for long as beacon of light for future generations. Human communities often forgot the Divine lesson; many a time they faltered and lost the track. They repeatedly renounced the Divine PLEDGE, partly on account of time lapse, partly through mispropagation, partly due to misconception and wrong leadership of the misinformed, partly on account of man's inherent tendency to twist and distort, some through pious

intentions of wishful thinkers and some through dishonesty and conceit of impostors. But the Prophets revived the lesson after some time, generated action by reiterating the Divine Law, and replaced prolonged phase of frustration and degradation by courage and confidence. They made the directive more complete through additions to the old lesson; they designed new weapons of action because of new situations and dispensed with the older modes, which had no bearing on the fundamentals, as ineffective and unnecessary; they adopted fresh and effective means to enforce the same Basic Law. In short, whatever form and complexion the teachings assumed, only the ORIGINAL 'DEEN' was revived, rather perfected. None of the Prophets carved out a contrary course, a new Faith or a different religion. They all stated afresh the same original and the fundamental, the same unadulterated truth and boundless reality, the same RELIGION OF NATURE and the Divine Law which vicious and rebellious human societies repeatedly forgot and after dreadful sufferings met their end. In short, they based their convictions, actions and efforts, practices and conventions on the same infallible law. Subsequent generations took exteriors and procedures, which were only devices to follow the Divine Law, as fundamentals of the 'Deen'; they accepted subsidiaries as the fundamental code and ignored the basic reality; they became entirely concerned with the superficial and the conventional, and totally lost sight of the actual efforts. On the other hand, various communities displayed undue exaggeration in personal devotion and deference to their leaders, and allotted unnecessary priority to the commandments of their own liking. They considered it an insult to give up the rituals of one Prophet and enter the fold of the new. Then, instead of following, through the Prophets, the Divine Law and taking it as the true source of Knowledge, they became partisan by lining up behind them. Instead of believing in God and thus becoming 'Muslim', they became Mosesites, Budhists, Christians and MOHAMMEDANS; they considered it a vital part

of Religion merely to heap praises on Prophets and to idolise them. Reality was totally distorted in this tumult of conceit and conflict; the Divine Law was pushed out of view; Religion began to denote only a few useless rituals and baseless customs; their real significance completely disappeared. The Hindu went too far in his deference for the cow and started worshipping it; he carved out a symbol in the form of a 'deity' for each Divine attribute on the pretext of emphasizing its external significance; the Christians actually began to uphold Jesus as Son of God; the Muslims accepted beards, 'tehmad's', 'miswaks' and earthen balls as Islam; the Jews ran after the beaded strings; the Budhists were immersed in "chilla kashi"; the Zoroastrians took glow of fire to be God. Then haj, pilgrimages, prayers, zakat, fasting etc., etc., all became purposeless rituals and fruitless performances; Religion became a senseless thing; it ceased to have any concern with brain and logic. God-made Law of Action and KNOWLEDGE communicated by Prophets totally ex-communicated the God-given BRAIN. To-day, alienation between Religion and Science, and the internal and external factiousness of world communities are mainly the result of forgetfulness of the original message and DISTORTION OF RELIGION.

Today, all the new and old Faiths are clearly out of the pale of logic. By and large the people have come to consider it a sin to reason about them, to ponder over their philosophy and purport, to draw conclusions from them, to fathom the Divine logic by a deep study of the Revealed Books. The dwellers of the earth are convinced that the commandments of the Master of the Heavens and the Earth are meant to be accepted blindly; that they are devoid of worldly wisdom; that they have no permanent point of view, no worldly aspect, no immediate purpose and Implication. Every particle and nook of the awesome world and the wonderous Universe is an open testimony to the perfect wisdom and complete logic of the Supreme Creator. It is by picking

up a few shell-pieces from the Nature's boundless sea that man is flying in the clouds, that he is racing wooden horses on land and iron crocodiles in sea; the astounding electric energy is uniting east and west, north and south; in the twinkling of an eye is heard what is said thousands of miles away; motion, heat, light, matter all are astonishing the entire mankind by revealing their potential. All this is being derived from the WORK of God, but HIS WORD, God forbid, is meaningless; it is unworthy of attention, ineffective and purposeless; it has no wisdom and no knowledge to offer; it has no information to give, no revelation to make. Western custodians of Science, too, are devoting their entire research and scrutiny to the investigation of the properties of material things of Nature and fathoming of facts about the substance of the Universe. They are bending their entire energies to have correct knowledge of MATTER, and through it to reach the high pinnacle of progress. Their knowledge today is spanning the heights of the sky and the depths of the earth. They have such an abiding faith in the truth and precision of Nature, and the boundless potential and energising properties of matter, that they see the possibility of a mountain hidden in every particle. They are spending whole lives in this hair-splitting and deep penetration; they are sacrificing themselves on their altar. Immensely powerful telescopes and microscopes, and highly sensitive instruments and computers are sifting every particle in the wonderhouse of Nature. But to them, the Divine WORDS are not worth any attention, they do not deserve any investigation; they carry no sense and significance; they are not entitled to a close examination; they are not fit for any telescopic and microscopic test. What an attachment the West has for the PHYSICAL SCIENCES and what an indifference to the SCIENCE OF RELIGIONS! They consider it immensely important to strengthen the human race momentarily, but it is not worthwhile to probe the Divine Administration for man's collective survival. They consider it inevitable to make immediate provisions for security

and comfort, but they are overlooking the principle which ensures stability of nations; they are so anxious about an individual's health, but are unconcerned with the collective death of communities; there is so much painstaking to decorate the house, but no effort to prolong the stay! Hundreds of communities have been wiped out from the earth just in the passing; their amazing achievements are found only in tales. Death sentence has been or is being pronounced in the case of a number of others, but it is not necessary to KNOW the causes of their extinction and downfall, their bad ways, their wrong course and the false RELIGION. In spite of her incomparable scientific know-how, unique militarisation and amazing manpower, GERMANY has been utterly defeated in the recent war, but to understand the basis of this dreadful Divine decision, to undertake a comparative and complete examination of each party's record of actions, to fathom the collective fitness of the British and the national unfitness of the Germans has no significance for the Western researcher! BRITAIN'S own dread and dignity in her colonies have been so rapidly eroding for the last few years, and her hold over her own Eastern territories is becoming so fleeting and weak, that everybody is struck with awe at the wonderous manifestation of the Divine Will. But it is not worthwhile to have true knowledge of Britain's 'misguidedness', 'misconduct' and false 'religion' or to compile the causes of her gradual incapacitation. Is it virtuous for man to discover everything in the world, and after examining their internal structure and formations define new course of action for himself, but really a great sin for him to know whether in this limitless expanse and world's amazing drama of struggle, he himself is acting correctly or incorrectly, is heading towards destruction or survival, what precisely should be his collective course, how should he attain security and stability, how should he win dominance and victory?

WHAT FITNESS REALLY IS ?

Is today the Western scientist fully satisfied that, in accord with Darwin's so-called decisive verdict, only that community is ensured SURVIVAL which is 'FIT'; only that is stable which excels in the ceaseless economic struggle, and is free from fear and peril as long as it can maintain this excellence? Is it not, after compilation of this record of uncompiled evidence, still the first and the last question what 'FITNESS' really is, what that unknown cause is, what from the Nature's point of view its full and true meaning is? Nay, where, in fact, is that Divine Code which has defined it, which has entered all its sections and has clearly stated each of its possible situations and circumstances in such a way as to leave no room for any misapplication and doubt? If it is agreed to have a solution of this highly intricate issue in a general conference of Western scientists, and ten, twenty or ten thousand of them evolve a definition of 'fitness' by assembling at one point their vast learning and individual observations, and then prove its concurrence with the history sheets of unfit and extinct nations as narrated in the annals of mankind, even then, in this interesting and heated debate of speculations and presumptions, the last question will remain unanswered--what is the proof of authenticity and finality of the 'agreed definition' of 'fitness'; where is the evidence of its being COMPLETE and OVERRIDING? Where is the Divine and authoritative testimony? Where is the Providential stamp? Where is the Authority's signature? How ridiculous is that an individual convict or a group of criminals from amongst the subject population pick up, of their own accord, a clause from the code, and after consulting history sheets of their convict brethren produce a plausible definition of its legal provisions, and remain unconcerned with the authenticated directive. How can such a faulty and self-imposed definition correctly express the will of the ruler? How, in fact, is it possible for the people to

make this definition fully acceptable to the administrator in view of his sense of self-respect and authority, his knowledge and wisdom, awareness and visional loftiness? Thus, only the supreme administrator and the original legislator can determine the standard and criterion of requital and retribution. It behoves him alone that, with interests of administration in view, he should frame a law and then explain and define it as he thinks proper, fix code of conduct for its enforcement; whatever he may formulate, he should do by viewing things ten, twenty, in fact, hundred steps ahead; whatever he may state, he should have before him the lasting good of the people, yes, their peace and prosperity. Uninformed and visionless people do not have the power to race the slow-paced steeds of their limited analysis against the immense expanse and the boundless knowledge, or to judge the true and COMPLETE intention of the ruler from the temporary and local conditions of the ruled people. The result of such deductions and inductions will be woefully imperfect; it will in main be a speculation and a supposition, an estimate and a conjecture, a mere guess-work. It cannot reach the high altitude of Science and PROPHETHOOD even though the proposers, in their own view, might have based it mainly on observation and experiment, and drawn all the conclusions from evident situations or prevailing conditions.

I believe that man is in NEED of REVELATION because of this inadequacy and dependence of his; because of his narrow outlook and shortsightedness, restricted vision and low potential. Nay, after initiation into the physical sciences, the SUPREME SCIENCE of Man's COURSE OF ACTION and 'Religion' makes a start from here! In this vast expanse of the Universe, wherever man's physical sciences take him, he eventually gains nothing except wonder; he stares everywhere but arrives nowhere; he listens intently but gets bewildered; he makes utmost efforts to comprehend, but again he fails to understand what he himself is,

whence he is coming, and whither he is going! In such a wondrous and awe-inspiring Universe, where man is not yet fully acquainted with the 'NAMES' and structures, where he has not been able to know anything about inhabitants of even the nearest planet, where he cannot claim having made correct estimate of the earth's creatures, it is well nigh impossible for him to be fully conversant with the SECRET FILE concerning the survival and annihilation of human societies. His outer as well as inner senses, and highly limited knowledge are utterly unable to discover the reality and purpose of the PLAN OF ACTION about human societies which is often finalised by the Divine Administrator in thousands of years. In Whose sea of forbearance and majesty man or his most penetrating mind is not worth more than a straw, in the horrifying distances of Whose limitless desert even man's greatest jump can go no higher than a bee's flight. Man's attempt to formulate any definite findings about this Plan is useless; to establish any positive results is vain; to draw any concrete conclusions is impossible. Man can do anything for his personal welfare in the world; he can capture anything for his use; he can subordinate compounds and elements; he can vanquish water and fire, land and sea, high and low; he can make his outer senses extremely powerful and far-reaching with the aid of material things. But with this scant knowledge, he himself cannot solve the question of his DEATH AND LIFE! The knowledge of the complete code can only be had through the SUPREME BLESSINGS of the Great Nourisher and Protector Who created the Earth and the Heavens; for any lesser being to make a claim to it is impossible. Whichever nation is blessed with this favour, whichever people really has considered it as the greatest of the world's blessings and is actually ACTING UPON IT, that alone is 'FIT', that alone is powerful and secure, that alone survives and is stable. For that undoubtedly have been flung open the heavenly gates, and as long as it does not commit even the slightest deviation or violation, it is its privilege to remain FREE OF DREAD AND DANGER.

THE STATURE OF PROPHETS

Western scientists have certainly not looked at the DIVINE WORD in the way to which it was entitled. They became totally averse to it after witnessing conflict between various Faiths and disparity in their principles; they felt disgusted on seeing fantastic religious practices of various peoples. They smiled at what they saw; they quietly avoided what they came across. The existence of three gods and then of One, the birth of a son of God (!); his CRUCIFICATION at the hands of a few mercenaries (!); while endowed with supreme judicial authority, the death of god on a wooden cross to save humanity from his own wrath; his coming to life after death, his having been born without a father but from the womb of a mother; Hindu's acceptance of an animal as god (;) his prostration before idols carved with his own hands, his acceptance of rivers and heavenly bodies as gods; Zoroastrian's offer of prayers to fire; Muslims's VERBAL rehearsal of God's Unity, his claim to heavens by merely reciting *Kalma* and *Lahowl*, expecting ten virtues with the utterance of each Quranic word, considering worship of saints, pilgrimages to graves, 'holy whispers' and *astanjas* as their religion etc., etc., were really such fantastic, futile and baseless notions as left no other course for any sensible person except to avoid them. In this ritualistic falsity of chaotic Ingenuity, they saw neither knowledge nor evidence of the Ears and the Eyes! In the presence of SCIENCE's revealing, beneficial and purposeful explanation of everything in Nature, they approved of neither the VERBOSE MONOTHEISM of the Muslims nor the SECTARIAN POLYTHEISM of the Christians! Their only concern was to concentrate on 'certainties' by entirely giving up 'convictions', and thus totally remove Religion from the sphere of their investigation! The argument that the message from ONE God to one human race through a hundred thousand Prophets could not but be ONE was itself so convincing that it could

not be countered by a thousand arguments of the Christians, the Hindus, the Jews and the Muslims in support of their Faiths. But in this darkening falsification of human ingenuity and perversion, the Western scientist did not realise that the responsibility of the investigator is to attend to the reality and the ORIGINAL MESSAGE, and to have no concern with how the masses have projected it. Were all those giants and leaders of mankind, God forbid, liars, impostors and idiots, who, after lifelong effort and action, put human beings on the right course, who were so resolute that they offered their heads instead of giving up their mission? Was all that they created a network of fraud and deception to trap people? Were they under such an illusion that in deception they lived, in deception they preached, in deception they lifted human communities to immense heights of peace and prosperity, and in deception they died? These questions were of such a nature that they should have drawn the immediate attention of the Western scientists to the essence of the Message, and this was a real temptation for knowing the REVELATION. Was MOSES really an ignorant, confused, eccentric and passionate lunatic who for years waged an open and relentless struggle against Pharaoh's evil power, who, despite his utter resourcelessness, kept on sounding Pharaoh's death-knell, who openly foreboded his disastrous end, who showed the arrival of the divine scourge and wended his own way, and for forty long years remained encamped in the barren and desolate jungle with a huge mass of the Israelites in spite of the 'Egyptian god's network of intelligence and at last made those brick-makers, who used to be slashed on their dark, bare bodies, masters of the land? Was CHRIST, in fact, a harmless and brainless simpleton, a mere shepherd oblivious of everything else, who was falsely implicated by the Roman Caesar and declared anti-state and punishable to death; who, on the pretext of pleasing the subject Jews, was shadowed by the secret service agents to report his day-long activities in the form of diaries; about whom a government official

informed the monarch that "his serene looks inspire awe and fear; his eyes shine like the rays of the sun; their light is so dazzling that it is not possible to look at his face"; "in learning this man is an exhibit of amazement and wonder for the whole city of Jerusalem; apparently he has not been educated anywhere but he is well-versed in every branch of knowledge"? Was the superbly virtuous BUDDHA, whose following is larger than the following of all the old and new FAITHS, the immense multitude of whose followers is today only slightly less than half the world population, who gave a new life to KRISHNA'S misguided and Geeta-forsaken people by teaching them the earthshaking lesson of spiritualism after a lapse of many centuries, actually a seclusion-lover and an abstainer, a dry and unsocial worshipper who abdicated his throne and underwent such terrible hardships to bring humanity to the right path that even the earth shook; the mighty tremors were felt throughout the world for generations, and for centuries people remained under his influence? Was MOHAMMAD, that Chief of the Messengers and the Last of the Prophets, at whose sky-piercing knowledge and action the downpour of heavenly blessings will keep the earth flooded for ever; at whose exposition of the law of survival and annihilation, land and sea and the sun and the moon will keep on showering blessings; at whose power to transform and revolutionise, raw copper will have a perpetual longing to become pure gold; yes, was that world leader an abstainer and a cloak-wearer, an uninformed blank and an ignorant devotee, a self-complacent pray-er and a starving worshipper, who, in a short span of time, caused the unknown and stagnant people of Arabia to release such torrents of knowledge and action that the world will always be amazed on hearing their valerous achievements? Were these greatest of human beings and world leaders, God forbid, LIARS? Was there really nothing knowable and effective in their teachings? Were not their immense achievements, centuries-long devotion of millions of people to them, so luxurious a growth of their

plantations, so long a duration of their movements, in themselves a clear testimony that they were permanent workers in Nature's planning cell for interpreting the Divine Law, that they were appointees for the enforcement of the Providential plan about earth's administration? Can, today, a congregation of one, ten or ten thousand of the greatest of scientists and philosophers create on the minds of people, after decades of joint efforts and labour, such an emotional and universal impact, such a passion of faith, such a pleasure of conviction, such a motion and upsurge, such a THING as any of these world leaders did?

I believe that this determination and success of theirs alone should draw the attention of every thoughtful person to know what that message was which these men of mighty achievements brought; who that was whose powerful backing made them so venturesome; what that HEART was whose immense strength enabled them to pronounce fearlessly and act dauntlessly in face of extreme helplessness and hostility; what plans they had conceived; what that SCIENCE was; what that revealing FAITH was; what that visual evidence and direct testimony was; what that programme and STRAIGHT PATH was. What was it about which an unfaltering Prophet said, "I have understood and found out", and in view of which the Last Prophet declared, "If you place the SUN in my one hand and the MOON in the other, I will not desist from my mission"? Ever since man's creation, none of the philosophers or scientists has made any worthwhile attempt to comprehend this secret in entirety. And, although every Prophet, at least during his lifetime, must have left no stone unturned to manifest the Divine lesson like two and two make four, the attitude and the atmosphere thus created in the individuals of contemporary nations remained so inexplicable that often even the first generation failed to pass on the concept to the next in full. This is why, when the Reality was no longer visible, the unknowing made Religion what it is today; in fact, they mutilated it

so much that it became impossible to recognize its original features. It cannot be stated authoritatively how long the true teachings of the Vedas and the Geeta sustained their influence on the Hindu Faith, but it can be safely said about Islam, which happens to be the latest of the world religions, that the Arabs could not stick to the Divine and the Prophetic concept of Islam for more than THIRTY years. Whatever glory fell to the lot of the Muslims after the first four Caliphs was the result of casual remembrance of the Divine Message, but by that time a vital part of the Quranic teachings had been completely forgotten. It is probable that the companions of Jesus Christ failed to imbibe the Divine concept from the very start; their hurried indulgence in the improper veneration of the Prophet and Peter's in his falsification are a proof of the failure. But Paul's steadfastness and Christianity's subsequent progression confirm to some extent that the unfinished divine teachings expounded by Christ, without waiting for whose flowering he had left the world, were correctly assimilated by PAUL at least. Buddhism had attained immense glory in India but this was soon obliterated with the Aryans revising their long-forgotten lesson and the Buddhists forgetting theirs in the second generation, and at last the impact of this great Faith, too, disappeared from the world. Although the entire world of science today seems to have accepted the greatness of these leaders of world religions out of mere conviction, their teachings, the basis of their greatness, the immense truth embodied in their philosophy have been so much excluded from scrutiny and investigation of the modern scientist that all the divine books -- Vedas, Geeta, Zind-Avesta, Psalms, Old Testament, Bible, Quran etc. -- are tucked away in his museum out of historical sanctity instead of lying open on his table. The Western scientist looks at them out of a mere historical curiosity and novelty, picks them up from a corner, throws a glance and puts them back with utmost care.

This indifference of Science towards Religion, no doubt, results from the general notion that Religion is beyond investigation. Although it is absolutely clear that in every age, the contemporary nation of every prophet considered his teachings absolutely true, logical, far-reaching and effectually beneficial, manifest and irrefutable; they appeared to them more shining than even the rays of the sun and the light of the moon. And it is usual with every human effort and each form of struggle that none moves even ten paces for anything unless its logic is not as resplendent as the sun and the moon, and unless the consequences are absolutely clear. However, ignorant and unfit, inactive and stagnant successor generations, which distorted Religion, have usually held that the principles revealed by Religion cannot tolerate any reasoning; to ponder over them or try to elucidate their significance is forbidden by the Scripture itself; whatever it stands for is beyond sense and logic; any attempt to understand it is heresy. In one form or the other, this has been preventing the Western scientists from the study of Religion--though this superficial logic and conventional deference may not be the entire cause. But major difficulties of the modern scientists related to the fact that they did not have a Revealed Book free from man-made modifications and changes. Old Testament, Psalms and Bible are all, in their present form, translated versions, and even their original language is not known. And the intractable confusion which results from a translation, particularly from literal translation, presents a formidable hurdle in reaching the real purpose of the Revelation. The art of writing itself is a faulty and incomplete device to express original ideas of a person and to convey their full import, and a Prophet's divine revelation was invariably rendered incapable of conveying the full purpose and motivation of its programme when the stirring disclosure was converted into writing for the guidance of general public. If subsequently, that clear directive, too, is passed through one translation to the other, it is evident what little of the original will be left. Many other documents, which are

claimed to have been heavenly, have disappeared in this process of change and modification; their meanings and motives have been distorted, their words have been changed. Error of transcription, ignorance of meanings, personal motives and interests, ravages of time etc., have all contributed to their distortion. In the world's Divine library, Quran alone has remained safe from man's transgression; not a letter of it has changed. In the arrangement of words, in the words of verses, in the verses of suras, it is exactly the same as was handed over to mankind by the last Prophet. No negligence, no shortsightedness, dishonesty or personal motivation has occurred in its transcription from the very beginning. Nay, rather a recent disclosure about one of its oldest copies has authoritatively and scientifically established that it is exactly as it originally was; the same sequence as was once fixed, the same subject matter, the same words; if it is inscribed in memory, it is the same; if it is transcribed on the paper, then, too, it is exactly the same.

QURAN AS TEST CASE OF DIVINE MESSAGE

The Western scientist could, if he had so desired, derive much from the contents of such a safe and secure book. He could take it as the true basis of at least ONE Faith; by uncovering the reality of a lasting and living Faith, he could prove it to be TRUE or FALSE as clearly as the daylight. After having dealt with one Faith, he could take up other Faiths in the same way, and, by uncovering the deep mystery of Religion, he could unite the entire mankind on one profound truth or make it abhor an IMMENSE FALSEHOOD. He could, as in gravitation and mathematics, abolish all factions and establish one brotherhood, one Faith, one people and one fraternity. Nay, he could change the entire world by eradicating, once for all, all disputes, all conflicts and wars, all massacres over Religion. This procedure would have gradually rendered ineffective prejudices of

orthodox leaders of world faiths; people would have given up all that was ridiculous and illogical and rushed towards the truth; as with other scientific theories, there would not have been left a single supporter of their false religion! Without a single exception, all would have accepted the same single Religion and Course, or would have become ONE by becoming IRRELIGIOUS! Unfortunately, for the West, the Quran has been like a forbidden fruit from the very beginning. Christian priests, who were particularly unhappy over achievements of the Quran, and whose preachings and most of whose political manoeuvrings it had checked and wiped out completely, coined baseless stories to project it false and fabricated. They spread the notion that the "Quran is a great advocate of idol worship"; "it described Mohammad a god"; "a pigeon always sat on the shoulders of the Arab Prophet with which he played tricks"; "Islam has declared woman a common property, now everybody has a claim over her modesty". Some more cunning, clever, and intelligent enemies spread the rumour that "Muhammad was suffering from hysteria which he called Gabrael's revelation"; "there are obvious historical misstatements in the Quran"; "it is a book derived from the Psalms, Old Testament and the Bible"; "its tales are drawn from the unauthentic hearsay of the Jews"; "it is totally DISJOINTED and appears to be the work of a lunatic", etc., etc. These allegations were such as made it impossible for any sane person even to look at the Quran. In presence of such defects, even its being purely original and free from textual changes could not carry any weight. At long last, a renowned English philosopher (Carlyle) uncovered these lies and libels, describing them as pure villainy of the Christian priests; he reproached Christianity for its false propaganda against the Quran and its Prophet. By describing the Last Prophet as the HERO OF PROPHETS, he extolled his supreme achievements; he certified him, as if from his own side, as the true Messenger of God. But even in the present age of Science and Evidence, religious prejudice and bigotry

have penetrated every vein of humanity so deep that this philosopher, too, while discussing the Arabian Prophet, said as an introduction: "We have chosen Mohamet not as the most eminent Prophet, but as the one we are freest to speak of. He is by no means the truest of Prophets; but I do esteem him a true one. Further, as there is no danger of our becoming, any of us, Mohametans, I mean to say all the good of him I justly can"! It is obvious what effect, in this detractive form of admission, could any amount of laudation have. People considered it a piece of light literature and kept quiet. However, some of the main allegations were rebutted by the enemy himself, and the controversy stopped.

In short, these were the reasons which did not allow even the Quran to form the basis of any FINAL scientific study of Religion. People had held Religion as something supernatural and incomprehensible. The Western scientists, too, who after Bacon's world-famed THEORY OF INDUCTION had based their knowledge entirely on empiricism and experiment, and who refused to accord the status of knowledge to anything which was not evidenced by the EARS, the EYES and the BRAIN, felt that Religion was something supernatural and beyond understanding, something fabricated by disillusioned persons in a fit of emotion. Therefore, it was unwise to agitate the ignorant by initiating any debate on it; as the impact of science increased, people would abandon it out of disgust and be drawn towards the revealing and unravelling science which is derived from the study of NATURE, and which actually is the MATTER OF FACT. Conventional and ineffectual forms of current religions did not permit them to realise that Religion actually constituted the course of action for a proper way of life in the world, which, with the passage of time has been distorted through ritualism! They could not comprehend that the Revealed Message has a deep, natural and abiding connection with the question of annihilation

and survival of nations and LIFE and DEATH of civilizations, and that the Prophets, too, had before them the sole objective that in this darkening tumult of speculations and suppositions they should lead the shortsighted, ignorant and narrow-visioned man to the path of SURVIVAL after acquainting him fully with the Divine Law. They have not been able to unravel the secret that, without a single exception, each Prophet had put, during his life time, his community on the path to power and peace, lifted it from the depths of degradation and stagnation, and elevated it to the high pinnacle of struggle and security. This had been the SOLE purpose of their mission, and only to achieve this they made supreme efforts. In the early period of the RENAISSANCE scientists spent all their energies to unravel the realities of material things on the basis of Theory of Induction, and by formulating correct conclusions put the abundant wealth of Nature to use. But when, with the study of Nature, ended the darkness, openings became available one after the other, man had a relative feeling of his existence under the sky, comprehended the horrifying distances of space, made an estimate of the tiny earth; when he compiled the process of earth's creation, categorised animal species, examined the remnants of extinct nations, studied the countless extinct animal species in amazement, realised his extreme helplessness and the Creator's supreme power, and all his hackneyed notions about the Earth and the Heavens turned out to be utterly false, the first question that naturally arose was what the secret of COLLECTIVE SURVIVAL AND DESTRUCTION on the planet of the earth is; what that Law is which ensures power and peace, pleasure and plenty, stay and stability, survival and growth; why a nation disappears from the earth in the twinkling of an eye, why and with what ability another takes its place; what this tradition of stability is; what this awful Law is which operates so forcefully and mightily; what its origin is; what its hidden secret is! This was the first stage of SELF-REALIZATION which was afforded to the Western

scientists after constant observation and analysis of Nature; and in spite of ceaseless efforts, they are still utterly bewildered about it. The famous English physicist, Darwin, presented, in answer to this question, his earth-shaking theory of the SURVIVAL OF THE FITTEST after lifelong study and analysis along with other scientists. They undertook extensive survey of the ebb and flow of animal species, stated some broad principles of 'fitness' and framed a plausible definition of the law of death and survival. But when it was applied to HUMAN societies, countless shortcomings, innumerable bottlenecks, and unforeseen handicaps were experienced. The same definition of fitness, which appeared to be decisive in respect of animal species, turned out to be utterly incomplete, extremely futile and faulty, rather WRONG when applied to human communities. The concept that human nature was totally based on inferior animal instincts was itself doubtful but the West unduly exaggerated it. Its immediate result was that the entire Western civilization began to show signs of animality, barbarism, savagery and cultural degeneration. In spite of that, the West has not paid any attention to the Revealed Words; they have not taken leave of the WORK OF GOD to attend to the WORD OF GOD; it has never occurred to them that the Prophets, by their total view of the universe, had found out what is far beyond their own telescopes; their knowledge had taken the Prophets to the SUPREME HORIZON of understanding and vision where it is impossible for the greatest of the physicists to reach even today! They came and brought with them the might of their action, heaven-wrecking knowledge, LEVERS to lift communities to the sky, SPADES to turn the earth upside down. In their penetrating insight, they were backed by the sky; in support of them was the earth and the heavens; the earth turned into a fluid before their knowledge and determination; land and sea surrendered to their courage and confidence! How can a nation attain stability if people do not possess even a fraction of this force of action, this Divine Knowledge, this godly faith

and belief, this spiritualism, this unfaltering DETERMINATION? FITNESS means that man's conduct should conform to human NATURE -- it should not degenerate; it should evolve to BETTER and more durable nature, it should not devolve to lower instincts; the nation should be in PEACE in entirety, each of its components should be alive and pulsating; all limbs should be in proportion, neither in excess nor deficient; every section of it should be free from fault. If a nation has gone too far in one field of activity whereas all others are undeveloped, it is not really 'fit'; it is a deformed creation, a monstrosity, a freak of nature. It is impossible for such an unshapely nation to stay for long in this HARMONIOUS and BEAUTIFUL world!

It is precisely for this reason that the Western thinkers have fallen into many inaccuracies, rather committed blunders, while defining 'fitness'. They accepted historical situations or natural tendencies of INFERIOR species alone as a correct clue to the science of conduct, and erected the edifice of human character on them and excluded the two most important factors -- the Will of the Willful God and man's own free will -- in understanding the providential decisions. They laboured under the false notion that the law which governs the rise and fall of nations has been framed exactly as the law of gravitation and the rules of mathematics; and just as the properties of the constituents provide a clue to the properties of compounds, similarly it is possible to have full knowledge of the instincts and natural tendencies of a people by studying the individuals, and those of special species of man by studying the general species of animals. This line of thinking has today turned out to be of so little avail that whereas the correct view of 'fitness' has succeeded more than ever in lifting the West to the high pinnacle of material advancement, its wrong concept is fast pushing them down to the lowest depths of moral degradation. Today, instead of being happy over their 'MATERIALISM', they are all wailing over lack of

'SPIRITUALISM'. If at one place, the correct knowledge of politics raises them one yard, at another, ignorance of spiritualism pulls them down two yards. The same civilization which through its amazing utilitarian power is populating and enlivening every nook and corner of the world, is mercilessly ransacking their own homes. This is why, in spite of the unique knowledge of material things of Nature and correct information about matter, West's STABILITY on the earth is highly improbable. They know little of the 'SCIENCE OF RELIGION'; they are unaware of a vital part of the 'STRAIGHT PATH'. Undue sway of politics and materialism has almost unconsciously led them to believe that 'fitness' signifies only physical STRENGTH and material force -- this in main is the culture of lesser species; in it alone lies the secret of survival of species. To possess this physical force to the utmost, they are hiring all things in Nature, and through them, are attaining increased power. But they are completely oblivious of the spiritual potential of individuals and the sky-shattering power of the culture of their mind. They are sacrificing their inner divine powers at the lifeless altar of materialism and are being exterminated by the merciless time. Germany's unparallel MILITARISM, much of which perished in the recent Great War, was the advocate of this very non-spiritual and hired force. And Britain's piratical LUST FOR LAND and her imperious domination, too, are at a lesser scale manifestations of the same desire which is undermining her national foundations.

STAGNANT EAST

As against peoples of the West, both material as well as spiritual concept of 'fitness' is non-existent in nations of the East. To them, the immense workshop of Nature is essentially purposeless and FALSE; nothing in it is worth examination, worth struggling for. A deeper view of the world is futile in their eyes; to live here properly

and vigorously is, in their view, an attempt to engrave something on the surface of water; they believe that turning away from this supreme work of God is to invoke His blessings, and are thus immersed in a pleasurable vision of lasting life in the 'hereafter'. Spiritualism is considered by them a life of ALOOFNESS which gives birth to inactivity and stagnation, sterilisation of natural faculties, ineffective rituals and vain 'struggles', or, at least, a purposeless 'piety' and 'worship' whose influence does not stretch ten paces. The mass-scale reforming, heart-changing and revolutionary concept of 'fitness' which was once introduced by Prophets has been completely wiped out in the East, and to remain idle in the world of CAUSE AND EFFECT and effort and action, and then keep on suffering is the pattern of their faith. To them religion and politics have become so wide apart as if there was nothing common in them. The type of politics handed over to world communities by Prophets through the medium of spiritualism has been set aside for the 'hereafter'. The Zoroastrian and the Brahman, the Budhist and the Muslim, are all engaged in the thankless struggle of seemingly purchasing hereafter's 'OBLIVION' by leaving all that is AVAILABLE to their adversaries, thus proving Religion futile at least for the world. In short, whereas the cash-conscious WEST considers it a crime to take 'fitness' anything other than politics of material force, and in his arrogance of physical might is vainly trying to secure stability by pushing the alien and unwanted guest of Religion to its original home (Asia), the oblivion-loving idiot of the EAST, having forsaken original concept of spiritualism, considers himself 'fit' on account of his PIETY and total surrender through utter weakness and stagnation, and is making a vain effort to discover survival in self-destruction.

I believe that both these manifestations of struggle as well as stagnation, are spectacles of EXCESS AND DEFICIT, symbols of destruction and annihilation; there are certainly no signs of security and peace. While living

within the four walls of the world, a community's true religion is the religion of its PERPETUATION AND SURVIVAL and this alone is true POLITICS and true 'FITNESS'. Where supreme force is absolutely essential for stability, utmost PURIFICATION OF MIND is the sole and surest way to sustain this force. It is very likely that a group of hired persons or mercenaries may for a short while attain STRENGTH; it may have all the essentials of supremacy and domination; everything in it might appear incomparable and unique; the powerful might be extremely powerful, the weak woefully weak; on one side might be plenty of pleasure and comfort, on the other extreme helplessness. But such a hired force has no STABILITY; it has no inherent durability of 'fitness'; it has the brittle strength of glass but is devoid of the repelling flexibility of steel. It is like a spider's web which gets demolished by a mere gust of wind, after which not a trace of the captivating structure is left. Major part of European civilization is based on this weakness and shortsightedness. For the survival of a nation, it is essential that the character of its individuals should be patterned, as far as possible, on the character of the Designer of the Universe; it should reflect man's determination to evolve to higher forms of creation; not that after having evolved from lesser creations, man should descend to the same baser level. Such a civilization is cutting its own roots, though currently it may be so intoxicated with power as to be unable to feel the drift to self-annihilation.

STUDY OF GOD'S WORD IS INEVITABLE

I am convinced that some day West will have to postpone the scrutiny of WORK OF GOD and undertake the study of WORD OF GOD. On that day their entire perplexity and indecision will change into belief; their doubts about the 'Straight Path' will totally disappear; the predominantly wrong concept of 'fitness' will undergo repeated corrections and evolve in fullness; most of the

social and cultural principles formulated in the light of their knowledge of nature will receive surprising corroboration from the words uttered thousands of years ago; they will form correct estimate of the KNOWLEDGE of Prophets; they will have precise and conclusive information about their own misguidedness; they will get divine and authoritative testimony of their rightmindedness. Then will also become impossible their present PRETENSION OF IGNORANCE towards the Creator of the Earth and the Heavens; no longer will they be able to reject the wine while moving about with the intoxicated! An open and unhesitating belief in the wisdom of the Supreme Knower, a scientific view of His Actions, a slavish deference to His Words, a passionate longing for His Blessings, and undaunted zest to push ahead will render luxurious this vast field of action. Then human beings, too, will live in fraternity; frequent massacres will no longer be able to pollute the 'paradise' of their social happiness. If the West and the East truly looked at Religion from the SCIENTIFIC point of view; and if Science, too, by receiving it kindly and affectionately, proved anew God's Words as man's common path, his sole course, one more unchangeable message of Sustainer of the Universe, one more infallible law of His, rather man's sole refuge and unique abode of safety; and if the dwellers of the earth showed wisdom and prudence, and attended to God Almighty's FUNDAMENTAL DIRECTIVE instead of debating the persons of the Prophets, adopted as their course of action the real Law by setting aside the subsidiaries and superficialities, Hell will be totally closed to them, the busy Devil will have nothing to do in the world, and instead of the unfortunate earth being its abode, it will have to flee to some other planet.

It is only today that the true reality and greatness of Revelation can become clear to man when his KNOWLEDGE is rising to the highest pinnacle, when he longs for a contact with the MERCURY, when the sway

of his Ears and Eyes has extended to the edge of the sky, when his penetrating intelligence is having a total view of the bewildering Universe, when he has before him full picture of the fall and rise of nations. What understanding petty-minded generations of the past could have of the Words of the Omniscient and the All-Knowing God, what value would they have attached to His Unbounded Knowledge, what would they have thought of the implications of His elevating Commandments, when they harboured the notion that the "earth's square block is rotating on the horn of a bull, and the bull itself is supported on the back of a fish"? What could they understand what the Master of the Earth and the Heavens had said, what purpose He had in view in saying so, what supreme objective was before Him, why this insistence on 'Monotheism', why the command to keep away from the Devil, what is meant by Faith, what God's fear is aimed at, why is disruption forbidden, what is this anxiety for unity, what do Paradise and Hell signify, why is the emphasis on pilgrimage, why this inducement for self-purification; what is intended in alms, offerings, piety etc., etc. ? It is in the present age of Science and Evidence that do's and don't's of Religion can be exhibited in their real and original complexion; that their goals can be correctly fixed, permanent conclusions can be drawn from them, Divine Law and Providential PROCLAMATION can be understood through them; the Servant can understand the correct intention of the Master and the Master can cultivate true relationship with the Servant; entire personality-cult and bigotry, all distortions of Religion and excesses and deficiencies can disappear; it can be reliably established that in fact the MESSAGE was the SAME, only apparent forms of conduct were different; the real purpose is only the FUNDAMENTAL 'Deen', the Law of Nature, awareness of the Ways of God, subsidiaries and appearances are certainly not the real Religion; nay, whichever people has stuck to the FUNDAMENTAL that alone is being rewarded from His immense treasure; only that nation is being

annihilated which has discarded the soul, the basic and the all-pervading reality. This is the age when the objective of a united world can materialise more than ever before, when a world conference of the Knowers of Nature, holding aloft the torch of Knowledge, can lead the entire mankind to one path; when the gossipy and VERBOSE features of Religion can be completely effaced; when its PRACTICAL and unitive aspects can be engraved on everybody's mind; when it is possible to wipe out its conflicting, disruptive, revolting and partisan effects; when ridiculous debates of 'loud amen' and 'low amen' can be ended forthwith; when truth and falsehood, proper and improper can be decided in the twinkling of an eye. Any real homage to Revelation, true and unadulterated faith in it, ceaseless and creative effort on it, complete and unshakeable unity over it, can materialise only through KNOWLEDGE; and that path really ensures survival and progress whose principles are directly testified by the REVELATION. The last of the Revealed Books (the Holy Quran) gave a clear verdict on the present disintegrated shape of mankind, and in fact, on the reality of Religion on the grounds that customs and rituals are one thing and the FUNDAMENTAL REALITY another. 'O ye, human beings! We have appointed for each people an outward semblance of its worship of God and obedience of His Law, which it is following, but the Fundamental Law (الامر) is the same for everybody (and it is Unity). Thus the people should not dispute with you on the Fundamental (الامر). You assemble the entire mankind on one point by inviting them to One God, and through this 'Tauheed' unite the whole world. Verily in establishing this unity between world communities you are on the Right Course (صراط مستقيم)" (22:67). This shows that creation of conflict over God's Law by disputing on rituals means abdicating the STRAIGHT PATH and Religion.

But, apart from such a conference of world scientists, right thinking persons can see for themselves, while

sitting in their study rooms, that a stream of UNITY of message runs through all the existing heavenly books even in their mutilated forms. All imply the same objective and goal, the same point of view, the same directive, though forms and practices differ in many cases. If there has arisen any difference in the application of the Supreme Directive, it is merely a difference of view point, of the shade of the picture; it is certainly not the difference of mind's vision. This is why each Prophet TESTIFIED all the preceding Prophets. Buddha upheld Krishana, Moses confirmed Abraham, Christ founded his Message on the Mosaic Law, Prophet Muhammad upheld all the Prophets, in fact, the Saviour of each community, the Warner of each locality, the Messenger of each people; even the Sikh leader, Nanak, equally accepted the Last Prophet and his predecessors. This testimony in itself is a proof that they were all mutually CONFIDANTS; they were aware of the same law, the same momentous Directive, that is, they were all SEERS and professed the same FAITH. Their intellect had become so resplendent and their teachings so revealing on account of their lofty vision and wide outlook that difference of appearance and form did not seem to them any difference! Their attention was focussed on that LAW, that fundamental truth, that Religion of Nature which everywhere ensures PEACE -- peace of communities and tribes, of homes and individuals. For example, the Divine Book of the Last Prophet uses the same expression 'Al-Salat' for the prayers introduced by Abraham, Moses, David, Jesus, etc., etc.; the same word 'Al-Zakat' is used in respect of all; the same (كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكَ) is written for fasting, the same words have been employed to denote 'haj', 'jihad', 'hijra' which, having been linked with a particular Faith, constitute its conventions. For each is fixed the same reward, and punishment of the same magnitude, although it is a fact that different FORMS existed for them. 'Namaz' had not the same number of 'rakuh' and 'sajood', 'zakat' was not of the same proportion, for fasting was not fixed the same

month of Ramazan, nor the same timings etc. This is so because the Quran is concerned with stating the fundamentals; it does not bother about the superficial facets of a people. Even today, it considers only that thing 'Al-Salat' which gives birth to the same state of mind, the same purposeful obedience, the same self-discipline, the same ability to act, the same fraternity and mutual relationship, the same cooperation and sense of security as were intended in the messages brought by Abraham, Moses, and Christ. It is not concerned with the outward form or constituents of the Muhammedan prayer, and in whatever way the RESULTS are achieved, they are in its eyes acceptable to God Almighty. In fact, if a 'namaz' fails in this, then in the absolute sense of the Quran that soulless jumble of rituals is not entitled to be called 'Al Salat'. The Prophets looked at the Law of the Universe from this point of view, and, therefore, they all saw the SAME thing; they all found out the Reality and the Truth. And if today also, the divine documents are viewed from this angle, it is not impossible to discover the truth of the Heavenly Message and enforce unanimity in the entire world. However, it is necessary that leaders of mankind looked at the vast Divine Law with the aid of SCIENCE and REVELATION; no narrow view can decipher the Right Path.

THE AUTHENTIC MESSAGE

I am convinced that for full comprehension of the Divine Law and the Providential Directive, there exists in the world no heavenly book which is better, MORE COMPLETE, MORE EVIDENT and MORE AUTHENTIC than the Quran. All Scriptures have more or less undergone TEXTUAL modifications since their revelation; the scripts of most of them have been totally obliterated. Many of them have been changed with the passage of time, so much so that even their custodians confess this. But man has not committed the grievous offence of

textual change at least in the case of this book. Although much INTERPRETATIVE distortion has taken place in the MEANINGS and MOTIVES of the Quran, its original and Prophetic objective has been lost in the combined dilutions of the 'ulema' and the ignorant, its meanings have been put under many 'religious' and jurisprudential masks, the divine concept of its directives is no longer fully clear to the Muslims of the world, belief in its directives and prohibitives is confined only to verbosity and gossip, whatever of it is accepted is done merely in utterances, words, 'whispers' and 'magical' antics', but its WORDS are exactly and precisely the same. Even the greatest of forgeries cannot change them now, cannot reshape them. The existence of such a book is a unique opportunity for the INVESTIGATOR because the Quranic words and their verified meanings provide, in the relative study of the Divine documents, a real guideline to the true purpose of God. The Quran is in a position to give a FINAL and DIVINE verdict on an issue where none of the heavenly books in the present form is in a position to do. Not only that, the Quran becomes a true TESTIFIER of all that is today common in the various revealed books and whose existence is also certified by the Quran. From this point of view, if most of the issues contained in a supposedly revealed book have something common with the Quran, that book is testified to have been Heavenly at the time of its revelation. In short, this rare book is priceless and extremely valuable in elevating Religion to the level of Science. The searcher of truth is very lucky that he has at his disposal at least ONE book which is claimed to have been directly revealed by God, and which is undefiled and wholly pure. His only task now is to prove it pure GOLD by testing it on the touchstone of Science, or, if it is found lacking, to completely rid mankind of the 'GREAT FRAUD' of Religion by openly proclaiming it faulty and fake.

WHY QURAN

These are the thoughts that have obliged me to present this book to the mankind. I am convinced that in comprehensiveness and circumspection, the Quran is such a unique document that its knowledge is above every possible elevation of human understanding. All divine books reveal only a portion or a few portions of the Providential Law and the Religion of Nature, but this rare document explains it in entirety. There is no department of human sociology and culture, worldly pleasure and peace, scientific advancement and growth, practical dominance and initiative, for whose realization and perpetuation it does not give complete and meaningful indications. This book is a true guide for man at every stage of civilization, every pace of culture, and every step of progress. Its forbidding finger points to only that which EVENTUALLY results in disaster, collective infirmity, total death. Its unequivocal directive guides only towards that Straight Path which ensures peace, survival and stability, BENFICENCE AND ELEVATION. Its foremost objective is COLLECTIVE REFORMATION of human societies, but in the course of this exposition of collectivism, it has also unfolded the true programme of individual welfare. Its revealer is that Omniscient, that Knower of the Future and the Present Who is seeing man's evolution thousands, rather millions of years ahead, Who is producing the evidence of centuries of past events, Who is pointing towards the fundamentals of peace, Who is warning against perilous pitfalls. In short, whatever He says, He does it with force and vigour, certainty and certitude, loftiness and independence. His law is so perfect that unseeing eyes find fault with it, see flaws in it, entertain misgivings about it, but the vastness of knowledge and breadth of vision again render these very doubts doubtful. Every now and then, new situations, new disclosures, new views are revealed about each doubt and eventually render the skeptic helpless and crestfallen. The status of

woman, the number of wives, prohibition, social equality etc., etc., are some of the issues on which mankind at its present stage of culture will not be able to hold the same view or give the same verdict; they will remain controversial as long as man's knowledge of nature is imperfect. But the decisive and final verdicts of the Quran on these profound issues are the same as are being almost unconsciously accepted by vital sections of world opinion; they are the same as after having been concluded from bitter experience, punishments for offences against nature, ill-effects of generations of neglect, fatal and self-annihilating consequences of excesses and deficiencies, and increased awareness of nature, are opening new course for man. Mankind may remain engulfed in any dilemma; it may, in the quest of the true path, call one thing wrong and another right, may attend to Dick after forsaking Tom, and then from Dick may rush to Harry, but the Quranic verdicts are IRREPLACEABLE for the reason that human nature will EVENTUALLY converge to them. Man, who is oblivious of his own nature, is, in fact, BORN on them; to give them up means defeat and destruction; their abidance means security and peace. Wherever there is despondency, it is the result of departing from them; wherever there is pleasure, it is only by accepting them. Islam as explained by the Quran is a NATURE on which is CREATED the entire species of mankind regardless of colour and country; it is essentially and inherently unchangeable. This is the STRAIGHT PATH besides which no other straight course is logically possible. However, if during their search for it, people give up one course and follow another, they do it due to PAUCITY OF KNOWLEDGE. The day the Knowledge of human nature is perfected, the 'straight path' will become more radiant than the rays of the sun and the streaks of the moon.

In spite of the difficulties which arise from the brevity with which the Quran enunciates the Divine Law and insufficiency of one's own knowledge, its

framework is so obvious to men of understanding that it is impossible for such a brief book to be clearer and more thorough. Apparently it is an extremely terse document but it claims to have stated everything. Complexity is inevitable in conciseness, but the Revealer of the Quran has pronounced it to be couched in extremely simple language (*yassarna hu belisaneka*). For centuries have the people been piling up commentaries to explain what the Quran means, but it insists on being an open and manifest book (*al-Kitabil Mubin*). Scholars of Shariah consider each of its verses incomprehensible without long explanatory notes but its own pronouncement is of being an exhaustive book, an explanation of everything (*al-Kitabul Mufassalan*). The present-day maulvis consider it a sin to reason what wisdom and knowledge it embodies, but its own invitation is to ponder and reflect (*afla yatadabbarun*). The admirers of Tradition do not accept a single verse to be independent of the voluminous collections of Hedith but its own pronouncement is that it is adequate, contains full programme and nothing after it is needed by those who believe, and the verdict of one of its greatest admirers (Hazrat Umar) was that enough is God's Book. The linguists tag it to the rules of grammar but those who understood and acted upon it for two hundred years did it without the aid of grammar. The Islamic world has for long been applauding its literary beauties and linguistic charm but its own declaration is that it is not a poetry; "Bring a wisdom like unto this" is what it challenges. Its 'upholders' for the last centuries have been mostly those who were by and large ignorant of the Work of God; who had no knowledge of nature, and were averse to what is matter of fact, but the Quran has invariably addressed itself to peoples who possess knowledge and have faith. Its enemies are vociferous--and admirers saying in a somewhat subdued voice--that the Quran is devoid of harmony, but it has refuted the allegations by saying *Aallazina ja 'alul quraana idhina*. In short, notwithstanding diverse claims of its admirers, what emerges after its deep and continuous study is that

it is an extremely profound and **COMPREHENSIVE** document; there exists in it full and final programme of man's collective progress; it has fully provided for **DEEP REFLECTION** and utmost contemplation. Within itself, it is **COMPLETE**; it does not stand in need of volumes of human conjectures and opinion-mongering; it is its own true **EXPLANATION**; it is independent of all man-made and changeable grammar, and has an unalterable syntax of its own; its own terminology is enough to express its conceptions and ideas, for them it certainly needs no outside help. Its legal terms and constitutional references have been stated in its own context with such perfection and precision, certitude and correctness, that not the slightest doubt arises in the interpretation of any part of it. There is such an amazing **CONSISTENCY** in the exactness of each word's meaning -- and God's intention in the use of that word -- that it has the same objective from the start to the end; no amount of consensus, twisting or distortion can alter what is intended by the word. Each verse has only one meaning; only one course is possible in its context; it has only one purpose, one verdict and one intention, one context and one theme. It is on this basis that the Quran is completely free from the ugly human defect of contradiction or redundancy. Where verses are suspected of contradiction, or give an indication of repetition or inconsistency, there has occurred some drawback in divining their true meanings; some inadequacy has taken place, some defect has certainly occurred. In fact, the Quran itself sometimes puts two apparently contradictory or synonymous statements close to each other in the same text and in the course of the same argument, and by giving a kick to the slow-paced steed of man's imagination provides a spontaneous proof of there being no contradiction or repetition. It is **CONCISE**, but this conciseness is the direct proof of the **AUTHENTICITY** and **UNITY** of what it means. It is a **LAW** book, but the very fact of its being Law provides an irrefutable evidence of its **HARMONY**, oneness of the meaning and consistency of

the objective. Where it appears disjointed there must have occurred some confusion in understanding it; some improper twisting might have taken place; somewhere grammar has played the havoc, some influence of a false Hedith has lingered on, customs and traditions have concealed something, ignorance has caused some confusion, conjecture has played some mischief, foolishness has made some inroads. Otherwise, there is nothing wrong with the two pieces occurring together; paucity of knowledge, and absence of the intervening links of the argument in the reader's mind make it appear disjointed. When the inner meaning of things uncovers the connection of one reality with the other, the link is automatically established.

DISJOINTED APPEARANCE

I am convinced that the message of every **GREAT LEADER** and fearless guide has appeared **DISJOINTED**. The more a person is master of his art, the higher the level of grasp his knowledge has attained, the greater his capability to put humanity on a **NEW** course, or to astonish the people with a new discloser, in the same proportion appears his message disjointed and unarranged to the common people and to the same extent he intentionally avoids--and is indifferent to--making his message appear orderly. The torrent of ideas, the immensity of knowledge and the paucity of time do not permit him to produce, merely to please the ignorant, a logical arrangement or continuity in his message. Like a boundless sea, the gigantic flow of knowledge billows in his brain. He does not disclose it in full detail; he only points, in that limitless expanse, to the towering spots and prominent islands. People are generally unfamiliar with this style, and fail to see the inner harmony of what he says. They do not realise that there exists underneath his utterances an unbreakable relationship; that below them is a common and hard ground, a natural and unending continuity of logic. The

towering mounts are seen in separation, but their bases and valleys, their foundations and common systems are submerged in the whirlpool of his deep knowledge. He himself sees them clearly, but the people soon become impatient because of their limited perception. JESUS CHRIST'S SERMON on the Mount appears disjointed even today; in it is visible no LOGIC or ARRANGEMENT; the pronouncements made therein appear scattered and unrelated to each other; no permanent conclusion is drawn what God's law is. Yet, it is admitted by every Christian and non-Christian that the Sermon on the Mount was the most widely known, the completest and the most effectual of all the sermons of that great Prophet. In fact, the Christians have for centuries taken this Sermon as the sum total of Christianity's spiritual teachings. People have not so far been able to understand who exactly these 'HUMBLE IN HEART' are, what the kingdom of Heavens means and why does it belong to them; who are the forbearing and how do they 'inherit the earth;' what being meek in heart means and how God's View is only their lot; why did Christ not only did not cancel Taurah or books of the earlier prophets, but actually completed them though today nothing appears common between the Christians and the Jews. What this teaching of "slap on the right side" is, how display of love for the enemies could be taken as the 'Religion' of Nature? How could the advice 'not to worry about tomorrow because tomorrow will take care of itself' be the teaching of a man of action promising INHERITANCE IN THE EARTH, etc. etc.? If the Sermon is viewed superficially, it is not found to have any logic, any acceptable argument, any continuity, any big or small piece of wisdom. The maximum a searching mind can conclude from it is that it is a 'religious, and 'individualistic' teaching dragging human beings to asceticism; it is well-nigh impossible for a worldly person to get any benefit out of it. But hardly two years have passed that a prominent and practical Indian leader correctly adopted a bit of this slap-connected humble-making teaching, and, though

failing to comprehend its entire logic, tried to put it into practice and by inspiring his people with its unfaltering spiritualism and envisioning before them the goal of "inheritance of the earth", he created, in a few months time, such an atmosphere as completely unnerved the British Government. However, the earth-shaking harmony of a Prophet's message, and the Straight Path embodied in it can be assimilated by him alone whose vision is immensely large; circumscribed view of prejudiced mind cannot reach its inner harmony.

Leave aside the teachings of Prophets, messages of other world teachers, too, appear mostly disjointed to the superficial viewer. There are found in most of BACON'S philosophical works and articles intricacies to disentangle which one experiences a sort of unpleasantness. To find out the CONCEPTUAL link in the verses of Maulana Rumi's Mathnawi is not an easy job even today. They appear rolling like scattered pearls and very few can elucidate the author's correct intention. Carlyle, who wanted to belittle the Arab Prophet's Quran as a disjointed thought, has tried to colour his own writings with an artificial traits of this sublimeness, though he himself was not a scholar of high order, and admits in an undertone that the collection of these scattered ideas elevated the Arabs to the highest level of culture. Most of ARISTOTLE'S sayings are entangled; in fact, his writings become intelligible only when gone through repeatedly. In the case of GHALIB, sometimes two lines in the same verse appear to have no connection. The reader often experiences difficulty in understanding the adjacent stages of Newtonian argument. In short, where in a HIGHER-LEVEL COMPILATION one comes across disjointedness, where words are few and the substance is immense, where logic is covered with brevity and profoundness, where knowledge-created imperiousness is inattentive to the unavailing protestations of ignorance, and has, through the force of its own truth, become free of explanations and commentaries, there does reside the veiled bride

of reality; there lies hidden the true and lasting BEAUTY; behind those ugly and closed windows is seated the 'diffident' beloved of meaning. Real and peerless beauty needs no exhibitionism or display; its glitter and attractiveness lie in being veiled; it is free from the vulgarity of ostentation and self-projection; in the critical eyes its being veiled in itself is a terrific invitation, a real prompting, a message of embrace, a call for kiss. Nay, often the threads of a critical eye too serve as a screen and hide it behind themselves; they too find it impossible to tolerate the indignity of its being displayed.

If the QURAN is the Message of the Creator of the heavens and the earth, if it constitutes the words which were engraved on the mind of the Arabian Prophet by the Master of the sun and the moon., if it really is the Last Lesson of the First Teacher and the Original Guide to the dwellers of the earth, then its being disjointed in the eyes of the unknowing is its greatest virtue. Its harmony can become manifest only to those who have probed every nook and corner of the Universe, who have acquired substantial knowledge of the INMOST MYSTERY of the Book of Nature, who have been elevated by the loftiness of knowledge and spaciousness of truth to the higher horizon of the heavens and the stars; who, indifferent to the petty quibbling of lowly logic, are pursuing the inner realities of things; who are aware of the secret tunes of acceptability in this supreme music of condition and consequence, cause and effect, basis and outcome; who know the hidden melody of the Providential decisions; who, in this apparently unshapely, unguided, unarranged, and tyrannous world of contradictions, find an amazing balance, a surprising justness and harmony, supreme equilibrium and arrangement. The Creator of the heavens and the earth could not afford, while revealing His Message, first to teach man, like the initiators, the letters, then arrange letters and words, and subsequently explain what

connection various sentences have with each other. His declaration that the book is complete, detailed, and a treasure-house of knowledge and wisdom is in itself a great favour; it is not in man's power to produce the like of it; it is easy, open, and free from contradictions; it is meant for a people which knows and reflects; it is a guide and mercy, light and purity; it is perfectly consistent. These qualities themselves make it as resplendent as the sun. It is now for man to make utmost efforts to look for these qualities, to test the Quran on the touchstone of knowledge, scrutinise it as wisdom, try to establish harmony between its various parts, prove it as having a single objective from the beginning to the end; or, reject it. The greatest proof of its being CONSISTENT and EFFECTUAL is that a man (PBUH) adopted it as his programme; by making it manifest to the people during the 23 years of blood-curdling hardships, he established between each letter, word and sentence such an abiding connection, such a logical continuity, such a definite and practical environment of cause and consequence, that the entire world was dazzled. If today this divine embodiment of cause and effect, the immense framework of Providential logic, the final verdict of God, the unchangeable compilation of the Divine Will has, through man's own neglect and oblivion, been rendered illogical and incongruous, how could the Heavenly authorship be held responsible.

If God's Words are distracted and inconsistent in the eyes of the common and ignorant people, the god-created nature has, from the earliest till today, appeared to them even more disorderly. The unknowing even today finds no connection between most of what God has created; to him much of this creation is purposeless and unnecessary; much of it is superfluous and incongruous. He thinks that the world could have continued without most of these things; life would have been more orderly and comfortable in their absence. He sees an unpleasant disorderliness in the branches of a

tree; bends in the interwoven paths of the river are annoying; trees of a jungle, incalculable creatures of the sea, seasonal insects, the stars scattered across the sky, all, in his view, are unnecessary. He is unhappy with the mosquito; he considers the fly an intruder; to him cat's devouring of the lovely pigeon is a tyranny; it is a sin for the cock to swallow the insect; he trembles at the sight of a born-blind. The heart-rending cries of an orphan, a youth's sudden death, a leprosy-eaten leg, the death-infested tatters of the holy, the towering buildings of the adulterous, all appear to him--from the beginning to the end--an uneven distribution, a purposeless confusion, a baseless tyranny, an unwanted oppression, and an outright authoritarianism. Viewing superficially, he finds in this world no system, no plan or scheme in accord with the accepted notions of order and discipline, equality and justice, correction and chaos, necessity and invention. On witnessing these strange ways and ugliness of the world, he has often denied even the existence of the Supreme Planner. He thinks that whatever he comes across is merely a perplexing and enchanting exhibit of chance, or a nauseous and confounding spectacle of bad planning, but it is absolutely without balance and harmony; it is utterly without logic, mostly without a cause-and-effect relationship. Precisely for this reason was man's attention diverted at the various stages of his knowledge and ignorance from the One God to a host of gods. Whatever was found to be wondrous itself became god. Somewhere sun was worshipped as god, somewhere a river; somewhere fire became a symbol of godhood, and somewhere occurred division between land and water in the names of deities. Diseases came to be attributed to evil spirits; separate authors were invented of plagues and bad omens. Where in the presence of effect no cause was available, one was invented; where existed a cause, there an effect was supposed. This mental confusion for long did not allow man first of all to arrange these manifestations in a natural order by allotting in his brain a proper place to each, then to show

among them a relationship of cause and effect, reason and reward, justice and balance, and by relating them to One Basic Cause, to establish the Unity of this immense creation. Even today, where ignorance holds sway, the outward disharmony of Nature is splitting God into separate gods. And though the Divine Word is emphatic in proclaiming, "Had there been gods other than God there would have been nothing but chaos", it is well-nigh impossible to view the Universe as a connected whole, or to accept the Oneness of its First Cause as long as the ignorant witnesses chaos in the world, as long as is not established, through the spread of knowledge, a manifest unity and an abiding connection between the east and the west, the north and the south, the heavens and the earth, nay between water and fire, the fly and the flower; as long as the mean and narrow concept of tyranny and justice does not evolve to become part of the Divine spaciousness and prove the unfair as totally fair, the wrong as wholly right, and the earth as part of the heavens. On this basis has the Quran protested to the non-believers: "Do not the Unbelievers see that the heavens and the earth were joined (as one Unit of Creation) before We clove them asunder? We made from water every living thing. Will they not then believe (in the Unity of the Creator and the Unity of the Creation)?" (21:31)

HARMONY OF NATURE

Today, in the piercing light of science is being uncovered the harmony of Nature; the existence of an inner relationship between whatever exists is becoming manifest; also is being revealed a purposeful methodology of the Law of Nature and a significant unity between its various causes. It is being daily revealed that nothing that exists within the four walls of the heavens and the earth is without purpose, nothing is superfluous, nothing is false and futile. There is harmony between the fly and the flower, water and fire, sun and sugar, sound and

light. The coal and the harmonium possess the same tune and rhythm; the electric current and the candle light are the same; nay, the thunder of lightning and its light constitute one and the same thing. Through all of them is running the current of kinship; same is the Planner and Administrator of all, same is the scheme and same is the solution. Water and fire are bewildering man by their friendliness inside the steam engine; the insignificant mosquito is turning out to be man's executioner; worthless and infinitesimal germs are proving deadlier than the gun and the sling. Apparently very insignificant creatures are engaged in mighty works; each one of them has its own assignment; each is inalienably linked in some chain; each is removing some defect, is bridging some gap, curing some disorder, some fault somewhere. From the day this amazing justness and balance, this revealing cooperation, this awe-inspiring harmony and unity in this bewildering Universe are being uncovered, from the same day is really being proved the Unity and Oneness of God; from the same day has become the dissident mute, spell-bound, and utterly dazed. *'If there were, in the heavens and the earth, other gods besides God, there would have been confusion in both! But glory to God, the Lord of the Throne: (High is He) above what they attribute to Him' (21:22).*

The harmony of the Quran is identical to this harmony of Nature. The narrow-visioned and the unknowing cannot see this harmony; by merely looking at it, they feel crestfallen and disgusted. The ignorant has split the Quran into separate pieces; the short-sighted considers that many of its words are unnecessary and superfluous; the *maulvi* is engaged in its fluent non-stop reading; the *hafiz* mutters it in his own way; the narrow-visioned cling to different parts and thus have set up their separate idols; the *sufi* is indulging in extreme exaggeration over a part of it; the seclusionist, by tearing a PORTION of it from the text, is creating an atmosphere of *la taqrabussalaat* (do not go near the *salaat*). Like the

famous story of the nine blind, one is calling it a pillar, another likening it to a fan, and still another believing it to be a wall. In short, the revealer of each Quran is different; the god of each sura and verse is different. One part of it is arrayed against the other; at each step is a different viewpoint; on each word is a conflict. From none of its commentaries is revealed one plan, one programme of action, one scheme, one goal, one harmony and one course. This is why today almost hundred percent Muslims are reluctant to accept it as the Message of God; there is rejection in their hearts; their brains revolt; their faculties are numb. They may declare their verbal acceptance million times, but in actual fact they are not prepared to move ten paces on any of its directives. All this is a horrifying spectacle of ignorance and a tumultuous stagnation of misinformation; there is no remedy for it except KNOWLEDGE. The Quran's own argument of its being from God, too, is, "Reflect in the Quran and you will find that it is from God, but there are many who differ over it." But absence of reflection and lack of knowledge have created so many differences that there is a 'real' doubt about its being from God; the finality of its commandments is doubted, their enforceability is doubted, the promise of reward is doubted, the plan's significance is doubted. The same argument of '*Lefasadata*' which the Quran gave to prove that the heavens and the earth are the creation of the same Supreme Builder is here also playing its reverse role. When there is conflict in the meanings, when one verse is openly at war with the other, when the Quran is a scene of tumult, why then should its author be one; why each verse should not have a different god; why should not there be sectarianism, stagnation, and perversion of thought; nay, why should it not be rejected from the core of the heart. There was a time when so much reflection and knowledge were needed to understand the Quran, when after viewing it in totality, so much collective pondering over each part of it was necessary, when connecting one part with the others

and, after joining them, evolving one programme and one path was so vital that the Author had Himself warned the Prophet not to hurry with his conclusions: *'Do not race the steeds of your imagination before the finalisation of a statement, and before its complete revelation; this is the Word of the Lord of the heavens and the earth; it is not a conjecture; only extreme knowledge will take you to its supreme wisdom; increase this knowledge and pray for its augmentation.'* This is why it was revealed in 23 years bit by bit; each verse was engraved on the great Prophet's heart in such a way that the upsurge caused by this belief continued for centuries. Whatever view the Muslims of today have about the Quran let them have it; let them bless the dead by reading it hundred times in one night; let them bind it in covers and wrapping cloth, and keep on kissing it; let them place it high on the shelf or embrace it with their eyes, and move not even ten paces when the time for action comes. But this is the Word before sending which down to the earth, God too (may God forgive) kept on 'thinking' for 23 years, to understand which His Prophet kept on praying for *zidni ilma* (increase me in knowledge), whose inheritors in the early Islamic period were the *ulema* who were as great knowers as the prophets of Bani-Israel; which is beautiful like Nature, is likewise boundless, *orderly, peerless*, which is irrefutable and final, and which in the hands of fools has become such a thing of unconcern as makes the heavens and the earth tremble at this neglect. *"Those who reject and disbelieve say why is not the Quran revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well arranged stages, gradually."* (25:32)

WHAT A REAL LAW MEANS

It behoves a real law to have only one meaning, to

be understandable only in one sense; there should exist no scope for misinterpretation and distortion; from whatever angle it is viewed, it should be found to be correctly applicable. If otherwise, then it is no law; it is a chaotic jumble, a tumult of contradictions, a fertile field of conflict. Any possibility of a law's misinterpretation disrupts unity of action; people invent their different arguments and become content with interpretations of their own liking; they fall into disillusion or get arrayed against one another. Then, the very purpose of its promulgation becomes sheer madness; such a framework of distortion and distraction in no way remains law. At no time has any section of a subject people given a twist of their own liking to the law of government in power, no conference has been held to take up any clause of the country's penal code or legal framework to produce an easy and choice interpretation to bring the Authority round to their point of view. Such a clownish group can be likened to a silly pigeon which closes its eyes on sighting an approaching cat, and after a few 'comfortable' moments plunges into the jaws of death. The law of every organised and authoritative government is essentially undebatable; its true and sole intention is provided in its own text; the explanation of its intricate and difficult terminology is available only there; nobody's personal views or elucidations can have any effect on it. Categorisation of crimes is provided in it; the formulation of the charge, the conviction, everything is recorded there. The accused may invent hundreds of ways to prove himself innocent, but his interpretations cannot affect the verdict of the authority; no lawyer or counsel has the power to change the *meaning* of the law to save his client, and to get accepted his own interpretation about what it means and intends. If, according to evidence and fact, it is proved that a crime has been committed, then conviction is inevitable; to think that it will not be pronounced or to entertain false hopes and indulge in futile pretensions is a sheer folly. Thus, in the interpretation and elucidation of the Divine Law consensus

is of no use; no personal view and conjecture, nor any twisting can help; nor do individual or collective verdicts of ulema carry any weight. It should itself be so secure, so binding, so immutable and firm that even the Supreme Administrator should not want to change it. It should be so much in accord with His Will as to make a change impossible; it should have been enforced after so much thought that no need should arise for its revision or cancellation; it should be such an appointed and determined thing that there is left no scope for any deletion or addition; it should be so integrated and concordant as to be entirely moving towards the same objective. It should be same for the entire human race; it should point in totality to One Straight Path. If the Divine Law is really the Divine Law, then it is absolutely necessary for it to possess these qualities. If, however, it is amenable to twists and can accept distortions, if it can be made a law of discretion and choice and can point to several straight paths, if different objectives can be construed, different modes of action can be formulated, and several sects emerge from it, then it is ridiculous to describe such a mutilated thing as *Divine Law*. Truth essentially is one thing; its objective is unity; it comes to assemble people on one common base and collect them on the one plane of action, and this, in fact, constitutes true and lasting consensus. If a law brought by a Prophet to a people is Truth, then it cannot have sectarianism as its plan of action.

QURANIC VERDICT

It is for this reason that the Quran has, in principle, established a distinction between its verses by describing them as *Mohkamat* and *Mutashabihat*. By declaring *la mubaddila le kalematehee*, it has, in fact, announced that each of its words carries only one sense, firm and inevitable; it has proclaimed that as long as exist the earth and the heavens, this Law will remain in

operation. By saying *al kitaba mufasselan* and *tafseela kulley shayun* it has decided once for all that with knowledge alone can it be proved a comprehensive, understandable and complete book. As knowledge about God's actions increases, and the sphere of study of Nature enlarges, so will become manifest the teachings of the Quran. But in spite of this, some of its verses will remain vague at various stages of evolution of man's knowledge; from them could apparently be deduced several meanings; it would not be possible to testify what they really signify and what actually God's intention is till man's knowledge attains a certain level. Fault-finders and mischief-mongers will, by indulging in mere conjectures, incite people to fight over them, but those fortified with the knowledge of God's Work will abstain from making any pronouncement on them as long as they do not attain definite knowledge what really they mean. Notwithstanding all this, it is the duty of every upholder of the Quran to truly and firmly believe that each one of these verses has only one meaning. And then, fortified with this belief, to remain in search of what truly they stand for constitutes faith; to keep on expanding one's knowledge to be able to understand them, and through them to find new openings for action is real commitment to Islam. A substantial portion of this Law is perfectly clear; there is absolutely no scope or need for any explanation, debate, postponement or excuse over it. These are *Mohkamat* and constitute the basic Law; whatever else is there, is an offshoot, but that too is important and, of course, essential.

"He it is Who has sent down to thee this Book (The Law). In it some verses are firm (and of established meaning); they form the fundamentals of the Divine Law (*Mohkamat*), and constitute the basis (*Ummal Kitab*) of the Law. There are some others which appear to be vague and allegorical (though in their case, too, the Divine objective is only one). But those in whose hearts is perversity and who lack understanding (due to

paucity of knowledge) follow the part thereof which is allegorical, seeking discord and searching for its hidden meaning (without advancing their knowledge) although none except God has the knowledge of its basic purpose and the ultimate objective. And those who are firmly grounded in knowledge (and when they cannot reach their true meanings) say; 'We fully believe in their truthfulness, and though their correct meaning is not known, all this is from our Lord (Whose knowledge encompasses the entire Universe),' and none will grasp the lasting conclusions from the Book except men of understanding. (Such are those who proclaim at every stage of their research and investigation): "Our Lord, let not our hearts deviate now after Thou hast guided us, and grant us knowledge from Thine Own Presence because this is great Mercy. Undoubtedly, Thou art the Grantor of bounties without measure. Our Lord Thou art He that will gather people together on the Day about which there is no doubt (and will question them about their differences. So grant us wisdom that we do not become the cause of any conflict over Thy Manifest Ayat, and remain united.) There is no doubt that Thou never faileth in Thy promise (and will certainly question about all this.)" (3:7-9)

This amazing self-proclamation of the Quran is really a direct testimony about each of its parts possessing unity of thought and objective; it makes clear that the intention of the Creator of the heavens and the earth about each word and each sentence is only one; it is *la mubaddila le kalematehee*. It, in fact, is the inadequacy of the human knowledge which is making their meanings vague or variant. A people which seeks stability can secure their meanings only by excluding from discussion the *Mutashabihat* verses of a particular period, but meanwhile continuing to expand its knowledge about the Work of God and the Nature around us. Then, if through this knowledge, the chinks of light have become wide enough to uncover the reality, it should be proclaimed to the world on the basis of that

disclosure; the discoverers should, by instantly including the particular verse in the *Mohkamat*, start acting upon it. For example, if at a certain period of time, the imperfect knowledge of scientists holds as stationary the immense planet of the sun in spite of there existing a clear verdict of the Quran which says, "*And the sun moves on its course determined for it; that is the decree of (Him), the Exalted in Might, the All Knowing*" (36:38), then this verse is undoubtedly among the *Mutashabihat* of that period. To try to interpret it one way or the other is certainly not a proper thing to do; to amend it or alter it in obedience to, or by accepting what the scientists have said, is dishonesty. The only responsibility of the Islamic Ummah, in such a situation, is to completely avoid offering a 'correct' meaning of the verse and constantly observe this statement about the sun moving towards a particular station. It should collect irrefutable evidence about it, work towards this end for centuries, conduct experiments and undertake observations day and night. Various sections of the Ummah should remain engaged and determined to establish it as a fact, or if during the course of this investigation some new concepts underlying that particular verse become available, they should divert their attention to them. But as long as they do not make the same disclosure about the sun moving towards a 'station' as was at long last done by a Western scientist, Herschel, the Ummah's heavy responsibility regarding this verse cannot be taken off, nor till then this verse can be included in the *Mohkamat*. Viewed thus, the existence of *Mutashabihat* in the Quran constitutes man's continuous programme for research and investigation; for the Muslims to fall apart and split up into contending groups is certainly not implied by these verses. As long as the earth and the heavens exist, the Divine verdict, "Verily in the heavens and the earth are Signs for those who believe" (45:3), will keep on providing new openings to those who possess faith and act upon the Quran. In their undying passion to become true believers they will undertake search of

every nook and corner of the Universe to understand what God's *ayaat* mean. It is possible that full explanation of a particular verse and the real intention of the Revealer of the Quran in enunciating it may not be available till the Last Day; it might in the real sense remain among the *Mutashabihat* till eternity. But to undertake investigation of God's Actions as an inalienable part of the Faith and then to generate a torrent of effort is the real intention of such a verse; this is its sole and unalterable meaning; this verily is the objective underlying its inclusion in the Quran. The purpose is not to initiate a debate in wilderness of what types are God's *ayaat* in the heavens and the earth, and to what clause of them God refers in the verse, and then, making these questions the basis of disputation, should be formed ten or twenty groups to engage in refuting each other's viewpoint through the paper war of argumentation but not a step is taken towards the objective of the verse.

The STUDENTS OF NATURE have mostly adopted this method in their search for natural phenomena. The scientists construct a theory on the evidence provided by the ears, the eyes and the UNDERSTANDING HEART. On the basis of this theory they draw conclusions what these natural phenomena denote; they consider the combined evidence of these causes a further proof of their theory, and then; all of them, having reached unanimity, test it as a science. As the theory conforms to actual happenings, and are solved, with its help, new problems or phenomena, the theory itself becomes a *matter of fact* and a reality. If otherwise, they discard it, divert their attention to some other dominant reality, and start raising their structure on it. The amazing progress of knowledge and the bewildering disclosures about the reality of matter have taken place only with this mutual affinity and forbearance, with this common attitude of acceptance and rejection. In fact, the unanimity that has existed for a certain period on a wrong theory, too, has often been

the cause of new openings; by fumbling on the wrong path have been found out such wide and revealing paths as were not even conceived of before that. Thus, the mutually conducive approach of the scientists and their peaceable attitude has been mainly helpful in the growth of natural sciences. They have normally not given birth to sectarianism on the basis of mutual incrimination and intolerance. Wherever has arisen any difference, it has been partial and temporary; the scientists have, of their own accord, evolved in the shortest possible time unanimity on a commonly shared truth through mutual discussion. Knowledge has demolished their temporary and local differences in the shortest possible time, and they have, again shaking hands with each other, embarked on the search of this boundless sea, which really is their goal. The ulema should have exhibited the same attitude towards the supreme realities embodied in the Quran. The Words of the Creator of the Universe should have been considered intensely profound and worth deep reflection, awe-inspiring and needing research, comprehensive and *unbounded* as is being viewed the God-created Nature. In them, too, was necessarily to be found the same boundless depth, the same truth-disclosing zenith, the same grandeur of independence and silence of indifference, the same intricacies and doubts of being beneficial and difficulties of being esteemed, which form inalienable part of any original and genuine writing.

IGNORANCE OF ISLAMIC SCHOLARS

But alas, the Islamic scholars and logicians completely lost sight of unity of action. They rendered explanations of this unique book in whatever way was possible for them with their scanty, temporary and localised knowledge. By declaring, as a matter of religious faith, their individual commentaries as definite and conclusive, they lined up people behind them, and by becoming sectarian through mutual conflict and bigotry, they

pushed away from the eyes the reality of the Divine Message. They have not, till today, evolved any common scientific principles for commentary on the Word of God; they have not established any common basis for its discussion; they have not determined any correct and evolving spectrum in the immense wonderland of the Divine Word; no harmony or consistency, no conclusive argument and basis have been put forth. It is for this reason that Quran's true knowledge and its supreme wisdom have mostly remained hidden from the eyes; the message originally given by it has been forgotten; it has itself been rendered a totally meaningless thing worth no attention. Its words no longer inspire people; they experience no incitement from its commandments, they are not moved by its wisdom. The hidden truth, whose concealment and attractiveness itself were enough to invoke till eternity a whole world to embark on its continuous research, has today become stale and ineffectual. The Divine verses, the quest for whose meanings in itself constituted a continuing inducement for the organ of peace and pleasure of this world of action to play louder, have today become a nucleus of stagnation and oblivion, sectarianism and imbecility through man's arrogance and ignorance, inattention and indifference. The rust of false convictions and distortions is eating into whatever power is left with the Ummah. The commentators and religious scholars have bequeathed to posterity structures of their own separate and petty convictions. Everybody is thus clinging to his own 'idol' and idling away his time, and quivering like the dying flame of morning candle is providing superficial evidence of his existence.

In my view the commentator of a law is duty-bound to demonstrate that *all* its clauses collectively converge to one objective, one supreme purpose; he should, with the system of administration in view, explain the real motives of the clauses; by determining correct meaning of each clause, he should try to explain the

system itself. The purpose of each directive and each prohibitive order should be shown as aiming at the collective and individual security of the people; the consequences of disregard should be clear; the reward of obedience should be obvious; the administration's *power* should be fully evident; retribution and punishment should be seen as actually happening. In fact, it should be demonstrated by the commentator of the law that underneath the basic policy of do's and don'ts lie a living *justice* and equity, a faith inspiring logic, an irrefutable reason, a dominant cause and an invigorating *knowledge* which inevitably cause among its followers the birth of a world-wide stir and a longing for action. They should witness in that logical and stable, powerful and just administration an abiding link between reason and retribution, cause and effect, basis and outcome, and adopt willingly or unwillingly this cause and effect relationship as their course of conduct. I believe that the Prophets manifested the Law of Nature to their people exactly in this manner; this is why their performance was unparalleled and this really is the first and the last stage of Faith. A commentary which fails to project the Quran in this form is a body without soul whose existence or non-existence makes no difference. And the Faith which is not raised to the level of a visual belief is a lifeless structure whose futility in the world is obvious. The highest authority in the tiny administration of human body is held by brain; the information of what other organs do or feel reaches it first. This authoritative organ analyses them, declares them right or wrong, and sends them reinforcements of hopes or frustrations. It is this SUPREME ADMINISTRATOR on whose directive move and operate all other organs. Unless a thing is approved by the brain, it is impossible for the other organs to struggle for it, or form it the basis of their action. Therefore, any explanation of the Quran which fails to enlist the support of brain, or to invoke the backing of the understanding heart, cannot generate in any person an upsurge of action and effort, or a world-wide glow of

faith. This is why in spite of consistent efforts to explain and elucidate the Quran, ever since the advent of Islam, no commentary has been able to generate even a millionth part of the faith, the mass agitating belief, and the breath-taking action which were created by the Last Prophet (PBUH) through 23 years of his face-to-face interpretation, and regeneration of which, from practical point of view, is today considered among the impossibilities. Nay, this is manifest that none of the thousands of commentary writers could convince even a single individual's brain in such a way as to impell that chief of the organs to straightway put the other organs into action for at least one generation. The question posed by every great scholar, after reading all that it contained, was like the famous story of Zulekhan and Yusef -- whether Zulekhan was a male or a female. What is the end product of the Quranic teachings? What is recorded therein? What directive has God Almighty given in a few words? What is it which in a few years time had released such a torrent of valour and action in the entire Arab people? Where is that thing which had ignited such a fire in the hearts of the small and the big, the ignorant and the wise, the leader and the led, the poor and the rich, which for ages remained unextinguished and for centuries sustained in the actions and activities, habits and character, conduct and relationship of a whole Ummah such a volcanic upsurge as every eye longs to see again? If today anybody in quest of truth diverts his attention to any commentary with the hope of rekindling his flame, on the very first page he finds such a shamefaced collection of human falsifications and misstatements, fictional narrations and concealment of reality, irrelevances and disjointedness, that the very soul trembles at the sight of that slaughterhouse of intelligence and wisdom. Somewhere are found complete articles on grammar and syntax; somewhere are detailed discussions where to put and where not to put vowels; at places are found lengthy comments on forms of expression; somewhere are darkening debates of conjecture and

speculation; somewhere is the disjointed song of *haddasna* and *qal*, somewhere are clustered supposed and unauthorised tales; somewhere is stretched disharmony for miles on. Every verse has been rendered out of context, disconnected from the theme, split internally, and made meaningless and inconclusive externally. Where harmony is quite obvious, there exists a childish display; where exist the wide gulf of irrelevance and the need for reflection and knowledge, all that is found is silence of stupidity. Neither is there any concern with the principle of meaning, nor is an eye on the conclusions; neither is quest of knowledge, nor search for wisdom. It appears that in spite of the sky-reaching highway of Divine Logic, the commentator has lost the way on account of entanglements and intricacies of his own side lanes; he fails to see the forest because of overgrowth, as does the bee. He drags himself into thorny bushes, and while disentangling at every step his garments from the thorns, he loses the covered way also, and when at last by looking back he finds no opening he moves on aimlessly, and keeps on pushing himself in wilderness. No commentator has realised that a person who reads a commentary has his main aim to understand the reality of the Divine Message; this alone is the purpose of his engagement in reading such a voluminous book; for this reason has he left a 'brief' and 'profound' document, and diverted his attention to what he thinks to be an easy and detailed book. And precisely for this reason, and in spite of all the explanations which the commentator has piled up in praise of the Divine Word, the reader's aim is the same--what is the substance of the Quran; what, in a few words, is recorded in it; what, in a few sentences, are the principles which are to be acted upon; what Divine Wisdom is contained in them; where is their constitutional certification; why is it *zikarullilalameen*, why *hudam wa rahma*. These are precisely the things which are non-existent in every commentary and translation. People read commentaries

only with this purpose in view, and then are overwhelmed by frustration. They do not discover in the existing commentaries any firm principle, any formula, any worthwhile conclusion. In short, the study of commentaries or translations of the Quran has for long been such a useless and discordant exercise that instead of raising the flame of faith sky high, it extinguishes even the small spark which every Muslim possesses as a necessity or as part of his nature. And it has often happened that a man of sense and understanding has become totally averse to Islam after seeing these commentaries and translations, and whatever little longing was pulsating in his mind has been silenced and eventually made extinct.

A Western critic has given a significant example of these destructive distortions of a mere laudatory approach with reference to numerous extent commentaries on the works of a reputed English poet. He refers to the practice of Roman Catholics how out of devotion they would hang the pictures of their saints in the churches, and then according to their faith in the saints, ignite candles under these pictures to illuminate their faces and make the saints look more glorified. As much as the people are devoted to a saint, to the same extent are lighted candles under his picture, and in the same proportion is he considered esteemed. Each devotee lights candles as he is capable of; someone brings a polished lantern of candles, while another carries to the church an old fashioned oil-filled clay lamp, and places it under the picture with extreme reverence. The cumulative effect of this display of devotion is, however, different. The swerving oily soot of the candles blackens the face of the saint; his features are eventually distorted and the oil-blotted soot-laden picture makes the saint look like a frightful ghost. The critic says that thousands of commentaries written by Shakespeare's admirers to illumine his works, in fact, blacken the real picture of what he meant. The devotional type of commentators have coined

such baseless stories about the meaning of each of his sentences as probably were never thought of by the author. This laudatory speculation about the useless and harmless works of a poet by his devotees may not have had any adverse impression on a single individual; even a handful of his readers may not have been misled by all this falsification by the commentators. But the centuries-long disjointed comments of the Islamic commentators about the Quran, their wild opinion-mongering and conjectures, have caused in the profit-and-loss history of a world community such an irreparable loss, such an unparalleled mischief in its attitudes, such death-invoking diseases in its character, and such shameful inadequacies in its efforts and actions, that this soul-killing story and the injurious and stagnating narration of human statements send shivers in one's body. The enchanting figure of the Quranic objectives has been entirely blackened and not a single feature is visible of its original life-nourishing beauty. The meaning of each verse, sentence, phrase, in fact, at times, also of words and signs has been perverted. The objectives of the message have been distorted; nay, intentions have become perverse, resolutions have changed, hearts and livers have also changed. The dark clouds of wrong conclusions and reckless deviations have covered the meanings with thick layers of black smoke. On those layers has become so old and thick the oil of habit and prejudice after collecting over long periods, that none accepts even the existence of the original picture. Instead of the life-nourishing, inspiring and captivating figure the world of Islam is trying to put its faith in an oil-blackened frame, and in the absence of awe-inspiring longing for beauty and stagnated by supposition and conjecture, is slowly and slowly being dragged towards defeat and death.

PARAMOUNCY OF UNITY

Have I, in the presence of these darkening illuminations, also brought, in the following pages, one more smoke raising candle of my conviction, and in this way am guilty of further blackening the Quran? The decision about it rests with the world itself, but in the passion of my good intentions I too am entitled, like other commentators, to make it clear that I have not in this narration consciously committed any dishonesty; I have certainly not put forward any misinterpretation, any distortion, any personal conjecture or view which could in my opinion be my saving. I have placed before the Quran only the electric candle of knowledge, of real knowledge. I have carried its penetrating, revealing and illuminating rays to the real and the first layer of the meanings of the Quran. I have shown a glimpse of the veiled, patience-wrecking, beauty-laden, indifferent-to-display bride of truth hidden under coatings of colour and oil done by man himself. I have at least conveyed this much understanding that behind the much used, valueless and visible windows of these words is seated that dazzling embodiment of purity and light-shedding piety of human welfare which has not been touched by any jinn or man for centuries. That alone, in this Divine Word, is really desirable; that is really aimed at. By winning it only do nations become victorious in this life-consuming pathway of love and devotion; by becoming indifferent to it is today the world of Islam being overcast by clouds of degradation and deprivation; the oven of God's Wrath is in commotion; rewards are being withdrawn one after the other; death is staring in the face. Whatever I have said in this encouraging forward push of effort and search I have said without fear; no compromise with custom and tradition, no verdict of a consensus, no following of a formal authority, no attachment to a king or a beggar, no mullaistic *fatwas* of *kufr*, no fear of any existing government has been able to affect my scrutiny of the

Quran. I have stated correctly and unhesitatingly whatever is *matter of fact* about the Divine Law; whatever is false has not been concealed. Whatever is the *evidence* has been totally and openly adduced; whatever is *distortion* has been torn asunder. If by making a particular statement, I cease to be a Muslim in the Divine sense, I am not bothered about it. To distort the features of Islam because one is not himself acting upon it is in my view not permissible; along with other Muslims I am first to be guilty. I certainly do not make any claim to prophethood or saintliness, Innocence or a power of miracle, revelational authority or *karamat*, *mujadadyat* or leadership, scholarship or knowledge. To me, to keep in view even the slightest concession for oneself while explaining the Divine Law is an unpardonable sin; it is to burden oneself with the sins of a whole Ummah; it is to assist openly in its annihilation and thus to push oneself to Hell; it is to convert one's stomach into an oven in exchange for a few temporary benefits; it is to become entitled to God's Wrath; it is breach of God's Trust, a villainy and wickedness.

What I have kept before me to prove the Divine Book as God's Manifest Signs is that the Quran is a complete book; it is coherent; no word of it is superfluous; it is free of poetic embellishments and exaggerations; its syntax is provided within itself; it is its own commentary; it needs no external assistance; it is man's true programme till eternity; there is nothing in it to act upon which has ceased to be necessary; it is completely consistent; each of its verses has one and only one meaning; the objective before the entire Quran is one; the Right Path stated in it is one; its teachings are general and absolute, and are not confined to a particular age or a people; it is a law which does not permit any twisting; all its verses are manifest signs, pointing to permanent and undeniable realities. Where there occurs a doubt, it does because of paucity of knowledge, and there have I openly *admitted* my *ignorance*. Each repetition is a further illustration, an

addition of new knowledge, an added emphasis. This is a communication from the Creator of the heavens and the earth to man. It is a message of action, an imperial directive, a Divine Command, therefore each word is worth deep contemplation. It is immense like Nature, therefore to cover its entire programme is not possible for one generation, one individual or one people. With these in view have I provided direct scientific proof of their being true. I have not allowed the interference of pre-conceived deference or devotion in my investigation and research. My entire purpose in the forthcoming discussion is to uphold the virtues of the Quran, to indicate to the Muslims a final and beneficial, a brief and inspiring course of action, to place before them the lesson which this ignorant child once had learnt by heart but has now completely forgotten, to demonstrate it to the ignorant-of-Quran and knower-of-Nature West that their policies and planning, their scientific achievements and advancement, their definite evidence and insight, their theories and experiments are nothing before the awesome Science and immense disclosures of the Quran. The purpose is not to display superiority of my own knowledge, to manifest my own importance, or, by founding a new course of action, to create a new sect. My goal is unity, and pure unity; to remove as far as possible, internal sectarianism of Islam, to uphold one straight path as true for all of them, to bring all on the one common platform by proving each sectarian people or individual to be the dweller of hell, to create the same atmosphere of *rohamao banahum* of early Islam, to prove this UNITY as Islam's pillar of pillars, as the first basis of its perfect wisdom, as the orbit of action of its irrefutable logic, as the fundamental cause of its progression and safety. I have nothing before me beyond this. Shia and Sunni, Hanafi and Shafi, Muqallid and Ghair Muqallid, Sufi and Wahabi etc, are nothing before me. All this is preparing for the Hell, it is suicide and self-annihilation, is filtration with death. If, in the four walls of the heavens and earth, a divine law is in operation,

it is unity, pure and simple unity, unity in action, willing and forced unity, defensive, in fact, aggressive unity, unity of day and night, basic and divergent unity. To pretend that "as a principle there is no sect in Islam", and then by himself indulging in sectarianism and tearing this death-afflicted Ummah to pieces, to disrupt their efforts, to create conditions of chaos and annihilation, and then to consider one's own sect, or all the sects, entitled to a place in the Paradise is, in my view, the most abject deceitfulness, it is an attempt to *deceive* God Almighty, it is utter blindness and lunacy. To detach oneself from the general body and follow any past or present leader or claimant of leadership, any pir or Iman, any holy man or saint, any *sajjada nasheen* or *murshid*, any *mazar* or *khanqah*, to worship them, to disrupt unity of action by detaching oneself from the nation is to me following *arbabim min doon illah*. It is a worship of somebody other than God; it is '*shirk*', a supreme deviation; it is preparation for death in this world and becoming in the Hereafter firewood for the Hell; it is to make these poor helpless people fuel of this Hell-fire. This verdict of mine on Islam's internal unity and its true nature is so firm that no amount of opposition or logic can shake my resoluteness. I am opposed to every form of rift in Islam -- theoretical and conventional, verbal and practical, of 'following' and 'non-following', of Shariah or Fiqah; I want to OPENLY eliminate all of them. I consider all the 'followers' and those who are 'followed', the disciples and the *murshids* entitled to God's wrath and punishment in the Hereafter. In spite of this, if an individual or a group of individuals, after thoroughly reading this book, considers me the founder or leader of a new sect, verbally or practically, then in my view he is not only making me entitled to Hell, but to remain in the burning fire of Hell in the Hereafter is his fate also.

We have reached a point in history where man has become his own most dangerous enemy. At the moment he boasts of conquering nature, he surrenders his higher capacities, and he weakens his ability outside the limited framework of science for co-ordinated thought and his disciplined action. Today it is man's higher functions that have become automatic and constricted and his lower ones that have become spontaneous and irrepressible. We arrest our inner creativity with external compulsions and irrelevant anxieties, at the mercy of constant interruptions by telephone and radio and insistent print, timing our lives to the movement of a production belt we do not control. At the same time, we give authority to the stomach, the muscles, the genitals--to animal reflexes that produce obedient consumers, whipwielding mantamers, slavish political subjects, push-button automatons.

Lewis Mumford, "The Conduct of Life", 1951.

On return from the Cambridge in 1913, Al-Mashriqi joined Islamia College, Peshawar as Vice Principal and then worked in the Government of India up to 1919--the period overlapping the First World War--and thereafter started his intense search--what the Universe means and how has the Divine Message brought by the Prophets, with the Quran as its latest edition, described its purpose. He started work on his monumental work, "Tazkirah" in 1920, published its first volume in 1924, and two years later went abroad meeting some of his friends in Germany and France, and having a couple of meetings with Einstein. After this, he remained in touch with scientists and mathematicians in India and abroad, but he was torn between Theory and Practice. His conception about the nature and cause of the Universe and man's role in it kept him agitating to carve out a new path for mankind, and elevate the scientist to a new stage where he could cross the material concept of existence, and bring about a revolution in the world polity.

Mashriqi started his Khaksar Movement in 1931, but he did not remain silent on his 'Creation' theories, and in spite of his hectic struggle in the sub-continental politics, he was busy in putting his thesis in black and white. The present essay, "Man's Role in Life" was written sometime in 1936 when Hitler had emerged as the sole arbitrator of German fate, and along with Mussolini was threatening Europe with a new war. In this essay while dealing with man as a proof against himself, Mashriqi had attacked these "all powerful deities of Berlin and Rome" and predicted a destruction which would excel any witnessed by mankind till then. Too busy in the political field in South Asia, he did not publish the present essay which primarily was intended for the West, just as he did not publish other volumes of "Tazkirah". During this period he had also been busy with a "problem" in the field of physics and mathematics,

and had actually solved it, but this also could not be published. As he later stated in his writings, he did not like to "swim in two boats" and devoted himself entirely to the Khaksar Movement.

The "Role of Man in Life" was intended to be compiled in two sections. The present essay constitutes what he has described as first section. This was found in his papers after his death and was first published by us as part of "God, Man and Universe" in 1980. At the end of this section he has specifically mentioned about the second part as relating to the issue which of the existing Religions "would be more in harmony with, and a better stimulant for, the healthy evolutionary advancement of mankind". This second part has not been traced by us, perhaps it is lying with his family. In spite of this, the section now being published can be independently assimilated and is as self-sufficient as a complete thesis should be.

- Ed.

MAN'S ROLE IN LIFE

Thinking of man as an entity on this earth and in the Universe, of which this earth is an element, we look upon him as a force and power--an intelligent, conscious and self-conscious dynamic force. We examine and analyse him through his assertions in respect of the world that surrounds him.

His field of activity has three divisions or spheres, which, though overlapping each other and having mixed boundaries, can, on careful analysis, be felt and considered separately and distinctly. The first part of the field is physical, and this, in one respect, is solely concerned with his material environments. Here he is a mere animal, a strong, healthy and powerful animal, and exists to provide himself with whatever is necessary for his maintenance and material development. The exercise of his energy is not a mere brute force; it is determined and guided by his reason and judgment, and at every step in this direction he has to bear in mind his social surroundings which control his freedom of choice.

The second aspect is psychical, that is, exercise of his mind. This aspect links him partly with his material surroundings, and partly with the third and higher aspect, the spiritual, and is felt and known only through mental contemplation. Though it is absolutely free from any concrete element, its perception arises from contemplation of the concrete by human mind, which examines it, thinks how and why it appeared in the world, and which, aided by introspection, is led to postulate the existence of a superhuman or supernatural Agency or Power, which would have caused or created the Universe and all its contents.

As the Universe, along with the earth, existed before the birth of man, he does not know the beginning of it, nor can he know anything about its end; it also seems impossible for him to make any conjecture about the future destiny of the Cosmos on account of the definite limitations on him and on his manifold powers and activities--limitations over which he has no control. Still, he may know a great deal about the functioning of the cosmic system or systems; he may infer from the continuous functioning of the Universe that its energy is becoming less and less, and that one day it might come to a standstill, but he is likely ever to remain as remote as he now is from the nature and source of the force which has set it and its constituent bodies in ever continuing function.

To explain the Universe and its phenomena has always been the object of man's searching and satisfaction-seeking mind. It seems to be his intuitive desire, and it has been so strong with him even in his primitive condition that he sought and found satisfaction in postulating a superhuman or supernatural agency or agencies as the cause or causes of the inexplicable events or phenomena in the world. The desire seems to be as intuitive in his mind as his assumption of such agent or agents.

The research into the origin of the Universe led to the examination of matter which forms the perceptual Universe. This gave rise to modern science. The assumption to supernatural agencies with occult powers over elemental forces and human life gave rise to 'religion'. Science and 'religion' have been in apparent conflict with each other. Science has striven to displace religion in the domain of thought, and has boldly refused to admit the existence of God as the sole creator of the Universe on the plea that it does not understand the problem of creation out of nothing. On the other hand belief in the existence of such a Divine

Personality forms the corner-stone of true religion. In the following pages we will discuss in some detail both these forms of thought and their merits.

There have been, and are, persons who consider it entirely unnecessary and superfluous to know the real nature of the Universe, and declare: "We are born to live on the earth for a certain period. We have only to determine how we are to live well. Life is struggle, and in this struggle we have to compete with other human beings, our object being to secure as much comfort and pleasure as possible, each man struggling to secure more pleasure and comfort than others. We have no time or energy to waste on the profound and inexplicable problem of explaining the Universe, which is a question we need not bother about, for it has nothing to do with our material life. We can live well without believing in, or denying, the existence of the creator whom we do not at all perceive. Our life, in other words, the success of our life, depends solely upon our personal struggle which is determined by the natural powers we possess. Life on this earth is controlled by the natural law of 'life and death'. A morally good life is all that is absolutely necessary and that should be the only aim of our struggle here". Such ideas are a wanton limitation of thought which has no limit to its play and expression in the regions where it can soar. It is in human nature to think of the 'why', 'what' and 'how' of what he feels and perceives. A man who thus limits his power of thought is nature's culprit and nature will punish him accordingly. It is man's duty to think over this problem seriously, rationally and intelligently and arrive at definite conclusions.

Now, it is definitely known that man has been continuously developing from his primitive condition. Of man's past history we have two sources, one discovered through findings in the different strata of the earth, excavations of long-buried towns and similar other sources, which have been linked together, and which form our anthropology. The other source is the Sacred

history, which claims to commence from the very creation of man. Some modern thinkers with theistic tendencies assert that the Sacred history began at a stage of the growth of mankind when man became mature enough to think and understand how the world would have come into existence. This history claims that one man was created by God, the Supreme Lord and Creator of the whole Universe, with all its constituents. That man was named Adam, and he was the progenitor of all mankind. Thus monotheism, or belief in one God being the sole Creator and Master of the whole Universe and all it consists of, was revealed by God Himself to Adam, and has thenceforth been inherited by mankind. From the study of Sacred history it appears that though human mind had at that time been matured sufficiently to understand with conviction the existence of one, and the only one, Lord of the Universe, the human community soon neglected the teachings of Adam, and turned to the worship of other agencies which they believed to possess divine powers and to be in closer touch with, and therefore of greater use to, them. Their Great Creator was not, however, going to neglect them. After Adam, He raised, and continued to raise, from time to time, other men to whom He revealed His Message, and whom He appointed as His Messengers to mankind. Thousands and thousands of such Messengers have appeared in the world. Each one of them claimed to have been God-appointed on the mission of reform, and also claimed the Message he bore having been revealed to him by the Lord. The systems preached by them have been collectively called 'religion'. They certainly differed in the details of reforms in practice which had been determined by the necessities and requirements of such age, but their fundamental doctrine was one and the same, viz. belief in, and worship of one God, the sole Creator of mankind and of the whole Universe. Thus, the religion of such Messengers was essentially and fundamentally pure monotheism, or unitarianism. The revelations of some of the older and earlier Messengers were formed as books containing the

enunciation of Divine Unity with certain principles of goodness for the proper conduct of human life. Most of these books are not extant now, nor are they traceable. The foremost of these religions which exist now are Judaism, Christianity and Islam. Islam has been revealed last, and the Muslim Holy Book, the Quran, gives complete enunciation of the unity of God, enjoins the worship of only one God, and prescribes a code of rules to be observed in life, communal as well as individual. According to the admission of the Jews and the Christians themselves, their Holy Books have been tampered with, and what exists in them now is not all that Moses and Christ have said. The Quran of the Muslims is the only Sacred Book preserved intact. Mohammed, to whom the Quran is said to have been revealed, was the last of the long series of Divine Messengers; he has been the only Messenger whose life is known in almost every detail. The religion set forth and propounded in the Quran under the designation of Din is called therein Islam which means 'submission'. The basis of its creed is belief in the existence of one God (with all His divine attributes), in His angels, in the truth of Mohammed as His last Messenger and in his mission, in the truth of all the divine Messengers that have preceded him with their respective missions, and in man's accountability before God for his actions here, on a certain day after this life. In addition to injunctions on certain forms of worship, it sets forth a complete code of laws and principles for the organisation of peaceful and progressive human life in this world. Non-observance and defiance of these laws is laid down as sin or crime in various shades of grossness or enormity punishable according to the degree of offence.

THE UNSUBSTANTIAL 'BRICK'

So the Divine All-Creator of the Universe existed as an established theory long before man made any pretensions to find some other explanation of things and

events, which were explained deductively by inference from believing in the actual existence of a Great All-creating Agency. As man could not comprehend such a Super-cosmic Being, Who was far beyond his experience and all other sources of his knowledge, he began by what was tangible and perceptible to him, and tracing cause to cause, he hoped inductively to reach the Great Cause, the Ultimate Cause of all causes, the primary Source of all power. Since then he has subjected matter to very critical scrutiny, and has made wonderful progress in knowledge. At present his field of operations is confined to this earth and whatever is found therein. After centuries of research and investigation, he has found out that the substance of this earth and, as a matter of fact, of the whole perceptual world, which is generalised under the term 'matter', is composed structurally of very small intangible particles called 'atoms' each of which is further divisible into still smaller elements called 'electrons' and 'protons', 'electron' being the smallest electrical unit, 2,000th part of an 'atom'. The whole substantial Universe is thus resolved into electrons, the unsubstantial 'bricks' which are united to build up this gigantic perceptual Cosmos. In fact, he has found out that what appears to be very substantial and objective is really made of what is altogether unsubstantial, without any form. In other words, the material of the structure of the Universe is immaterial, the character of which is electric and only mathematically definable or specifiable. He has observed, conjectured, postulated an idea as a theory, and experimented to confirm or reject that theory. By this process he has obtained knowledge surprisingly embracing many phases of human life. The discoveries incidentally made during the course of his experiments have led to his rapid advance in his material life. His primary object, however, has been to find the real composition of, and to explain, the perceptual Universe.

He may know still more. His future revelations might be much more wonderful than those he has already made. The question, however, is; "Can he at all know when and how did the cosmic bodies come into existence? How were they arranged in their present position, and how were they set to function? Has each one of these bodies rotatory motion? What force or forces keep them in perpetual, orderly and uniform motion, which has not been known to have ever stopped or been interrupted even for a moment?"

Now, if man continues to grow intellectually, and attains the highest reach of his capacities, it is inconceivable that while he remains confined to this earth, he may solve the cosmic questions mentioned above. He cannot get at the bottom of the real structure and harmonious functioning of the Universe. Some other Einstein might spring up to deal a death-blow to the 'electron theory', and enunciate some other formation. And so on. At the same time man (of science in this case) can in no case deny the fact that there is a tremendous force, an inconceivably immense power, at work in determining the orbit-confined and uniform movements of heavenly bodies. Does that force reside within each body? No. The force which determines and regulates its rotatory motion may be indigenous in the bodies, but travelling in orbit must certainly be due to an extraneous force which may reside in the central body of the system of which the given body forms a part. The nature of the force may be conjectured in physical terms, but man has no means to know its source, though he may find shelter in postulating an inherent property of the body to generate the force within itself, or of the bodies collectively, when arranged in a certain system in relation to each other. Still the source of such a property would be the question to be solved.

Let us take the electron to be the elemental foundation brick of the living Universe. It is, as it were,

the element of 'life'. An ever active and functioning body we call 'living'; and we may say that 'our earth is a living body, a part of the 'Great living Cosmos'. Electrons may be united in any form to produce a regularly functioning body from an amoeba, or the smallest cell, to an elephant, or still larger bodies. A certain combination of these cells of various shapes and formations may produce a particular structure, or an organism, and become a piece of stone, or clay, or a plant, or an animal. Comparative complexity in structure determines the variety of the organism produced.

The 'electron theory' has made it easy for us to conceive so far. But here comes the crux of the difficulty. Has electron an inherent property of forming itself into any combination and producing a functioning organism, or does it do so according to will or order issuing from some other source than the electron itself? The first alternative predicates an amount of intelligence even beyond the scope which man naturally possesses, which is, therefore, unintelligible and inconceivable. The second is the only possible alternative. It is evident that the source of such an order and will must possess the power of determination and creativeness, a power that must be unbounded, and creativeness that must be unlimited and must command any variety of combinations and creations.

It follows from this that 'electron' is a unit of force or energy but without the power or will to act of itself, practically an inert particle, a lifeless 'brick', a mere potentiality, unless placed in certain relation with others of its kind. Their chaotic existence, in any number, can accomplish nothing. There must be an ordering, willing determining Power or Mind, whose intelligence and creative resources should be inexhaustible so as to conceive and bring into existence, with or without apparent life, endless forms and structures, or organisms having the inherent property to grow and multiply and continue for ever.

HOW COSMOS OPERATES--THE EXISTENCE OF OMNIPOTENT MIND

This 'electron theory' is now generally accepted in the modern world of science as the fundamental structural basis of the material, or perceptual Universe. Beyond that the scientist is at a standstill, bewildered how to proceed further to discover will, intelligence and self-determination in this primary material so as to evolve out of its mass a living world with living beings. By itself an electron, as it is, is of no value. Its value and activity depend upon its being placed in certain relation with others of its kind arranged in certain ways. It is then that life and activity spring up. To postulate an omnipotent and perfect Mind or Personality, therefore, is absolutely necessary. Such a Personality should be dissociated from the idea of a vast laboratory and mechanical applications, with thought, reasoning, weighing and forming ideas, inferring, theorising, experimenting, hesitating, etc., necessary for a scientist. These mental processes are human conceptions--concomitants of weakness and imperfection. The Creative Personality must be perfect, above all needs and deficiencies. His will must be His order; His order, in human terms, must be His breath; His breath must inspire instantaneous life and activity. The electrons, which are semi-material, or rather ethereal creatures, at once assume all properties breathed into them, and all forms, with properties, characters, capacities etc., willed by the Creator. Such personality is above the material and perceptual existence; we cannot perceive Him; we cannot conceive Him; we think of Him as superpersonal, supernatural, spiritual, whatever that be. His will, His order, His breath, are His, belong to Him, and partake of His nature, are imperceptible like Himself. He lives in His own special way, and breaths life into whatever He creates. The more we dissociate ourselves from our experiments and from our data from the material world, the more deeply we probe

into them, with an hair-splitting attitude of mind, and almost approach the imperceptible primary elements of matter, the nearer we approach Him, and surer we become of His existence. An electron is such an extremely fine electric particle, more ethereal than objective, that it might be considered bordering upon spiritual, more kindred to Him than to His creatures, and is, therefore, quickened by His breath and becomes whatever He orders or wills.

Supposing the 'electron theory' to be replaced in future by some other theory about the basis of substance or matter, it would be in the same direction, and the new basis would probably be more ethereal and spiritual than the electron. But whatever it be, it would be something inert, devoid of intelligence and self-determination; and in order to explain the nature of the perceptual world we would still be in need of postulating an All-knowing and All-powerful Agent to build up the Cosmos and set it in function.

The orderly, punctual and unfailing character of the functions of Heavenly bodies, along with the inexhaustible nature of the forces at work in their functions, as well as the entire absence of time limitations, as our total ignorance of its beginning and end implies, necessitate the existence of an intelligent, omniscient, omnipotent Living Agency, Who must possess supreme will, initiativeness, inventiveness, creativeness, and power to do and accomplish everything without any trammel or limitation, without help or interference of any kind, Whose power and attributes are not only beyond human comprehension, but they are also far beyond his conjecture and imagination. Even the degree of the transcendence of such supreme Personality above the highest reach of human intelligence is inconceivable. In human terms we can conceive that the great living Universe with its never-failing, never-ending, living activity must have an All-knowing and All-powerful intelligent

Living Personality as the ever-busy and ever-vigilant Author of the whole Cosmos, but we cannot at all conceive the nature of the Great Author and Master.

The honest workers of science do know the natural limitations of man's powers, and must after all admit that the unknown Author of the Universe is Unknowable, that their minutest investigations of the properties of matter (electron etc.) and of the cause and causes of all its manifestations will bring to them an immense wealth of the sources of comfort and enjoyment in this earthly life, but nothing more.

Here one is faced with a plausible question: "Why should I believe as real what I do not, and cannot, know"? Many people have been misled by the apparent plausibility of this question. Belief in the existence of what one perceives is easy to understand, and requires no explanation. Do we, in the routine course of life, ever believe in the existence of what we do not actually perceive? For example, a man is travelling in an unknown country. Somewhere on the road a person meets him and says, "Look here, beyond the next turning of the road there is lion in ambush behind some bushes by the roadside; please do not go further and turn back if you value your life". The warner is sincere in his attitude, and declares solemnly that what he says is true. What would the traveller likely to do? Most probably he would heed his warning, and would return at once, for he believes in the presence of a great danger ahead. In another form of the case, the traveller observes somewhere by the roadside traces of blood in a sheltered spot. His curiosity is awakened, and he cautiously advances to that spot, where he sees to his surprise and horror a carrion of sheep, mangled and torn with the flesh half-eaten away, probably by a tiger or some other beast of prey. On close observation he perceives traces of the beast's clawed paws, very likely a tiger's, and that he had just recently finished his lunch. He becomes sure that it is a tiger's work, and he has no other alternative but to make

a hasty retreat. Now, in both these cases the traveller does not himself perceive the beast; in one case, he believes in the truth of the statement of another person, while in the other he believes in the correctness of the inference he has been obliged to draw from the object he perceives. His belief and his consequent action are supported by reason and common sense. There are many instances in our daily life wherein we are compelled to believe in the existence of what does not come within the range of our actual perception.

Similarly, regarding the existence of God, there are statements of the Prophets who have passed, and the most wonderful objective Universe which we directly perceive, and from which we infer the existence of its Creator. Of course, there is no argument for God's existence which would have mathematical accuracy and exactitude, but we must understand that the creative Force of our conception, which we call God, must be above all scientific or mathematical measures and calculations; and it is for this reason that we cannot understand Him, and that it is evidently foolish on our part to think of understanding Him.

Thus it is evident that there is no alternative for a thinking man but to believe that there must, and, therefore, does, exist the Living Supreme Author and Creator of the Universe, and the Creator of Mankind.

From this idea the following questions naturally arise:-

- (1) What was God's object in creating man?
- (2) After creating him has He ceased to have any further relation with him, and has He left him to his own resources?
- (3) How far is man free in his actions? Is he responsible to his Creator for his actions in this life?

- (4) If the Creator continues His relation with mankind, what can be the nature of that relation?
- (5) What is the object of man's activity in life? Is he only to live and die like other animals?
- (6) What distinguishes man from other (lower) animals? What should be the object of that distinction?
- (7) Is man self-sufficient for this life, or is he in need of guidance, direction and control for living good life as intended by his Creator?
- (8) In the latter case, what would be the source of his guidance? How should man live as intended by his Creator?
- (9) What are man's potentialities and capacities, and what are their values?
- (10) If religion is to be the only source of man's guidance, what should such a religion be?

Before considering these questions, let us for a moment examine the problem which naturally does exercise, and has exercised, many philosophical thinkers. Man's field of thought and vocabulary for its expression are limited. How can we, then, conceive the Divine Supreme Being, called God, Who must be our Creator, and Who, whatever be His nature, is far far above us and different from us? Are human words sufficient to express what is superhuman? And if men have expressed them in human terms, how are we to believe in their reality? Why should our mental attitude be determined by them? This closely concerns the relation between man and God. Why should it be necessary for us to believe in the existence of God? As I have said before, it is quite natural for man, in other words, it is quite human, to consider about the why and how of the Universe, of this earth of ourselves and all our co-inhabitants here, animals, vegetables, stones, clay

etc., and to find an adequate explanation of them, and as these things do exist in reality, at least to us, and are not mere chimeras or illusions, we humanly conclude that there must be a Personality, conceived as far as possible in human terms and measures, having intelligence, will, power, force, inventiveness, creativeness etc., as we possess, and to a far far immeasurably greater extent and degree. Who must be the Maker, Author, Creator of all that we perceive. It is human to judge and decide that such Personality is not a human being, and it is human to conclude that it must be by far higher than, and different from, man. All cosmic bodies, alive in their functional activity, bespeak of powers and attributes, the conception of the extent of which is also beyond human powers. We cannot measure their greatness, even in imagination. It follows that we cannot express them at all, and that if we could find or manufacture some expression for them, they would not be what they actually are, because they cannot at all be compassed by our limited powers of conception and expression. The chain of human thoughts about the explanation of the Universe, and our ultimate failure, have compelled us to the conclusion of the existence of the Supreme Powerful Personality, and as all our human attempts to define and understand that Personality have utterly failed, human mind naturally assumes the attitude of belief in His existence.

To substantiate our belief we have to form some idea of God. We naturally think of all the attributes which such a Divine Personality must possess in the highest conceivable degree, summed up in one Person (the notion of person conveys nothing definite; it would be merely a mental representation, or orientation of the picture we may form). That Person is God. Such a Personality may have many attributes other than those we can humanly conceive, which the fulfillment of Divinity with powers and purposes as the creation and conduct of the whole Universe may necessitate.

WHY WAS MAN CREATED

After settling this attitude of belief we naturally come to the consideration of the relation between God and man after the latter's creation. This brings us to the consideration of the questions mentioned above. These questions, though each one of them independently considered has real importance, are different aspects of the fundamental problem of man's earthly life and his relation with his Creator. They are so connected with each other that they cannot be separately discussed. Their analysis is more mental than descriptive. An account of the one would include partial consideration of some of the others. In discussing them, therefore, it is better to take the fundamental problem first, and then branch off to other aspects.

What was God's object in creating man? Mankind is the highest and the noblest creature in the animal kingdom. Evidently man is the ruler, the governor of this earth. He is far above other living creatures. His bodily structure, his erect posture, his reason with the faculties of thought and its expression, and moral faculty, establish his superiority, raise him to a far excellent ascendant position, and make him supreme on the earth. He possesses not only the sense of self-preservation and the desire to live on, but he is also anxious to improve his material and mental conditions.

With this belief as our mental attitude we naturally think that God cannot have created the Universe without purpose. What can be His purpose? Considering the relative positions of God and man, the Creator and the creature, and contrasting the littleness of man, as one of the untold number of His creatures with the whole Universe and bearing in mind the extreme limitation of his powers in spite of his being far superior to all other creatures of the earth, let us honestly think how can it be possible for man to conjecture God's purpose in the

creation of this gigantic Universe, when he cannot even see or perceive the whole of it. We have not yet compassed what our own globe of this earth contains, not even the forms of life that reside in it, and we know that in the midst of countless heavenly bodies our earth is only a very small factor of the Creation. Our inquisitiveness is brought down to the question, 'what might be God's purpose in the creation of man and so many varieties of the forms of life that inhabit the earth with us?' While man who has to conceive him only in his own limited measures produces nothing without purpose, how would the Creator of man have created him without any purpose? The idea of purposeless creation is absurd on the very face of it. But what may be His purpose? His glorification, it might be urged. Is He in need of man's glorification of Him? Certainly not. He is in need of nothing. A god in need is not God indeed. God is above needs. To glorify Him is the bounden duty of His creatures. If they do not glorify Him, they fail in their duty. God's real purpose we may conjecture, but our conjectures in this respect do not go far.

Here some minor questions confront us, and enhance the difficulty of solving the 'purpose' problem. God's purpose, whatever it be, must be good and just. We observe that some men lead evil lives, openly or secretly, and are yet successful from the worldly point of view; others are unjust and cruel in their dealings, and yet they prosper. Generally speaking evil preponderates in every walk of life. Many of those commonly known as good have skeletons in their cupboards. By good and evil I imply what is commonly understood and accepted. Man seems to have been born with tendencies for good and for evil, and with power to choose between them. Struggle for life with internal urge to earn living, and, in case of honest earning being difficult, resort to some unfair means to obtain the necessities of life, selfishness, greed, ambition, self-created wants, and many such desires

and passions, acting and reacting and interacting on each other, together with social demands and compulsions, produce such a complexly mixed up and evil-breeding atmosphere that man is often forced to sacrifice his good intentions and give way to unfair and evil ways. Corrupted individual morality corrupts public morality, and evil preponderates. This state of affairs wherein the offenders often prosper and the innocent suffer is man's own creation.

The values of good and evil are not the same among all the people. What is believed good among some may be considered not good among others. The criteria established by public sense differ. Generally speaking such differences are not significant, and we can safely set them aside. I use these terms at their common acceptance among the civilized people of to-day. This condition raises the question, 'why was evil created?', but before that we have to answer the question, 'why was man created?' We cannot answer this question unless we know exactly what the Divine purpose in creating was. Man did not exist before his creation, and was, therefore, not consulted in the matter by his Creator. He is not in the position to know exactly what God's purpose was in creating him. Even after his having been created he was not in the position to ask, 'why was he created so and so', and 'why was he not created so and so'? The true answer we can know only from God, and, if we believe in Him, we may look for it in His Word, to which I will refer later.

The existence of both good and evil in man's nature and his power of choosing between them show that he is to be tested. If he chooses good, it will be good for him; if he chooses evil, it will be bad for him. Goodness is said to be its own reward, and evil its own punishment. It is true, but is it sufficient? When the effect of both, especially in the case of evil, passes on to others, the offender's conscience may bite him, some physical trouble may involve him, or the violation of local law or custom may put him in trouble, but this

punishment does not appear to be sufficient for the suffering inflicted on others. The doer of good may be satisfied and happy in the act, but the blessing conferred on others is of special merit, and deserves special reward. Man is thus tried by God and is made to reap what he has sown. This at least is our conjecture. If this view is right, the trial and judgement as well as the gift of reward and the execution of punishment should be publicly made. But commonly the effects of evil, practised concealed, remain hidden, and the suffering it inflicts often escapes public notice. There is no Divine institution on the earth where hidden proofs could be produced and due punishment given. Such Court, trial and judgement are said to be reserved in the life after death, when reward and punishment will be awarded and executed before the largest public imaginable--the world human public of all ages (past, present and future). This seems reasonable. But is there a life after death? What would be the condition of that life? How and when that world public Court is to be held? How, and by what evidence, will the Lord judge? How will the reward and punishment be awarded? These are questions which we need not, and cannot, discuss; they are beyond us. The Great Personality Who created the Universe with mankind, Who is conducting its vast machinery together with the life of man in this physical form, can easily produce the conditions necessary and suitable for such a Court, the final trial and the pronouncement of judgement and the reward and award of punishment. Our failure to guess those conditions is no proof against them. He Who created once can re-create as He likes. If on the cessation of this earthly life some thing of man remains unaffected by his apparent death, the spiritual active principle or agent, which is called soul, and which from its throne in man's brain governs and administers the little world of human body through a host of agencies functioning in the various administrative departments of this microcosm, a tiny cosmic organism, yet a little world in itself, such as blood, lungs, veins,

arteries, nerves, ducts, glands, muscles, bones etc., we should not be surprised if our evil deeds are recorded, unseen by, and unknown to, us, by equally unseen agencies, and reproduced before us, something like the records of the phonograph, as evidence for or against us, we have no reason to wonder and set it down as impossible. It is not necessary that man should understand all these things now. The conditions of this life had not been explained to man before he was created; there is no reason that God should explain to him the conditions of life after his re-birth. If He did so, it would be His graciousness.

The 'purpose problem' has two aspects. One is purely Divine, and forms part of the larger problem of God's purpose in the creation of the whole Universe. With this purely Divine, or Creator, aspect we have nothing to do. We cannot know anything of it. We can only think of the other aspect, viz., the 'creature aspect', as it involves the duty and function of the creature.

The life of mankind has no effect at all on the divine powers of the Creator. Man's role, whatever it be, is only one of the so many concerns of this earth, and its significance in the functioning of the whole Universe must be in the proportion which the earth bears to the Universe. It is particularly significant only as far as this earth is concerned. The total annihilation of mankind would cause no loss to the real kingdom of God, nor would man's ultimate achievement of power and position at the end of his progressive march add anything to that kingdom. All our considerations are, and must be, about ourselves. Hence man's trial seems to be the probable purpose of God in creating man.

MAN A PROOF AGAINST HIMSELF

The next question now is, 'did God after creating man cease to have any further connection with him, leaving him to his own resources?' There is no doubt that

man has in him the germ of development and progressive evolution. Leaving aside a few instances of highly developed individuals, mass intelligence, mass mentality, and mass tendencies, according to the past history of man, have not worked always in the right direction. They have needed guidance which has been provided by the select few among themselves. This guidance has been generally in the physical and moral features of individual and social life. Fear and failure, hope and disappointment, frequent defeats and helplessness in struggle for life, became suggestive to him of certain unseen agencies which could help him in the achievement of his desires, or in overcoming obstacles and difficulties. He deified and worshipped these creatures of his imagination. Such practices existed in varied forms among the different primitive people of the earth, and determined various methods of worship. The tendency to believe in the existence of superhuman powers, though due to ignorance, seems to be more or less inherent in man, for ignorance, to some extent, is also inherent in him just as knowledge with desire for more knowledge is born with him. This establishes man's tendency and capacity for development and progress. In the course of centuries of life, however, the development of man has not always been properly and satisfactorily directed. The wiser few of every age have, indeed, corrected the errors of the masses, but the discrepant manifestations of the human mind in the present age of the height of civilization and progress clearly show that the wise have not always been right in understanding life and its aims. They have differed in their conceptions of values, and their difference has given rise to different schools of thought, each claiming to be right. But truth is, and must ever be, the same. Thus the continued reflections of man during his past history and his genuine desire and research for truth in life are a clear condemnation of his claim of perfection and self-sufficiency, and an undeniable evidence for his need of some superhuman guidance, because human guidance, however good and

efficient it may appear to be at any given stage of his life, is, and has always been, insufficient to bring out the ultimate truth, and make it the common aim of all human effort and struggle.

We observe that there have been two prominent aspects of human struggle. One physical and material, and the other psychical and spiritual; one for his best development as a rational animal, and the other for his development as a rational and spiritual being; one for securing conditions necessary for the best earthly life, and the other for seeking the superanimal object of human life, of its mystery, and of the what, how and why of its far and near perceptual surroundings. One has engendered selfishness, greed and ambition for earthly power and pelf; the other has sharpened his intellect and led to the great achievement of knowledge. One has caused cruelty and bloodshed through lust for power and glory, the other has brought about the invention of innumerable means of human comfort and the general welfare of man's life. Inventive brains have, however, been used also for other purposes than peace and prosperity of mankind. Adventure and ambition, with the power of wealth, have requisitioned them for removing all obstructions in the way of their full gratification, and have destroyed man's peace and prosperity. Science gives life, and takes away life at the same time. It is most painstaking and exact in minute researches to discover the ways and means of human comfort, progress and prosperity, whilst with the same earnestness and zeal it would contrive deadly weapons and effective means for annihilating mankind. It would be as earnestly anxious to resuscitate a dying man as it would be to decimate and destroy a living nation. What useful end can that intellect accomplish which is used to mar and murder, to destroy and desolate? What can ignorance and simplicity lose by living and letting live? This abuse of brain power is alone responsible for the present catastrophic condition of mankind. I say, it

is the best brains, and not the achievements of the best brains, for if such specially gifted men, when they see the use to which their achievements are put, refuse to work, no earthly force can compel them to do so. Of what use is, then, the highest intellect of the progressive humanity of today? They have not the moral courage to revolt against adventurous and dangerous power. The intellectuals are slaving it just as hirelings to decimate their brethren. Ghangez Khan, the scourge of God, was the product of sheer ignorance and animalism. Mussolini and Hittler are much worse specimens of humanity; they are the products of civilization of which the highly developed mankind of to-day boasts. The toll of the last Great War was hundreds of times greater than that of the destructive activities of Ghangez and Halaku. The toll of the threatening European war, when it comes off, will out Hitler and out Mussolini--mankind's ascent in the scale of human nobility and excellence!

Everyone knows that the political atmosphere to-day is surcharged with heavy war-clouds. Professions of peace at Berlin and Rome are really subtle declarations of breaking peace as soon as their demands are refused, or their commands are ignored. Humanity has become fearless and rebellious; the Dictators intend to teach it obedience and submission. Men may rebel against their Creator, but they dare not raise a finger against the all-powerful deities of Berlin and Rome, who must be obeyed, or else such men shall be wiped off the face of the earth. No freeman hence! Ye free nations of Europe, or of the world for that matter, if ye wish to live longer, live as slaves to Hitler and Mussolini or the like. Ye have ruled long enough; ye must be ruled now. Ye pioneers of learning and science, boast no more that ye have advanced knowledge and elevated man to the zenith of human glory; ye have surely transformed them to the bloodthirsty genus of the beasts of prey, and provided them with your own invented teeth and claws and sinews, ever kept and made sharper, stronger, more

tearing and more deadly. The angel of death seeks pretexts to take away man's life; your wonderful creation, the glorious specimen of advanced humanity, kills his own kind by his very breath. Ye have also improved measures of morality; the strongest and the fittest must survive; the weaker humanity has no right to live but under the feet of those whom ye are pleased to favour.

Not a moment of peace; perpetual war-like conflict! The manufacturer employs science, owns inventions, and collects money from the merchant class; the merchant delivers them to the masses and the powers that be, and collects gold. The powers that be dominate, oppress, wrest, appropriate, exploit, rule the masses and gather gold. The end of life seems to be nothing but fame and gold. In the history of mankind this is a famous, glorious, golden age, not godly, but God-forsaken; or rather forsaking God. Man has displaced God, and has taken God's law in his own hands. Man is on trial.

Thus we see that man has made himself a proof against himself. Left entirely to himself, though apparently the topmost living being, he goes headlong to the lowest depths of human life. No sane person would approve of this scientific metamorphosis. The higher a man ascends, the more law-abiding and peace-loving he ought to be. Every clause of his own-made law is based on bloodsucking and gold-making. He does not know what is really good for him. The Creator knows His creature and his interest; He must guide him. Such a weak and defective being is not intended to be left to himself.

DIVINE GUIDANCE--HOW IT REACHES MAN

Now the question arises, how can Divine guidance be imparted to man. While reflecting on this problem we must keep in view the relative position of God and man, the Creator and the creature, the Creator not only of

him, but also of the earth and of the whole Universe with whatever it contains. We must also think of the relative position of man as a creature with other created beings, the sun, the moon, the stars, and the myriads of living creatures, vegetable and life-less matter, that make up our earth. Think of the ratio which the earth bears to the whole Cosmos, and the ratio which man bears to the earth and its other inhabitants. The more a man knows, the more he becomes bewildered in thinking out these comparisons. In spite of man's overlordness of the earth, one is surprised to see the littleness of man as a creature in relation to the earth. What would be the extent of his littleness and insignificance when contrasted with the great limitless Cosmos. And when we think that the Cosmos is, to us at least, eternally alive, functioning perpetually and regularly, while man is born, grows up to manhood, lives only for a certain period, dies and disappears from the world for ever to disintegrate and mix up with the substance of the earth, we can, to some extent, conjecture man's position among God's creatures. The picture will become still more clear and distinct when we think that God's Cosmic Kingdom will lose nothing by the total annihilation of mankind, nor will it gain an iota if every man and woman worshipped and glorified Him day and night. As He has created man and destined his kind to be a part, however insignificant, of His Kingdom of the Universe, it would not be consistent with His Divinity to leave him unguided in the fulfilment of his destiny. On the other hand, as He has endowed him with reason, discernment, definite ways of forming and expressing thought, with other powers and qualities higher and nobler than any living being we know of--the most wonderful of all the wondrous specimens of organic life--it is just in conformity with His Divine grace and justice that He should equip him with the values and measures for the conduct of his life as chalked out by His will and pleasure.

There appear to be only two ways in which Divine guidance can be imparted to man. One is by intuition; it should be made inherent in every man to know how to live and die in accordance with his Creator's will. This means that each human being would be perfect and self-sufficient, lacking nothing and quite free and independent of each other. Society without sociality! Can this state be imagined? Of course, the condition of a group of such beings, if they ever existed, would be different from what we can conceive. The other method is the disclosure of the Divine to man. This can be effected in two ways; either God's personification of Self in human form, inspiring man with the belief in His reality, in which case He would be a veritable King on earth, and none dare disobey Him. Such a come-down for the Great Creator of the Universe is also unimaginable; or, as men are created with varied degrees of intelligence and discernment, the only reasonable and humanly conceivable way is that He should reveal or disclose Himself or His will to some man, explain to him His law about conducting human life in accordance with His pleasure, and depute him to convey the same in his inspired accurate phraseology to the rest of His brethren, assure them and make them understand through their inherent faculties, and by means of his specially gifted expression, the commands of their Lord and Creator, obedience of which will secure His eternal pleasure, and disobedience or defiance will cause His wrath to be expressed in punishment.

The descent of some spiritual being, an angel for instance, as God's deputy and vicegerent on earth would be as strange and inconsistent with earth conditions as His own descent. The rational man on perceiving such a being through his physical senses would at once doubt, deny and denounce Him.

To our knowledge there is no form of organic life higher than corporeal man, and the only feasible way of God's Self-disclosure to man seems to be to choose

the most suitable man of mature age--a man of the highest intellectual and moral capacity, sound common sense, properly-balanced mind, extreme patience and perseverance, great facility and command of expression, firm will and strong determination, resourcefulness, extraordinary spiritual sense, capable of the highest development and of correct grasp of all problems of spiritual nature, in short, the fittest man of his age and of his community for the role of Leader, Reformer and Teacher, one whose words the people would hesitate to reject. Such a man chosen by God would excel his brethren not only in spiritual sense, but would also be distinguished in his ordinary life by the noblest human qualities, having deep sympathy with the people and passionate desire for their welfare, so that when he asserts his Divine Mission, however extraordinary and against commonly accepted traditions his message be, they might find it inconsistent with him and with themselves to discard him. A man whom they had always found true could not be untrue in this respect. They weigh his words well, probe into his inner self for any other *motive*, would for sometime waver between belief and doubt, and the soundest and the most balanced minds would confirm the truth of his Mission as they would find it intended for their own betterment, and would follow his guidance. It must be noted here by the way that such a man must be devoid of all man-made education, that he must be 'uneducated' or illiterate. An educated man would already have his mind possessed of certain measures of thought and judgement, which would certainly have taken firm hold of his mind, and he would, thus, be prone to weigh the Divine-imparted wisdom by his acquired values, and would hesitate to accept it in its purity and entirety. The work of his mission would likely be upset, and he would not be a fit and true messenger. God's choice should, therefore, fall upon an illiterate person, especially prepared by Himself for the great work of reform to be entrusted to him.

He would continue his teaching, explain to humanity the soundness of his doctrines, himself live the life he propounds as the most desirable for them, and in consistence with the will of their Creator, thus explaining to them the principles of good exemplary life, and rectify their values and their measures of judgement and thought. They would gather round him, imbibe the spirit of his teachings, follow his example in practical life which they would find good and useful in every respect, and spread his teachings among their community. They would be the sole bearers of the torch of truth, would denounce all falsehood, recognise no other law but that of God, propagate the truth undaunted by any human power and untrammelled by any personal bias. They would be actuated by the most unshakable confidence that God would surely help them in their helping His cause.

But the work of such a mission cannot proceed so smoothly. It is curious that human mind possesses two inherent contradictory qualities. On the one hand, it is conservative, and persistently adheres to old values and traditions, while, on the other, it soon becomes sick of monotony and likes change. The majority of men are staunch conservatives, and dislike everything new, not because it is rationally unsound, but simply because it is new and untried. So, a very large portion of the community are at first shy of the reformer and his principles, dislike him and denounce him as a heretic on account of his having strayed from the ways of his forefathers, do not take the trouble of thinking over what he preaches, and turn deaf ear to him. Many of them ignore him altogether as one out of his senses; some even actively oppose him, denounce him publicly, harass and embarrass him in every way, maltreat him and go so far as to excommunicate or even murder him. He and his followers put up with their ill-treatment. He is not at all daunted by their hostile attitude or their threats, patiently and perseverently continues his work, and slowly and ultimately conquers all opposition.

Many people follow him. He exalts and ennoble the life of his community. At last he dies but his teachings survive him, and his example inspires them.

A survey of man's present and past life, from its primitive condition to the highly civilized society of to-day, clearly shows that the competency and self-sufficiency of man, often claimed by him, have been tried over and over again, and man has miserably failed to prove them. For the most advanced man the old primitive life is too simple; he has gratified his ambitions to improve it, but during the process of civilizing himself, to which he has given his whole attention, he has invented for himself social, moral, economic and political laws. Such having always been found inadequate and, sometimes, defective, he has been obliged to amend them, or to add to them new laws, according to the requirements of his ever-changing conditions. This perpetual amending and adding, together with new schemes and ways of securing comfort and pleasure and of gathering money, have brought about a highly complicated social structure, based upon equally complicated laws. The various phases of human society have become so interwoven, inter-related and inter-dependent that complication of one phase cannot but affect the whole fabric, which has thus become quite faulty and unsatisfactory even in the eyes of the pioneers of civilization, who are at a loss to know how to reform it. The best brains have been exercised to the utmost of their capacities, but no solution has yet been found. The defects and evils among the civilized groups are multiplying every day, and humanity seems to be fast degenerating and retrogressing to its bestial conditions. This state of affairs cannot at all be compatible with the evolutionary progressive life of man, which is to rise to some very high plane of morality and intellectuality, wherein evil, corruption, suffering and cruelty will be marked by their absence, or will, at least, become unnoticeable. The remarkable manifestations of selfishness, greed and unlimited

ambitions in the civilized world of to-day, and the unsympathetic and cruel ways of their gratification prove that man, left to himself, can never rise to the exalted position among the living beings of the earth, which he aspires to attain.

MAN'S FREEDOM OF ACTION

Here we are faced by the commonly-accepted, extremely subtle and intriguing problem of predestination, the misapprehension of which has induced some men to act entirely outside the commonly accepted moral significance of good. It is boldly alleged that all human activity being included in the general process of progressive evolution becomes merely a manifestation of human nature, in other words, of God's predetermination, and any group of mankind is, therefore, to play the role of achieving supremacy over any other human group by whatever means they can, and it will not be a sin against Nature, or against the will of the Lord of Nature. Man forgets that his very possession of the power of discerning good and evil, and differentiating one from the other, together with the gift of free will, gives him the choice and makes him responsible for his action. No form of wrong or cruelty perpetrated for any purely personal motive can be included in the process of peaceful progressive evolution, but if committed in the name of God and in accordance with His Law, it would be sanctioned, and would not be called wrong on the part of the one who commits it, but it would be a form of punishment for the one who becomes its subject. The laggards are Nature's (in other words God's) culprits, and must suffer, for their retrograde condition is their own doing; they had choice and determination, but they sluggishly let the opportunities for forward step slip by, and stayed where they happened to be. In the progressive race of humanity every stop is relatively a backward step. So, all means and weapons used merely for personal gratification serve really

against the person who uses them. Every cannon so forged and used loudly announces his unfitness; every bomb-throwing plane which he prepares for such ends broadcasts the predominance of his bestial passions; every sword that he wields cuts at the root of his superiority to other living beings; every gun he lifts kills his compassion, fairness and justice; his every stride in progress is a jump into the abyss of ignorance and animalism.

Predetermination, or predestination, is a part of the Divine function in connection with the whole Universe generally, and particularly with its constituents, the minutest of which is subject to its appointed destiny. Man has absolutely nothing to do with what God has already determined and ordained; he has only to fulfill his own destiny in the way ordained for him, and in accordance with Divine instructions; in this function man is helped and guided by his own reason and noble instincts. To make a Divine function an excuse for our own acts, and to think that we are obliged to do so and so because God has already destined us to do so and so, and to hold that man cannot be responsible, for God has already ordained, and that he cannot be justly punished for what he has been compelled by God-appointed destiny, is only seeking a shield for his freedom to do whatever he likes. In this life man has not to do what he likes, but he has to do what God likes, and for this purpose God has already properly and fully equipped him. Whatever he is destined to do belongs to the sphere of Divine function; whatever he ought to do belongs specifically to his own sphere of work; and this alone he should consider and bind himself to.

This settles the fact of man's insufficiency and necessitates for him Providential guidance, and the continued existence of God's relation with mankind.

The third problem is man's freedom of action. Some reference has already been made to it in the preceding

discussion. Man as created is hemmed in from every side, and his actions are under various limitations, personal as well as social. He is free to will, but not to act, though his will is also under natural and circumstantial limitations. He wills only what his circumstances allow him. The field of play for his will is also narrowed, and his freedom in this respect can be manifested only in the conditions he is destined to be in. This freedom is, therefore, only apparent and not real. First, he has his own limitations beyond which he cannot go; then he has his moral limitations dictated by his conscience. Along with it he is bound up in social ties and civic and administrative laws. Besides, the principles which inherently determine the evolutionary process of mankind limit and determine his activity. Above all, he has to submit to the will of God in all his actions. He is free to develop his physical and mental powers, but even this freedom is under the limitation of his own existence--life with its natural conditions. He cannot, therefore, claim full freedom of will and action in any sense. Whether he believes or not in God, in God's ordination and determination, as we find it, he can never assert absolute will or action, and is ever under natural limitations. In all circumstances, however, he is absolutely free to choose between good and evil, which shoulders him with responsibility for his actions. No social or administrative order debars him from a really good act; so he has no excuse for his evasion of it.

The fourth problem is the realisation of the nature of God's relation with mankind. From all that we have said it is evident that this relation is bilateral. On the one side, there is the Creator of man, a Being of Whom we have, and can have, no conception, and of Whom we can only affirm that He would be of spiritual nature. By spiritual is meant the absolute negation of matter or body, not at all perceptible by man. We can only imagine it and form a vague idea of it, which cannot be described in words. On the other side, there is man, a

material existence. How can matter and the negation of matter be related to each other? As man must have Providential guidance, and it is only in harmony with the divinity of the Creator that guidance should be imparted to man by Him, man's spiritual sense should be especially awakened and God should reveal Himself to him in vision or in any other way he might deem appropriate. This revelation, as an emanation from spiritual existence, must be of the same nature. The receptive mind must be prepared, with the highest development of its spiritual sense far beyond the ordinary attitude and reach of the average man. The spiritual message should be conveyed in words intelligible to the recipient. During the communication of the message and its reception all material senses of the recipient should be put in abeyance, and he must be unconscious of self (I mean material self) as well as of all about him--an uncaged mind. He would be, as it were, in a state of trance. On recovering consciousness he would, of course, feel himself exhausted from the great strain to which his mind has been subjected. Such an extraordinary personality would become a link between the Creator and His created human beings, and convey His message to them.

We have seen that a definite relation must exist between God and man; and as we cannot conceive of any other mode of establishing that relation, later on we will examine how far our conception is borne out by the lives of those men who have claimed to have been God's Messengers.

ETERNAL PROCESS OF EVOLUTION

The fifth question is, "What is the object of man's activity in life? Is he only to live and die like other animals?" This involves the first question "What was God's object in creating man?", which has already been discussed. It has been pointed out that this is the Creator aspect of

the great 'purpose' problem of the Universe, of which we know nothing and can affirm nothing. We have come to the conclusion that the probable purpose of God in creating man might probably be man's trial. The present problem is the 'creature' aspect of the same large question, as it involves the duty and function of the creature, which sums up his life.

In this problem we have to consider mankind as a whole, a mortal animal species, of which every individual is born, and dies after a certain period of living activity. We contrast him with other animals, who are similarly born, and who also die after a certain period of living activity. In other animals we observe that, as far as we can understand, they have no particular object in their lives. An animal life consists of struggle to obtain food for himself, to gratify his passions and desires in any way he can, and to defend his life as far as lies in his power. We see no more consequence of his years' struggle to live.

So far man is just like a lower animal. He comes into the world, struggles to live, and in spite of his strong wish to live on, death comes to him in one form or another, and puts an end to him. Like the lower animals, he disappears never to reappear in this world.

One of the most fundamental problems in this connection is that of the evolutionary progress of mankind. The living world is controlled by the universal law of 'birth and death', and the perpetuation of species, that is, each living organism is capable of continuing its species, and is subject to death. Every organism struggles to maintain itself, and has an instinctive desire to live on. Here we have to deal only with the human organism. His struggle to maintain himself is naturally and strictly his personal affair, and must depend entirely on his own effort. "To enter the paradise with the neighbour's help is, indeed, equivalent to the tortures of hell." When you struggle to outdo other human beings in this race of progress by using

your might to elbow out some and to trample upon others, to fling one down and to disable another, without the least regard and consideration for brothers in the race, trying to keep them back by force or by trick, your struggle is inhuman and brutish. When you run on without interfering in the progress of others, and depend entirely upon your own resources for the achievements you attain, your struggle is humane and fair. When you proceed as rapidly and as well-provided, as you can, and, at the same time, you sympathetically urge on others and lend them a helping hand to keep pace with yourself, your struggle will be excellently humane and noble, and you will win the race with laurels. When your struggle lacks effort, courage and determination, and your speed is slow, letting others pass on without attempting to join or surpass them, and allowing favourable opportunities to slip by, your struggle is weak and unnatural, and you are among the laggards. You are destined to fall off the race, and not to reach the goal. Your case will be worse if you make no effort to advance yourself, and be either content to stay where you are, or beg this or that one to help you. You woo failure. There is another group in the race, whom the strong exploit to gain more strength, and whom they use to carry their various burdens, that is as their conveyances. Such men are not men, they have reduced themselves to slaves; they reach the goal along with their masters, but at the end they do not profit thereby. They are mere beasts of burden, and they will be reckoned as the hindmost category of worthless laggards.

As with individuals, so with nations. If the progressive struggle of a nation includes killing and murdering, forcibly wresting territories from other people, ousting them from their possession, and enslaving and exploiting them with cruel and oppressive measures, such a struggle is extremely inhuman and brutal, and operates against Nature's evolutionary progress of humanity. Such a nation, however it may base its claim

on civilization and excuse itself through plausible shibboleths, is a sinner, and will, sooner or later, come to a very sad end. A nation whose struggle is humane and fair will head the other people with laurels of lasting glory. Such a struggle is based on sound values sanctioned by Providential direction and God-inspired principles.

The weaker nations, if they wake up, shake off their lethargy, gird up their loins to surpass the advancing nations, and mould and conduct their lives according to God's law, fearing none but God, are sure to succeed and overtake, or even surpass, those who are in advance of them. During all their struggle they must, however, keep in view that they are fulfilling the will of their Lord, and carry out in their lives His orders in letter as well as in spirit. If such nations do not wake up, and neglect God's commands, they are destined to die and disappear from the earth.

From the foregoing account it is evident that the life of mankind is subject to the eternal process of evolution, and that the general condition resulting from the interaction of the different operations involved in this process must be improvement. The present man evolved out of the primitive man is decidedly an improved specimen. What is the ultimate stage of this improvement, to which the terms of ultimate goodness and perfections are applied? The ideal condition seems to be the total absence of evil, suffering, pain, selfishness and cruelty in all exertions. These terms we need not define; we use them in their commonly accepted and generally understood sense. The ideal condition would thus be utopia, an Eldorado. This is theoretic consideration. While considering the real condition practically arising from the past and present conditions of human life we have again to survey the various stages which mark the results of evolution. For our present purpose it is not necessary to go into the details of every age and every stage. It is sufficient to note that the intellectual and scientific progress of man is remarkable.

What has this progress brought in its train? Increased measures of comfort, the multiplication of human needs, the complication of social relations, altogether new economic conditions, new methods of the conduct of affairs in connection with group life, and perhaps improved measures of happiness and joy. I say 'perhaps' because pleasure and joy are subjective senses or feelings. A western would not derive the same amount of pleasure from an eastern dance or song as an eastern would, while the degrees of pleasure derived by the western and the eastern from their respective songs and dances might be the same. An African aboriginal would enjoy his own primitive dance just as much as a European would enjoy his waltz. A mystic thinker would be just as much pleased and gratified with some of the devotional exercises as a scientist would be at the success of some of his experiments. It is not, therefore, the degree and the kind of pleasure that we have to consider, but it is the sources of pleasure we have to compare. The sources of pleasure to-day are certainly more refined and civilized than those of primitive humanity. Pleasures and joys are, however, the side issues of life. The real point for us to consider is, "Are pain, suffering, selfishness and cruelty less to-day than they were thousands of years ago?" They do not appear to be so; perhaps they are worse. In old times they were naked and apparent; in the present age they are hidden under a polished, civilized and legalised surface, but, notwithstanding, acutely felt by the sufferers. The modern historian depicts those of the past in dark and hideous colours, the absence of which to-day he makes out as an argument in favour of the present, but remove the superficial polish, and examine the affected hearts under it, the effect would not be less revolting. Here again there is probable change in method and appearance, but the reality has the same bitterness under sugared coating.

We cannot, therefore, help concluding that pleasure and pain are blended in the nature of man, and their

causes must exist and express themselves, in some form or other, even in the highest condition of advancement. But, although the existence of the sources and causes of pain is essential and persistent and not completely eradicable, there is no doubt that alleviation and relief can be administered. Selfishness can be greatly eliminated from the human nature evolving towards goodness, and personal motives can be purged of cruelty as the unnecessary weapon for their achievement. Apparent harshness and cruelty of measures can be openly set apart only as merited punishment for wicked acts and evil deeds, and their exercise thus sanctioned by the common social sense of fairness and justice would become quite innocent and unobjectionable.

Such would be the right process of human evolution. Under the existing conditions we see that the nature of man cannot be changed. If the conditions were changed for the ideal utopia, mankind would become some other kind, say angelkind which would be an altogether different world. The object of man's life, therefore, seems to be the achievement of a condition where good prevails and evil exists in its least possible expression compatible with human nature. What would be the state of mankind after the achievement of that state, we are not at present in a position to say. We cannot say whether he will continue to live on in that condition for ever, which the ever-changing expression of man's nature does not confirm, or mankind will be still further elevated in status, and be transferred to some angel-land, or will be annihilated altogether.

DISTINCTION BETWEEN MAN AND OTHER ANIMALS

The sixth problem is to know what distinguishes man from other animals, and what should be the object of that distinction. The first part of the problem is almost evident, and the features which distinguish man, as

reason, discernment of good and evil, the power of formation and expression of thought, knowledge and the capacity for increasing it, capacity for almost unlimited improvement, resourcefulness, sociality, morality, religious and spiritual senses and many other qualities, are self-evident hall-marks of humanity, and we need not discuss them. The second part of the problem is almost the same as the object of man's life, which we have already discussed. The only difference is that the object of man's life is considered only as far as it concerns man himself, while in this problem we have to consider him also in relation to other living beings. Regarding other animals we do not observe any particular object of their lives, for we see in them, as already referred to, life and death and nothing more. Their life is negative; some of them are useful to man, provide him with food, or serve him in various ways. None of the manifold features which distinguish man exist in them. The difference is not merely superficial and functional, related to difference in apparent physical structure, but it is radical and organic, depending upon the most delicate and complex structure of human brain, which is the seat of the most elaborate nervous functions or mental processes that can be imagined. The brain determines and governs all human activity, physical as well as psychical. It is the most wonderful organic structure in God's perceptual creation on this earth. The vital functions of man's body depend upon his brain as they do in the lower animals; but over and above that the human brain is the seat of all subjective senses, the most elaborate mental manipulations required for thought and its expression, for the determination and control of all movements, for passions and their control, and for the spiritual sense and the working of the spiritual faculty. Man is almost a complete little universe, a microcosm in contrast with the Macrocosm, the great Universe. The most wonderful object for man's study in this world is said to be man himself, and in man the

most wonderful object is his brain. To mention the anatomical structure of brain, however interesting and instructive, is out of the province of this essay.

The psychical distinctive characters of man have two aspects, rational and spiritual. The rational aspect includes the expression of all those characters which are related to his corporeal life whereby his bodily comfort, pleasures, gratification of desires, worldly prosperity and such other conditions are determined, and his unique position as a civilized animal is established. The spiritual aspect is one that establishes his relation with supernatural realities, introduces him to an endless field for reflective activities, makes him think of the Universe as a gigantic organic mechanism, created, set in function, regulated and controlled by an omnipotent Being, Who is the source of all power and force and the Author of all life, Who determines and ordains their various manifestations, which we sum up into the Universe or Cosmos. Without this aspect man would have no object of life beyond that of a superior animal, who governs and rules in this world, and who struggles therein for the sole purpose of establishing and enjoying that superiority. It is this spiritual aspect that raises him far above a rational living organism, which, as a matter of fact, constitutes the essence, the soul, of all life, and which bestows upon man the privilege of immortality in mortality, and which defines and distinguishes evolution as a great purposeful force, gradually elevating him, purging him of evil, the necessary accompaniment of all bodily life, and exalting him to become fit for the holy Presence of his Creator.

With the growth of man, as his mind begins to bud from the inherent germ he is blessed with, his mental faculties gradually blossom out and express themselves in his mental manifestations, and all external and internal senses reach maturity, the spiritual sense, as an essence of all mental faculties, interacting and working together, emanates from them and spreads about like sweet fragrance from a full blossom, and seeks its

correlated world of spiritual existences. It requires cultivation like other mental powers. Experience confirms that whatever branch of mental activity a man chooses for himself, the special mental faculties required for it are called into operation and are specially developed, while the others remain more or less dormant, or are expressed only as much as they serve the ordinary functions of life. On the same principle those men who turn to the problems of spiritual nature cultivate their spiritual sense which ultimately becomes a spiritual faculty expressing itself in a degree proportionate to the inherent germ of that nature in the individual. Of course, the degree of keenness and acuteness of mental faculties naturally and inherently differ in different individuals as is actually seen in the ordinary lives of men.

This spiritual sense and faculty form the fragrance of man's psychical operations, which is the special remarkable feature of human beings, and which determines and necessitates the continuance of man's soul, or unembodied life, even after the apparent cessation of the functions of his physical existence, which goes out into the world of spirits to meet its final destiny. Man is, therefore, not destined to die like the lower animals. If he does not live beyond his bodily life, he has no special value in the Universe, and would be no more than an advanced and improved animal. The immortality of his spiritual life is the only really distinctive feature which raises him above the animal world, and gives him the privilege to meet his Creator and have his good actions reckoned up and rewarded.

In the preceding discussion it has been amply shown that man is not self-sufficient and that he is in need of guidance to live as Nature, or his Creator, has intended him to live. It has also been shown that the only source of man's guidance is, and can be, his Creator. The second part of the question viz., "How should man live as intended by his Creator?" is a very large problem, and determines the role which man has to play in life. It

hinges upon man's belief or disbelief in God. His attitude in this respect determines all his activity in life. The first and the most important quality of man is to think, to reflect, to elaborate the result of thinking, to draw conclusions mentally and determine measures and forms of activity which is believed to be good and productive of good. This is the starting and fundamental point of all activity. Man possesses intuition, inherent power to know. His inquisitiveness is awakened. He looks about himself, and asks the what, why, when, where and how of everything that he perceives--the operations of enquiry which provide the material for the structure of his knowledge. Every human being of average soundness of mind must pass through this stage, and obtain experience of this process. Mental enquiry gradually extends from man's immediate surroundings to distant objects that lie within the field of his visual perceptions, and goes even so far as the heavenly bodies, the stars, the moon and the sun, and he satisfies himself somehow or other. Increasing knowledge modifies his interpretations, and he approaches more or less correct explanations. The process has continued with advanced knowledge, but no really satisfactory explanation of the perceptual world has yet been found, and the natural limitations of man's mental activity are not likely to allow him ever to discover the true explanation.

While the enquiring mind has been engaged in finding the true explanation of the Universe, the Sacred History, which is a fact as certain as any other event in the world, advances the theory that the whole world has been created and set in function by one Supreme Being, Who possesses infinite power and wisdom, and Whose nature is unknown and unknowable. This theory is beyond the comprehension of ordinary reasoning mind which carefully advances in its research, and links facts to facts, one explaining another. During these operations he discovers new facts and new phenomena; his gratification urges him on, and every new discovery becomes a more pressing urge. He

probes deeper and deeper into the nature of things; at every stage a new world opens before him; the unexplained phenomena become satisfactorily explained, with a promise of further success and, in the end, of reaching the goal, the ultimate truth. So far the man who puts off the determination of his mental attitude as belief in the Supreme Author, Creator and Controller of the Universe is excusable. But as he cannot approach the distant cosmic bodies, nor can he bring them so close to himself as to be subjected in his laboratory to microscope and other experimental technique of science, he must resort to postulation and theorising, or content himself with his ignorance, and definitely assume either of the alternative attitudes of belief or disbelief. He may adopt a non-committal attitude and say, "I neither affirm the one, nor deny the other. I do not understand the God-theory, which is at best a mere guess work; there might or might not be a Creator. The existence of such a faith-begotten Supreme Being is beyond my power of comprehension, so I cannot affirm it. We have not yet got a scientific clue to Him, hence my hesitation. I am not obliged to commit myself, nor do I think my hesitant attitude is inconsistent with reason". Such a person does not accept God-theory, because he cannot reconcile it with the method of scientific experiment, nor does he believe there is any other source of knowledge than the scientific method. He practically denies the spiritual aspect of man's life, and does not attach any importance to the mass acceptance of God-theory. Such a person is either devoid of spiritual sense, or denies it to be inherent in man. He does not think he is bound to reflect on the Universe. In this problem there are only two alternative views, created or not-created. In spite of his cautious attitude, he would be included in the not-created category, for he really denies the existence of the Creator, though he does not say so clearly. This attitude of scepticism, though maintained by some great thinkers, is neither popularly supported, nor encouraged by other eminent thinkers. Leaving theosophy and philosophy

aside, the great and definite argument for the Creator is the Universe itself, which, by its living and regular, orderly activity is every moment inspiring into us, "I am made by a great Maker, Who has brought me to existence, and breathed into me energy and forces necessary for the function specified for me, which He has set me to perform." Common sense refuses to be entrapped into such a tangle of useless thoughts and vague values.

GOD THEORY OF CREATION

Man has already discovered, as he thinks, one great secret of both animate and inanimate objects, electron, proton, ether and what not. He is convinced that the whole Universe, perceived as well as unperceived, is made up of them, or of a similar matter, wherein organisation and design must be the structural principle. Now there must be a source of this principle and this formation. There must also be a source of the other great and wonderful phenomenon of the continuity and perpetuity of the Universe in function, based on the principle of "life and death", or destruction and renewal, and the eternal preservation of the automatically working energy in the primary structural elements. But the theories and experiments of the scientist lead no further. He is at a standstill. A scientific mind forms a theory, and continues research for it, which either confirms that theory, or replaces it by another apparently more accurate. His discoveries, according to his own method, urge him to postulate the existence of the Great Unknown and Unknowable Intelligent Being, possessing all knowledge and power necessary for bringing into existence the innumerable bodies constituting the Cosmos, setting them in function and maintaining the life of the Universe. To accept the God-theory and to subject it to experiments, which, in this case, are rather experiences, would be just

consistent with scientific practice. Refusal to do so would be tantamount to putting an end to all his scientific career, and he would be no more a seeker after truth.

A scientist's field of activity is the material, the perceptual, world. His theories and experiments are confined to concrete elements of nature, and his most recent experiments about the analysis of matter concern the discovery of the ultimate element of matter, called electron, to which I have already referred, and which is the smallest electric particle perceptible by the strongest microscope. Electron limits the scientist's field, and forms its boundary beyond which he cannot go, at least for the present. In the midst of his minute researches for finding a true explanation of the material structure of the Universe, he has found out that all material existence, solid, liquid, or gaseous, is determined and controlled by most rigid and unchangeable laws. He has, at the same time, discovered many principles, which he has applied to his material life, and gained immensely in comfort, pleasure and prosperity, together with very remarkable development of intelligence. He has been accustomed to think and reflect in material measures and of material values, so much so that he cannot conceive of any object or subject for thought beyond the palpable and perceptible. As the five external or objective senses are the outer gates of the organic human structure, through which all knowledge of the perceptual world is received, and apparently we know nothing beyond that, man is naturally led to think of such knowledge as the only knowledge worth the name, and the only knowledge which man can have with certainty. The subjective senses are used only for reflection and for the elaboration of advanced theories, or for amending them, or formulating new theories. Here he weighs his thoughts by set values and measures, but beyond the domain of matter he cannot proceed even one step with these measures.

Of course he cannot, because the measures of thought in the ultra-material or supernatural are altogether

different. Man has to shed off his material garb to understand them. As the scientist has apparently come to a standstill in the course of his material research, and with the mere discovery of the ultimate element in the composition of matter he cannot explain how the myriads of the existing cosmic bodies were formed and shaped, how they were arranged as they are, and how they were set in function, it is only reasonable that he should seriously examine the God-theory of creation. It requires special preparation of mind, wherein its subjective operation plays the essential part, the objective existence having only a suggestive role.

In this matter the first difficulty of the scientist is the idea, "If I cannot find material explanation of the cosmic bodies, why should I bother myself with hunting out an interpretation which will not be in consistence with my material life? Under the present laws and principles of life, individual as well as social, I can live as good a life as any believer in God-theory. Why should I take the trouble of involving myself in an inconceivable maze and mess of thought without which I can live just as well without apparently not losing anything thereby?"

Leaving out of consideration a few particularly gifted men whose sound common sense might not allow them to stray from the dictates of conscience, let us see how far the position mentioned above can fit in with an average specimen of humanity. It must be borne in mind that only a small fraction of mankind exhibit average degree of faculties and the large majority of them--the masses--are below the average, ranging down to sheer ignorance. We have already seen that man does not possess absolute freedom of will and action, nor is he self-sufficient as far as the conduct of life in this world is concerned. Generally, evil being predominant, and man-made rules having been proved to be inadequate, the principles of life must be based on permanent values and eternal truth. Along with this it is in the nature of man to think, to reflect, and the fundamental subject for the exercise of thought is the

why, what and how of the Universe and its constituent matter. The past history of man shows that from the earliest times he has postulated the existence of some superhuman agency or agencies in order to explain certain phenomena in connection with his own life and with the daily events of the world. This tendency has not left him, and it has been harboured in the mass bosom. It has determined his mental attitude of belief in the existence of intangible superhuman powers or forces regulating, controlling, or even causing or originating certain natural phenomena.

Another development of the same tendency has been the 'church', meaning the institution of religion in general. Of the origin of this institution we can have two views. Either it was only the spontaneous development of the same instinctive tendency in the course of the natural evolutionary progress of man, or it was 'revealed'. Revelation is supposed to have taken place when in the course of natural evolutionary processes man intellectually reached a stage of mental maturity, and could understand the intricate problems connected with religion, take a rational view of it and accept it. Its acceptance and adoption in practical life and gradual improvement in the conception of its nature have, no doubt, been aided by the natural process of development which has continued since the genesis of mankind.

It is evident that the 'church', as propounded in the Sacred History, and the appearance of different religions not mentioned in the Sacred History, have ever exercised a great influence in modelling, and giving direction to, the life of mankind, so much so that some modern thinkers assert that they have greatly retarded the evolutionary progress of man. Whether their view is right or not, one point is perfectly clear, viz., the institution of religion deserves the most serious attention of modern philosophic and scientific research. Science has been amply rewarded for its research labours by the discovery of the minutest structural element of nature, to which we have

already referred, and which does not appear to be physically further divisible. Although incidental discoveries have brought numerous blessings to human life, the great problem of the origin of the Universe, the countless cosmic bodies, is still as remote as ever.

Further analysis of the structural element, if we are ever able to accomplish it, will only divide and subdivide the ultimate element, and still leave us with the 'bricks and cement' of the material nature, and not bring us nearer the solution of its origin. As our inquisitive and researching mind will not, and must not, rest until it hits upon the true origin of the Universe and is completely satisfied, it is natural and human now to consider the Universe as a whole--the myriads of cosmic bodies, each a wonderful organic system, arranged, as they are, in particular relation to each other in certain systems, and the systems again related to each other, moving and revolving regularly, orderly and punctually, without fail, in the midst of an endless space, all constituting, as it were, a *living organic whole*, which in human measures, appears to have been set in function by some extraordinary powerful and intelligent Being, altogether different from, and far superior to, the Universe, regulating, controlling and maintaining it, but not forming a part of it.

Is it absolutely necessary that we must understand such a Being before we postulate His existence and attribute to Him all the powers requisite for creating and maintaining such a complicated and inexplicable Universe? Along with structural elements of material existence, science has discovered some wonderful principles according to which they are combined to assume various forms of material substance, that there is no perceptible object in nature which is not strictly subject to definite laws, and that these laws do exist even if we do not know them. The undoubted existence of these eternally operative laws, which not only maintain the objective existences but also similarly maintain the functions of all the bodies that

constitute the infinite Universe, and which automatically continue all species of the organisms possessing what we call life, is a sure indication of the existence of, in human terms, a very highly intelligent and powerful "Brain" to whom the authorship and command of the whole Universe may be ascribed. A man who refuses to think of this aspect of the problem refuses to use the most important faculty with which Nature has blessed him. Such obstinate men, however, would be very few, as the thinking faculty is given by Nature for exercise in man's natural development, and men generally use it according to their various capacities. For the average minds and those below the average no special effort is required to arrive at the conclusion that the world has been brought into existence by the Creator. It is only some of the highly gifted and knowing minds that doubt and hesitate. Their very knowledge bars the operation of their instinctive consciousness of it, and determines their hesitant attitude. They exaggerate their own knowledge and its accuracy, and believe they know a great deal, and that there is no other method of acquiring knowledge than the experimental and the deductive method to which they have been accustomed, and which has already added profusely to their material knowledge. Now, at the present stage of his researches, when his deductive method cannot take him beyond his electron barrier, it is only reasonable that he should give up and, at least for the present, work upon the lines suggested by the God-theory of creation, which is so easily and naturally inferred from the facts already known in connection with the material world, or the Universe. To work upon inferences drawn from reliable information is not out of the pale of scientific research.

What does the God-theory necessitate?

1. First we should have a definite idea of the nature of God. As said before, we cannot give Him

any material form; we imagine Him only in vague spiritual measures; we imagine that He lives as spiritual embodiment, in the highest degree, of all the powers and attributes that we can think of as necessary for bringing into existence such a huge, endless world, arrange its innumerable bodies in close and interdependent relation with each other, inspire them with life or power necessary for their respective functions and maintain them in perpetual unceasing function for ever and ever.

2. It is necessary that we should change our mental attitude to that of belief in the existence, omnipresence and omnipotence of such a Supreme Being. Underlying this belief we should have firm conviction that He is as alive in divine conditions as we are in human conditions, and more than that He is eternal, ever wide-awake, vigilant, attentive to the conduct of the Universe and all its constituents, while man is mortal with many limitations to his activities even in this short life.
3. It is necessary that we should believe in His guidance of mankind, created by Himself weak, defective and under limitations in every respect, to live in the way He has destined it to live.
4. We have already discussed that the only (to us) practical and rational way of God's imparting such guidance is for Him to choose one man from among mankind, to purify his mind, to elevate him morally, to make his good qualities and tendencies prevail over evil ones, to wake up his spiritual sense and develop it to such a degree that it may command material senses, to draw out the spiritual element of his mind to such an extent that it might become conscious of its correlation with spiritual world, i.e., the world of spiritual existences, which is beyond the ken

of ordinary man, to establish close relation between him and the spiritual kingdom, and thus to prepare and enable him to receive and understand the Divine Message spiritually delivered to him. When we study the Sacred History, we find that such a condition can be, and has been accomplished.

5. Having understood so far, we should implicitly accept that such Messengers of God have been chosen and appointed by Him at different times among every people, a few of whom only have been mentioned in the Sacred History, that the Divine Message delivered by each one of them to his people was fundamentally the same, viz., that there is only one God, the Supreme Lord and Creator of all, that no one should be worshipped but He, that He alone is the source of all good that we can have in this world, that His accredited Messengers, known as Prophets, and their divine Missions, have been true, and that the truths and commands delivered by them to mankind, as Divine Messages communicated to them by God through inspiration or revelation, should also be accepted and faithfully acted upon in life. The principles of good life and reforms thus introduced varied with the knowledge, capacity and the conditions of the people for whom a prophet had been raised. Beside the pure and absolute Divine Unity, the Prophets taught that every human being, though mortal, possessed a soul--the essence of intelligent life--which was immortal, and which, on man's death, left the body and departed to the world of spirits, its homogeneous entities, and which bore the impress of man's actions during the whole of his corporeal life as a permanent record.
6. It is necessary to believe that as God has created man and given to him the principles which determine good life according to His will and

pleasure, man is responsible to Him for his actions, whether he has or not obeyed and carried out His commands and instructions in his earthly life. On a certain day after the end of this earth, God will hold a world-public Court, where every human being's record of deeds will be read out, he will be tried and judged, and the judgement, reward or punishment, will be publicly declared and executed.

These are the essential elements of God-theory. Once you have implicitly and sincerely believed in the existence of God, the other points are its natural corollaries. He Who has created once can annihilate and recreate. He Who has provided in this earth substance for man's maintenance, comfort and pleasure through the latter's exertion and struggle, He Who has blessed him with sense of discerning good and evil with the power of choosing one or the other, has every right to expect from man perfect submission and obedience to His law and order, and hold him responsible for it. The relation of God and man cannot be adequately expressed by the common analogy of master and slave. Man, as His creature, is owned by, and, therefore, is the property of his Creator, bound hands and feet by His expressed and unexpressed laws. Before his Divine Owner and Master man cannot express freedom of any kind.

What is the line of experiments suggested by belief in God-theory? When I say that the honest scientific thinker should give up his deductive method of experiment and research for research necessitated by God-theory, I mean only research in spiritual domain. Nor do I mean that man should give up altogether research in the domain of matter. I consider the latter as essential for man's evolutionary progress as spiritual research. Both should be simultaneously carried on with equal zeal and earnestness, one for man's advancement in material life and the improvement of its conditions, and the other for developing and perfecting the spiritual side

of his life. We have already seen that for the real progress of man as a whole the proper development of both the aspects of his life, physical as well as spiritual, is absolutely necessary. If he confines his activities only to his material advancement, whatever degree of progress he may accomplish, he is no more than a mere animal endowed with reason and certain special qualities which are the apparent human equipment as distinguished from other living beings. The real exaltation of man and his superiority to other living species, however, is established by the spiritual aspect of his nature which has the capacity for elevating him to angelic level, where he can perceive spiritual values, and wherein he can have intercourse with spiritual beings, and can be further elevated to such an extent that he can have communion with God Himself and be a fit recipient of His instructions and His guidance. This is man's highest reach of progress, or the perfection of his nature.

SCIENTIST'S NEW FIELD OF RESEARCH

We observe that men differ as regards their degrees of capacities or aptitudes in intelligence as well as in spiritual sense. This difference is partly inherent and partly acquired. The inherent capacities are manifested in the natural course of man's development, but with particular training or exercise they undergo special development, and such development, and the method and the amount of training practised for the purpose, determine their highest reach, which is different in all persons in spite of the equal amount of training they would have undergone. This difference, however, need not debar him from spiritual exercise, which is essential for spiritual development, though the individual may not reach the degree he desires. Those rising to higher planes of spiritual development will be comparatively few, and fewer still will be those whose highest reach will overlap, or even touch, the domain of

absolute spiritual existences. It is only the latter few that are destined to be the spiritual guides of the rest of humanity, and to communicate to them the truths they will have experienced and confirmed. Material experiments may bring out or confirm a material truth; the experiences of the practical searcher of truth in the light of God-theory may bring out and confirm truths of moral and spiritual value, and prove the absolute reality of the spiritual aspect of man and of the spiritual world, consisting of spiritual existences and spiritual forces above the material world which they govern and control. Here on the one side, there are the 'minutest' particles, the ultimate elements of matter, the electrons, protons etc., and the permanent primordial biological formative elements of the cell-genesis of all living beings, the chromosomes, hormones etc., which are all to be creationally considered; and on the other side are the forces which stimulate functional activity in both these elements of the structure of matter in general, and also of the genetic processes which produce life with its varied expressions. Between the passive matter and the active forces, when the materialist experimentalist fails to discover why and how these elements express the activity, which, in one case, forms the unorganised matter, and, in the other, causes the birth of 'life', the spiritual searcher finds that the Supreme Creator, Whose every action is systematic and organised, and Who has created an organised world, has created all these elements, and spiritually infused or breathed into them eternally continued life or functional activity, so that they become the parents of every new creation. In other words, the Supreme source of all life and all forces breathed into them the forces of eternal life, so modified as to enable them to live for ever in their progeny, as long as the present world is destined to exist. The spiritualist finds that the unorganised matter is formed to feed and maintain the organised world, and the latter may continue by the principle of reproduction and annihilation, i.e., 'birth and death'. At this point the scientist and the spiritualist

meet with the only difference of mental attitude. Between them lies the transparent electronic curtain of double character, material as well as immaterial, a curtain which to the scientist appears an impassable barrier, while in spiritual light it is no barrier at all; through this curtain both shake hands. The scientist has to take only one attitudinal step to enter the spiritual domain, and the two apparently different frames of mind become the two different aspects of the same mind. Does the scientist lose anything by doing so? No, absolutely not. He can use all his material achievements in the cause of human progress with peace and prosperity. He is not forbidden in any way to make further researches in the sphere of matter and add to human knowledge. But why should he at all change his mental attitude? Firstly, because he has come to a standstill in his analysis and experiments about matter, and cannot proceed further by the method he is accustomed to; secondly, because his principle is research, and he must not stop his activity; thirdly, because after all the spiritual domain is as real as the material domain, for *physical existence without life has absolutely no meaning*, and the association of body with life at once brings the spiritual forces into play. The scientist recognises the force of 'life', but he hesitates to accept the spiritual element in it. He may have some reason for hesitance when the association of body and life in the lower animals is considered, for in them we observe no spiritual sense, as we understand by that term; but when we think of man, the highest animal, we do not only observe spiritual sense in him, but we also notice the development of that sense into spiritual faculty that can express itself in the form of some apparently abnormal and unintelligible phenomena which can only be explained spiritually. In man, therefore, the scientist should have no hesitance in recognising spiritual element, and the philosophical side of science forces him to find out the reality of spiritual life. Now if only for the sake of research, he changes his method of procedure, and

follows the systematic method of spiritual development, he will soon find out the reality of spiritual life, and will ultimately recognise the existence of spiritual influence in the first and every following creation. It would be just a part of the ordinary scientific procedure for the scientific searcher to say to himself, "A hypothesis is advanced by the advocates of the God-theory; my scientific colleagues have been engaged for centuries in probing the mystery of the Creation. By analysing the products of nature we have succeeded in discovering the ultimate structural elements of matter together with the primary elements which under certain conditions produce the force and form of what is known as 'life', which, however, still remains a mystery, because by our special methods we have failed to fathom it, nor have we succeeded in producing 'life' under any clear and definite conditions. Our brethren, the advocates of God-theory postulate that the mystery of 'life' lies in the imperceptible spiritual influence, the breath or order of the Life-Creator Himself Who ordered the first material elements of both the living and lifeless forms of matter to be formed, and breathed into them their functioning activity, ordained one kind to form lifeless matter, and the other living organisms under the conditions created by Himself. If this should be true, it is necessary that, though their system of thought and reasoning does not accord with my system of thought and reasoning, I should turn the current of my thought and of my practice, and for the sake of discovering the truth of the Creation, the attainment of which is my only goal, I should honestly and sincerely adopt that theory and the special methods, resorted to by its advocates, of studying and practising spiritual development, reaching the final stage of spiritual advancement, and find out ultimately the association and influence of the spiritual force which, as claimed by the advocates of God-theory, has constructed the world, living as well as lifeless".

This idea of the scientific seeker would certainly be an innovation in the work of science--to seek help from a quarter which is not scientific, and which does not yield to any scientific procedure. The ordinary procedure of scientific work since its practical beginning shows clearly that the present yield of it is the result of theories formed first, and then submitted to experiments, confirmed or rejected. But these theories are confined only to the material world, and they are, and have always been, tested by material methods based on material principles. The spiritual is altogether a new field for the scientist, but in so far as the scientist as a human being possesses inborn spiritual sense, he does really possess the inherent capacity to turn to spiritual problems, which has been lying dormant on account of his having practised the deductive method in the solution of numerous important physical problems which have exercised his whole thought and attention. For carrying on the process of spiritual development no laboratory, no operative technique, no delicate apparatus, no microscope or telescope, in short no complex accessories are required. The only necessity is undisturbed thought and reflection in perfect solitude, that is, the suspension, for a certain period, of the receptive activity of all external senses, and concentration of the mind *with sincere conviction*, on the one central problem, the existence of God, the Supreme Creator, with all His reverence-inspiring and love-engendering attributes of Divine majesty, glory and love, to think that He is the Light and the source of all light, and with the consciousness of one's own frailness and humility, implore His gracious attention and request His guidance to Himself, that is, to the path leading to Himself. This wish should be all-absorbing, with all gates of external knowledge closed during the given time of devotional exercise. If the individual fulfils all these conditions for only a small fraction of his twenty-four hours at the quietest and calmest part of the night, with his self-exclusion from the world of the routine of daily attention-demanding activity, he will

soon find his mind receiving the light of divine guidance, and the spiritual world--quite a new world--will be gradually unfolded to him, and he will find how it governs and controls the lower world of matter. He will thus perceive the reality of God-hood, and experience in himself certain spiritual uplifting. He will be mentally able to creep out of his physical shell, and understand that all struggle in the world is only to maintain this perishable shell, which has no absolute value of its own, and which has only relative value, viz., service of the mind it contains.

It may be noted here that since the European thinkers knew such an exposition of 'spiritualism' by eastern scholars of theology and theosophy, they called it 'mysticism', and ignored it as not worthy of consideration for the purpose of practical life. 'Mysticism' arose from the exaggerated ideas of some Muslim divines, who misinterpreted the spirit and intention of Islam, and considered the devotional part of Islam to be the only way to secure redemption in after-life. The idea seems to have charmed some other followers of that religion, who practised it at the sacrifice of their worldly interests and occupations. A school of 'tasawwuf', called 'mysticism', arose, and the prolific and profound Muslim mentality of the time built up a vast literature upon the subject. 'Tasawwuf' was divided into several sectarian problems according to the practice of certain divines of renown. It did great injury to Islam by monopolising its interpretation, and split the Muslim community into groups, and seduced the public mind from practical life and its progressive and really elevating aspect, the object of which had been to unite all humanity on the one embracing idea of Divine Unity, and form a large homogeneous and united human whole in God's Kingdom on the earth. The Muslim mind was averted from this side. Disintegration and degeneration appeared in the Muslim community, which ultimately reduced them to slavery all over the world, and instead of converting and elevating the rest

of humanity they suffered themselves to be exploited by stronger and more powerful groups of humanity. A few centres of the Muslim world, which represented some show of force and vitality, were only worshippers of the deity of worldly glory and renown. Since then, no Muslim kingdom has been the product of true Islamic spirit. They turned and twisted the Muslim law to suit their personal gratifications and ambitions, fell into the rut of the non-Muslim kingdoms, and remained Muslims only in name.

The western thinkers were misled by this condition of the Muslim world, imagined that 'mysticism' represented the spirituality of Islam, and concluded that Islam with its 'mysticism' failed in its mission of elevating humanity and was, therefore, not worthy of consideration. From that time till now they have hardly paid any attention to Islam as an important dispensation, and have, on the other hand, looked upon it as a hindrance in the way of the general progress of mankind. 'Mysticism' is said to lead away the mind from practical life. The spiritualism of Islam, with the exception of a few moments of self-exclusion, leaves the Muslim entirely free to use his time and energies for struggle in life. It does not forbid any profession or occupation unless it be clearly against the commonly accepted moral conceptions. For these reasons no western thinker, scientific or otherwise, has ever undertaken to test Islam practically as suggested above. Their idea of Islamic spiritualism is, therefore, based on what they learnt through the literature of the time on 'mysticism', and consequently not correct. Islam definitely and forcibly invites human mind to profess the Unity of the Divine Master of the Universe, and to carry on the life-struggle unitedly with common aim and interest. Islam encourages the general struggle for advancing and expediting the human evolution so that mankind may soon rise to the God-intended standard of excellence.

THE CONDUCT OF MAN

Having discussed the first part of the eighth problem that there is, and can be, no source of guidance for man but his Creator, Who alone knows why He created him and how he should live according to His purpose, the next part of the question to be considered is how should man live as intended by his Creator? The true answer to this question involves the true knowledge of God's purpose, which, unfortunately, we do not, and cannot, possess. We have already discussed the 'purpose' problem, and have come to the conclusion that God's probable purpose in creating man might have been man's trial. Let us understand what this trial signifies.

From the realisation of the relation between God and man, that is, the Creator and the creature, the Master and the slave, the Owner and the owned, it is quite evident that the creature's paramount duty or function must be to revere, adore, glorify and worship his Creator. In other words God's purpose in creating man seems to be nothing but His own glorification by him. This glorification or worship has extensive implication. An angel, a mere spiritual existence, with absolutely no body in our sense of the word, may continue to glorify the Lord day and night, for he requires no effort to maintain his spiritual existence. Man's worship of God, however, as he has to maintain his physical life, is quite different. His nature is not that of an angel who is a fixed imperceptible entity in an imperceptible nebulous world of spiritual existences. Man is a perceptible, progressive entity in a definite, clear and perceptible world. He is endowed with power for self-maintenance, and he has to struggle for it. He is also given the power of reproducing his species; in other words, he has to live in a family for which also he has to provide. Besides, as he is made a social and progressive being, he has to strive for his social and intellectual advancement. In addition to this, as the community of

which he is a member are unconscious runners in the common progressive race of mankind, he has to compete with the rest of his brothers, and has to struggle in order to be among those who succeed. As the field of his activity becomes wider and wider, and his achievements multiply, his struggle for self-maintenance becomes harder and harder until it demands his whole time and attention. So, there is a vast difference between man and angel; the latter is wholly engaged in the fulfilment of his duty, viz., the worship of his Lord; while the former appears hardly to have any time for that purpose. Naturally, however, man must not remain deprived of the merit of the proper fulfilment of his duty. For this purpose two securities are provided by divine ordination. First, considering the average man of sound health, God has gifted every man with energy and power which, if correctly and intelligently applied, are more than what is required for earning maintenance for an average family; second, God has graciously ordained that every human endeavour for the proper maintenance of the individual himself and his family, for his achieving every forward step in his progressive advance, should be reckoned as meritorious, provided that it is accomplished with the intelligent consciousness, that in all his endeavours the individual is fulfilling the duty ordained for him by the Divine will, that he should be fully conscious of this intention during every moment of his activity, and that none of his actions, or part of the same, should deviate from God's ordinations, because when he has accepted God as his Creator and Master he must totally submit to Him. When man's right struggle is sanctified by so much of His grace and so many of His bounties it is only just and fair that for a few moments during day and night man should cut himself from his worldly occupation, turn to his Maintainer with humble and grateful heart, offer thanks for the blessing received and for the strength and resolution granted, and pray for more blessings and greater strength. The struggle and thanks offering are both forms of worship. For such a man even sleep or rest in any form,

preparatory to greater and more useful activity in the following day, is reckoned and included in worship. Thus man, like an angel, is always engaged in the glorification of his Lord. But his worship is really far superior to that of an angel, because the latter's action as that of an automation runs smooth without any interference or hindrance by any temptation, whilst man at every step of his struggle has to face numerous, and sometimes very strong temptations seducing him from the right path, the path of righteousness, and the path which leads to the Lord, and which He Himself has ordained or specified for mankind. It requires great steadfastness of character and firmness of resolution to steer clear of these Scyllas and Charibdes of the great Tempter, and make steady progress with clear conscience and right determination. Might not such a trialful life, though transitory and consisting of days that can be counted on fingers, be as meritorious as, nay even more so than, the eternal worshipful life of an angel?

It is for this reason that we are constrained to conclude that God's real purpose in creating man is that the latter should worship and glorify Him. His life has been made so pitifully full of hard trials that the real object becomes a duty necessarily to be fulfilled, and that man may come out of his trials with clear, unpolluted and unencumbered soul. So, we may say that His purpose in creating man involves man's trials to such an extent that 'man's trial' appears to have the same significance as worship.

It is clear, therefore, regarding man's role in life, that he should worship his Lord and Creator. Here another question arises, "Why should God desire to be worshipped by man? Why should God have the angels always to be singing His glories and His praises?" From human point of view God should be above such desire and purposes. The whole Universe is a manifest expression of His greatness which is far far above and beyond our conception. We cannot understand His

purpose in creating a fly or a mosquito, which, to us, are pests in every way, handicapping our struggle. We cannot understand His purpose in creating the great Universe. Why should we, therefore, be anxious to know definitely His purpose in creating mankind? Why should we think of knowing what by the very limited scope of our capacities we cannot know? Of course, it is an absurd desire on our part. Taking the ridiculous simile of pot and potter, even if the pot were supposed to have life and power of expression, can it question the purpose of the potter in manufacturing it? Such questions are, no doubt, the improper use or expression of the faculty of inquisitiveness which has been granted to us for the purpose of obtaining true and useful knowledge.

God, so far as we can think of Him, is above all desire and needs. If angels and mankind were all destroyed, His greatness would not at all suffer; nor would it be increased if the worlds of angels and mankind were multiplied a hundredfold. 'Need and desire' are words of human vocabulary; why should we consider them as part of the Divine vocabulary? God certainly does not need man's glorification of Him, but as He has created man, it is the latter's bounden duty to sing his Creator's praises and to glorify Him in human guage. It is absolutely improper or unnatural on our part even to think of God's purpose in the Creation, or in mankind as a part of the Creation. Our inquisitiveness should be confined to the nature of man's duty to His Creator, and to its proper fulfilment. The first and foremost duty of man towards his Creator is to fulfill His commands and to glorify Him with the intelligible consciousness that to Him alone all praise is due, that no person or thing is to be joined with Him in His Divinity, that He alone is worthy to be worshipped, that He alone should be approached for whatever we need, and His favour and guidance alone are to be solicited for successful life. With this consciousness all our struggle in life merits God's pleasure, when, at the

same time, we realise the conviction that we are accountable to Him for all our actions whenever He be pleased to reckon our accounts, that we will be rewarded if our actions are good, and punished if they are bad. Our actions under this control and the true light of belief will constitute successful life, with the duty we owe to our Creator properly and rightly fulfilled.

THE CONCEPTION OF GOOD

Now the question that demands our most serious consideration is how should man live in accordance with God's intention. The first point in this respect is to define God's intention. To start with, let us take for granted that the conduct of human life in God's intention is nothing but good. But what can be the true conception of good. The sense of good and evil, as I have said before, varies in different countries and among different groups of humanity, it varies among the 'civilized' and 'uncivilized' groups. What is the criterion of real good? What is its true value? We have already come to the conclusion that man must conduct his life according to the guidance of his Creator, which can come to him only through the agency of Divine Messengers, called Prophets, who alone are the fit interpreters of Divine ordinations. Therefore we have to turn to their teachings, which are found in the existing 'revealed' books. Before we appeal to them we might consider the rational or common sense signification of 'good'--good in its ethical or moral sense, with the implication of right as opposed to wrong. Man comes into being by a divine dispensation, and has the right to live; he is gregarious, and has lived, and must live, in community with his own kind. Along with his struggle to live as an individual he has to observe as his duty the social obligations and the laws of his community. He is to live in a family, which forms the communal unit, and is also bound by his family ties, which involves their maintenance and the fulfilment of what he naturally owes

to them. He is an intellectual and progressive species of animals. His intellectual activity in the midst of peaceful surroundings, with the proper observance of his family and social obligations, forms the basis of his progress. The keynote of the conduct of such a life would be that no individual should be in his way, nor should he be in the way of any other individual, with the additional attitude of sympathetic helpfulness to others as far as lies in his power. He should also readily join the rest of his community in their common efforts to remove all causes of resistance or hindrance to common peace and progress.

Now, all that favours and induces such healthy, peaceful progress is termed good or right, and all that hinders or retards it is called evil or wrong. Along with the qualities and capacities which equip man for progressive struggle, he possesses also an inherent tendency towards evil, which, if he does not control through reason, common sense and conscience, would lead him astray, and he would become an unconscious hindrance in the way of such progress, and a good deal of communal energy would be spent in removing it. In the absence of such a control evil is sure to predominate, and not only retard progress but would also effect retrogression resulting ultimately in the destruction of the whole community.

These considerations furnish us with the fundamental conception of good or right. This conception has two sides for the clear definition of good, the positive and the negative. The positive is the actual good itself with its intrinsic value, and the negative is the evasion from what is not good. The significance of good, therefore, embraces what is fair, just, desirable, consistent with the noblest instincts and aspirations of human nature, provided it does not involve injury of any kind, moral or material, to any other individual, together with evasion from certain acts. For instance, a man needs food or something else which is similarly desirable and useful to him. The thing required is, no doubt, good, but if he

obtains it by honest and fair means--by his own effort, or by the sweat of his brow--he obtains it by good means; whilst if he steals it, or wrests it from somebody also, or cheats another person, he obtains it by means which are not good. Being kind, sympathetic and helpful to others, in deed as well as in word, is good. To fulfill one's duty towards one's parents, brothers, sisters and other relatives, to the rest of mankind and to harmless lower animals, domestic or otherwise, to render the rights of others upon one is good. Generally to live in peace with oneself and with the world is good. To defend one's birth-rights, even at the sacrifice of one's life, is good. A negative definition, for example, is that it is not good to suffer slavery to, or exploitation by, any man or group of men; nor is it good to suffer wrong, cruelty or oppression in any form without demur or defence, whatever may lie in one's power. Wronging, oppressing, abusing, scolding, maltreating, cheating, defaming etc., are not good acts.

Besides this, there are two kinds of good actions, personal and social. Personal good is manifested when one's own person is the subject of one's activities. To make proper use of the energies, faculties and desires granted by nature to man is good. It is good to be true and just to oneself under all circumstances. It is good to be moderate in the disposal of your earnings. It is good to avoid excess of any kind in any form. Examples of social good, that is, good as related to other men have been given above.

On understanding the meaning and application of 'good', it is rationally clear that God's intention regarding the conduct of man's life must be the adoption of the ways and principles mentioned above. His guidance must embody, in one way or another, the same principles and the same methods. With our belief in the existence of God, and in the truth of God-theory of the Creation with all its corollaries--the institution of Prophethood, the Day of Judgement, man's accountability to God on that great Day, the award of reward and

punishment, etc.--and with our knowledge of the certainty of man's life being evolutionary and progressive, and of the fact that man is (or ought to be) progressing towards the achievement of that exalted condition wherein good will pervade the social fabric of the whole mankind, right will suppress wrong, fairness, justice and truth will rule the world, no force of selfish individualism will be strong enough to tear mankind into rival factions and groups, large or small, but the chief stimulant to human activity will be the common interests of general peaceful progress, and individualism will sink into the healthy development and accomplishment of human commonwealth all over the world, all humanity will be striving to advance to the ultimate goal of progress, emulating and not hindering each other, as organs of one and the same gigantic human organic whole--in short, there will be marked absence of all warring and disruptive interests and thoughts--we cannot conceive of God's intention about the conduct of man's life to be anything else than what leads men to advance unitedly and peacefully, with common interest and unity of thought, to that height of moral and spiritual excellence and purity of soul, which establishes his superiority even over civilized animals, and raises him to the borders of the regions where angelic and spiritual existences dwell, and which will befit him for the presence of his Lord and Master.

The present misdirected and disorderly activity of man, wherein wrong has gained mastery over right, apparently makes this picture of our future ideal unrealisable, but if we sincerely begin to mend ourselves with unbiassed hearts, and do not give undue importance to our physical and material achievements, we will see that this picture will no longer remain ideal or theoretical, but will be fully and practically realised. Later on, I will try to make this point more clear.

MAN'S CAPACITIES AND LIMITATIONS

The ninth question I have mentioned before is 'What are man's potentialities and capacities, and what are their values?' In spite of the insurmountable limitations under which man is destined to live in this world, he possesses immense potentialities and capacities. He is admittedly a rational and progressive being. Compared with his primitive life, as revealed through history, excavations of buried towns etc., and the different strata of the earth, he has made wonderful progress, especially in the last few centuries. Its latest manifestations show that it is advancing by remarkable bounds and strides, particularly in respect of the amenities and comforts of physical life. There is no denying that Nature has endowed man with an inner or spiritual sense, which, when fully developed, lifts him right off the animal clan, and elevates him to angelic heights, where he has the privilege of meeting spiritual existences and thereby carry on relation with his Lord and Creator. Then he has certain truths revealed to him; he becomes the Lord's chosen and is appointed God's Messenger to convey His instructions to mankind to denounce all man-made deities and invite them to the belief in the existence of Supreme God, the Creator and Controller of the whole Universe, Who alone is worthy to be adored and worshipped. These are man's potentialities in the spiritual aspect of his life. On the material side there seems to be no end to the advance he is making; he may rise to heights yet inconceivable. I feel certain, however, that through his material knowledge he will ultimately be led to recognise the truths spiritually revealed, and the phenomena which appear to him as insoluble mysteries at the present time will remain mysteries no more. He will realise that he can have the spiritual control of the material world and the forces of life in it from their very genesis, and that the same control will be continued till eternity.

From the foregoing brief discussion of several important problems in connection with the creation of man it is evident that the mystery of the creation of the world as well as of mankind cannot, and will not, be wholly solved through the researches of science, and that they are interpretable only through God-theory, which, though merely a hypothesis, is yet based on facts as real and solid as any material reality. It appears ridiculous to go on postulating and theorising after we have reached the ultimate indivisible particles of matter, which form the 'bricks and cement' of the Universe and to continue groping still into the unknown region of forces, finalising, organising and governing them, when we know that the present state of our knowledge does not provide us with the means of doing so, nor does it hold out any promise of might-be. Electron, proton etc., do not yield to further analysis, and if they do so, we would only have minor electrons as organised entities, and our difficulty will still remain unsolved. The nature of the force or forces which vitalise them and stimulate their activity for building up solid matter and living organism, will not only remain unknown but will become unknowable. We are obliged to examine the God-theory, and see how far it can help us in knowing what is unknown and unknowable. Here we find that the fundamental activity-and-life-imparting force is the Creator's creative breath, or the order 'be', whereby the organising and life activity are at once manifested. When God, on creating the minute elemental matter (how-and wherefrom does not concern us), ordained that it should have activity and reproductive life, He breathed into it the necessary force by the order 'Let there be life', and there was life. Such an order is not a joke as the scientists have generally considered it to be, nor is it a myth. Is the creation, or existence of the living Universe and of mankind a myth? Let not the scientist wait for God's fatal order, 'Let there be dissolution, disintegration and annihilation', because general death and destruction will come on instantaneously to his great surprise, and he will be no

more before he has time to think. Perhaps he may have just one short moment to utter 'oh' with surprise and a bitter feeling of his utter failure. Woe to him and the like of him at that moment.

The tenth and the last problem is, 'If religion is the only source of man's guidance, what that religion should be?' The source of religion, in the accepted sense of the term, is God Himself. Such religions are called 'revealed' religions. There are other forms of it whose source is not known to be God; they are known as 'unrevealed' religions. If we formulate a new religion, it would be included in the latter category. Before we attempt to do so, let us examine both kinds of the existing religions impartially and rationally. First we have to consider the measures by which we have to test their real values.

The existence of evolutionary progress among mankind shows that man is marching forward towards 'perfection'. That perfection does not imply an ideal utopia, but it refers to a state intellectually and morally so elevated that, considering the inherent defects of man, human society should rise to the highest possible plane. It should contain the maximum extent of good and the minimum extent of evil, individually as well as communally. Man's virtues should be so prominent as to overshadow his vices. Socially the existing element of vice should remain only in an almost negligible quantity, and so should be quarrels, disputes and hostilities. Society should live as peacefully and orderly as the noble and exalted nature of man demands and dictates. Selfishness should be substituted by sympathy. Man's daily deed-sheet when he takes an account of himself at the end of each day, should neither be black nor blank; it should be a record of noble activity, and each day should be better than the preceding day. There should be no difference in the common measures of thought, and unity and sameness should so permeate and regulate the social organisation that no difference or disintegrating factor should

penetrate and weaken the social fabric. Concord should replace discord. There should be no cruelty or oppression. Every individual should have the same interest in the peaceful progress of humanity, of which no group or individual should assume airs of superiority over others. The attitude and behaviour of superior groups should be that of equality with the inferior ones without any offensive colour or element, and be actuated by sympathy and readiness to render help and guidance for speedier and more efficient advance; hatred, spite and jealousy should be, as much as possible, eradicated from human breast, and in their place love, emulation and noble ambition should be planted. Forgiveness should take the place of revenge; none should trample on the rights of others; right should be regarded with holy reverence. The inherent evil of mankind and its manifold expressions should be suppressed as far as possible, but if, in the face of all human endeavours to root it out, it does assert itself in some form or other, the society should unanimously and jointly punish it, and the punishment should be exemplary and a lesson to others. The administrative and social organisations of the community should be based on laws particularly framed, involving eternally applicable principles, which would dispense with repeated changes due to changing conditions of humanity.

The expression 'eternally applicable principles' would seem to be apparently inconsistent with the ever-changeable conditions of human life, and needs explanation. The constant changes we observe in human life are of two kinds: (a) Those related to its externals, as mode of life, dress etc., for example the style of houses, their extent and relative position in villages or towns, subject to hygienic and comfort considerations, and so on; (b) measures and values of thought, as the outcome of intellectual development and the increase of knowledge. The passions, desires, ambitions, virtues and vices etc., of man, all comprised

in the *inner meaning of life* with its inherent tendencies, which form man's nature, do not change. Their expressions may vary, but instinctively and fundamentally they are always the same. Man is man for all that. He is always bound by the same family and social ties. He is ever under civic laws intended to establish and maintain peace and order in individual and group activities. The *inner working* of human life never changes; its scope, its field and its surroundings may change. The eternally applicable principles are those connected with the *inner working of life, its instinctive requirements and their expressions*. From the analysis of the real and practical human life, individual and collective, principles can be evolved that may be eternally applicable to human life, which may regulate and maintain all measures and values consistent with, and stimulating to, the noblest aspirations of man, safeguard the peaceful and healthy development of his individuality in all the aspects of his life, and ensure order and unity in the foundation of all institutions for the welfare of humanity. They would form the basis of all the laws for the community. Such laws, though difficult to frame, when once made, save a great deal of communal or national labour, time and energy spent in legislative assemblies. Such energies of the best brains of the nation can be used in increasing knowledge and in expediting the rate, and securing the greater efficiency, of human progress. The past and the present history of the groups of mankind shows that they have not yet succeeded in formulating eternally applicable laws for themselves. Such a task would appear to be impossible, but it has been made quite possible by one of the existing religious dispensations, as will be shown in the next section.

CONCLUSION

Let us briefly recapitulate the chain of thought that has been mentioned. Man is naturally endowed with

inquisitiveness, observation, reflection, reason, common sense, discernment of good and evil, or right and wrong, expression of thought, will, determination, and freedom of choice--all under the limitations of the conditions of his life. From the co-operation of these arise knowledge and activity, thirst for more knowledge and will to act rightly and achieve what is good and useful for the individual. From infancy man begins to observe within the field of his surroundings--the first flight of the ladder of knowledge--the field of his observation and enquiry of whatever he perceives, thinks, observes and knows. Knowledge thus obtained becomes the means of more knowledge, continues extending with his environments and distant objects including all the visible heavenly bodies. The scope of his enquiry is the *what*, *how* and *why* of everything--object, event or phenomenon--that makes up the perceptual world.

He is quite conscious of the limitations of his life, under which he is free to choose and act. This is the psychological development of man from his birth to his death, and of the mankind from their primitive condition to the present stage. These limitations determine the extent and scope of his activities. Instinctively he is a reproductive and gregarious animal, which necessitates the formation of families and a community of families living together, and gives rise to social conditions, interdependence of the members of a community, and consequent complication of social or communal limitations of life. Along with inherent intellectual qualities man possesses spiritual sense, primarily a vague idea of the existence of some superhuman agencies or powers which influenced or modeled man's destiny for good or for ill, and protected or saved him from impending troubles.

Under these limitations man has always recognised his weakness and helplessness, and he has resorted to seek help from other quarters. In the primitive life he postulated some supernatural agencies which he believed

to have the powers to help or hinder man in the achievement of his desires. He also imagined that some other creatures, as animals, mountains, rivers etc., possessed extraordinary powers or forces which affected man's life. Primitive men deified such creatures of their imagination, worshipped them and solicited their favour.

It is proved that man is one of those living creatures who are subject to the evolutionary progressive process of nature. He is marching towards a goal which represents an exalted human life with highly noble and excellent conditions. This evolution involves the development of all the faculties of man; and the spiritual sense develops into the spiritual faculty. Along with the development of this faculty and the growth of knowledge in general, man came to recognise the existence of one Supreme God, the Creator of the whole Universe. The conception of one Creator and Lord of the Universe gave birth to various forms of religion of which we only possess a few records. Their history is called 'Sacred History'. Some of them were founded by persons who claimed that the religion they preached had been revealed to them by God Himself, and that they bore God's message to mankind, and were, therefore, His Messengers. They have been known as Prophets. The fundamental part of each system of religion was faith in the absolute unity of God, the sole Creator, Author and Master of the Universe, and the corollaries of that faith, viz., the truth of the mission of each Prophet and the truth of the Prophet himself, as well as of all the preceding Prophets and their missions, and carrying out his instructions in life as God's ordination, accountability to God in the next world on the Day of Judgement, the award of reward and punishment thereon and the immortality of soul, and so on.

Man has always been anxious to have a definite knowledge of the Creation, or the genesis of the Universe. Not satisfied by the interpretation of the

creation offered by the advocates of God-theory as a Divinely revealed fact, some men thought that there was no other source of knowledge than that received through the objective senses. They have, therefore, turned to the minute examination of matter, of which the Universe appears to have been constructed. The result of their search has been the building up of science which comprises many branches. The scientist has persistently pushed on his researches, and has after all discovered the ultimate indivisible elements of matter called electrons, protons etc. in case of inorganic lifeless matter, and of chromosomes, hormones etc. in case of living matter. In his experimental method he cannot proceed beyond this at present, but he has found out at the same time that these elements are subject to a certain force which determines their activity to combine in certain inorganic and organic forms, the latter assuming 'life' in its different shapes and manifestations. The nature of this 'vital' force, as it might be called, has not yet been found out, nor does there appear to be a prospect of its being known by means of the present experimental technique of the scientist's laboratory. It is, however, absolutely necessary for the sake of advancing knowledge that scientific research should be continued. As the scientist's usual method of procedure does not hold good in the ultra-electronic region, let him turn to the God-theory methods, for this theory claims to interpret that 'vital' force which infuses life and activity into the inert inanimate elements. The scientist has not disproved this claim; he has only disapproved it on the plea that the accepted principles of true knowledge do not admit it, and that an evidence outside the empirical sphere of the perceptual world and external senses has no value in real knowledge. As the course of research does not entirely depend upon the scientist's material methods and experiments, it is not closed, and can be carried on in abstract regions of thought. The scientist might practically examine the God-theory and its data by measures suggested by the inner senses and particularly by the spiritual sense,

though it be for a mere trial. The method of procedure in this case is quite different from the method he has been accustomed to, but he can follow that method without sacrificing any of his achievements, for it does not at all forbid scientific research, and the benefits resulting from it to mankind. If one avenue for the attainment of further knowledge happens to be closed, common sense and reason urge us to explore some other avenue, and to adopt the procedure favourable for such exploration. The stoppage of research in this particular direction at such a crisis is not consistent with reason. Nature in its organised, systemised form, and its prompt, orderly and eternal fulfilment of functional activity, invites man, its own intelligent, sentient and sensible product, to study and reflect on the nature of its function, in other words, to study the mystery of its inner life. It is a mystery; even the scientist admits that it is a mystery; the philosopher has the same word for it. It is universally so called, because every shade of human opinion--expressed in general science, philosophy, theosophy, theology etc.--admits it to be a mystery. A mystery, for the ordinary and apparent means of obtaining knowledge fail to find out the *why* and *how* of the functional activity of the Universe. Just as the anatomical structure of the human body is separate from its physiological and biological activity, though both are fundamentally connected with the same element, the cell, so is the structure of the material Universe a separate entity from the functional activity of the formed and organised whole of it. Both are founded upon one and the same element, but one is a lifeless, inert form, while the other is a living, active form, capable of further combinations and formations. An anatomical electron is the same as a biological electron; one is a dead, inert thing, the other the living and active form of the same material. When you have analysed matter, and reached its ultimate, indivisible, anatomical unit, why not advance a step further, and find out its biological aspect, viz., its 'vital' force. For this step no laboratory and its manifold appertenances are needed; it requires a change

of mental attitude and personal condition. So, it is only an attitudinal step with the condition of mental self-exclusion from material environments, just for a few moments during day and night. Night is generally considered to be the most suitable time for such exercise, particularly the latter part of it when all nature is silent and asleep, and not a sound disturbs one's mental solitude to draw it away from contemplation. The change of mental attitude means the change of the attitude of disbelief or no-belief into that of absolute belief with sincere conviction in the existence of God, the Creator of the Universe with all its inherent powers and forces. This belief includes all its natural corollaries, viz., the Divine guidance of mankind through the medium of Divine Messengers and man's consequent accountability before God on a certain day to be heralded by the destruction and annihilation of this earth and all its inhabitants. Man's accountability is based upon his acceptance of the Divine guidance, which includes a code of laws for the conduct of his earthly life.

At the present stage of science this change of mental attitude does not seem to be impossible, or even difficult, for an advocate of science who has not yet proved his claim of providing the human mind with full and final material explanation of the existence of the Universe. It involves no serious sacrifice on his part. The temporary sacrifice, or rather abandonment, of a principle which leads to nowhere, is not a hindrance in his way. A man of sound common sense, who believes implicitly in God-theory, and lives up to it as a staunch religionist, would not hesitate to accept the real and true finding of science up to the electron stage, and if the man of science overstepped the electron boundary, and found out the true and satisfactory material foundation of the material world, which would solve the mystery of the existence of the Universe and do away with the necessity of postulating a creating Agency apart from the Universe, he would have no hesitation in changing his mental attitude and giving upon the

God-theory. Some leading personalities of science, though they have not grasped the practical and all-embracing significance of God-theory, have changed their mental attitude, and have found that theory not inconsistent with any true finding of science and its continuation of explanatory efforts. If such personages of balanced mentality were to follow the logical outcomes of the God-theory, they would, no doubt, submit to them totally and practically, and even give up their adherence to their inherited traditions of faith, which fall short of embracing the whole inner meaning of human life.

Now, when a man of science with the eager search for true knowledge changes his mental attitude in the way indicated above, the next step for him is to find out which any of the so-called revealed religions would be more in harmony with, and better stimulant, for the healthy evolutionary advancement of mankind, in other words, which of them would be more comprehensively 'natural', i.e., consistent with human nature, and nature's sense of the inner meaning of life.

A brief differential and comparative exposition of these religions in the following pages will provide him with material for arriving at a sound decision.

[These pages which were supposed to follow as second section of the Essay have not become available to us. They were probably removed by the police along with other documents during their numerous raids at his residence from 1940 onward, or are lying somewhere in the dump of other papers with Allama's children who live in the house not accessible to others.]

Most of the sincerest bloodsheds by man have been shed on account of the individualistic truth of 'Dogmatic Religion' which everybody else vehemently calls the greatest falsehood of all falsehoods, and it is equally true to say that even now mankind has not grown a bit wiser after all this ridiculous self-annihilation and "Much Ado about Nothing", extending over many thousands of years. Al-Mashriqi

MAKING EVERY FAITH ACCOMMODATING TO ALL MANKIND

[This is Allama Mashriqi's Presidential address at the 3rd session of the All Faiths Conference held at Indore on April 18, 1938. The conference was attended by representatives of all Faiths from various parts of the world and decided to jointly celebrate the birthday of each Prophet throughout the world. --Ed.]

I feel not a little proud over the fact that I have been asked to preside over your deliberations in this distinguished assembly of people from all over the world who are going to put their heads together in order to find a possible solution to a problem which perhaps, nay undoubtedly, is the most perplexing problem yet put before man for solution. I fear not one man in this assembly will dare to say that Religion or Faith, on which we are now going to deliberate, was an unnecessary appertinent to social or moral convenience of man. Most of us will say with awe and fear that although we cannot definitely say what Religion really is, although we may not be able to describe how or why it came to be an indispensable asset of man's most inward feelings, yes, although we do not aver that all we believe and even act upon comes within the province of rhyme and reason, there indeed is an intuitive and universal feeling everywhere that Religion is something respectable and even dreadful, that it is a thing which cannot be ignored in any sense and at any rate by mere man, that the more we go down to the lower strata of human society, the more useful and more important it becomes for the purpose of promotion of human and general happiness. Unless and until we recognise this fact rigidly, I fear our deliberations for creating peace and brotherhood through mutual understanding among people of all Faiths, races,

and countries, which I presume is the motive of our conference, will fall dead and meaningless to the ground.

There is another and more serious view of the case. Religion, fortunately or unfortunately, has been claimed to be "the truth" all the world over. Now the slogan "what is truth" was what Pontus Pilate exclaimed having Jesus himself before him in the witness box, and the cry has remained unanswered all through. Every single individual who claims to profess a religion calls it truth--yes, the only truth--and whatever the dictates of his inner live conscience be, he persists calling it so at all expense. And here is a hopeless dilemma in which the whole world is involved to a man. Everyone knows that even such a sane man as Carlyle had to offer apology to his Christian readers concerning Jesus in the very first paragraph of his "Hero as the Prophet" before he started with his great subject, viz., Prophet Mohammed. And here is the hopeless dilemma from which the whole world is suffering, the dilemma of "prejudice worship" before hero worship, truth worship or God worship. I am positive that if this trait of sentiment worship were removed from human character by some mysterious agency, all differences in religion would soon disappear.

BANISHMENT OF RELIGION

But to come to the amazing fact of universal acceptance of Religion by man as "Truth"! I feel the whole world has gone surprisingly wrong in this particular direction of thought. To me, as to everybody else, "Truth" has always been something on which every individual in the world has agreed without demur. Any scientific truth, for instance, that fire burns, is accepted by everybody to be true, and there can be no two opinions about it anywhere. Any mathematical or even conventional truth, like two and two make four, has always been judged by the same criterion. It is religion and religion alone

which, surprisingly enough, is claimed to be true only by him who "professes" it, and is discarded by everybody else.

We may probe into the matter still further. All truths unite mankind as they are the same everywhere and everybody accepts them as much as he sees their utility actually in practice at all times. Religion, on the other hand, divides one man from the other, separates one country and one nation from the others, and yet everybody claims his own religion to be true. Shall we not say then that the whole of mankind has gone hopelessly wrong in viewing religion as something only *individually* true without caring to prove to the world that it is also universally true?

One may not have perhaps cared to pay attention to such a paradoxical truth as 'Dogmatic Religion' under the above circumstances, but there is a terrible and dreadful importance attached to this entity which only world-wide and ages-long history can show in its terrible and blood-stained pages. Is it not a fact that some of the greatest international revolutions and changes in political geographies had their origin in the desire of one nation to "out-religion" the other? Most of the sincerest bloodsheds by man have been shed on account of the individualistic truth of 'Dogmatic Religion' which everybody else vehemently calls the greatest falsehood of all falsehoods, and it is equally true to say that even now mankind has not grown a bit wiser after all this ridiculous self-annihilation and "Much Ado about Nothing", extending over many thousands of years.

There is yet another aspect of the case which is as ridiculous and surprising as any of the above. 'Dogmatic Religion'--the so-called universal truth sent from heaven by God Himself--has always been at daggers drawn with science--the generally admitted truth discovered from the Universe by man. It looks as if the Word of God was sent down to belie the Work of God. 'Dogmatic Religion' in this world has always exacted, at any rate it

has seldom seemed to pay. Science has always paid--in fact much of what man possesses now in power and profit is due to science. One feels as if the old trick of the God-sent 'Dogmatic Religion' which never gave anything substantial to the world and played much havoc here, has grown jealous of the new and charming visitor of science who pays. It may be said that after this full denunciation of Religion that its story is sad enough, that it has proved a stumbling block in the way of human progress; that it has grown too old and worthless now, that it is positively dangerous and ridiculously untrue, hence the best plan for this conference to propose in to order to create amity and friendship between different nationalities is to let it be discarded altogether from the consideration of man.

I fear this judgement, if given by this conference, would be the worst possible and most unfortunate judgement. To banish Religion, or in other words Faith, away from human mind and then think of being at peace with others is a far more difficult dream to realise than to entertain and uphold Religion as the greatest benefactor of human race, and then either endeavour to accommodate all mankind to one Faith, or make every Faith accommodating to all mankind. The world will become perhaps ten times miserable if we banish Faith or even 'Dogmatic Religion' away from this earth to one of the nearest planets by some scientific or supernatural agency. There is bound to be interminable chaos all over this planet once Religion is found no more here. The nearest planet may not benefit from this expulsion but this earth will lose all, and no amount of science will recuperate all that will be lost. Faith is indeed doing more police work of controlling human mind than all imaginable worldly police put together, and if this world of ours has not yet gone over to the Devil in spite of its having been in existence through millions of years, it is because Faith has played a most wonderful part in keeping the Devil

at its proper level. I doubt if there are alternatives to Faith half as good in this world of flesh and blood.

But to turn again to the problem for the solution of which we have assembled this conference. We are told that we are here to devise means to produce greater harmony and unity between the followers of all religions in India. A very great and interesting problem indeed! But does this conference know that man, after the most wonderful and quick evolution he has attained to during the last two or three thousand years, in fact years in which his sole aim has been to conquer all natural obstacles of space and time, has not learnt yet to dispossess his mind from the prejudices and obstacles of colour, race, topographical barriers, rivers and mountains, geographical gulfs and channels? Nay, he has not yet proved himself above the pettiest party prejudices worthy of the name. Even much advanced countries as England and France have not been able so far to bridge the gulf of feeling created by the English Channel in spite of two thousand years of glib talk about the brotherhood of man and the rights of neighbourhood. How can then one hope that the people of India will easily get over Heavenly barriers created by Faith and other mental prejudices by the mere pious wishes and resolutions of this conference?

I am sure if this conference is determined to do something real and practical in this direction and not only content itself with passing magnificent paper resolutions, we shall have to go into the subject much more deeply and fully than what has hitherto been done, and try to understand the matter of Religion from another point of view also. I have already drawn your attention to the paradox that everyone in the world believes his own religion to be true and insists on the falsity of all others. I have also put forward the 'truth' being the one and the same everywhere. Scientifically speaking, no religion can claim to be truth on this very ground. The most obvious conclusion we arrive at is that either the messengers who claim to have brought their

messages from the One and Same God must have been impostors of the worst type who deceived mankind, or if they were not so the One message delivered by them from the One Providence must have been hopelessly misunderstood by man. Everybody now calls his own religion true because he believes in the absolute sincerity of the man who brought it, not caring to know what the message actually and originally meant, and not minding whether the message as understood by him now can withstand the scientific test applied ordinarily to other truths.

I am sure world has now grown too serious and wise to pronounce that these great Law-givers, with the wonderful influence they wielded and still wield, were impostors or were deluded by the intensity of their own imaginations and convictions. This theory, as Carlyle says, must now be discarded once for all. Such a decree is indeed too childish and unbecoming for a world grown old with reason and experience to give. The immense influence these extraordinary men wielded at the time they delivered their messages and the great work they did afterwards falsifies all that belief about them. Enormous weight of opinion of all the sages of the world put together points towards the fact that they indeed brought only One message from the One Godhead above. Internal evidence unprejudicially sifted and higher criticism faithfully employed also points to the same fact. What that one message in essence was, we are not here to dilate on, but I believe I have succeeded in pinpointing in my book "Tazkarah", after a scientific application of higher criticism to the Quran--the last and the most undefiled Revelation in possession of man--that this message is and shall ever remain of monumental importance to man.

The essential unity of Divine message and its unique and scientific importance can indeed form a practical basis on which the future union of man, or at any rate his future religious intertolerance, can most surely be based. But this, although logically a most

exact and surely successful operation, cannot in practice produce immediate or complete results. Much water will flow in Tigris before the world at large can understand the scientific significance behind the teachings of Religion. I realised this when I began to write the above book, but this fact alone could not detain me from performing this intensely useful operation.

SERVICE TO ALL

There is yet another sure but quicker way to the solution of our problem which has indeed worked wonders when put into practice and which I shall presently explain. I have already said above that in order to create permanent harmony and unity among the followers of all Faiths, we must either accommodate all mankind to one common and universally acceptable Faith in the same way as any piece of science or mathematics is acceptable to everybody in the world, or we must make every Faith accommodating to all mankind so that its existence is useful to all. In order to explain this second method one has not to look very far. It is admitted on all hands that every religion inculcates good deeds. In fact, there does not exist one single religion which enjoins its followers to commit ostensible wrongs. That alone, as a matter of fact, is the basis on which every religion claims to be the true one. Hence, in order to make every Faith accommodating to all mankind, followers of every Faith in India must consider it a part and parcel of their religion to do every possible good to the followers of every other religion. This, in fact, is making every Faith accommodating to all mankind. When people at large will actually and practically see that every religion is useful to mankind, harmony and unity will naturally result everywhere.

I began this way of uplifting the people of India by starting the Khaksar movement some five years ago.

Most wonderful results have, in fact, been achieved in this short space of time. We have, by enjoining the Muslim masses of India to do good to others, not only won golden opinions from other communities about our work, but have actually lifted up hundreds of thousand from their habitual lethargy and inaction. We have elevated again the ideals and points of view of this once powerful community, now torn up by internal dissensions and degraded priestcraft, with almost incredible rapidity. A Muslim with whom, five years back, dogmatic Islam seemed no more than a mass of miseries, lies and falsehoods intended to degrade him to the lowest levels of wickedness, physical weakness, misery and slavery, now sees in that Islam a real and practical heavenly message to remedy all his secular and spiritual ills. Every dead word of the Quran is now appearing to him brought again to life as if with an electric current. We have, in fact, electrified intentions, we have visualised new ambitions, we have created new ideas. Social service to all irrespective of caste and creed has proved indeed a Divine message in which welfare, not only of the few workers in action, but of the entire community seems miraculously hidden.

Our programme of action, which is a daily one, is simple enough. All Khaksars of a "mohalla", after they have done their day's work, stand in one line before their houses in the street. This standing of the rich and the poor, of the high and the low alike in a line, as Islam originally demanded in the five daily prayers, elevates everybody spiritually and morally. The poor thinks that the rich man has done good to him by standing and rubbing his shoulders in the same line with him, while the rich believes in the value of his sacrifice as calculated to encourage and uplift the poor. After this holy and spiritual line of flesh and blood has come to existence daily under the very eyes of those near and dear, as well as of those well-known to him and well-acquainted with his previous weaknesses, a Khaksar is made to march vigorously for half an hour under the

command of a person styled as "Salar" and invariably of the same "mohalla", and very frequently a man of moderate means. This drilling and military obedience--again a prototype of the Islamic "namaz"--enlivens the Khaksar daily to the fact that his unsalaried obedience to his "Salar" against the dictates of his flesh is a spiritual food which strengthens his soul, besides being of immense worldly value to his bodily health. The word "Khaksar" means a humble one and this would also work on his mind constantly. It actually produces live humility in the proud and poor alike and in a way is synonymous with the word Islam which literally means submission (of course, to God's will). All Khaksars are clothed in Khaki dress and this colour resembles that of earth. Islam and the Quran says. "Verily, We created ye out of earth and unto earth ye will return." So this Khaki dress, besides being the usual vehicle of creating *aspirit de corps*, reminds the poor that he is humble, and warns the rich that he is to be humble. The rich and the poor gladly and vehemently clothe themselves in this earthly colour. Because the proud and paid soldiers of the British Government are so clad, a Khaksar naturally loves to create in himself a sense of equality with or rather superiority to anything that is proud and powerful on the score of his being an unpaid servant of God--the highest of all high commands and most heavenly of all Heavenly beings.

We have the spade as our symbol, and on this account the movement is often styled as the Spade Movement. Spade is another sign of humility and our carrying it on our shoulders shows that we are out to proclaim to the world the dignity of labour. Spade levels up ground; we are here to level up all society. A rich man with a spade considers that he had come down a bit to meet his brother. A poor man with a spade thinks that he has got a powerful weapon to strengthen him. Spade in this movement has worked wonders indeed.

After this brisk drill and marching in Khaki with spade for about half an hour, a Khaksar is ordered

to do social service to all irrespective of caste or creed for one complete hour at the least. And here the uplift takes place in more than one or two ways. The moral courage of requesting unknown people to give them some service to do develops automatically here, and a Khaksar soldier becomes at once cosmopolitan in spite of his being aloof from all. It elevates the servers and educates the served--spiritually. Those served entertain sweet ideas about a Musalman, often not so much about a Khaksar as in over-religious, or rather over-communal, India every good or bad deed of any person is at once translated--like the "Hindu water" or the "Muslim water" of railway stations--into Hindu virtue or Musalman virtue, Hindu vice or Musalman vice. Social service, whatever form it takes, creates mutual sympathies of the highest order among all concerned, but the spiritual uplift of the person who serves, and especially his feeling of having done service in order to please his real Master in Heaven makes him indeed fearless and a formidable soldier without a peer. This quality has so prominently come out in the foreground in the Khaksar movement that a Khaksar soldier has already secured for himself no mean reputation for being a most well-disciplined and a hardy, military, but not militant, soldier. Pandit Jawaharlal Nehru, the past President of the Indian National Congress, in a letter to one of the Khaksar officers in Sind remarked two years ago that he was "quite wonder-struck at the remarkable discipline shown by the Khaksar soldiers, and the extremely good work they were doing as public social servants". The same gentleman is reported to have remarked after a well-organised military salute given in his honour by the Punjab Khaksars that he "wished this had been Congress", and another person close to him added that the Khaksars had achieved in the space of three or four years what Congress had not been able to achieve in the space of fifty years. Matters have considerably improved since then, so much so that Khaksars more recently have achieved success in point of military

discipline and coherence the like of which is seldom to be seen elsewhere. But all this only makes to show what immense turn a movement can take provided it is run on religious and spiritual lines and contains an element of social service to mankind without hope of any earthly reward. We Khaksars now are out for almost every virtuous deed calculated to benefit anybody anywhere. Khaksar camps of enormous sizes containing sometimes two to three thousand Khaksar soldiers and people of all nationalities and religions, including highly placed European officers of Government, attend them with pleasure. We have convinced many, who would not have liked to look at us in the beginning, that being spiritual is indeed being powerful, but not necessarily being harmful. And here I have very powerful conviction as regards the relation between Earthly Power and Heavenly Spirit. To me the one is synonymous with the other. My reading is that Jesus was crucified because the Romans had become convinced of his formidable spiritual power naturally ending with formidable earthly power. His Sermon on the Mount clearly begins with the words, "Blessed are those that are humble in heart for they shall inherit Earth", and these words meant a great deal indeed to the Romans at that time, and mean a great deal at all times. In fact, people who are religious in the true sense cannot be anything but both useful and powerful.

EAST MUST REMAIN RELIGIOUS

I feel this conference will be well-advised in devising a practical programme to be followed from day to day exactly or, at any rate, somewhat on the lines indicated by the Khaksar movement. We are only five years old now, but in another five years, provided this speed continues, we shall have enveloped literally the whole of India with our soldiers. We have at present something like three thousand five hundred well-organised centres all over India from Peshawar to Cape Camerin on the one

side and from Karachi to Rangoon on the other. We have on our rolls over two and a half lakhs of well-drilled soldiers and sympathisers without number. We do not take subscription in any form; in fact, a Khaksar is not permitted to take even a sip of iced water from anybody, as he is expected to do social service to all without the slightest hope of worldly reward. We have in our treasury, called the "Baitul Mal", property in moveable and immovable form as well as in hard cash amounting in all to over two million rupees, but a Khaksar is not permitted to spend one pice out of this on himself; this "Baitul Mal" is to be spent on matters calculated to do good to the community in general. People have given us these things as voluntary and unsolicited gifts and we are reputed to be best trustee of public property and money all over India. We have all conceivable religious sects and denominations included in our ranks, for example, Hindus, Brahmans, Sikhs, Harijans, Muslims of all sects, Christians etc., etc. We have branches outside India in Burma, in Persia, as well as in Arabia. Our Hindu and Sikh Khaksars have done some most remarkable and pleasing social services. Many Harijans, low-castes and members of the depressed and backward classes are amongst our best-drilled soldiers.

As I have suggested before, this conference will indeed be best advised if they take up our programme and try it dependently on us or independently. But whatever course the conference may take up, one thing is almost certain. Our not inconsiderable experience in the matter of promoting amity and friendship between various communities in India points to the fact that our movement with this end in view must in the first place be non-political. I am glad this conference has already recognised this fact. "Politics" in India have taken an undesirable and, in some cases, even contemptible turn in late years. And here, I must add that the British way of government over ruled nations also has been so consistently--if I am permitted to say,

deliberately--immoral and unspiritual that much of the rancour and hatred that now exists amongst the various communities, and has persistently increased since the beginning of this century, has been most surely due to the political programme purposely put forward by the British statecraft as a buffer to the political aspirations of Indian National Congress. This Congress, which originally did start with the impracticable, if not impossible, idea of creating a homogeneous Indian Nation, as if it were with the help of some Allahdin's lamp not containing in it the oil of mutual goodwill and inter-communal sympathy, has now become so hopelessly entangled in this clever political move on the part of the rulers of India and has lately made such a mess of the idea of Indian nationhood that it has become almost an impossibility for the Indian National Congress to create an Indian Nation out of this political legerdemain, much less to lead India to the path of National Freedom. This Congress is now more a bigoted religious sect distinct from Hinduism. Islam or Sikhism--in fact a conglomeration of selfish political zealots, of religious, socialist, sectarian, and communalist bigots cemented together with the bigotry of Bania capitalism and pseudo spiritual slavery. I repeat that this political jugglery must be entirely absent from the present conference.

Ladies and gentleman! My address to you in this conference has taxed your patience quite enough, but I have still a few things more to say. I submit that in order to organise 320 millions of people living under one roof of different castes and communities, divergent ambitions and aspirations, diametrically opposed creeds and cultures, intensely diverse ideals and hopes, and various and extreme grades of ignorance and education into a tolerably homogeneous whole striving for a common abode of bliss and happiness, you must devise a unifying programme extremely simple and with a universal appeal behind it. Again, in order to promote amity and friendship between the various communities,

you must avoid touching that sensitive flesh which goads people of communal temperament to springing at each other's throat. Further, friendship being necessarily a natural and human sentiment, it cannot thrive or even take root unless hearts and hands, and not merely lips, are in action, and unless God, and not Devil, takes possession of the hearts on both sides. I conclude, therefore, that in order to be practical and useful, your programme must be extremely simple, extremely non-communal and at the same time extremely Godly and religious. Remember, devilish programmes, hidden under the garb of devilish communal sentiments, cannot succeed in such a country as India. Any programme which aims at the wiping out of one community at the expense of the other must fail here, nay, must make matters worse for both. It is a glaring mistake to try to transform oriental people into nations by employing European methods of stamping out cultures, creeds, languages, or by creating an atmosphere of heresy and irreligion in order to uphold the cult of patriotism. Oriental people must remain entirely religious in order that they may become utterly patriotic and politically powerful, and the entire early history of the Aryans, the Arabians, the Chinese and other oriental civilisations amply and unequivocally prove this dictum. Some foolish so-called leaders of thought, equipped with the mere book knowledge of European Revolutions, have lately attempted to build India on these lines and have badly failed. If this conference closely studies the movement I have initiated, they will find it gifted with all the above qualities and free from the above defects.

I thank all present for the patience you have shown in hearing my views. I had very little time at my disposal to come over so far away from my headquarters and have lately excused myself more than once from attending notable conferences and congresses which in my estimation talk more and do little. But in spite of much work being at hand, I have come over to see what this well-meaning conference means to do. I would,

therefore, wish that whatever is said may be uttered with this end in view. Eloquent words matter most in this practical world of ours only if they produce eloquent results.

EVERY CHILD IS BORN ON NATURE

This is an extract from Allama's address to the students at Ismail College, Andheri, Bombay, delivered on November 17, 1945 when the final shape of the sub-continent's disposal was still unclear....Ed.

Students of Ismail College! To have been asked to address you and give you food for thought on something which does not concern your immediate educational life has made me think it worth my while to come over and speak to you. I have always believed the student public to be a world altogether different from the ordinary world. You are here in the prime of your life getting moulded into the shape desired by those who overwhelm your destinies, and as that shape got fitted into the desired order of things, you go on performing tasks destined to be performed by you. You may not even have thought over the importance attached to the student world by the power that be in the ordinary stress of life, but I assure you that should you have come to know about that importance of yours as compared with the rest of the people round about you, you would have felt restless over the way in which you are being used by others, especially when you, in the capacity of young men and youths of nation, insist that you are as free as air and can blow whichever way you choose to blow.

Ah! My friends, the world is not as you think it to be. There is a Tradition of the great Arabian Prophet to the following effect: "A child is born on Nature but its parents afterwards make it Jew, make it Christian or make it Fire-worshipper". That is exactly how the world goes on in almost every phase of it. You do not feel at any stage of your growth how you are being "made a Jew", how "made a Christian", or how "made a

Fire-worshipper". The very process of transformation is hidden from you for the reason that the deed is done in spite of you. You have no eyes to see it and no sense to feel it. The whole transformation is a coercive process--yes, a process against natural and unrestricted development, a process sinful in extreme, a process which is aggressive, unjustified and tyrannical. And yet, tell me, have you ever seen a child who has ever come up to his father and complained: "Father, I was born as free as Nature itself. After my mother brought me forth, you had no right to take me up in your custody, and if you had taken me up out of so called 'love' for me, you had the least right to gradually 'make me a Jew' or 'make me a Christian' or 'make me a Fire-worshipper'. I feel sure that had you not touched me I would have been a different man altogether. I would have been born on Nature, born on God, born on God's Religion, born on God's ways and means. You are the culprit who has coerced my natural growth, coerced me from becoming a Natural Man, coerced me from fulfilling God's purpose on Earth, and it is perhaps on account of this that the sins of fathers visit the sons on this Earth, and nations are most queerly punished on account of the deeds committed by the predecessors."

Student Friends! That is the real picture of how this world of ours goes on. Have you ever thought over the anomaly that this world always punishes the son for the deeds of his father? Have you ever thought over the Biblical saying that you are being punished for the sins of Adam and Eve? Nay, think for a moment a Hindu child born in a Hindu home, a Muslim child born in a Muslim home, and an English child born in an English home, all homes being situated right in Bombay. Don't you see with clear eyes that these children born in the same way, living on the same soil, and breathing exactly the same air, are three *distinct* types of children? Don't you see them three different models of manhood come out of three different pressing machines?

Don't you see manifestly the stamp of Britain and Domination on the forehead of the British boy, the stamp of India and Slavery on the Indian boys? I was told by a well-placed Britisher who came over to see me the other day at my house that "we Britishers are handicapped to a very great extent in as much as we have to bring up our children in an atmosphere very unsuitable to their growth". Now tell me, dear Students! Can you think after this remark that you are free people, living in free air, and that you can blow whichever way you like?

Now to tell you what influence are working on you, to tell you how briskly you are being doughed, pressed, battered and beaten into shape, how mercilessly coerced and, as it were, driven through wire-hole in order to make you malleable, feasible and fittable in the order of things around you, is not my business. You have got to look it for yourself and in case you have no eyes to see what is going on I fear you have got to make special eyes for yourself in order to see it. It is no business of the man standing on the shore and out of the show to make the would-be drowning man realise where he is and what his surroundings are. He has got to survey the whole thing for himself. If there is anything I can tell you, I can only say that you youths and maids of the country, being most tractable, the most malleable, and the most easily shapeable material ever available, are under the stress of every possible force around you. Every possible force--the forces of Imperialism and overwhelming might, the forces of environment, the forces of the society you live in, the forces of residential life, the forces of corporate college life, the forces of political leaders at this juncture exploiting every possible material for their own ends, the social and economic forces, the forces of heresy let purposely loose, the forces of your own conceived or misconceived consciousness, even the forces of your wrong impressions about freedom--yes, every one of the various and the varying forces and many others is trying its level best to beat you into its own shape, and as

long as you do not suffer yourself to be shaped in a particular manner by ceasing to be a youth, you are under the stress and spell of all of them and there is the danger that you do not remain "born on Nature" as Nature originally ordained you, and that the "parents", who have undertaken to nourish you, may "make you a Jew", "make you a Christian", or "make you a Fire-worshipper".

Student Friends! It is with this purpose that I have come to give you a new food for thought. Think that you are not born to be slaves, although it is right that you are slaves through the sins of your ancestors. Think that your birth is "on Nature". A child, as soon as he sees the light of the day, is free, self-reliant, unmindful of what others do round about him, unheeding of how people get amused at his queer movements, careless of the anxieties of others about him, attentive to his own movements, own way of thinking, own judgement of things around him--always watchful, always gazing at things happening, always learning, always trying to probe. Well, if this is what the infant does throughout his infancy, and by so doing is able to attain manhood, full might, full mastery of self, full ability to speak, full consciousness, without a guardian, without a teacher, without leading strings, and irrespective of the inclemency of weather, disease, suffering and so forth, yes, if this is the case of an infant born "on Nature", will you not, who are still youths born on Nature, find out your way and get on to become full-fledged men and women born on Nature; free, unrestricted, untutored, unhampered, uninfluenced, blowing wherever you wish to blow and choosing you own way? Think that you are not born to bear the punishment of the sins of your fathers, not born to be made as your masters wish you to be, not born to cater to the immediate, dishonest needs of your political leaders, not born to be carried away like straw by every wind that blows in the land. Think again that youths are born anew from mothers' wombs in order to give nations new

chances of growth, new outlook of affairs, in fact, new heavens and new earths. Think that every child and every youth coming into the world is a new gift and new chance to the nation to revive with the new might supplied to it. Will that new youth and that new child, fresh from the factory of Nature, then destroy his own cytology and his reason of existence by following blindly the sins of his father, and force himself to be "shaped a Jew", "a Christian" or "a Fire-worshipper", as his father was? Friends! Is not that a shameful and sinful deed if you become Jews and Christians that way without realising that Nature has given you to the Nation as a new gift, in fact, a new store of energy to retrieve that which has been paid, to recover that which has been stolen, to snatch that away which has been snatched?

My Youths and Maids! It is for this purpose that we have started the Khaksar Movement. Our aim is to prepare men for the coming struggle. We refuse to believe, in spite of all frustrations of old worthless men, that things cannot be mended. We are out to give a new vision, a new outlook, a new version of things around us. We build character, rouse inner forces; build on Nature, not on conventions, past sins or traditions. Our force is the soul-force of Heaven above, not the rotten, spent force inherited from environment below. We wish to get ourselves out of these earthly environments in order to build a new, peaceful, useful and heavenly world.

... So deep is the conviction that there must be life out there beyond the dark, one thinks that if they are more advanced than ourselves they may come across space at any moment, perhaps in our generation. Later, contemplating the infinity of time, one wonders if perchance their messages came long ago, hurtling into the swamp muck of the steaming coal forests, the bright projectile clambered over by hissing reptiles, and the delicate instrument running mindlessly down with no report.

.....

Life, even cellular life, may exist out yonder in the dark. But high or low in nature, it will not wear the shape of man. That shape is the evolutionary product of a strange, long wandering through the attics of forest roof, and so great are the chances of failure, that nothing precisely and identically human is likely ever to come that way again....

Loven Eisle, "The Immense Journey" 1957.

THE HUMAN PROBLEM

The basic idea behind "The Human Problem" was compiled for limited circulation in early 1950, and communicated to leading American and British scientists in July the same year. Mashriqi had been in touch with a number of British scientists even before circulating the document; in fact, he had been invited to the UK to explain his theme in a series of lectures. But his own government refused to issue him a passport. Soon after, he was involved in a political case and put behind bars under the Pakistan Security Act. On release from jail on July 9, 1952, he again applied for a passport, this time to perform Haj and then to proceed to Europe to initiate the idea of a world conference of scientists. He was given only a 'permit' for 'Haj', and the international passport was again refused.

The response from world scientists was also not very heartening. While accepting his expositions, they did not find the necessary means or the climate to take up the issue on a world-wide scale. He received a number of letters; among them a Canadian scientist, Dr. G. Boyd exquisitely summed up the helplessness of his class. Calling Mashriqi a "zealot", he said, "For all your passionate will to believe, you do not know, nor do I—all that is given to us is the moment, and if one will, we may polish it, appreciate it and die". Disowned by his own government, and unable to invoke the interest of the scientists as a community for a world-wide effort, all that Mashriqi could do was to undertake the publication of the document for mass circulation. This he did in 1953.

Meanwhile, some of the leading scientists of the world, on their own or influenced by Mashriqi's letter, thought of an international conference to "save humanity from complete destruction". The then President of the World Federation of Scientists, Nobel Laureate Julliot-Curie wrote to Bertrand Russel on January 31, 1955: "The danger threatening is so great that I believe it urgently necessary for men of science to unite in preparing a joint objective declaration on this topic.

In my opinion, it is very important for the people who will formulate and sign this motivated and solemn warning to enjoy undoubted scientific authority and for their different social background and different philosophical convictions to cause no doubt as to their sincerity or authority among any part of society. Such a document would naturally be of fundamental significance for public opinion and the governments of all countries". Almost agreeing entirely, Bertrand Russel replied on February 5, 1955: "I think it is very important that the signatories should have no common political complexion and that their declaration should strenuously abstain from any blame to either side for past mistakes, or what were thought such. We have all our prejudices in favour of one side or the other; but in view of the common peril it seems to me that men capable of scientific detachment ought to be able to achieve an intellectual neutrality, however little they may be neutral emotionally. If such declaration as I have in mind is to be effective, the significance should represent all shades of opinion so that collectively they could not be regarded as leaning toward either side."

The ideas set out in these letters which indicate the writers' awareness of the partisan climate gripping mankind, constituted the basis for the manifesto written by Russel and intended for world-wide circulation. Russel first asked Einstein to sign the document. Einstein did it on April 16, 1955; two days later he died. On July 9, 1955, Russel released the document, popularly known as the Russel-Einstein Manifesto, at a press conference in London. It drew the attention of the scientists to the "tragic situation" confronting humanity and said: "We feel that scientists should assemble in conference to appraise the perils that have risen as a result of the development of weapons of mass destruction." The manifesto took notice of the "serious danger of a world war", and called for necessary steps to prevent a military confrontation. "We appeal as human beings to human beings: remember your humanity, and forget the rest", was what it emphasised on the scientists.

It took another two years to hold the first conference of the scientists, and even then only with 22 participants. The conference did evaluate the grim situation facing mankind, but it could not go beyond constituting a 5-member committee to organise further conferences. The last conference—27th of the series—was held in Munich in 1977, clamouring almost pathetically that "human beings can only be saved by human actions. ...As scientists we share heavily in this responsibility".

These conferences were, no doubt, initiated by world's topmost scientists. They underlined the impending catastrophe, and the responsibility of the scientists to prevent it. They, however, fell far behind the goal put before them by Mashriqi. He did not want the scientists to hold just a conference, and express platitudes or pious wishes. He wanted the conference to take a full view of the future destiny of man, and the exclusive responsibility of the scientists to shape it; he wanted the conference to be a prelude to a world-wide revolution. The scientists met and planned during these two and a half decades to prevent another war; they have also continued to serve their governments by inventing more dreadful weapons of mass murder—missiles, laser rays, neutron bombs etc. Their voice is one of the many feeble, sporadic utterances which a host of other associations keep on raising without causing the slightest deflection in the march of events. Devoid of courage and conviction, they have not been able to comprehend what role they should play as creators of power and custodians of knowledge, not only to save humanity but also to evolve man to higher forms of existence eventually to become the 'creator' of 'life'. They cannot embark upon this gigantic task without assuming political power, without actually revolting against the existing systems of government in every country, more so in the developed ones, and without replacing them by a human, creative, evolutionary and all-nourishing authority of the knower of Nature. How and why this should come about? This is what Mashriqi has explained in the following pages.

The document is being published in the form in which Mashriqi sent it to the scientists in 1951. When he sent it to

the world scientists he also addressed them a personal letter which said:

"As a student of the Unfathomed and Infinite Universe (put before, or rather, inflicted on Man for observation), I address you in the expectation that you, as one of the many thousand Knowers of Nature addressed by me all the world over, will give a lead in the solution of fundamental Human problem now perplexing all. This perplexity has arisen more now, as Human Mind, after the development of the past few centuries, insists to know the PURPOSE OF CREATION, which Man so far had not cared to discuss or discover through stolid or innocent Indifference. Mind wishes to come to solid conclusions in this respect in order that the progress of the Knowledge of Nature be made with a definite aim which would scientifically satisfy and would prove an incentive to Man for work.

"It is time that Knowers of Nature come to tentative but firm conclusions in this respect in order that a new impetus be given to the march of Knowledge, which is definitely imperfect at present. Your reply will help to create an unparalleled situation in the history of Human progress and is likely to result in a World Conference of Scientists in the near future at a suitable place in Europe or America so that this Conference may announce and work for a World-Ideology leading Man firmly to his Ultimate Destiny.

"I have strong indications that this Conference may take an early shape in case you also agree that such a course is called for. My expositions are put over-leaf. I expect your reply early."

Ed.

THE HUMAN PROBLEM

If in this limitless expanse of Nature amenities for the existence of LIFE coupled with INTELLIGENCE have so far become available only on this Earth, then millions upon millions of celestial bodies are lying dead and waste, and Nature is either incredibly wasteful and purposeless, or Man stands Alone in the whole Universe --presumably for an intelligent purpose.

That Intelligence cannot exist without a life of flesh and blood will mean that the whole of Universe (with the exception of Earth) is without Intelligence, which makes nature again incredibly wasteful and purposeless. On the contrary, the "intelligent building" --as understood by many --of Nature by One All-Pervading Agency, if accepted, itself points to the fact that Intelligence devoid of flesh and blood does exist in the Universe. From this we can safely derive that flesh and blood are not the necessary adjuncts or concomitants of Intelligent life, also that there may be (over and above the All-Prevading Intelligence mentioned above) other forms, than Man, of live and intelligent creations existing in the Universe Independent of the flesh and blood of this Earth.

If there do exist other fleshless and bloodless intelligent creations, or even if there exist other intelligent creations with physical organs different from Man, they cannot, in point of intelligence, be *much* superior to Man, as their contact with man or exhibition otherwise has not yet taken place. A sure working hypothesis at present, therefore, is that Man stands virtually most conspicuous in the Universe--presumably for a set purpose.

This set purpose of Man can only be the Capture and Conquest of the whole Universe, and this cannot be

until he evolves into "higher" forms of creation independent of the flesh and blood of this Earth, or at least into forms adaptable to the circumstances of all Heavenly bodies.

In spite of the fact that Nature is now being proved to be almost limitless and notwithstanding the assertion that the Conquest of Nature by Man seems a frivolous idea, the incontrovertible Fact stands out that if man does not exist here for *this* purpose and has got no potentialities for its achievement, the whole creation is a meaningless exhibition, the intelligence possessed by Man after an evolution of millions of years from lower animals a purposeless acquisition, and the power so far acquired by man from Natural objects a pointless effort, leading to nowhere. Such a proposition, if accepted, will make the whole Universe a meaningless drama of inanities and absurdities. Conquest of the whole Universe must, therefore, be the only object of the existence of Man on Earth and *shall have to be done* against all odds.

INTERNAL SPLIT

There is not any indication yet in Man of this kind of evolution as there is not so far any perceptible urge in him as a *species*, resulting from his struggle for existence against Nature, to capture any other part of the Universe. In fact, he has not so far captured perhaps even a hundredth part of the resources of Earth and is mainly engaged in struggle for existence against his own species, which occupation of his, by reserving the material resources of Earth for a particular group of people (and resulting in the destruction of others), will ease the present tension of his struggle and must further diminish his potential evolutionary energies as a species.

Man is perhaps the only species in Nature endlessly at war with his own species and he is doing this

unnatural self-destruction owing to the defective discretion he collectively possesses at present; instead of waging a collective war against nature as lower species have been incessantly doing, and, thereafter, evolving by natural process to higher species, he has chosen his own way of struggle, viz. that of securing domination of one nation over others, with the result that struggle for the possession of new lands and new resources outside Earth cannot materialise and his species must in the course of time get stagnated, degenerated or even extinct through sloth or absence of wider struggle.

Many causes (e.g. religion, race, colour, nationhood, lust of conquest, capitalism, force of ideology, geography, history, etc.) have contributed towards this war between man and man, although Religion, perhaps, is still, inherently, a potent factor. Man, collectively, has so far not understood even the elementary truth that the so-called "Prophets," if they all "came from One God" as claimed, *could* not have brought *different* "messages" to *one* Human race, nor could they have come to pit man against man. Other causes are even more frivolous from the biological or scientific point of view and this catastrophe of schism has happened to the race of Man, as Man--collectively as a species--is ridiculously deficient in understanding the intention of Nature and only very few individuals (perhaps not even *one* in a million) can see and think universally. Thus this collective stupidity of the Human race is resulting in its unnatural development towards decay and possible ultimate extinction.

Struggle for existence as a species and urge for the possession of new lands outside Earth can only reach the climax if this Earth becomes intensively overpopulated day by day through peace and plenty resulting in the extreme dissemination of the human sperm, extreme appreciation and amelioration of human life, wholesale cooperation among human beings, total pooling of heads and hands for the purpose of intensive utilisation of Earth's resources etc., etc.

Overpowering of all other nations by one or more nations cannot produce this result.

Over and above this, and leaving aside the international struggles, the perverse intelligence of man has worked towards the subjection of man by man in smaller spheres also, and the so-called "democracy" of the European pattern has resulted either in Capitalism which suppresses the poor majority of a nation ruthlessly by bringing the capitalist invariably at the top for the purpose of rule of man over man and for creating world-wars, or, more recently, in Communism which is again another form of intensive capitalism with perhaps worse imperialistic aims and rank exploitation of labour by intensive regimentation. Thus not only that, as Lord Halifax of England said, "even the best political party is a conspiracy against the nation," but that the rule of the poor majority has never been established in the real sense in any country, nor even of the exploited soldier who has the logical claim to it in that he literally lays down his life for the defence of the country. The politician with crooked aims and with the capitalist at his back invariably reigns supreme in these minor spheres also!

This perverse thinking of Man under the stress of man-made prejudices, resulting in the invention of engines for human destruction, has led him (and even a school of thought among the modern scientists) to hold that human physical organs have already attained full development and even perfection and that little probability exists of their evolution to higher or much different forms. This psychology of dismay is clearly due to narrow thinking caused by low human aims. A bar has thus been frivolously and arbitrarily placed at the present Man as the 'climax of creation' after an unrestricted, irresistible and systematic evolution of millions upon millions of years, which looks unwarranted and *prima facie* absurd.

The idea of domination of one small "superhuman" nation with an allegedly "most highly developed" brain but with human limbs and organs seems to be, thus, the present theory of Human evolution in the minds of those intoxicated with the march of scientific progress in the destructive sphere. This sort of "natural selection" is not only unprecedented in nature but an unnatural hurdle in the free, regimented and concerted evolution of the Human species as a whole. It must result in the complete decay of that superhuman nation through absence of struggle for existence in the long run. Real development of brain and limbs can take place only in the extreme stress of struggle for existence and not in the bliss of domination, peace and plenty of a small group of people.

MAN'S NARROW THINKING

Man's narrow international thinking has led him to suppose, (1) that no field of his activity extends, as a *matter of necessity*, beyond this Earth; (2) that the resources of Earth are primarily and entirely meant to make one nation dominate others and destroy the weak, *not* meant to propagate the human species intensively over every nook and corner of Earth for a higher purpose; (3) that "struggle for existence" is synonymous with Man's international struggles, beyond which he is incapable of thinking; (4) that his solitary activity lies in the exploitation of *lifeless* matter of Earth for the purpose of making man strong against man; (5) that his investigations, by empiric methods, about human and other *life* are meant for the preservation or amelioration of that life for the benefit of a particular group of human beings--the tackling of the great *Problem of Life* for the purpose of solving its mystery with the object of becoming competent to *create* it, being a matter of mere academic interest, but *not* of vital importance for the ultimate elevation or evolution of Man to higher forms; (6) that life on Earth exists mainly for the purpose of *consumption* by man as food, or for

destruction as a defence measure; (7) that Man's struggle for existence as a *species* against the whole of Nature for the purpose of capturing it is a far-fetched idea incapable of serious thought owing to extreme human limitations. Man has refused to think so far that the resources of this earth are meant for the utilization of all Mankind *equally* for a higher purpose than the mere loot that he is taking them to be.

The above propositions cannot hold water as, (1) there is no reason why struggle for existence as a *species* against the whole of Nature should cease in the case of Man alone when it has gone on for billions of years in the case of lower animals (even though the struggle in their case was extremely limited in manner, extent and quality); (2) they necessitate the presumption that the rest of the Universe is purposeless, that Man has no potentialities further than that he is the product of Nature by mere chance, that the Universe is devoid even of that Supreme Intelligence which brought about intelligent Man on Earth under a design; (3) Man's struggle against his own species is unnatural; (4) these propositions make Man the master of his own destiny in disregard of Natural Laws; (5) they make Nature even a product of sheer confusion which is normally revolting to human intelligence; (6) it is improbable that Man, with such small powers as he possesses at present as compared with Nature, can be the master of his own destiny.

World wars are gradually bringing Man round to the idea of one world government, although the vicious intention of man against man is perhaps still there in the brains of the politicians who uphold it. On the other hand Capitalistic Democracy on one side and Aggressive Communism on the other are vying with each other to capture the imagination of Man, and the basic idea of both seems to be to appropriate to the full all resources of Earth for one particular group and destroy or enslave the weak and "inferior" "surplus" population of Earth. Power is borrowed on both sides

from the *Scientist* who is slavishly engaged in producing instruments of human destruction with almost a religious belief in his mind that he is doing the right thing. He works in his laboratory, under the subtle spell of the clever propaganda of his masters, as a tame slave of the politician who snatches his inventions from him as a 'matter of right' for the pittance he bestows on him for his living. And the Scientist, not only now but from ages, has been going on as a dumb and mute "mock-potentate" whose status is actually not much above that of a *labourer*! Thus Capitalism in both forms, under the guise of the so-called "democracy", is the arch-curse which prevents Human race from becoming a fraternised regiment (even on as elementary lines as the lower animals) for the purpose of waging a collective war against Nature with the noble and enlivening idea of capturing the whole Universe.

SCIENTIST MUST LEAD MANKIND!

A deep reflection on FACTS will reveal the hitherto unnoticed *Virgin Truth* that Capital has *inherently no value* unless the invention of the Scientist is there to be put into use by the Capital. Another deep thought brings us to the equally startling conclusion that "labour" comes to a complete standstill if the Scientist withholds his invention and refuses to teach the labourer how to produce it. Brain is, thus, in practise the only thing which moves Men and Money. The Scientist has realised little during ages that the world moves only on account of him, that all progress on Earth (in every conceivable form) is due to his brain alone, that ages of slavery have brought him down to the position of a vassal, and that dunces and duffers of "politicians" are ruling the Earth with their ignorance and lust, realising little that the development of Mankind is taking place away from the real biological purpose of Nature.

On the sole count of the supreme knowledge that he possesses of Nature it is incumbent on the Scientist to lead Mankind to that purpose for which it was created and not leave the Human race to the mercy of the capitalists and the 'merry-makers.' The very idea that the Destiny of Man be in the hands of those who are completely ignorant of the 'will' and 'purpose' of Nature is revolting and is a glaring instance of the collectively perverse Intelligence of Man.

Scientist alone possesses intelligence literally superior to all the rest of Mankind, and his verdicts--even his theories--on Nature in all branches of Knowledge have been incontrovertibly accepted by Man as TRUTHS. He alone has brought Power, Prosperity and Beauty on Earth. Without him world would be dark! His KNOWLEDGE (of the *Eye*, the *Ear* and the *Brain*) alone is TRUTH, *par excellence*. He alone is lifting curtain after curtain to show what exalted *Beauty* and *Truth* lie behind the *Great Mystery of Nature*. He alone, therefore, is the proper person to LEAD, nay, *Rule*, *Administer* and *Manoeuvre* Mankind to its ultimate Destiny. The brute politician, who has from immemorial ages torn Mankind to pieces on the score of religion, race, colour, etc., etc., is the last person to be entrusted with the *Holy* task of the *Evolution of Man*!

The Scientist looks at Mankind from the point of view of Nature alone. Religion or race, caste or colour, geographical barriers or historical traditions do not appeal to him. He does not belong to any 'sect' of men or 'religion' and is not swayed away by 'beliefs,' stunts or ideologies. His Revelation is from the BOOK OF NATURE itself--which is the ONLY TRUTH existing--after all. His inventions are entirely for the benefit of the whole Mankind and he does not grudge their becoming public property. He alone can come forward with *valid reasons* as to in what channels the collective activities of Mankind should lie, what his natural line of action should be as a whole, apart from the line of action the

"politicians" of the world put the world to through the lust of their own passions and ignorance of the ultimate purpose of Nature. Lower animals have evolved themselves to higher forms by natural *urge*, natural *selection* and strict following of the process of Nature, but Man has none of these before him through his being the unfortunate possessor of "discretion" and "intelligence." He chooses to chalk out his own way--right or wrong, so far rather sadly wrong. It is essential, therefore, that the Scientist who is the solitary possessor of the true knowledge of Nature should mark the way for him in accordance with the requirements of Nature.

The Scientist, if he comes to lead Mankind politically, is sure to level up all barriers of race, religion, caste, colour, etc., etc., equalise the distribution of wealth all over the world, equalise, as far as possible, the status of the rich and the poor and, thereafter, mould human mind to one comity of nations and one fraternity. He is sure to look straight at all struggles created by capital or labour and give them their proper weight and importance in the light of world problems. With him all perverse differences between the rich and the poor should disappear, exploitation of man by man should vanish and human politics should be seen and disposed of from the viewpoint of the stern dispensation of Nature. Capital and labour being both subservient to the intelligence, with the importance and the power of thinking he possesses, he alone has the *locus standi* to stand aloft over all other human beings as their **Master, Disposer and Leader** on this earth. All Scientists, being the possessors of One Truth all the world over, must necessarily hold out the **One** "Truth of Politics," based on the dire exigencies of Nature alone--i.e., the polity which would make the whole Human race run on natural lines with the sole object of evolving Mankind to higher forms of creation.

ELIMINATION OF EVIL POWER OF CAPITAL

All vicious influences of Capital can be terminated by *one stroke--viz.* the entire and effective separation of the poor majority all over the world from the rich minority by creating *separate constituencies of equal size* in every country. This will bring democracy down at once from the *satanic level of today* to the *real, scientific, logical and human level*, i.e. the actual rule of those who are the *largest in number*. Capital will then have its proper position in the world, viz. five per cent of sluggards against ninety-five per cent of those who think, know and invent, or shed sweat, blood and tears. Having been relieved of the evil influence of money, this community of majority in all parts of the world will naturally gather round the Scientist who is the source of all prosperity, peace and power in this world and naturally belongs to the *poor* community. A little manoeuvring will bring him at the head of Man's affairs everywhere. A world government will then become within the range of possibility, leading the whole of Mankind to *one purpose--viz.* the purpose of Nature itself.

This REVOLUTION, before it materialises, will no doubt cause terrible stir throughout the world at the hands of the capitalist and the politician, but it is the *stern responsibility* to be faced by the Scientist at all costs. The sentimental objection of the Scientist that he is not a "politician" fails to carry weight, as after the assumption of power by him the world-politics are bound to change fundamentally to a polity which will necessarily be *scientific*, dynamic and constructive. Its main features will be: (1) divesting man of the idea of "Prophet-ridden" religions and the ingraining in him of the ONE RELIGION OF NATURE that accords with the real spirit of every existing religion of the world and would be scientifically acceptable to all; (2) divesting Man of other man-made prejudices, e.g. of race, colour etc.; (3)

widening of the vision of Man towards Nature for the purpose of total utilisation of Earth's resources and pooling of *all* hands and brains for this purpose; (4) creating means for intensive over-population of Earth in order that the struggle for existence may reach its climax; (5) direct dealing with the problem of LIFE in order that Man may be able to *create* it for the purpose of gaining insight into the Mystery of Nature, also with a view to raise his level of intelligence and evolve himself to higher forms of creation; (6) take stock of the extremely limited and defective knowledge he possesses at present of Nature and devise means of gaining Knowledge of the Eye and the Ear with newer fundamentals of investigation and newer units of measurement of Natural objects than those which have produced only the revolving machines, the telephone, the telescope, the radio, the mathematical equations and formulae, the hydrogen bomb etc., etc., but *not* that Omniscience and Omnipresence which are necessary to make him pervade the whole Universe; (7) devise means to make human struggle which would make the whole Human Species change its physical organs into those more fitted for the conquest of lands beyond the Earth, i.e., make human body more fit for habitation in celestial bodies.

Until the whole Human Species is made to prepare itself for such an Earth-wide struggle there is little possibility of an urge exhibiting itself on such an intensive scale as would make human brain and his physical organs evolve into higher forms.

FUNDAMENTAL DEFECTS IN PRESENT KNOWLEDGE OF MAN

This galaxy of world-rulers, after settling down this Earth to a regimented habitation of "would-be superman" waging a most relentless and dreadful war against Nature and armed with the most dreadful material as well as mental

weapons, should turn first of all to the following fundamental problems concerning the Knowledge of Man:

(a) In the first place it may be taken as an axiomatic truth that although the knowledge of Man, in whatever form it exists, is the result of his direct observation of Nature, his calculations and measurements, his "formulae" and "equations," his "mathematics" and "geometry," in fact in whatever manner he deals with or interpolates with *lifeless* matter for the purpose of utilising it, are the product of his own conventions and conveniences. Nature has nothing to do with or learn from these products of his intelligence, nor it is that the Design of Nature has been built on these instruments of information. On the other hand, it is obvious that Nature must possess "geometry" and "mathematics" of its own, also "formulae" and "equations" of its own for the purpose of perfecting its own design. Nature's Units of Measurement and Methods of Calculation must be radically different from these man-made devices, besides being much more comprehensive, more accurate and more applicable to the "nature of matter." If Man has made anything from natural objects it must have been that Nature calculated that beforehand and not that it was a mere chance.

Again, Man has not been materially successful so far in the matter of his Knowledge of Life, nor has he so far been able even to reduce his observations on life to 'formulae' and 'equations.' On the other hand, Life is known to have developed from mere motion to progressive consciousness, progressive will and progressive intelligence, and Man has not been able even to account for these or measure them just as he accounts for or measures length, weight, density, temperature, velocity and other qualities or incidences of lifeless matter. He has not been able even to "mix" different types of life (by grafting or otherwise) to produce something else, just as he mixes hydrogen and oxygen to produce water. He has not even tackled the problem what "density" or "intensity" of life produces a

particular kind of intelligence and how 'much' intelligence will be required to produce, for instance, Omniscience or Omnipotence. Thus there are practically no units of measurement and calculation invented by Man in the case of living matter. On the other hand Nature must possess these units and infinitely more than that for the purpose of carrying on its own design to perfection.

Again, it must have been that lifeless matter at some stage of its internal "evolution" or owing to the incidence of "external" circumstances suitable to it sprang into initial life on Earth, but Man has been unable so far to subject this phenomenon to his rules of mathematics or units of measurement, nor has he been able to discover so far the process that can lead lifeless matter to life.

(b) A most fundamental and far-reaching defect in man-made geometry and mathematics is that they are based on ideal or mechanical conditions which do not exist in Nature. This has made all our knowledge about matter ideal and mechanical, and the ruts on which it has been going on for the past thousands of years make it incapable of giving Man a better insight into the real working of Nature until the whole outlook of observations of Nature is *basically* changed. The following observations will make this point clear:

(1) We started Geometry (i.e. the measurement of Earth) on the basis of point, straight line and circle, all three of which do *not* actually exist in Nature. No structure of Nature is geometrical in shape, nor is built by Nature on these fundamentals. These fundamentals were ideals of Human (rather Greek) mind because the Greeks were intensely idealistic in the conception of their gods. This unnatural basis of the "knowledge of surfaces"--or, shall one say superficial knowledge!--has brought us (through statics and dynamics) to machines revolving on points, moving in circles or straight lines, *altogether unlike* anything in Nature and giving

impression of *false creatorship*! All mechanics is, thus, from Nature's point of view an artificial instrument which helps Man to move only with his present physical organs. This type of mechanics can only take Man to places where his limbs can go, not further. Electricity, light and radiation have helped mechanics in making Man hear, see, even feel and discover from long distances, but they are incapable of *transporting* the present physical organs of Man to astronomical distances. A much more powerful agent, it looks, than electricity even, and a *transporting one*, is required to take possession of heavenly bodies if the present type of mechanics is to continue un-condemned. On the other hand a natural limit is already there on matter moving with large velocities. Man is thus making these machines for motion in a very limited sphere of action but the conquest of Nature seems hopeless with what he has created so far.

It looks as if the demands of lands Man has to conquer outside Earth are that over and above possessing means of transport carrying him billions, even trillions, of miles in a second, he should himself evolve into a mere "spirit" devoid of flesh and blood through soul-rackling efforts to possess supreme knowledge leading to more *natural* machines than the present ones, and then move on to more intensive struggles against Nature on the lines of climbs on Mount Everest etc., in which so many lost their lives and limbs.

(2) Arithmetic we started with man-made figures and then went on to the signs of Algebra and the algebraic equations. It seems indeed frivolous to suppose that Natural laws were made in accordance with these equations and that the All-Pervading Intelligence that created the Universe had slate and pencil in its hands when solving its sums. The Theory of Relativity has already indicated that these man-made equations must get amended further as knowledge increases, and where is the incontrovertible proof yet of the truth of Einstein's Theory! Our Units of Measurement by the

yardstick or by the wag of the pendulum have already been proved fallacious and unreal. There is a clear indication in the rigid mathematical formulae that we have come to with regard to the laws of Nature that we either outwitted Nature by their discovery, or Nature is gleefully thankful to Man that he has discovered them. Such a supposition falsifies itself and the only conclusion we can arrive at is that Man has so far failed to discover the laws of Nature in the *language and terminology of Nature* itself, also that he is hopelessly ignorant of the Natural Units of Measurement etc.

(3) Our Chemistry is mainly the chemistry of lifeless matter. It has brought about some nice and useful combinations or synthetic marvels, but it has left the Problem of Life unsolved. A scientist is as shamefully baffled as ever when he witnesses in complete suspense an egg burst of itself into a chicken without being able to account for the smallest process that has happened in the body of it, or when a tiny seed springs into a tree without accounting for the process or even the nature of the urge that made it. Why life has an automatic urge has been a bewildering problem throughout and yet it is certain that life must have sprung up initially from lifeless matter. This 'missing link', when found out and accounted for, would perhaps be the FIRST DAWN of real Knowledge, where man-made geometry, mathematics and chemistry would become playthings of the past and Man would then understand Nature in the *language and units of Nature*. It is astounding that Man who is himself the climax of all urge of life cannot account for or even perceive the urge that makes the hair of his own body grow, his own wounds heal, his own food get digested in the stomach, his own ears hear, his own eyes see, his own brain think and so on. If these qualities have sprung from lifeless matter by some "stroke of magic," that magic, surely, cannot be learnt from the chemical formulae that we have discovered and nicely catalogued, but by

acquainting ourselves more and more with the action of that "LIGHT" which lits up a dead candle and then makes the latter burn by that touch! That Light will only be found out after terrible probings of the Mind and Brain into the working of Nature and after a new line of research is made out by constant reflection into the mystery of Life. The Problem of Life is, in fact, the problem of knowing that "Mystery of Nature" which makes egg the *unit* of the coming chicken, sperm the *unit* of the coming child or seed the *unit* of the coming tree.

(c) Another but a very different type of indication about the potentialities of human life has been available to Man more recently in his researches of Natural regions of Earth both on and above it. In the polar areas of Earth as well as in higher atmospheric regions of Mount Everest and elsewhere, Man has come to some suggestive conclusions with regard to the suitability of his present organs for those climates. For instance, it has been felt that only persons of a particular constitution and type of health can withstand the climates of those regions, that only those organs of human body suffer from the effects of climate without which Man can survive (e.g. hands, feet, fingers, toes etc.), that vital manual organs like the head, the eye, the ear, the heart, the liver, etc., are the least affected, that sexual appetite (presumably another unnecessary adjunct of Man) vanishes at very early stage of these climbs, (only four miles above Earth), that food required to sustain the body becomes much simpler and smaller in quantity, that queer changes take place in personal ideas and tastes of climbers to a remarkable extent etc., etc. These happenings, if permanently substantiated, point to the fact that substantial organic changes are indicated by Nature in the body of man before he considers himself competent enough to make a conquest of lands beyond the Earth.

MAN'S EVOLUTION TO HIGHER FORMS

It is problems like these which shall have to come before Man during the rule of the Scientist over Earth, when the whole of Mankind, through dire necessity, shall have become exclusively engaged in the Problem of the Conquest of Nature and when instruments for the acquisition of the Knowledge of Nature shall have to be changed at every stage of the development of it to better ones through the necessities of the struggle for existence. It may be that the collective efforts of Man towards probing into higher regions of Nature bring him to the conclusion that the present physical organs of Man are a redundancy and "hurdle" in his way, that intelligence, if it is to pervade and capture the whole Universe, must be devoid of most of the present limbs—like hands and feet, which were originally meant by Nature to work in most limited spheres, or legs which have no purpose left now, or sexual organs which Man inherited from lower animals for the purpose of dissemination in limited areas and leisure, or even the aesthetic nose, tongue or heart which were meant for the satisfaction of baser desire of Man and so on. Only a higher collective aim of the capture of the whole Universe, of making the whole Human race pulsate with new life and energy through the world-wide rule of the Scientist, can bring about these organic changes on a general scale and it is only a universal human urge for evolution which can divest Man of baser incentives and desires of today. Psychological preparation of Mankind for this colossal task will itself constitute an effort of a very high order.

For an intelligence to be competent enough to capture the *whole* Universe it is imperative that it should be Omniscient and Omnipresent; in fact the very structure of the Universe in general points out that these qualities cannot be attained by a life of flesh and blood. If Intelligences exist in other parts of the Universe they

must possess organs consistent with the living circumstances of only that heavenly body in which they exist, but for an intelligence capable of existing *everywhere*, "the Least Common Multiple" of the living circumstances of *all* heavenly bodies is required and this can only be when that intelligence takes the shape of a "spirit"--impervious to all climates and circumstances--but is all-knowing, all-pervading and all-embracing. The aim of the future scientific "superman" will therefore be to attain to that goal of perfection by "species-wide" exertions of brain and limbs resulting in extreme changes in his present physical organs.

An example from Human History may perhaps clear this point a little. Man began to move to America 150 years after the discovery of that land by Columbus in 1496, i.e. a little over 300 years back. Only those left their places who were struck hardest by the struggle for existence. Americans, now, after a lapse of 300 years, have developed certain distinctive qualities of head, heart and perhaps body over their comrades in Europe, which are quite apparent. In another 300 years these qualities will become definitely more marked.

Migration from this planet will start only when the struggle reaches its climax. A group of those struck hardest by the struggle will then begin to move to higher spheres by man-made machines or other defective paraphernalia. Thousands, perhaps millions, will then lose their lives in this attempt, but the urge itself will produce in this race of would-be supermen qualities quite distinct from the inhabitants of the lower Earth. Time must then come when this "race of renegades" captures a celestial sphere somehow and settles there against all odds. Only imagination can say what tremendous changes will have taken place in the organism of Man by then, but the evolution would have started in right earnest. Collective knowledge of the whole Human Race alone would have brought

about this effort to fruition Knowledge--not perhaps so much of man-made geometry and physics but of the *Geometry and Physics of Nature*--alone would have paved the way for such a terrible migration. It will in fact be the dawn of divine knowledge.

The Question arises: Will this little Earth be the sole feeder for building up a race of "Universe Conquerors" or will "Intelligences" in other quarters also join this wonderful and staggering race? We may be getting here into the domain of conjecture but probability points to the fact that Intelligences, even though all not much superior to Man in point of intellect yet living in Heavenly bodies and organically developed, must meet Man in this wonderful wilderness. In spite of all this Man shall have to start with the supposition that "He stands Alone" to accomplish this seemingly impossible but DIVINE TASK.

Sex shall have to vanish at a very early stage of the evolution of Man. When the whole of Earth becomes "Nature-minded" through the stern and unrelenting efforts of the Scientist it is most likely that psychologically it will be considered first of all an undignified inheritance from the lower animals--even now it is considered so by many austere thinkers. Biologically it has been only a *temporary* inheritance. By radical changes in physical organs Man shall have to choose a much neater, much quicker, all-pervading and *overwhelming* way of self-production, perhaps akin to that of the original animal when life started, i.e., by constant and interminable fission in order to become as *overwhelming* and as near to the "Divine" way of existence as possible. It is possible that this may become the starting point of Omnipresence, or again, Man may become a "spirit" which throws its 'perfumes' and pervades everywhere. He may after this terrible conversion tend to become, in fact, a portion of the Divine Intelligence *from which he originally sprang up* and which pervades everywhere like a perfume.

CONCOMITANTS OF HUMAN EVOLUTION

A general review of the above observations about Knowledge and Evolution brings one down to the following facts:

1. The present Knowledge of Man of lifeless matter, resulting in machines and engines, cannot transport man to astronomical distances for the purpose of Conquest of the Universe.
2. Knowledge being inextricably connected with creative power, much higher, more natural and more efficient creative power than that resulting in the invention of present machines is necessary to make Man possessor of that intensive knowledge which can be a prelude to the Conquest of Nature. This would necessitate, in the first place, knowledge of the Natural Units of calculation and measurement, also knowledge of the Mystery of Life. Mystery of Life cannot be solved by the simple mechanics of the microscope or by chemical experiments on protoplasm. Life is a phenomenon not only of movement, but of movement with a "will" and a "plan", and so is all growth and development. To make life the subject of investigation cannot, therefore, be the task of mechanical instruments alone. To understand the "will" that produced the urge of life, that UNIT OF ELEMENTARY LIFE shall have to be completely understood in its working which produced the first motion from dead matter and thereafter scanning will have to be done as to how many Units there are in a particular case of life. This cannot be the work of the scientist who deals with dead matter but of the brain who has been successful in *creating life*. Man so far has avoided the subject of study of life, as life (unlike the lifeless matter) refuses to subject itself to

his geometry and mathematics. He must, therefore, start a new line of thought.

3. Investigation into the Mystery of Life alone can chalk out a new channel of Knowledge for Man, which must be more "NATURAL", more informative, also more powerful and more evolutionary for the Conquest of Nature than the present mechanical knowledge. Such a course will take Man to the "realm of the *spirit*," away from the present mechanical "formulae" and "equations", and must, in the course of time, open up new ways of obtaining *transporting power of an astronomical order* from the LIVING Nature. Circumstances obtaining in the celestial bodies being such as to preclude the possibility of making a conquest of them with his present physical organs, Man shall have to go deeper into the Problem of Life to discover how such a life can transport itself to astronomical distances in the twinkling of an eye. If knowledge of dead matter has given Man such powerful transporting machines as run hundreds of miles an hour against his legs, there is no reason why Knowledge of Life should not equip him with incredibly more powerful instruments of transport for the purpose of the Conquest of Nature.
4. Knowledge of Life alone can show Man the way to evolve himself to higher "spiritual" forms of life akin to that of the Supreme Intelligence that pervades the Universe. Man unacquainted with the Mystery of Life and unable to create it cannot hope to claim any power of substantial and extraordinary nature in this Universe. The Conquest of Nature presumes that Man should become "Omnipresent," and this in turn necessitate that he should possess the attribute of OMNISCIENCE, *par excellence*. Ignorance about Life would create a lacuna in human brain

unworthy of his lofty position. Nature itself would refuse to be conquered by an agency having this shameful desideratum.

UNION WITH SUPREME INTELLIGENCE

Omniscience and Omnipresence having become more or less the attributes of the evolving Man after a time, it is evident that at that stage of development Man shall have reached the highest pinnacle of his progress by dint of his exclusive colossal efforts as a species. He would have left this Earth by that time, many many long centuries back, to accommodate himself permanently in the celestial bodies and his progeny would have captured and possessed perhaps every nook and corner of the Universe through intensive multiplicity and overwhelming dissemination. The race of "sluggards" on Earth who had not kept pace with him in his march upwards, many centuries back, would still be lingering on it as ordinary men doing their lowly duties, but entirely cut off--as a fish from horse--from the new race of Universe-Conquerors above.

It is conceivable--nay, natural and inevitable--that at this stage of the development of this "Man," the SUPREME DIVINE INTELLIGENCE that originally created this Universe in millions and trillions of years with a purpose and finally ended with human eye, human ear and human brain with a set aim, creating them out of a portion of Himself and "after His own image," throws open with a terrific Universe-wide Quake the ETERNAL CURTAIN and bursts into a UNIVERSE-WIDE HANDSHAKE with MAN greeting him with the words WELL DONE!--the TWO SPIRITS then UNITE INTO ONE with a terrific CRASH in which the whole Universe disappears into complete nothingness--the Divine Trumpeter announcing that the PURPOSE OF CREATION HAD COME TO A SUCCESSFUL END and THE GREAT EXPERIMENT NOBLY FULFILLED!--THE TWO PORTIONS OF ONE SOUL

THAT HAD SEPARATED NUMBERLESS MILLIONS OF YEARS BACK HAD AT LAST UNITED TO BECOME ONE TILL EVERLASTING ETERNITY!

If the above is not the true and logical picture of what MUST happen **some day**, this world is a mockery of the joking DEVIL, an exhibition of the INSANE and a replica of the ABSURD. If this wonderful drama of the Universe is *not* going to end in *this* CEREMONY, this world is a TRAVESTY OF FACTS and a PARODY of TRUTH, POWER and INFINITY!

LAST WORDS

But apart from the question of the Conquest of the whole Universe, which may make many shrug their shoulders at this stage of Human progress and which may take many hundreds of thousand, if not millions of years, from now, there is the question of the more immediate evolution of Man to higher forms which is readily intelligible even at this stage of Human progress. This smaller evolution also can take place only under the stress of Earth-wide struggle against Nature as a regimented species and decidedly not in the present hell of international struggles that are going on and which must end in the ultimate extinction of the Human Race. The Scientist *alone* with his truth can prepare the Human Race for such a purpose. The politician who has hitherto run the world is a round thing which cannot possibly fit this square hole now. If the Scientist of today has not the moral courage to effect this change on point of sword and fire, he alone must be held responsible for this crime of the gravest order. His present Knowledge must then be dubbed as the greatest FALSEHOOD in Nature, as TRUTH *cannot* result in the appalling crime of the FAILURE OF MAN and EXTINCTION OF THE HUMAN RACE, which is the inevitable result of the course Man has chosen for himself. Human Race has NOW EXACTLY reached a

stage when this revolution *must* happen. There is no occasion for waiting as lingerers have always suggested this so many times and lost the opportunity invariably.

THE AIM OF THE ULTIMATE UNION OF THE SUPREME INTELLIGENCE WITH MAN is the only *scientific and true* purpose which is *written large* on the Face of Nature itself and must give endless energy and pick-up to Man in his future efforts. The AIM itself is bound to evolve into REALITY by the mere dynamism of it. It is bound to be backed up by every nook and corner of Nature once it is put into action. It is the essence of all Human progress, the climax of all Human emotions, the verdict of the Greatest Seers, and the last Watchward of the Purposeful Universe!

The Modern Scientist has no way left for him except to look at Nature from *this* point of view. Nature has vindicated completely its existence now before him and stands chaste, infinite and PURPOSEFUL! It is for the Scientist now to bring Mankind forcibly round to that PURPOSE and fulfill it at all costs. Nothing should deter him from upholding TRUTH. All Falsehoods must disappear before the torch of light he holds aloft. It is the courage of his convictions, his unassailable character and his capacity to efface falsehood with One Voice that will bring Man successfully to his Ultimate Destiny. Once the determination of the Scientist to rule the world is unanimously announced the whole world will be with him! There is bound to be a TERRIBLE STIR throughout the world FOR A TIME, even APPALLING CRIMES, again, OF THE BLACK AGE, but NATURE is bound to smash ALL UNTRUTH in the end!

MAN TO DEVELOP AS ONE NATION

[*This appeared as a Foreword to a book on Islamic Jurisprudence published in early 1954.]*

The law of the Quran, in the capacity of Divine Message to Mankind, is perfectly universal and applicable to all nations. It knows no racial, geographical or religious bounds as it applies to the whole of Human species. How do human nations rise to power and through what delinquency in their efforts they fall and are wiped out of the face of the Earth--this, as a matter of fact, is the essence of a part of the whole teaching of the Quran. "Abraham was neither a Jew nor a Christian, rather he was a down-right acceptor of commands: (*hanifan musliman*: 3:7)¹" shows that the Quran does not accept the theory of Prophets having come down on Earth for the purpose of instituting "religions" or sects, nor did they come to divide Man. "Human beings are one people" and "*for this very purpose God created them*": (*wali zalika khalaqa hum*: 11:10) show that the intention of Nature is to make Man develop as One Nation, in fact develop in exactly the same way as millions of other species of lower beings have evolved into higher beings. "God made the Prophets appear (on earth) as Givers of the Good News (of becoming stable and powerful: (*Mubashshirina*: 2:26) and Deliverers of the Bad News (of destruction and national fall) (*wa Munzirina*: 2:26)", but "human beings, through revolt among themselves cut themselves up into pieces even after this (superb) knowledge came to them (through Prophets: (3:2)". Thus Quran is radically against Man being split up into sections on religious, racial, geographical or any other basis. "Those who differentiate between the various Prophets and say that we believe in some and disbelieve

¹All references are to Rakuh

in others are TRUE INFIDELS: (4:21)", is the final verdict of the Quran with respect to the attitude of Man towards his fellow-beings. At other places the Quran declares: "We sent our Prophets to every nation, every colony and every people: (13:1) etc.", and the expression "true Infidels" is not used elsewhere in the whole of the Quran. "We created you out of one father and one mother and made you 'groups' and 'families' in order that you may recognise each other; only they are the most honoured (with Us) amongst you who are most mindful (of the law of God: (49:2)". This is the position of Man according to the Quran, and that is why the Quran is called "a warning to all the worlds": (*Zikrun-lil-Alimin*: 12:12) and the Prophet is styled "a blessing to all the worlds": (*Rahmatun-lil-Alamin*: 21:7).

Under these premises of the Quran it is absurd to think that the Quran or the Prophet of Islam created a sect of "Muhammadans" like what Jews or Christians are in this world. The Quran was to be a code of Law for the whole world in order to guide it to its ultimate destiny, and that destiny was to develop the whole human race as one nation to higher evolution. That is why the Quran said: "I swear by the Moon as it gradually gets complete that you human beings are bound to rise from one plane (of creation) to another: (84:1)": (*tabaqan un tabaqin*). At another place it said: "What has happened to you human beings that you do not expect (further) aggrandisement and honour in respect to God, while He has already created you from one pattern of creation to another: (71:1)". These utterances which are unequivocal and not liable to different interpretation finally decide that the aim of this last Message of God is to direct Mankind to Higher Evolution as One Human Species.

Quran claimed that God sent the last of all Prophets "With Huda i.e., Direction and *Din il Haq* i.e., the Right Programme in order that He may make him (i.e., the Prophet) overcome all other programmes: (61:1) etc.". The earlier knowers of the Quran took up this 'programme'

and 'direction' and enveloped a greater part of the then known world in a few decades. Whole nations were "converted" to Islam and its march onwards in the first few centuries reads like a fiction. This was because the true spirit of the Direction was imbibed and there was no sectarian prejudice to retard the march of that universal direction. Whole nations could not have been brought to the fold of Islam otherwise. Man is too shrewd to accept coercion, and that is why a greater part of the Human race agreed to join the common flow. The Quran proclaimed: "There is no coercion in the Right Programme, (because) verily the Right has come out clear from the Wrong: (2:34)". Thus the absolute manifestation of Truth paved the way for total domination of that Right Programme, at any rate as long as the Mussulmans understood it.

This was the original meaning of the words *tafaqquh-fid-din*, i.e., the understanding of the Right Programme, in the Quran. And this understanding meant that the entire purpose of the Quran and of the Message of God to Man be kept in view. That was why God prohibited that people should "split up Quran into portions: (15:16)" and promised dire punishment for them. At another place the Quran said: "Are you going to believe in one portion of the Book and disbelieve another, so whosoever does it is damned to eternal disgrace in this and the next world: (2:10)". Thus the word *Fiqh*, (taken from the expression *tafaqquh-fid-din*), which is now called the Islamic Jurisprudence, had an original meaning quite distinct from what is now attached to it. A *Faqih* is now understood to be a person who understands the intricacies of the personal law of the Mussulmans.

The same thing happened with the word *Al-Ilm* of the Quran. The Quran originally styled "the Book of God" sent down to the Prophets as *Al-Ilm*: (3:2), i.e., The Knowledge. All books sent down through various Prophets were given the same appellation (*Al-Kitab*) without distinction. In fact the "Book of Nature" was

called "the patent i.e., the obvious Book" (*al-Kitab-ul-mubin*) and the Quran only "an 'extract' of it in the Arabic language so that you may become wise: (43:1)". This definition of *Knowledge* only meant that the Book of Nature, the Books brought down from God by the Prophets and the Quran were all the same things and it was adduced that Man split himself up into various sects and divisions even after the coming down of this Knowledge to him. The Quran even goes further and pronounces that "everything that has been created in this Earth and whatever there is in the skies, also whatever there exists between the two, has been created as a matter of fact: (46:1) etc.", and the word Fact or Truth (*Al-Haqq*) does not occur anywhere in the Quran except with reference to the things created by God in Nature. (Only in about half a dozen places the word *Al-Haqq* occurs with references to God Himself or His Prophets or to Death). With the same emphasis the "Ulama" or the knowers of the Quran are only those people who study deeply Nature made by God and "it is they alone who fear God"; (*Innama yakhsh Allahu min ibadi hil Ulama : 35:4*). A Tradition of the Prophet also says that the "Ulama of my Ummat are like unto the Prophets of Beni Israel". Thus the "Ulama" of the Quran are only those people who have profound knowledge of the Book brought down by all the Prophets for Man or of the larger Book of Nature which is the only Truth existing, and the idea is that by studying this Book the whole world of Human Beings becomes united into one homogeneous whole, irrespective of creed, colour, geography or race, for the purpose of higher evolution of Man to still higher forms of creation. The Quran also uses the word *Ahl-uz-zikr*: (16:6) i.e., men of knowledge, for these distinguished people.

It is clear, therefore, that the Quran, (or as a matter of fact any Book of the Prophets), should have been interpreted in the light of the "Book of Nature" before us, and this was only done by the early knowers of the Quran in the first few centuries of the Prophet's

Era with the result that God's Direction and Right Programme began to dominate over a large portion of the Earth and Man entered a brotherhood which had no prejudices of caste, creed, colour, race or geography, for a good while. This was the "age of the Ulama" according to the Quran or rather "the age of the Prophets of Beni Israel". Subsequently the Mussulman forgot altogether the Divine Programme and the limits of Islam began to squeeze. All expansion and conquest stopped as if by a magic wand, and he began to look at the Quran from the sectarian or rather 'Muhammadan' point of view, as if Islam was a sect of humanity initiated by the Prophet Muhammad, just as Christians believe that Christianity was a sect initiated by Christ or Jews a group of men formed by Moses.

According to this ridiculous illogical and wrong notion of *Knowledge*, the group of men who after this fall of Islam began to interpret Quran from this sectarian point of view began to style themselves *Ulama* and *Ahl-uz-zikr* and these Ulama further cut up the Mussulmans even into various sects according to their own school or method of thought. Thus the whole spirit of Islam vanished to nothingness. Now every Mulla of a mosque, who does not know what is beyond his nose, claims to interpret the Quran and styles himself *alim*. The "age of millions of Ulama" has disappeared and with the disappearance of this atmosphere the thread of the Knowledge of the Quran has been lost.

The same thing happened with regard to the word "*hadith*" of the Quran. This word only meant "conversation" or "story" in the Quran and had absolutely no technical significance. The Quran said: "Allah has sent down (to you) the most excellent conversation: (*ahsan-al-hadith*: 39:2)". At another place it said: "Then after this story which other story: (*fabi ayye hadithin*: 7:23) you would believe", (meaning the story of the right path of Man related by God to him). When these things were being revealed in the Quran there was not a trace of the written "Tradition of the Prophet."

The traditions of the Prophet (now styled *Ahadith* plural of *hadith*) were written down late in the third century of the Prophet's Era, and during his lifetime the Prophet most strictly warned that "Nothing should be written down from me except the Quran because, (look! how distinct is the warning) the previous nations got astray through writing", In spite of this clear warning, (authenticated by the *Sahih of Al-Bokhari*, which is universally accepted to be the most genuine document of the Traditions of the Prophet) the Mussulmans began to edit all possible utterances of the Prophet (reliable and unreliable, chaff and grain) and, in utter defiance to the irony of the Quran with regard to the word "hadith", began to call it the "Hadith of the Rasul". There was a terrific *going astray* of the followers of the Prophet after this general adoption of "Hadith" as a Book of Direction, although the Great Omar, the second Kaliph, pronounced on the death-bed of the Prophet: *Hasbana Kitab Allah* i.e., to us the Book of God is sufficient, meaning that even if the Prophet expired we have quite sufficient material with us to go on with. These words were uttered in the presence of the Prophet and it is remarkable that he did not contradict them even though he wanted to dictate something to Omar at that time.

"Ahadith", because they were stray utterances of the Prophet separated from the context and the atmosphere of the conversation, and did not even sometime mention the status of the man to whom the conversation of the Prophet was addressed, created a tremendous confusion in the original teaching of the Quran, and Islam became even ten times more sectarian in its teaching aspect. The expounders of the *Hadith* split up again into various sections and the Mussulmans deteriorated still further. Now those expounders of Hadith style themselves *Muhaddithin* and the Law they have evolved out of this holy but man-given literature is called "*Sunnah*", and they have allied it with Quran as a complimentary literature without which no Quranic exposition can be complete. It is interesting to note here that the word

"*Sunnah*" also was never used in the Quran in this technical sense; its original meaning being only the "Law" or "Practice" of God which is immutable: "*Wa lun tajida ll sunnat illah tabdila*: 48:3".

After this tentative exposition of the purpose of Islam as ordained originally by the Creator of the Universe, the origin as well as the position of "Faqihs" and "Ulamas" and "Muhaddithin" in Islam becomes quite clear. Leaving the last two alone, *Faqihs* are those Judges of the Mussulmans who administered justice in accordance with the dictates of the Quran and the Hadith and according to their discretion. They come to be known as "holy" men and their decisions became perpetuated as holy because in the imagination of the people as well as themselves they administered the "Law of God". *Fiqah* or the Islamic Jurisprudence thus, (after divesting it of the sanctity attached to it) becomes merely the Law Reports of the various Judges who sat on the Tribunals administering the personal law of a section of the Human beings called Muslims, very much like what the "Law Reports" of the modern Judges of the British or the Pakistani Courts are now-a-days. The decisions of these old and competent Judges should be held in esteem in much the same way as the decisions of Judges of the various High Courts are still respected and quoted and even followed. But just as there is no compulsion on the part of a modern Judge to hold an earlier decision sacred and immutable, there ought to be logically a free room for extension, evolution, mutation and even wholesale contradiction of previous decisions, in order to make Islamic law even more perfect and better fitted for an advancing nation. This view of *Ijtihad* in *Fiqah* is now more and more generally held, and people who view *Fiqah* in the light of ordinary administrative law based on a general fundamental Divine Book for the whole of Mankind, are gradually drifting away from this sanctity of the *Fiqah*, as it has been commonly understood hitherto.

With the almost awful generality of the Quran, of being the Message of God to the whole Human race, of being an 'extract' of the Book of Nature itself, of being given to all Prophets alike, of being something 'contained' in all the Books sent to the Prophets before, of being the last Word of God to Man, of being the latest and last edition of God's Law, and so forth, it is clear that *Fiqah*, *Tafsir* and *Hadiith* which have been "added" now to the Quran as its necessary compliments by the *Faqihs*, the *Ulama* and the *Mohaddithin*, can only be considered as "man-made" adjuncts and that Quran divests itself of all responsibility with regard to them. To a student of Islam who wishes to go inwards to the originals of that Quran, which was pronounced by the Great Omar as "quite sufficient" for all purposes, these later structures obviously do not matter as they were absent at the time Islam was in full glory and the Quran in its full action. Their potential value deteriorates also from the fact that no new upheaval in Islam took place after their appearance and sectarianism became so much intensified in it that Islam eventually lost even its pristine power of proselytisation.

But now that Islam (the last word in fact of God to Man) has also deteriorated like Judaism, Christianity and other religions of the world to the level of becoming a "religion" of a section of the Human race and there seems to be no immediate possibility of the revival of the original message of the Quran, it has become impossible to under-rate the value of these "super-structures." Of these *Fiqah*, on the excellence of which depends the moral strength, solidarity and even the material prosperity of a society, stands out as the most important from the practical point of view. It is on the proper and most effective administration of Law that a society is moulded into what it should be. Most of the Western nations of to-day have become what they are through proper and effective administration and propagation of the moral code they

possess. Much of what they possess at present in the matter of building a healthy society is the first word of the Quran written large on almost every page of it, and there are volumes of law in countless social matters which they have yet to imitate from the Quran. Proper *Fiqah*, culled from the pages of the Quran and put into actual practice by the force of the belief of those who run Islamic society politically, is therefore the only remedy of the deteriorated Islam and unless this is done under the auspices of those geniuses who have read the Quran in its original spirit and know as well the practical administration of law in human society all the world over, Islamic *Fiqah* cannot produce miraculous results.

To give a concrete instance; Islamic *Fiqah* is perhaps the only institution in the world which divides Fundamental Rights into two sections, viz., the rights of God: (*Haquq ullah*) and the rights of people: (*Haquq-ul-ibad*). The thing most noticeable in the Quran which later exponents of Islam failed altogether to emphasise in Quranic system of law is that, our jurists have taken up only that portion of law from the Quran, which has technical punishments or technical explanations attached to it and have put no emphasis worth mentioning on crimes and sins which the Quran emphasises as having led nations to ultimate destruction, and concerning which the Quran emphatically says that their punishments is eternal perdition and Hell. Another thing most marvelous in the Quran is that it has a graded tone of command or of prohibition with respect to almost every imaginable human deed ranging from bounden duty (*Farz*), approval (*Mustahab*), dim approval, stern prohibition (*Haram*), prohibition, prohibition with punishment, prohibition without manifest punishment, disapproval, etc. etc., up to the wrath of God, the ultimate reward of power and prosperity on Earth, the Heavenly reward of Al-Jannat or of the burning fire and eternal perdition, or even of total destruction of the whole nation on this Earth. Out of all these various ways of clarifying the importance of

deeds pertaining to the mandatory portion of the Quran our jurists have taken only those human deeds where the punishment or reward was technical and have left out mainly those where the reward or punishment was more or less spiritual or simply unassigned. They have also failed to notice the most important fact of the legislative portion of the Quran that contravention of the "rights of God" brings about a *lesser* punishment and sometimes even connivance or merely more formal way or more spiritual way of dealing with it than a disregard of the "rights of society." It is in this respect that Islamic *Fiqh* is sadly deficient and it requires the most supreme effort of the modern Islamic Jurist to evolve a most intelligent system of law for the reconstruction of the depraved Muslim society of modern times.

Again, the most outstanding defect of the present Islamic *Fiqh* is that it is stagnant and has been given a tint which makes it look like a sanctified institution. This has the desideratum of making it look un-modern or even medieval as compared with the Quran, which makes even the most high critic of it astounded at the most elaborate exactness and modernity of it. It is time that Pakistan, being an altogether new and even the largest Islamic State, should take the lead in revising, rather reforming, Islamic *Fiqh* from the original principles of Islamic Law. Men who have deeply studied Quran from the scientific and universal aspect of it should come forward and make it an ideal system of law, as Quranic Law ought necessarily to be.

It is time also that Islamic administrators of Law should take up those commandments of the Quran within the purview of law which the Quran enjoins as the basic duty of the whole Millat to take up and which tend to construct the whole society of Islam on solid foundations. In this respect the Quranic dictum that "there should be a people among you who invite (people) to do good and order you to do the outstanding good (*al-maruf*) (of remaining perfectly united) and prohibit you

from doing the outstanding evil (*al-munkar*) (of becoming dispersed into various sections): *Wal takun minkum ummatan yadauna ilal khaire wa yamurun bil maruf wa yanhauna anil munkar*: 3:11) must become a portion of our progressive law, for the very reason that *amar bil maruf* and *nahiy anil munkar* have been a part and parcel of Islamic spiritualism from the most remote beginning of Islam, at any rate individually, if not collectively. The words "order" and "prohibit" in this section of the Quranic mandate are enough to convince that the Providence meant that Human beings (being always prone to the evil of disruption and most averse to mutual love and union) can be made to stand firm and united against all decomposing forces by the *force of authority* alone and that mere persuasive and voluntary efforts in this respect cannot bring about the intended results. The well-known Quranic dictum: *w'atasimu bihablillahe jamiaan wa la tafarraqu* (3:11) (i.e., hold on to the rope of God collectively and without exception, and do not get dispersed), or the dictum: *Innala zina farraqu dina hum wa saru shiya an lasta minhum fi sahi* (6:20) (i.e., "those people who split their Programme (Din) up and became divided into several sections, thou (O'Prophet) are not to include thyself in them in any respect"), are some examples of the way in which the Quran enjoins on its followers to keep to the commandments of God under all circumstances, and unless mandates of a general nature like these, which are the very essence of the programmes of all "live" nations of the Earth, are put into actual practice by the moral force of law and judicious legislation, no law of humans can organise a healthy society. It is thus the duty of progressive Islamic *Fiqh* to extend its domain of moulding the morals and actions of Muslims in such a way that the whole spirit of the law contained in the Quran is maintained. Any *Fiqh* without this inherent spirit is a skeleton of decayed Islam not possessing the motive power of that life-giving urge which warms up human souls, and must be discarded as worthless and even un-godly.

THE QURANIC CONCEPT OF MAN'S DESTINY

This is English version of Mashriqi's Urdu commentary on the three consecutively revealed Suras--Sajda, Ha Meem Sajda and Jathiya--considered to be most relevant to the theme of this treatise. The portions translated occur on pages 265 to 294 of the first volume of *Takmilah*, Mashriqi's last publication compiled during 1958 while in jail on charges of alleged complicity in the murder of a former Chief Minister of West Pakistan. He was honourably but after a good deal of torture. That, however, could not deter him from the examination of the breathtaking drama of evolution of man to higher forms of existence, and ultimately to have Face-to-Face Meeting with the Creator.(Ed.)

SURA SAJDA

This was the first Revelation of the seventh year of prophethood and seventieth of the Makkan period. Its conherent and irrefutable translation is being given here.

While reflecting on this Sura what one finds as most surprising is the complete absence of any reference to the painful conditions that confronted the Prophet and his companions when this Revelation was being made. In utter disregard to the awful local situation, the Revelation unfolds eternal truths before man concerning his survival and ultimate triumph. It states the truth about man's meeting with his Creator for the full comprehension of which would be needed several centuries. These points should be kept in mind while studying the Sura.

(This Quran) is the revealed form of the Book (of knowledge of Nature) about which there is no doubt (and which is a permanent Reality) sent down (to man) by the Lord of the Worlds.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ
مَنْ رَبِّ الْعَالَمِينَ ۝ (٣٢)

(Ye Prophet!) Do these people (on finding the programme to be

أَمْ يَقُولُونَ افْعَلْ بِهِ ۚ بَلْ هُوَ الْحَقُّ مِنْ

most difficult) say (to thee) that "he has forged it from himself." Tell them that it is the Truth from thy Lord so that thou mayest admonish the people to whom no warner has come before thee in order that they may come to the right path.

(To understand what that right path is, reflect on the fact that) God is He who created the heavens and the earth and all between them in Six (very very long) Days (the duration of which extends to millions of years), then firmly established Himself on the Throne (of Authority). (So when Authority is His consider that) ye have none, besides Him, to protect or intercede (for) you. Will ye then not receive admonition?

That (Supreme Ruler) floats a law from the heavens to the earth, and then that (law gradually) evolves to God (that is, it is finalised) in a Day the duration of which according to your reckoning is a thousand years.

This is God, the Knower of the Future and Ascertainer of the Present Who bestows power (on human communities) and showers favours on them (for their general welfare).

رَبِّكَ لَسَدٌ رَقُومًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ
مَنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ه: (٣٢)

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُولِهِ مِنْ وَلِيٍّ
وَلَا شَفِيعٍ إِلَّا تَتَذَكَّرُونَ ه: (٣٢)

يَذَرُ الْأَمْمَرَ إِلَى الْأَرْضِ ثُمَّ
يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ
سَنَةٍ مِنْهَا تَعُدُّونَ ه: (٣٢)

ذَٰلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ
الرَّحِيمُ ه: (٣٢)

It is (the same) God Who has made everything that He has created most good and Who initiated man's creation with clay. Then sustained his progeny from a quintessence of the nature of a fulid (despised).

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ
خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ه: (٣٢)
ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَّاءٍ مَهِينٍ (٣٢)

Then set his organs in proper shape and blew into him something of His Own spirit (of Godly qualities). And He gave him the ears, the eyes and the understanding heart. (But it is sad that) little thanks do ye give (and put them to very little use). (In other words man is directed to undertake serious study of Nature and its various phenomena).

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رَوْحِهِمْ
وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
قَلِيلًا مَّا تَشْكُرُونَ ه: (٣٢)

And they say, "Will we, when we got astray on the earth (in the way that the Prophet wants us to be and by acting upon Signs manifest in Nature reached the high pinnacles of development) become a new (even better) creation (in order that we become entitled to face-to-face Meeting with the Almighty)? (In what way would they become a better and a new creation) they (in fact) do not believe in their Meeting with the Creator.

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا
لَفِي خَلْقٍ جَدِيدٍ هَلْ يُهْمُ بِلِقَائِهِ
رَبَّهُمْ كَافِرُونَ ه: (٣٢)

Tell them: "You will be done away with by the very angel of Death in whose charge you have

قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي
وَكَّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ه: (٣٢)

been put. Then shall ye be brought back to God Almighty (so that you are awarded punishment for what you have been doing.)"

If only thou couldst see the guilty ones who bending low their heads before the Lord (would be beseeching), "Our Lord, we have seen (the truth) and understood (the reality). So now send us back (to the earth) so that we perform (the same) righteous deeds (that Thou had ordained us to do). We now indeed believe."

And if We had so willed We would certainly have given every soul its true guidance. But the Word from Me will come true that I will fill Hell with Jinns (leaders) and Wannas (the masses) all together (because I know that on account of his hotheadedness, arrogance and vanity, man is unlikely to understand the ultimate purpose of the creation of the Universe).

Then (We will say to these people): "Taste ye (this agony of Hell as) penalty of the (guilt) that thou forgot this Day of Meeting. And We too forgot you. And taste this penalty of perpetuity for the (evil) you have been doing (on the earth)".

وَلَوْ تَرَىٰ إِذِ الْمَجْرُمُونَ نَارَ كِسْفٍ
رُدُّسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا
وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا
إِنَّا مُوقِنُونَ ۝ (٢٢)

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى
وَلَكِن سَخَّرَ الْقَوْلَ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ

مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۝ (٢٣)

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ
هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ
الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ۝ (٣٢)

(Remember!) Only those believe in the (usefulness of the) Guidance (manifest in the Signs of Nature and its phenomena) who, when these Signs (awaken them by appearing before them as reality, that is) warn them, fall down in adoration and (on seeing the supreme Power of the Creator) sing His praises, and are not puffed up nor show arrogance (by treating the Book of Nature as futile and unfit for their attention).

In fact, their limbs do forsake their beds of sleep (because of their anxiety to understand the significance of Nature and thereby reach the highest pinnacle of progress). And (fearful of punishment and sanguine of best things of the world), they keep on calling on their Lord (for a meeting) and then whatever rewards We bestow on them (in the form of new inventions) (most) of these they pass on to the people (for general welfare of mankind). (This means that inventions constitute the purpose underlying the study of Nature).

And none knows what delights of the eye and everlasting rewards are lying hidden (in reserve for these men of knowledge and action) which

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا
بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ
رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۝ (٢٢)

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ (٢٣)

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ
أَعْيُنٍ جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ ۝ (٣٢)

will be given to them as reward for their (good) deeds, (meaning inventions).

Can a people which believed (in the truthfulness of Nature) be equal to the one which disbelieved? Certainly not.

So, those who believed and did righteous deeds have gardens (of inheritance in the earth) as safe haven, and this will be hospitality from God Almighty for their (good) deeds.

As to those who became rebellious and wicked, their abode will be the hell. Whenever they would (in this state of degradation, slavery, misery and hardships) intend to get away from it, they will be pushed back into it, and it will be said to them: 'Taste ye the penalty of this hell which you were wont to reject as false (and a mere jest). (Is not this exactly the condition of slave nations today)?

And indeed We will make these peoples taste the lesser and temporary penalties apart from the supreme penalty of annihilation (which is Our extreme and unforgiveable penalty) so that they might give up (the sins of negligence and lethargy).

And which (people) does more wrong than the one which has

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا
لَا يَسْتَوُونَ هـ (٣٢)

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ هـ (٣٢)

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا
أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا
وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي
كُنْتُمْ بِهَا تُكْفَرُونَ هـ (٣٢)

وَلَنَذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَلْوَنِ
دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ
(٣٢)

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِالْآيَاتِ وَرَبِّهِ

been warned about the Signs of their Lord but it turns away from them? We will certainly exact retribution from (such) sinful transgressors.

We did indeed aforetime give Moses (this very law of Nature in the form of) Al-Kitab (And with its help his people ascended to the pinnacle of progress). (So, ye Prophet!) Be not in doubt about the Meeting with the Lord. And We had made Al-Kitab as an (embodiment of) guidance for the Children of Israel.

And (with this guidance they attained such heights in culture and civilisation that) We appointed from amongst them (towering) leaders and Imams who kept on guiding them in the light of the Law as long as they were steadfast (in their struggle and efforts). And they had full faith in Our Ayaat (as manifest in Nature and as obtained through Revelation).

Then there arose among them dispute (over the knowledge of the Book of Nature and the Revealed Book and they started showing signs of deterioration. So) verily thy Lord will judge between them on the Day of Judgement about their mutual differences (as to who was guilty of causing decline).

ثُمَّ أَعْرَضَ عَنْهَا طَائِفَةٌ مِنَ الْمُجْرِمِينَ
فَسَقُوا لَهَا فَاغْرَبَتْ وَخَلَا عَنْهُمْ
مُتَقَاتِلُونَ هـ (٣٢)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا
تَكْفُرُ فِي مَوَاقِفِهِ مِنْ لِقَائِهِ وَجَعَلْنَاهُ
هَدًى لِبَنِي إِسْرَءِيلَ هـ (٣٢)

وَجَعَلْنَا مِنْهُمْ إِمَّةً يَهْدُونَ
بِأَمْرِنَا إِنَّمَا مَكْرُؤُهُمْ وَكَانُوا
بِآيَاتِنَا يُوقِنُونَ هـ (٣٢)

إِنَّ رَبَّكَ هُوَ يَقْضِي بَيْنَهُمْ يَوْمَ
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ هـ
(٣٢)

Do not these people realise how many generations did We annihilate before them (for these very misdeeds) in whose dwellings they now move about? In this are certainly many Signs. Will they not then listen?

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِنْ
قَبْلِهِمْ مِنَ الْقُرُونِ يَسْتُونَ فِي
مَلِكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا
يَسْمَعُونَ ٥ (٢٢)

And have they not pondered over the fact that We (always) drive the water (of Our Mercy) to the land which is even and low (and which is free of undulations)? (Exactly in the same way we send showers of Our Mercy to a people which is even and obedient). Then from this water do We produce crops, providing food for their cattle and for themselves. (And in the same way We enrich such peoples.) Do not then these people possess vision (to comprehend this truth)?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى
الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا
تَأْكُلُ مِنْهُ الْمَرْءُ وَالْأَنْعَامُ وَأَنْتُمْ
أَفَلَا تَبْصُرُونَ ٥ (٢٣)

And these people ask thee when will be that Day when (the great event of the final disclosure of the secret of creation of the Universe and of second Meeting with the Creator, that is) *Fath* (The Victory) will take place if what ye are telling is truth?

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ
كُنْتُمْ صَادِقِينَ ٥ (٢٤)

Say to them that on that Day of *Fath*, no profit will it be to the Disbelievers if they (then) believe. They will be granted no respite. So turn away from them, and wait; they too are waiting (for their punishment).

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا
إِيمَانُ هُمْ وَلَا هُمْ يُنْفَعُونَ ٥ (٢٥)
فَاعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ
مَنْتَظَرُونَ ٥ (٢٦)

The following words of Sura Sajda are worth utmost attention.

"It is (the (immensely powerful) God Who has made everything that He has created most good and initiated the creation of man with clay. Then He sustained his progeny from a quintessence of the nature of a fluid despised then, set his organs in proper shape (for the purpose for which he was created) and blew into him His Own Spirit (of Godly capabilities). And (eventually) endowed you with ears (truly capable of hearing the voice of nature), eyes (capable of truly seeing it) and brain (which could really reflect and comprehend). But it is sad that you put very little value on these (immense gifts and use them very sparingly in the search and investigation of My creation--the Universe)".

Before this the same Sura carries the following verse: "God is He Who created the Heavens and the Earth in Six Days (extending over millions of years) and then sat on the Throne (of Authority to rule over them).

Then He explained the immensity of His Empire in the following words to make it known to man that if the creation of the heavens and the earth took millions of years then the conception and evolution of the Law governing it also take thousands of years.

"God proposes a law from the heavens to the earth. Then that law (reaches the stage of enforcibility after evolving) towards God in a Day which according to your reckonings is equal to a thousand years".

"Meeting with the Almighty" has been mentioned here for the second time after Sura Inshiqaq (84) and the only conclusion that could be drawn from the foregoing words is that man's meeting with the Creator will not take place--and he will remain a failure--unless he undertook intensive study of the Book of Nature by putting to the fullest use his faculties of ears, eyes and brain. Prior to this has also been stated in Sura-i-Hijr (15): "We created not the heavens and the earth and all that is between

them except as Truth". In Sura-i-Sad has been said: "We have not created the heavens and the earth and whatever is between them in vain, but those who consider them false are the mischief mongers, sinful and entitled to be sent to Hell". In Sura-i-Mulk (67) had been revealed the same words saying, "Little thanks ye give to Us for the faculties of the ears, the eyes and the brain". Sura-i-Muminun (23) has gone so far as to declare that ears, eyes and brain are yet in their initial stages and with your efforts they will certainly evolve to the stage of *Fajalnahu Sameeum Baseera*. On the other hand God has given a clear definition of *Ilm* (knowledge) by saying that *Ilm* is verified by the ears, the eyes and the brain as truth. Whatever is attained apart from this is not knowledge; it is mere conjecture. Thus, by keeping in view all the previous revelations the meanings of Sura-i-Sajda become amply clear. It is in this profoundest Sura, revealed to the Prophet when he was subjected to extreme distress and tortures that, the Creator has announced the intensive use of the ear, the eye, and the brain as the sole means to reach the stage of man's meeting with God; in fact, by using the words *Mata Haza'al Fath* it has been declared that the Day of Victory will certainly come when the entire species of man will prove its entitlement to this face-to-face Meeting with God by finally uncovering the secret of creation of the Universe. That stage will be the Day of Victory which will materialise after thousands of years of man's struggle to unravel Nature. On that Day man will have crossed the most difficult stage which the Lord of the earth and the heavens has made a condition for His meeting with man! Ponder.

Another point that can be deduced from the words of this Sura is a threat to fill Hell with leaders (Jinnat) as well as the common people (Wannas) all together. This threat has been further repeated in Sura-i-A'raf where it has been clearly stated that those who do not make

correct use of the ear, the eye and the brain will be pushed to the Hell. This Sura-i-A'raf was revealed in the thirteen year of prophethood.

SURA HA MIM SAJDA

After Sura Sajda was revealed Sura Ha Mim Sajda which is translated as follows.

Ha Mim: This Quran is a Revelation sent down by God, Most Gracious Most Merciful (to explain to human beings the Law of God Almighty). This is a Book whereof the Commandments (Ayaat) have been stated in detail in Arabic language for a people which possesses knowledge. It is a giver of good news (of power and elevation of communities) and a warner (against the hell of subjugation, misery and degradation). Most among them turn away their face and hear not. They say: "Our brains (hearts) are under veil from the (thing) to which thou dost invite us and in our ears is (a burden of) deafness, and between us and thee is a screen. So do thee (what thou wilt); for us we shall do what we will." (Ye Muhammed! ﷺ) Say to them: "I am but a human being like you: (The only difference is that) I receive revelation (to the effect) that your Lord really is the One God: Ye come straight to Him and ask Him alone for forgiveness of your negligence and sins." And woe to those who

حَمْدَهُ تُزِيلُ مِنَ الرَّحْمَنِ الرَّحِيمِ
كُتِبَ نُصَلِّتُ إِلَهُ قَرَأْنَا عَرَبِيًّا
يَقُولُ يَعْلَمُونَ لَا بَشِيرًا وَلَا نَذِيرًا فَأَعْرَضَ
أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ وَقَالُوا
قُلُوبُنَا فِي أَكْثَرِ مَا تَدْعُونَا إِلَيْهِ
وَفِي أَذَانِنَا وَقْصٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ
حِجَابٌ فَأَعْمَلْ إِنَّا نَعْلَمُونَ قُلْ إِنَّمَا
أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا كُنْتُمْ
إِلَهُ وَاحِدٌ فَاسْتَعِينُوا إِلَيْهِ وَ
اسْتَغْفِرُوا لَهُ وَوَيْلٌ لِلْمُصَلِّينَ
الَّذِينَ لَا يُرَقِّتُونَ أَكْفَادَهُمْ وَهُمْ
لَا يَحْزَنُونَ هُمْ كَافِرُونَ إِنَّ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
غَيْرُ مَمْنُونٍ ﴿١﴾

join gods with God and who, out of lust for wealth, do not offer Zakat and deny their (bad) end. For those who believed and worked deeds of righteousness is the reward, that will never fail.

(Ye Muhammad! ^{مسبح}) Ask them: "Is it that ye deny the existence of that Supreme Creator who created the earth in mere 'two Days', and join equals to Him? (Reflect!) Such is the Glory and Power that the Lord of the Worlds has. He it is Who set on the earth mountains standing high above it and blessed it (with various kinds of things): And within 'Four days' made full measure therein of all things to give them nourishment. And these foods which are produced by the earth have been apportioned for those who seek for them. Then God comprehended in His design the sky, and it had been (all) smoke. Then He said to both the sky and the earth: ('Ye creations of God!') Come ye together, willingly or unwillingly". They said: "Our Lord we do come together in willing obedience". Then within "two days" He made them into seven skies (firmaments) and to each sky He assigned its duty and command (Amraha), and adorned the nearest heaven with lights, to make them act (also) as

قُلْ أَتَيْتُكُمْ بِبَيِّنَاتٍ مِّنْ لَّدُنِّي خَلَقْتُ
الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهَا
أَنْدَادًا أَذِلَّةٌ لَّكَ رَبِّ الْعَالَمِينَ
جَعَلَ فِيهَا رِجَالًا مِّنْ فَوْقِهَا وَبَرَكَ
فِيهَا وَقَدَّرْنَا فِيهَا السَّيِّدَاتِ فِي أَرْبَعَةِ
أَيَّامٍ مِّسْوَاءٍ لِّلنَّاسِ لِيْلِينَ هَٰذَا أَتَاكُمُ
إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
ذِيلاً رَّضِيَ ابْتِغَاءً طُوعًا أَوْ كَرْهًا
قَالَتَا أَتَيْنَا لَمَّا بَعِثْنَا هَٰ فَنَقُضَنَّ
سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأُوحِيَ فِي
كُلِّ سَمَاءٍ أَمْرٌ هَا وَرَيْنَا السَّمَاءَ
الدُّنْيَا بِمَصَارِجٍ وَحِفْظٍ أَذِلَّةٌ لَّكَ
تَعْلَى بَرِّ الْعَزِيزِ الْعَلِيمِ فَإِنْ أَعْرَفْتُمْ
فَقُلْ أَتَذَرُكُمْ طَبَعَةً مِّثْلَ طَبَعَةٍ
عَادٍ وَثَمُودَ إِذْ جَاءَهُمُ الرُّسُلُ
مِنْ بَيْنِ أَيْدِيهِمْ مِّنْ خَلْقِهِمْ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ
رَبُّنَا لَأَنزَلَ مَلَائِكَةً فَأَنَّا بِمَا
أُرْسِلْتُمْ بِهِ كَذِبُونَ هَٰ فَمَا عَادَ
فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَقَالُوا لَوْ أَن شَدَّ مِنَّا قُوَّةٌ أَلَمْ
يُؤْتِنَا اللَّهُ الَّذِي خَلَقَهُمْ هَٰ أَشَدَّ

sentinels. Such is the estimate of Him, the Exalted in Might and Full of Knowledge, (about the immensity of the Universe). And if these people turn away, say thou: "I have warned you against the inevitable stunning punishment like that which overtook the Aad and the Thamud. Now it is up to thee (to comprehend) This was the time when apostles of God came to them, from before and from behind them to say, "Serve ye none but God". They said: "If our Lord had so pleased as to put us on the right course, He would certainly have sent down angels. We certainly reject what you have brought". In the same way, the Aad people showed arrogance and said in vain pride: "Who could be superior to us in strength?" Did they not see that God Who had created them was superior to them in strength? (This was why) they continued to reject Our Commandments (Ayaat). So we sent against them a furious wind (of wrath) through those accursed days to make them taste of humiliation in the very life of this world. But the penalty of the Hereafter will be even more humiliating, and none would come to their help. The Thamud people were given guidance to come to the right path and they too preferred to be blind. Then they were seized

مِنْهُمْ قُوَّةٌ وَلَا نُؤَا بِأَلْتِنَا يُجَادُونَ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا
فِي أَيَّامٍ مَّعْدُودَاتٍ لِّنَذِيرَنَّهُمْ عَذَابَ
الْآخِرَةِ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابُ
الْآخِرَةُ أَشَدُّ وَأَلَمًا لِّمَن كَفَرَ
وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَكْبَرُوا
وَالْحَمْدُ عَلَى الْهُدَى فَأَخَذَتْهُمُ طَبَعَةُ
الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ
وَجِئْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

(٣٧)

by the stunning penalty of humiliation because of their misdeeds. And we delivered those who believed and those who feared the Law of God Almighty.

(And remind them of the times when) the enemies of God will be gathered together and driven to the Fire in ranks and groups; and when they will reach the Hell, their ears, eyes and bodies will give evidence against their misdeeds (by being a spectrum of humiliation and distress). And they will say to their bodies: "Why bear ye witness against us"? They will say: "See ye; we have been given the power of speech by God Almighty who giveth speech to everything: And it is He Who created you for the first time and unto Him would ye return. And (while committing sins, you hid them only from other people but) you would not hide your deeds from your ears, eyes and bodies (because you felt that they would not be able to give evidence against you). Rather you thought that God knew not many of the things that you used to do. And this misunderstanding of yours which ye entertained concerning your Lord, "brought you to destruction and you became of those utterly lost." Then even if they show patience, hell is their

وَلَوْ مَرَّ بِحُشٍّ أَعَدَّ اللَّهُ إِلَى النَّارِ فَمِنْهُمْ
يُؤْزَعُونَ . حَتَّى إِذَا مَا جَاءَهُمْ شَهِدٌ
عَلَيْهِمْ سَمِعَهُمْ وَأَبْصَارَهُمْ وَجُلُودُهُمْ
بِمَا كَانُوا يَعْمَلُونَ . وَقَالُوا لِمَ
جَاءَ بِنُورٍ لَيْسَ بِشَيْءٍ شَرِّهِمْ عَلَيْهِمْ
قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ
شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ
تَرْجِعُونَ . وَمَا كُنْتُمْ تَسْتَكْبِرُونَ
أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا
أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ
ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا
تَعْمَلُونَ . وَذَلِكَ ظَنُّكُمُ الَّذِي
ظَنَنْتُمْ يَرْثُكُمْ وَأَنْتُمْ كَاذِبُونَ
مِنَ الْخَاسِرِينَ . فَإِنْ يَكْفُرُوا بِالنَّارِ
مَتَى لَهُمْ لَهْوٌ وَإِنْ يَسْتَعْتِبُوا فَمَا
هَهُ مِنَ الْمُعْتَبِينَ . وَفَقَضْنَا لَهُمْ
فَمَا زَاوَيْنَا مِنَ الْقَوْلِ مَا يَلَيْهِمْ
وَمَا خَلَقَهُمْ وَحَىٰ عَلَيْهِمُ الْقَوْلُ
فِي أُمِّ قَدْ خَلَقْتُ مِنْ قَبْلِهِمْ
مِنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ
(٢١)

abode, and if (by crying in pain) they beg forgiveness, into favour will they not be received. And We had appointed for them companions who depicted as good all their past and present misdeeds: And then was proved to them by the judgement of God Almighty concerning the previous generations of jinns and people (leader categories and those of the masses) that they were amongst those lost.

And the unbelievers say: "Listen not to this Quran, and make noise in the midst of its reading that ye may gain the upper hand". So We will certainly give the Unbelievers a taste of severe penalty and We will requite them for the worst of their deeds. Such is the requittal of the enemies of God--the fire of hell-- therein will be their eternal home; and it will be fit requittal for that they were wont to reject Our Signs. The Unbelievers say: "O Lord! Show us those from amongst the jinns and the people who misled us so that we crush them under our feet and they become the vilest". Verily those who declared that their Lord is God and then remained steadfast, on them descend the angels (of Our Mercy) to provide them unseen help and to say "Fear ye not, nor grieve; stay happily in this jannat which is

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا
لِهَذَا الْقُرْآنِ وَالْغَوَا بِهِ لَعَلَّكُمْ
تَعْتَبُونَ . فَلَمَّا بَقِيَ الَّذِينَ كَفَرُوا
عَدَا أَبَا سَدِيدَةَ أَوَّلَ الْجَحْرِ فِيهِمْ أَسْوَأَ
الَّذِي كَانُوا يَعْمَلُونَ . ذَلِكَ جَزَاءُ
أَعْدَاءِ اللَّهِ وَاللَّهُ الشَّامِتُ لِمَعْمَلِهِمْ فِيهَا
قَارِئُ الْحُلْدِ . جَزَاءُ إِيَّاهُمْ كَمَا قَالُوا لَا يَبْتَغِي
يُحَدِّثُونَ . وَقَالَ الَّذِينَ كَفَرُوا
رَبَّنَا آتِنَا الَّذِينَ أَهْلَكْنَا مِنَ الْجَنَّةِ
وَالْأَرْضِ بِجَعَلِهِمَا نَحْنُ أَقْدَامُنَا
لَيْسَ كُنَّا مِنَ الْإِسْمَاعِيلِينَ . إِنَّ الَّذِينَ
قَالُوا رَبُّنَا اللَّهُ ثُمَّ اتَّخَذُوا تُخَالِيفَةً
عَلَيْهِمْ الْمُشْرِكَةَ لَا تَخْلُقُوا وَلَا
تُخَوِّنُوا وَلَا تَبْشُرُوا بِالْجَنَّةِ النَّارِ
كُنْتُمْ قَوْمٌ عَادُونَ . هُنَّ أُولَئِكَ
فِي الْحِلْمِ الدُّنْيَا وَفِي الْآخِرَةِ وَ
لَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَدْعُونَ . نَزَّلْنَا مِنْ
غَمُورٍ رَشِيدَةٍ (٢٢)

being promised to you. We are your supporters and friends in this life and that of the Hereafter and ye will get whatever your souls will wish in this life and whatever you will lay claim on will be yours. And this will be your hospitality from God Oft-Forgiving and Most Merciful!"

And who is better in speech than the one who called people to obey commandments of God and himself also worked righteousness and then declared: "I am from amongst those who are obedient (to God Almighty)". And (be sure that) goodness and evil cannot be equal. So repel evil with what is good. Then will he between whom and thee was hatred become as if he were thy ardent and sincere friend. And no one will be granted this stature except those who show forbearance and exercise reticence. And (Ye, Muhammad! مسم) If incitement to discord is made to thee by the Evil One, seek refuge in God because He actually is the One who hears and knows all things. And among His Signs are the Night and the Day and the Sun and the Moon. Bow not, therefore, before the sun and the moon but adore God Almighty Who created both of them if really

وَمَنْ أَحْسَنَ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ
وَعَمَلٍ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ
وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ
إِذْ قَعِبَ بِالَّذِي جِي أَحْسَنَ فَأَذْكَ
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ
جَمِيدٌ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ
صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حِظٍّ
عَظِيمٍ وَأَمَّا يَنْزِعُكَ مِنَ الشَّيْطَانِ
نَزْعًا فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ
وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُ لِلشَّمْسِ
وَلَا لِلْقَمَرِ وَاسْجُدْ وَاقِفًا لِلَّهِ الَّذِي
خَلَقَهُمْ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ
فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ
يَسْتَجِيبُونَ لَهُ بِالْبَيِّنَاتِ وَالنُّهَارِ وَهُمْ
لَا يَسْتَوُونَ هُوَ مِنْ آيَاتِهِ إِنَّكَ تَرَى
الْكَوْثُرَ خَاشِعَةً فَأَذْكَ أَنْزَلْنَا عَلَيْهَا
الْمَاءَ فَاهْتَرَكُوا وَرَبَّنَا إِنَّكَ تَرَى
أَعْيَاهَا لَمَجْمُوعَةً فِي يَوْمٍ
شَرِّ قَدْ بَرَّهَ أَنَّ الَّذِينَ يُلْحِدُونَ فِي
آيَاتِنَا لَا يَحْفَظُونَ عَلَيْنَا مَا أَكْفَرُوا
بِالنَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي الْإِنَّمَاءَ

thou art His servant. And if these Unbelievers are arrogant (and refuse to bow before God) then (warn them that) there are (countless) people who celebrate His praises by night and day and feel not tired while doing so. And this is a Sign of (God's immense powers) that thou seest the earth barren and desolate but when He sends rain to it, it is stirred to life (and it is greenery all around). Verily the same (Dominant Power) which put life into the (dead) earth is capable of enlivening a (dead) people (by gentle sprinkling of His guidance). And He alone has power over all things. Is a person who will be pushed into the fire better or the one who will be in peace and security on the Day of Judgement. (Therefore) do what ye will. Verily He seeth clearly all that ye do. Certainly those who denied the God-sent guidance when it came to them (were caught in the worst torment). Indeed this Quran is a Book highly esteemed and immensely sublime. No falsehood can enter it, neither from the front nor from behind it. It is a Writing sent down by One Full of Wisdom and Worthy of all praise. (Ye Muhammad! مسم) What is being said to thee was told to the apostles before thee. (Undoubtedly) thy Lord has at His command (simultaneously)

الْقِيلَةِ مَا عَمِلُوا مَا شِئْتُمْ لَهُ بِمَا
تَعْمَلُونَ بَصِيرَةٌ إِنَّ الَّذِينَ كَفَرُوا
بِالَّذِي لَنَا جَاءَهُمْ وَكَانَ كَلِمَتُكَ
عَزِيزَةً لَا يَأْتِيهِ السَّاطِرُ مِنْ بَيْنِ
يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ
حَكِيمٍ جِيدٍ مَا يَقَالُ لَكَ إِلَّا مَا
قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنْ رَأَيْتَ
لَكَ دُخَانًا يَخْرُجُ مِنْ دُخَانٍ أَلْبَنٍ وَلَوْ
جَعَلْنَاهُ قُرْآنًا فَجَعَلْنَاهُ نَاقُورًا
فَصَلَتْ آيَاتُهُ دُخَانًا فَجَعَلْنَاهُ
قُلُوبًا لِلَّذِينَ آمَنُوا هُدًى وَبُشْرًا
وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ
رُقُقًا يُصَوِّرُهُمْ عَلَىٰ عَمَىٰ فَأُولَٰئِكَ
يَبْنُونَ دُونَ مَنْ تَسْكُنُ الْبُعِيدُ (الملك)

Forgiveness as well as Most Grievous Penalty. Had We sent this Quran in a language other than Arabic these Unbelievers (of Makka) would have raised objection; "Why are not its verses explained in detail (to us in our own language)? What! (a Book) not in Arabic and (a Messenger) an Arab!" Say to them: "Quran is a guide and a healing to (only) those who believe in it, and for those who believe not, there is a dead mass in their ears, and Quran for them is (a symbol of) blindness. They are (as it were) being called from a place far distant.

And we certainly gave Moses the Divine Law in the form of a Book but then dispute arose on (acting upon) it and if a Command had not been already enforced (about respite till the Day of Judgement), a judgement about them would have been given. And undoubtedly they are still in suspicious disquieting doubt thereof. (The fact is that) whoever worked righteousness he did it for his own benefit and whoever worked evil, it would lead him to his own bad end. And thy Lord is not unjust (in the least) to His servants. To Him is referred the knowledge of the bad hour (which is faced by communities). And no fruit comes out of its sheath, nor

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاسْتَخْلَفَ فِيهِ ذُلُّهُ لَا كَلِمَةَ سَبَقَتْ مِنْ رَبِّكَ لَقَضَىٰ بَيْنَهُمْ وَأَنَّهُمْ دَلِيلُ شَكٍّ مِنْهُ مَرْيَبٌ ۚ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ۚ إِلَيْهِ يَرْدُ عَلَى السَّاعَةِ وَمَا تَخْرُجُ مِنْ شَرَاتٍ مِنْ أَكْثَرٍ مِمَّا دَخَلُوهَا وَمَا أَصْحَبُ مِنْ أَشْيٍ وَلَا تَصْنَعُ إِلَّا بِالْعِلْمِ ۚ وَ يَوْمَ مَرَيْنَا دِهِمَ أَيْنَ شُرَكَائِي قَالُوا لَا ذَلِكُمْ ۚ لَمَّا بَيْنَا مِنْ شَهِيدٍ وَضَلَّ عَنْهُمْ مَا كَانُوا يَكْفُرُونَ مِنْ قَبْلِ وَظَنُوا مَا كَانُوا مِنْ خِيصٍ ۚ لَا يَسْمَعُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَوْسَرْ قَلْبُهُ ۚ وَلَكِنْ أَدْفَعْنَاهُ رَحْمَةً

does a female conceive (within her womb) nor bring forth (young) but by His knowledge. When God will call them and say": "(Ye tell Me today) where are the partners you attributed to Me; (Why have they run away)?" They will say: "We have told Thee that none of us can bear witness". All those whom they used to invoke aforesaid will (run away and) leave them in the lurch. And they will perceive that they have no way of escape. Man does not weary of asking for good things but when adversity touches him he gives up all hope and is lost in despair. When we give him a taste of mercy from Ourselves after adversity has touched him, he says: "This mercy is my right. I think not that the Hour (of judgement) will (ever) come but if I am brought back to God, I have (much) good (stored) in His sight". But We will certainly show the Unbelievers the truth of all that they did (and whether We have from them any good or not) and shall give them the taste of a severe punishment. And when We bestow favours on man, he turns away, and gets himself remote from Us on his side; and when evil touches him (he comes) full of prayers. (Ye Muhammad! صلى الله عليه وسلم) Tell them: "See ye, if this Quran is from God and yet ye reject it? And who is more

يَمْنًا مِنْ بَعْدِ مَرَاءِ مَسْتَه لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَكُنُوسًا فَتُنَزِّلُنِي إِلَيْهِمْ فَاتَّخِذُوا مِنِّي ظَلَمًا أُولَئِكَ الَّذِينَ كَفَرُوا بِمَا بَعَثُوا وَلَئِنْ لَقِيتَهُمْ مِنْ عَذَابٍ عَلِيمٍ ۚ وَإِذَا أَلْمَنَّا عَلَى الْإِنْسَانِ آخِرُ حَسْرَةٍ وَنَا بَجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُفْرًا وَعَرِيضًا ۚ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ شَاءٌ كَفَرْتُمْ بِهِ مِنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ۚ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ عَتَا ۚ يَتَّبِعُونَ لَهُمْ اللَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۚ أَلَا أَلْقَيْنَا فِي مَرْيَمَةَ مِنْ بَنَاتِ إِدْرِيسَ الْأَيُّهَا الْآلَةُ بِكُلِّ شَيْءٍ وَحِطُّوا ۚ (٤١)

astray than the one who has gone far away by rejecting it?" Soon We will show them Our Signs in the earth, and in their own souls, too, so that it becomes clear to them that this Quran is the Truth. Is not the fact that thy Lord witnesseth everything enough evidence (that none can escape His Punishment)? Ah indeed, (the real fact is that) these people are in doubt about their Meeting with the Lord. Beware that God doth encompass everything.

The following conclusions are deducible from this Sura. (1) The Quran is meant for a people which possesses knowledge. (2) A people which does not offer financial or monetary sacrifice, in fact, worships the idol of wealth and hence joins gods with God and is destined to be annihilated. (3) The heavens and the earth were created in "Six Days" but the creation of the earth alone took "Two Days". Estimates of growing vegetation and food crops etc. were made in "Four Days" and that of dividing the heaven in seven firmaments in "Two Days". All these calculations are entirely true from the scientific point of view, which needs lengthy explanations, and form a permanent section of geology. (4) Deaf ears and blind eyes of the subjugated nations and their famished and poverty stricken bodies provide an open evidence of their being in hell. (5) If you tread the path revealed by God, you will be blessed with worldly power and honour, otherwise you are fated to a life of hell. (6) A nation is visited by the wrath of God if the people refuse to listen and are unable to see. In other words, a people which does not hear, nor does it see, and is also devoid of comprehension, is destined to be consigned to hell.

SURA JATHIAYA

Sura Ha Mim Sajda was followed by the revelation of Sura Jathiya (45). This sura is being reproduced along with its coherent and irrefutable translation. In the text of the Sura has repeatedly occurred the extremely significant word "Ayaat". This word has been normally used for the Quranic verses (that is, sentences) However, it appears from this Sura that apart from using this word for its verses, the Quran for the first time has employed the word *Ayaat for knowledge which accrues from the study of things and phenomena of Nature*. The second important conclusion evident from the study of this Sura is that for the first time after the previous 71 Suras has it been emphasised that these *Ayaat* are the Signs of God. A believing, wise people which possesses comprehension and power of reflection must find out these *Ayaat* from the Book of Nature by intensive research and investigation; it should take them as reality, act upon them and apart from them, should not believe in anything else. The third, immense disclosure is that whatever God has created in the heavens and on or in the earth lies *conquered for man* so that he takes their control and brings them to his use. In other words, this entire Universe, extending over billions of miles, constitutes man's field of action. The fourth astonishing and, of course encouraging, declaration is that Nature is the *only truth* in the world and God has created the Universe with the purpose of giving things that exist in it to man as reward for his struggle and efforts which he makes to know and conquer them.

The declaration about the acceptance of the Universe as truth and the sole reality was made for the first time in Sura Dukhan (44) which was revealed in the fifth year of prophethood. After this, the same thing was announced in Sura Hijr (15) which perhaps was the last of the four Suras revealed in that year. But in neither of them was specifically mentioned that all that exists in the Universe is meant to be awarded to man as reward. This has been clearly stated for the first time in Sura Ha Mim Sajda, and

it has been steadily explained what the purpose of creation is. After these elucidations the significance of issues dealt in Sura Jathiya becomes amply clear. It becomes apparent to those who believe in Islam as the Law of God what immense responsibility has God placed on them and what standards have been set for nations to ensure their domination and inheritance in the earth.

Is there any of the foremost Scientists and Knowers of Nature from the world's most enlightened and dominant nation who, after becoming aware of this standard, would not bow before the Quran and deny its being the greatest and the last Book? This Sura Jathiya is being reproduced as follows:

HA MIM

This Al-Kitab has been revealed to man by God, Exalted in Power and Full of knowledge.

This is a settled thing that for those who have faith there are (thousands of) directives (and guidelines) in the heavens and on the earth.

And (Ye people!) In the creation of yourselves and whatever God does to spread animals (throughout the earth) are Signs for a people which believes (in the truth of the Universe). (Reflect on the word Ayaat which is being repeatedly used).

And (Ye people!). In the alternation of day and night and whatever sustenance (that is water) God sent down from the sky and then with that water gave life to the earth that had

لَحْمَةً
تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْحَكِيمِ (٢٥)

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ
لِّلْمُؤْمِنِينَ (٢٥)

وَفِي خَلْقِكُمْ وَمَا يَبْتِكُمِنْ دَآئِبَةٍ
آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (٢٥)

وَأَحْيَا فِي الْيَلِّ وَالنَّهَارِ وَمَا أَرْسَلَ اللَّهُ
مِنَ السَّمَاءِ مِنْ سَرَابٍ فَآخْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَتَعْرِفُ الرِّيحَ آيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ (٢٥)

died, and in the change of the winds from one side to the other, are (hundreds of) Signs (directives) for a people which possesses wisdom.

(Ye Muhammad! صلعم) These Ayaat which We are rehearsing to thee as Truth are the Signs of God. Then (tell me) in what more authentic exposition would they believe after the Words of God and His Signs (deduced from Nature).

Thousands of woes on that sinful dealer in falsehoods who commits the grave crime (of not seeing the reality of Nature).

He hears that God's Ayaat are being rehearsed to him and he struts about (in a fit of ignorance) as if he had not heard them. Then (ye Prophet) give a tiding of humiliating punishment to such a one. (His hatred and aversion to the Truth will itself bring about the annihilation of his community).

And (what is fantastic is that) when he learns something of Our Signs he takes them in jest. For such there will be a humiliating penalty (in this world).

And (after this humiliating torment) will follow them the Hell. And of no profit will be to them of what they would be

تِلْكَ آيَاتُ اللَّهِ تَنْشُلُهَا عَلَيْكَ يَا مُحَمَّدُ
فَبِآيٍ حَدِيثٍ يُعَدُّ اللَّهُ دَآئِبَةٍ
يُؤْمِنُونَ (٢٥)

وَلِكُلِّ أَفَّاكٍ أَثِيمٍ (٢٥)

يَسْمَعُ آيَاتِ اللَّهِ تُنْشَلُ عَلَيْهِ ثُمَّ
يَصْبِرُ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا
فَبِئْسَ مَا بَعْدَ آبِ الْيَمِينِ (٢٥)

وَإِذَا عَلِمَ مِنَ الْآيَاتِ شَيْئًا اتَّخَذَهَا
هُزُوًا وَإِلَّا يَكُنْ لَهُمُ عَذَابٌ شَدِيدٌ (٢٥)

مِنْ دَرَارِهِمْ جَهَنَّمَ وَلَا يَخْرُجُونَ مِنْهَا
مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ

doing, nor of any protectors they may have taken to themselves besides God. For them is a tremendous penalty.

(Remember whatever We have explained above) this actually is the Guidance. And for them who rejected the Signs (sent down to them) by their Lord (and declined to act upon them) is a tormenting penalty.

(Ye people!) Remember God is that (All Powerful and All Dominant) Being who has (for your benefit) subjected the sea to *you* (that is, has made it subservient to the command) that ships may sail through it under the Law (Command) of God and ye human beings may seek your bounty and truly value (the God-created Nature).

And (ye people, not only this) He has also subjected to you (as from Him) for your use *all that is in the heavens and on the earth*. Verily in this (disclosure that has just been made) are (thousands of) Signs for a people which reflects.

(ye Prophet!) Say to those who believe (in Nature) to forgive and ignore those (considering them unwise and pitiable) who have *no hope that Days of God will also come* (that is the Day when would take place their

دُمِنَ اللَّهُ أُولَآئِكَ وَلَهُمْ عَذَابٌ عَظِيمٌ
(٢٤)

هَذَا صِدْقٌ وَإِلَٰذِ الَّذِينَ كَفَرُوا بِالْآيَاتِ
رَبِّهِمْ هُمْ عَذَابٌ مِنْ رَبِّهِمْ كَلِيمٌ
(٢٥)

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَجَرِي
الْفُلْكَ فِيهِ بِأَمْرِ رَبِّكَ لِتَبْتَغُوا مِنْ
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ
(٢٦)

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ جَمِيعًا لِّنُبَيِّنَ لَكُمْ اَنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّقَوْمٍ يَعْقِلُوْنَ
(٢٧)

قُلْ لِلّٰهِ الْاَمْرُ الْبَعِيْدُ وَالَّذِيْنَ لَا
يَرْجُوْنَ اَيَّامَ اللّٰهِ لِيَجْزِيَ قَوْمًا بِمَا
كَانُوْا يَكْسِبُوْنَ
(٢٨)

face-to-face Meeting with the Lord) so that He awards them punishment for their evil doings.

A people which performs righteous deeds (by undertaking the search of this guidance from the Universe) will ensure *its own good* and whichever did the evil that too will go against itself. (But) then you will all return to God, (and will be produced before Him to answer for your negligence).

And We did aforetime grant to the Children of Israel the Book, the Power of Command and Prophethood; and we enriched them with extremely pure things and favoured them with prominence over the world (in every section of human progress and civilization). (In other words, Beni Israel became prominent because of their efforts they made to conquer forces of Nature).

And We also favoured them with (the knowledge of) open truths pertaining to the Law (of Nature). But even after they had been granted knowledge and truth they fell into schisms through insolent envy and thus weakend their hold and authority. (Otherwise their material sway in the world would have certainly stayed on). But now your Lord will judge about

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ
اَسَاءَ فَعَلَيْهَا ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ
(٢٩)

وَلَقَدْ اٰتَيْنَا بَنِيْ اِسْرٰءِيْلَ الْكِتٰبَ
وَالْحُكْمَ وَالنَّبُوَّةَ وَرَاسًا فَتَنَّاھُمْ
مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰھُمْ عَلٰى
الْعٰلَمِيْنَ
(٣٠)

وَاٰتَيْنٰھُمْ بَيِّنٰتٍ مِّنَ الْاٰمْرِ فَمَا
اَخْتَلَفُوْا اِلَّا مِنْۢ بَعْدِ مَا جَآءَھُمْ
الْعِلْمُ نَفْيًا لِّبَنِيْھُمْ اِنَّ رَبَّكَ
يَقْضِیْ بَيْنَھُمْ يَوْمَ الْقِيٰمَةِ فَمَا
كَانُوْا فِیْہِ يَخْتَلِفُوْنَ
(٣١)

this woeful conflict of theirs (as to which party amongst them was responsible for this grievous offence).

Now (after the fall of Beni Israel, ye Prophet! We have put thee on a course of God's Law (*Shariatim min al Amar*) (that is on a branch of the Law of Nature) so that by treading this path you (take your people to the lasting stage of exaltation and excellence and) do not follow the whims of unknowing people (like the penalised people of Beni Israel).

These (unknowing people who do not take any guidance nor comprehend Ayaat manifest in Nature and drag their nation to the pit of hell by mutual conflicts) will be of no use to you in comparison to God. And there is no doubt that those (who transgress the bounds of Nature) do it by mutual consultation (because a wrong doer has a natural tendency towards evil). But the Creator of the Heavens and the Earth is in support of (only) that people which fears (the law of God Almighty).

(All) these (issues that have been stated in this Sura) are clear points of wisdom and permanent guidance (for human brain), rather (a source and

شَعْرَجَلْنَاكَ عَلَى شَرِّ رِجْعَةٍ مِّنَ
الْأَمْرِ نَا تَتَّبِعُهَا وَلَا تَتَّبِعْ أَهْوَاءَ
الَّذِينَ لَا يَعْلَمُونَ ۝ (٢٥)

الْمُؤْمِنِينَ يُعْنِزُكَ مِنِ اللَّهِ
شَيْئًا وَأَنَّ الْظَّالِمِينَ يُعْصِبُكَ
أَوْ لِيَأْخُذَ بِعُضْرٍ ۝ وَاللَّهُ وَرَى الْمُتَّقِينَ ۝
(٢٦)

هَذَا بَصِيرَتُنَا مِنَّا وَهَدًى
رَحْمَةً لِّلْعَالَمِينَ ۝ (٢٧)

fountain head of) Mercy for a community which believes them to be true. (Just reflect that so far only reflection on Nature has been talked about).

Do those (peoples) who lagged behind (in this world) on account of their evil ways think that We shall hold them equal with those (peoples) which (after fulfilling the conditions of their belief) did righteous deeds? Do they think that equal will be their lives and equal will be their death? (Remember) that ill (and meaningless) is this judgment of theirs.

And (after fully explaining that there exist in the heavens and the earth hundreds of guidelines and directives of God, also that whatever is there in the heavens and the earth is subjected by God to man's use, the sensational disclosure that is being made now is that) God has created the heavens and the earth as Truth (and for just ends) and the *purpose of this creation* is that each soul (individually) gets it as recompense for what it has done (to investigate into the nature of the Universe and its various phenomena) and that no injustice is done to mankind.

Have you seen such a one as has taken his vain desire as his god, and in spite of knowing that

أَمْ حَسِبَ الَّذِينَ اجْتَرَوْا السَّيِّئَاتِ
أَن نَّجْعَلَهُم كَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَوَاءً مَّحْيًى هُم مَّوَدَّ
مَن تَهْتَدُوا سَاءَ مَا يَحْكُمُونَ ۝ (٢٨)

وَرَخَلَى اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلَيَجْزَى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهَدًى
لَّا يَظْلُمُونَ ۝ (٢٩)

أَفَرَأَيْتَ مَنِ اتَّخَذَ لَهْهُ هَوَاهُ

there is no one except God who holds authority in the world, that God has left him astray, and sealed his faculties of hearing and seeing and put veil over his heart? Is it then (possible) that after God (has withdrawn) His guidance somebody else will show him the Way? Will ye then not receive admonition (from this)?

And these people think that this individual worldly life is all (that matters). In it alone we live and then die and Time (itself) *puts an end to us*. (And there is no other stimulant and motive force, nor a question of disobedience of any law, or accountability in the Hereafter nor any action by God is involved). These people have no *knowledge* of this; they talk of mere conjectures (because they are unaware of the law of survival of the fittest).

And when Our clear Signs are rehearsed to them, they have no argument except that they say: ("If really the Commandments of God are directives to ensure lasting survival of communities (then) bring back to life our forefathers if what ye say is true?")

Say to them: "It is God Who gives you life, then gives you death; then He will gather all of you on the Day of Judgement

وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ وَحَتَمَ عَلَىٰ
سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ
غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ
أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ
وَنَحْيَا وَمَا يُهْبِكُنَا إِلَّا الدَّهْرُ وَمَا
لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا
يَظُنُّونَ ﴿٢٦﴾

وَإِذَا تَلَّوْا عَلَيْنَا لَئِنْ بَيَّنَّا
لَكُمْ آيَاتِنَا لَقُلْتُمْ إِنَّهَا
أَنْفُسُ آبَائِكُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٧﴾

قُلِ اللَّهُ يَحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ
يُجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

(and take account of your deeds)". But most people do not know (that on that Day will be taken account from each individual of what he has been doing in his life).

And to God belongs the Dominion of the heavens and the earth, and the Day that Hour of Judgement is established on that Day all (falsifiers of Nature) will be in utter loss.

And thou wilt see that all communities, bowing on knees, are being called to this Book (record) (that had been prepared for them) (and they will be told) "that this Day ye will be recompensed for all that ye did."

"This Our Book speaks absolute truth and we were wont to put on record whatever ye did". Then the people that believed and did righteous deeds will be admitted by their Lord to His Mercy. And that will be a shining achievement of all to see.

And to the people that disbelieved (as has been stated in the beginning of the Sura) will be said: "Were not Our Signs rehearsed to you and did you not show arrogance and thus became guilty?"

"And when it was said (to you) that the Promise of God and the Hour of annihilation are firm and

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ
تَقُومُ السَّاعَةُ يُنْفِخُ بِنُفْثَةٍ
الْمُظَلِّمُونَ ﴿٢٩﴾

وَنَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ
إِلَىٰ بَيْتِهَا يُدْعَوْنَ يَوْمَئِذٍ
لِمَا كَانُوا يَعْمَلُونَ ﴿٣٠﴾

هَذَا كِتَابُنَا يُنْفِثُ عَلَيْكُمْ بِالْحَقِّ
إِنَّا كُنَّا نُنْشِئُكُمْ مِمَّا كُنْتُمْ تَكْفُرُونَ ﴿٣١﴾
فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ
هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٢﴾

وَأَمَّا الَّذِينَ كَفَرُوا أَعْمَتْهُمُ الْيَتِي
تُشَالُ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ
قَوْمًا تُجْرِمُونَ ﴿٣٣﴾

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ

there is no doubt in their happening, you used to say, "We know not what this Hour (Time) is. What we can do is not to think of anything except to doubt and we cannot believe in them".

Then will become apparent to them the evil consequences of their misdeeds and they will be completely encircled by that which they used to mock at.

Then will it be said to them: "This Day We too forget you as ye forgot the *Meeting of this Day with Us*. Your abode is the Hell fire and no helpers have you now.

"This because you took the Signs of God in jest and worldly pleasures and lethargy deceived you. So, therefore, you shall not be taken out of this state of Hell nor shall ye be forgiven.

Thus, all praise is for God, Lord of the Heavens and the Earth, Lord and Cherisher of all the Worlds.

Because His is the Authority in the heavens and the earth and He in reality is Exalted in Power and Is Full of Wisdom.

لَا رَيْبَ فِيهَا قُلُوبَنَا نَلْفِتُ مَا نَالِ السَّاعَةِ
(إِنْ لَطُنَ إِلَّا لَطُنًا وَمَا نَحْنُ بِمُتَّقِنِينَ ۝
(٢٥)

وَبَدَّالْهُمُ سَيِّئَاتٍ مَا عُلِّمُوا وَحَاقَ
بِهِمْ مِمَّا كَانُوا بِهِم يَسْتَهْزِئُونَ ۝ (٢٦)

وَقِيلَ الْيَوْمَ نَنْسِلُكُمْ كَمَا كُنْتُمْ
لِقَاءَ يَوْمِكُمْ هَذَا وَمَا وَلَكُمْ النَّارُ
وَمَا لَكُمْ مِنْ نَاصِرِينَ ۝ (٢٧)

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ
هُزُوًا وَأَعْرَضْتُمْ تَعْمَلُوا الْفِتْنَةَ
فَإِنَّ يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ مِنْهَا
لَا هُمْ يُنصَرُونَ ۝ (٢٨)

قُلِّبُوا الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ
الْأَرْضِ رَبِّ الْعَالَمِينَ ۝ (٢٩)

وَلَهُ الْكِبَرُ بَاقٍ فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ (٣٠)

Is not, after this coherent and logical translation of Sura Jathiya, fully established that by calling the Signs of Nature as Signs of God (Ayaat Allah) and by describing the entire Universe as reward for man's struggle and efforts, the Creator of the Heavens and the Earth has unfolded before man the programme of action which will eventually ensure his Meeting with God Almighty?