

QURAN AND EVOLUTION

QURAN AND EVOLUTION

Inayat Ullah Khan Al-Mashriqi

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PUBLISHERS' NOTE

EVER since the retreat of the Muslim world and the advent of the European imperialism about four centuries ago, man's progress has been single-directional. Christianity, a distorted form of what Jesus Christ actually brought as Revealed Religion, did assert in one form or the other but it could not operate as a directive force and had little to contribute to the new shape of things in the world. The emerging forces were wholly generated by the natural sciences which, though initiated by the Muslims, assumed bigger dimensions in Europe on account of its new view of the physical world. This new view equipped the Western nations with astounding economic and technological power with Capitalism, Communism and Fascism as different facets of the same phenomenon and hence possessing identical notions about the problem of humanity. Thus was born the economic-oriented, sensuously motivated and self-centred man of the modern age who, unfortunately, in his scramble for power over fellow human beings, lost sight of the culture of human mind, trying to turn mankind into a freak of Nature — a monster engaged in self-destruction with the very forces created by him by coming into contact with Nature.

It is in this dreadful situation that the Muslim world has opened its eyes after a deep slumber, finding itself far behind the rest of mankind. It is possessed with a new urge; fresh realization of economic backwardness and political incapacitation has created in it a restless longing to struggle and evolve as a single entity. The past history of the Muslim countries has so interwoven their individual destinies that it is impossible to extricate one from the other. The march of events — or the non-march — in one Muslim country is bound to affect the destiny of others, howsoever far off they geographically might be. It is a unique cultural identity, both of upsurge and downfall, which has sustained itself through a long period of turmoil and suffocation. It is under the stress of this identity that the Muslim

*Closer and closer to mankind comes their
Reckoning, yet they heed not and
They turn away!*

21:1

*Not for idle sport did We create
The heavens and the earth
And that is between them.
If it had been Our wish to take (just)
A pastime, We should surely have taken it from things
Nearest to Us, if We would do
(Such a thing).*

21:16-17

*To those who inherit the earth in
Succession to its (previous) possessors,
Is it not a guiding (lesson) that if
We so willed, We could punish them (too)
For their sins, and seal up their hearts
So that they could not hear?*

7:100

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world is trying to dig deep into the genesis and the features of this culture, making an attempt to understand the dimensions and eventuality of the Message brought by the Last Prophet.

It is not without significance that this was the last of the long chain of the Revealed Messages brought to man by God's Chosen Messengers. It was aimed at removing all differences of race, colour and geography and evolving man to higher forms of existence as a single united species. This message was correctly assimilated by the early Muslims; they swung across deserts, mountains and oceans to create this unity. Their later generations lost the thread and went astray, eventually losing even the semblance of what the Message actually was. Viewed thus, the Muslim Ummah is today faced with two momentous tasks; first to remove ignorance, lethargy and disunity within its own ranks and emerge as a polity which could attract attention of the rest of mankind; and secondly to show a new way to mankind for its cultural evolution, making it aware of the true purpose of man's creation. Looking at the two closely, it becomes clear that they are interlinked; if mankind is left to drift into animality as at present, there is bound to be a world-wide conflagration which will destroy mankind and all that it has achieved, and with this will also disappear the Muslim Ummah. But mankind cannot be prevented from *hara kiri* if the higher purpose of the Last Revealed Message, that is the Quran, is not projected, and then enforced, as a creative, invigorating and unitive directive, and as the sum total of all the messages brought by earlier Prophets. That obviously is not possible if the Muslims keep in the backyard, if they are themselves unaware of man's destiny as stated in the Message, and thus remain stagnant or mere camp-followers of those who are dragging mankind to a virtual hell.

It is to bring this higher purpose and framework of functions of Islam simultaneously to the notice of the Muslim world and mankind as a whole that the present book is being published as a collection of Allama Mashriqi's observations on the Quranic concept of evolution. It comprises his writings on the subject, some in the original form in English and others translations from his Urdu writings. As will be evident from what he said, Mashriqi transcended all known barriers of knowledge and culture, and unravelled the mystery of Revelation as well as of

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Nature in a manner in which none of the modern philosophers and scientists has done. When he published his monumental work, *Tazkirah*, in 1924, he dedicated it to God Almighty; this, too, was a unique thing in its own context.

MAHMUD ALI
Chairman El-Mashriqi Foundation

Islamabad, June 3, 1987

INTRODUCTION

THE advent of scientific outlook in Europe in the sixteenth century generated a new thought process in the region which had remained stuck in ignorance for a millennium and a half. The stranglehold on free thought which was sought to be loosened through this process had persisted for a very long time because of the power of the Christian clergy which would not allow any deviation from its static view of life based wholly on superstition. Therefore, when the new culture of scrutiny revealed new realities about Nature, the entire structure of the clergy began to totter; for obvious reasons, science was described anti-religion. This new approach in Europe was partly the result of its intellectuals' contact with the Muslim world and partly a reaction to the futile, rigid and unproductive notions nourished by their priestcraft. The Western writers have themselves described their history from 400 A.D. to 1500 A.D. as the "dark age", as a period of complete intellectual barrenness. Even after 1500 A.D., the few scientists who appeared here and there were not allowed (or lacked courage) to express their scientific ideas openly; they were persecuted by the Church for what was described as heresy. But the surge caused by the impact of Muslim science and inner awakening was so strong that it soon overflowed the barriers erected by the Church and statecraft, and endowed Europe with a power framework which enabled it eventually to assume world leadership.

In contrast to what the Christian clergy did with those who tried to unravel the mystery of Nature, the Muslim rulers and 'ulema' of early period joined hands to nourish the spirit of inquiry, and much of the scientific development during the period of Muslim sway over the world was patronised by the Muslim rulers. During the long period of Islam's intellectual supremacy, there was hardly an instance of persecution of a scientist or throttling of scientific spirit by the state or religious leaders as was done in the case of Galileo and some other

scientists by the Christian statecraft and priesthood. The first international conference on science was held in Baghdad in 767 A.D. under the direction of the Abbasid Caliph, Abdullah Al-Mansur. "From this conference dates the systematic renaissance of science associated with Islam. From this conference grew the idea of founding of one of the world's first international academies of Scientific Research, Bayt-ul-Hikma".¹ Thus, it were the Muslims who spearheaded the development of scientific knowledge in the world; they were, in fact, the founders of science as it is understood today.

A Western scientist-historian has come out with a categorical statement that science owed almost everything to the Arabs. He says: "The debt of our science to the Arabs does not consist in startling discoveries or revolutionary theories; science owes a great deal more to Arab culture, it owes its existence. The ancient world was, as we saw, pre-scientific. The astronomy and mathematics for the Greeks were a foreign importation never thoroughly acclimatised in Greek culture. The Greeks systematised, generalised and theorised, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament. Only in Hellenistic Alexandria was there any approach to scientific work conducted in the ancient classical world. What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs."²

This culture of inquiry and minute calculation encompassed almost every Muslim region and community, and even when scientists and scholars accompanied Muslim generals to other lands they did not lose sight of their basic responsibility. One such example could be cited of the famous mathematician, Al-Beruni, who visited South Asia with Mahmud Ghaznavi, and while the great soldier was busy displaying his military genius, Al-Beruni, sitting on a nearby mound called Tilla Balanath at Nandanapur in Jhelum district, was measuring the circumference of the earth. He calculated it to be 24,858 miles, only 78 miles less than the calculations arrived at many centuries

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later by modern scientists with their highly sensitive instruments.³ Referring to the contribution made by the Muslims to the development of science, Dr. Iqbal says: "Dhuring tells us that Roger Bacon's conceptions of science are more just and clear than those of his celebrated namesake. And where did Roger Bacon receive his scientific training? In the Muslim universities of Spain. Indeed Part V of his *Opus Majus* which is devoted to 'perspectives' is practically a copy of Ibn-i-Haithan's *Optics*⁴". The later generations of the Muslims forgot the message and lost the thread of knowledge, leaving it entirely to Europe which grabbed it with extraordinary vivaciousness. Thus was reversed the role — and the tide, too — Christian Europe attuning itself to the Laws of Nature and the Muslims becoming averse to all that their forefathers had done and making their Faith a jumble of rituals and superstition, the very thing which Islam eliminated from the earth when it appeared on the stage of history.

Europe's scientific attitude which was spurred by the two Bacons, Roger Bacon and Francis Bacon, was reflected in almost every sector of knowledge, bringing within its fold technology as well as basic sciences, with special emphasis on the scrutiny of the process of evolution of life on the earth culminating in Darwin's Theory of Evolution. This theory was an astounding declaration, providing an insight into the workings of Nature and highlighting life's immense potential and its awful limitations. Huxley summed up Darwin's enunciation in a few lines as follows: "Observation proves the existence among all living beings of phenomena of three kinds, denoted by the terms heredity, variation and multiplication. Progeny tend to resemble their parents; nevertheless, all their organs and functions are susceptible of departing more or less from the average parental character, and their number is in excess of that of their parents. Severe competition for the means of living, or the struggle of existence, is a necessary consequence of unlimited multiplication; whilst selection, or the preservation of favourable variations and the extinction of others, is a necessary consequence of severe competition. It follows, therefore, that every variety, which is selected into a species, is so favoured and preserved in consequence of being, in some one or more respects, better adapted to its surroundings than its rivals. In other words, every species which exists, exists in virtue of adaptation, and whatever

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accounts for that adaptation accounts for the existence of that species"⁵.

The main opposition to Darwin's enunciation in his famous book the *Origin of Species*, which appeared in 1858, came from the Church, and he was dubbed as heretic. There was, however, one clergyman, Broddie Innes, who had a soft corner for Darwin and occasionally came to his support. Here is an interesting conversation which has been quoted by some later authors as having taken place between the two and which illustrates where really Darwin stood vis-a-vis religion.

Darwin said: "There are those who consider my book to be beyond the bounds of credibility and there are some who go so far as to describe it a piece of errant nonsense. Yet those very people pin their faith in Genesis which must be quite the most incredible and nonsensical piece of writing ever foisted upon mankind. How anybody could believe that Eve was created from one of Adam's ribs surpasses all understanding, yet there are millions today who still do".

"Yet you have told me many times that you believe in God", countered the vicar.

Said Darwin: "I believe in God as a natural force but not as an entity. I am confident that one day, when we are all a lot wiser, we shall discover that God exists as a form of cosmic energy capable of producing a single living cell, such as the humble amoeba, that will in time become a recognisable creature. All my biological studies and researches have led me to this conclusion"⁶.

It was, however, his other book, the *Descent of Man*, published twelve years later that acquired for him the reputation of considering man a descendant of apes. Actually he had expressed a different opinion. What he had stated was: "We must not fall into the error of supposing that the early progenitor of the whole Simian stock, including man, was identical with, or even closely resembled, any existing ape or monkeys"

Darwin had been at the Cambridge University from 1827 to 1831 as student of the Christ's College. It was this very college to which a daring young student from India, Inayat Ullah Khan, later known as Allama Mashriqi, was admitted in 1907 to create new records in the academic history of the University. Inayat Ullah was born in a well-to-do Rajput family in Amritsar, now in the Indian part of the Punjab, on August 25, 1888, a year

known for the eruption of a country-wide debate on the future of the Muslims of South Asia after the founding, in 1885, of the All India Congress with the aim of bringing about "fusion into one national whole of the different, and till recently, discordant elements that constitute the population of India". Sir Syed Ahmad Khan, at that time the foremost Muslim leader, saw something very sinister in the creation of the Congress with the aim of evolving a single nation in India, and, in the process, of undoing the Muslims as a nation; he asked the Muslims to keep away from it. In November 1888, he came out with a strong indictment of the plan and said: "It is my deliberate belief that should the resolution of the native Congress be carried out into effect, it would be impossible for the British Government to preserve the peace, or control in any way the violence and civil wars which would ensue." Much of what happened in the sub-continent subsequently moved around this apprehension of Sir Syed. Inayat Ullah Khan's father, who besides being a man of means, also possessed an aura of scholarship, had close relations with Sir Syed, and had perhaps the same fears. Mashriqi has, in a footnote to one of his later books, *Dah-al-Bab*, recorded a recollection of his meeting with Sir Syed in Rampur where he had gone with his father to the Educational Conference; he was only seven years old then.⁷

Apart from Sir Syed Ahmad Khan, Mashriqi's father also had close relations with other Muslim personalities of the day, including the Pan Islamic leader Syed Jamaluddin Afghani, Maulana Shibli Nomani, Abdullah al-Amadi, and Abul Kalam Azad, the last one having actually worked in the weekly *Wakeel* owned by Mashriqi's father. Ata Muhammad Khan's contacts with Jamaluddin Afghani began in 1884 and continued till 1896 even during Afghani's internment in Burma by the British; Afghani also once visited Amritsar and stayed with Ata Muhammad Khan. Mashriqi's father was an author, too, and had produced a number of books, prose as well as poetry, including a collection of Rubaiyat and a Qasida composed for Sultan Abdul Hamid of Turkey who awarded him Tamgha-i-Majeedia. His ancestors had held important positions in the Mughal court, one of whom, Diwan Lal Muhammad Khan, had embraced Islam at the hands of Emperor Aurangzeb.

Mashriqi's family thus possessed a religious and scholarly bent of mind which was passed on to him. Explaining why he was not sent to Aligarh for education in spite of his father hav-

ing close relations with Sir Syed and the interests of both in the educational uplift of the Muslims of South Asia, Mashriqi has stated that the reason for this primarily was his father's differences over the curricula of instructions at the Anglo Oriental College founded by Sir Syed at Aligarh; Ata Muhammad wanted greater emphasis on religion. In this religious and scholarly atmosphere in the family, Inayat Ullah received his early education at home. And when he joined the school at the age of nine in 1897, he was straightaway admitted to the sixth class in the B.N. Public School. Soon after, he was adjudged the best student and awarded a scholarship. He passed the Middle standard in 1899, standing first in the district.

From 1900 to 1902, Inayat Ullah studied in the Government High School Amritsar, where besides doing Matriculation in 1902, he also won Certificates of Proficiency in Mathematics, Persian and Arabic, and special prizes of General Proficiency in Mathematics and Persian. He passed his Intermediate from the Church Mission College Amritsar in 1904 standing first in the district and winning Jubilee Scholarship and Proficiency prizes in Arabic, Mathematics and English. He shifted to Lahore in 1904 and joined the Forman Christian College, graduating two years later and winning scholarship. And then to the bewilderment of many he passed his M.A. in Mathematics in one year securing first class for the first time in the history of the University and earning rare comments from newspapers. In its issue of April 14, 1907, the daily *Tribune* lauded his performance saying: "It is but the bare truth to say that the success he has achieved is a record one in the history of the University. It is no mean achievement to secure a First Class in Mathematics at M.A. examination, and well might our countrymen congratulate themselves at the unique success achieved by Mr. Inayat Ullah".

It was, however, at the Cambridge University that he surpassed everybody by creating new records in the academic world. Entering the Christ's College at the age of 19, Inayat Ullah Khan did four Triposes in four different subjects in a period of five years. After a year's stay, he topped in a preliminary examination in Mathematics and was declared Foundation Scholar. The following year, he did his Tripos in Mathematics in First Class winning the title of Wrangler and Bachelor Scholar. Two years later, he did two more Triposes at one and the same time, one in the Oriental Languages (Arabic and Persian) and the

other in Natural Sciences (Physics and Geography). A year later he performed another wonder and did Tripos in Mechanical Science. Though the British papers had taken notice of his academic achievements soon after he joined Cambridge, his latest performance dazzled them. They came out with brilliant comments and paid rich tributes to the young scholar from India for having passed in four Triposes in a period of five years. *The Cambridge Daily News* described him as "the best all-round Indian student ever at Cambridge" and "believed to be the first man to take honours in four different Triposes".⁸ The daily *Chronicle* London said: "The Mechanical Science Tripos result which was published at Cambridge yesterday was notable for the success of Inayat Ullah Khan who is believed to be the first man to take honours in four different Triposes. He must be placed in the first rank of Indians who have been educated in this country".⁹ *Westminster Gazette* described him as "the most distinguished Indian ever seen up"¹⁰, while the *Star* London said: "It was hitherto not considered possible at Cambridge that a man could take honours in four Triposes in a short period of five years, but it is to the credit of India that Inayat Ullah Khan of Christ's College has accomplished the feat. In 1909, he was declared a Wrangler; two years later, he secured First Class Honours in Oriental Languages Tripos and Natural Sciences Tripos at one and the same time and established a record performance. This year again he passed the fourth Mechanical Tripos".¹¹ *Yorkshire Post* said Inayat Ullah Khan "has proved himself the best Indian student ever at Cambridge. He is believed to be the first man of any nationality to obtain honours in four different subjects"¹²

Leading English dailies had paid him tributes even a year before (1911) when he simultaneously did two Triposes. *The Times* London said: "Inayat Ullah Khan of Christ's College, besides gaining First Class in Oriental Languages, obtained Honours in Natural Sciences. He became Wrangler only after two years residence".¹³ The daily *Mirror* said: "This year at Cambridge Inayat Ullah Khan of Amritsar and a student of Christ's College has obtained the unusual distinction of successfully competing for two Triposes at the same time and obtaining a First Class and Honours in them".¹⁴ The *Telegraph* said, "Other Tripos lists were issued yesterday. Among the names stands conspicuous the name of Inayat Ullah Khan whose University career presents a series of remarkable successes".¹⁵

While doing so marvellously in the academic field, Inayat Ullah Khan also contributed articles to periodicals and dailies, including *Westminster Review*, *Empire Review*, *Mathematical Review*, and *The Times* with the result that his vision expanded in all directions. The period of his stay at Cambridge, therefore, constituted an important phase in his life. No doubt, he was influenced by his father and his father's friends, particularly Jamaluddin Afghani, but his view of man as a species and the purpose of his creation assumed much bigger dimensions during his stay at Cambridge where he examined Darwin's theory in depth, and also studied various facets of the intellectual effort of the Western world during the previous centuries. In his view, Francis Bacon's *Novum Organum* signified the turning point in the Western attitude towards phenomena of Nature which resulted in their supremacy in the realm of science, accompanied, of course, by their industrial and political power.

While impressed by the manner in which the West became aware of the realities and potential of the physical world, he also found the new power of science somewhat disturbing; the spiritual aspect of life was being pushed to the backyard, and brute force and sensuous pleasures becoming the sum total of life. Therefore, apart from science he also scrutinised the phenomenon of Religion, its apparent 'difference' with the matter-of-fact Nature being uncovered by science, and the conflict in which various religions – Islam, Christianity, Judaism etc – were engaged. His effort during all these studies at such a young age was to find whether there existed any common ground between various revealed religions, and whether there really was a conflict between the Revealed Religion and the Manifest Nature amidst which man appeared to stand as a unique species. It was not Quran alone which he studied afresh in the light of his knowledge of science; he also examined Bible and other revealed books which became available to him. When a decade later he produced his monumental work, *Tazkirah*, he appeared to be the only man in the modern world to have discovered the true meaning of the Revealed Message, indicating the destiny of nations, and ultimately of man as a species, with special emphasis on the study of forces of Nature and their utilisation for evolution to higher stages of security and awareness. His view of the Universe, the process and purpose of life and man's role in it was entirely based on his scrutiny of the Quran,

not as a mullah but as a scientist and knower of Nature. Four years after the publication of *Tazkirah*, this is how he referred to mathematics in which he had distinguished himself at Cambridge. Speaking before the Mathematical Society of Islamia College, Peshawar, he said: "If I have presented a book (*Tazkirah* 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 Koran it is through mathematics. In fact, the first truth of the Koran dawned on me while I was busy day and night preparing for the Mathematical Tripos at Cambridge"¹⁶.

Mashriqi completed his studies at Cambridge in the middle of 1912, and after staying in England for a few months more he returned to India in January 1913. It appears that he had already selected education as his profession because while he was still preparing for the fourth Tripos he applied to the Secretary Board of Education White Hall, London, in October 1911 for the post of a professorship. When he returned to India he was immediately offered the Vice Principalship of Islamic College, Peshawar, a post reserved for an I.E.S., which he took up in April 1913 on the assurance that he would soon be made I.E.S. Things, however, did not move in the right direction and though after a couple of years he acted as Principal of the College, I.E.S. was still away. From 1918 onward he worked as Assistant Secretary Education in the Government of India, but without being given the rank of I.E.S.; it came only in September 1919, and that, too, as Headmaster of Government High School, Peshawar. His exceptional qualifications and brilliance were paid in a different coin; the authorities did not seem to give him an assignment to which he was entitled though he did serve as Principal Training College, Peshawar and act as Director of Education, but only for brief periods. Otherwise, he was kept glued to the post of headmaster. Soon after taking over as I.E.S. Headmaster, Mashriqi became occupied with his monumental work, *Tazkirah*, as is evident from his reply to Maulana Muhammed Ali Jauhar's letter. After having decided to start his own Qaumi Muslim University or Jamia Millia Islamia in 1920, Maulana Jauhar wrote to Mashriqi in December the same year to accept *Faqiri* and join as the head of the department of Mathematics. Mashriqi begged to be excused

because "an important book is under preparation"¹⁷. Maulana Jauhar had also informed Mashriqi that Dr. Iqbal was being approached for Vice Chancellorship but strangely enough the offer to Iqbal came from Gandhi. Iqbal, too, declined¹⁸.

By then, Mashriqi had come to firm conclusions about the process and programme of the Quranic message and its continuing nature as revealed to mankind at different stages of its development by the various Prophets. He also had had a deeper view of the history of the Muslims; how they emerged as the most active, creative and knowledgeable community within a few decades, sweeping across the entire known world, and how they appeared to have completely lost the Message in the 20th century and become unbelievers in the Quranic sense of the word. The immensity of his awareness, the agonising feeling about the ignorance, apathy and incapacitation of the Muslim community, the distortion of the revealed Word by almost every people – textual in the case of earlier revelations and conceptual in the case of Quran – would not allow him to sit still. He must announce the compelling truth, uncover the hidden reality and project it with all the power at his command. This was what he was engaged in when he received Mohammad Ali Jauhar's letter.

When, therefore, in the middle of 1924, Mashriqi enunciated in the form of *Tazkirah* his theorem about the Divine Law of rise and fall of nations, relationship between the Word of God and the Work of God, man's ultimate destiny and the real objective underlying the Divine exercise of Revelation, with special reference to the Quran and Darwin's Theory of Evolution, it appeared to be a thunderbolt. It was a torrent of thought and words with which he wanted to ruthlessly shake the Muslims from their deep slumber, and at the same time to give a violent jerk to the Western thinkers who had, in their one-track movement, completely ignored Religion and its contribution in the development of man's consciousness and his evolution to higher levels of existence. He was so much convinced of his findings that he dedicated *Tazkirah* to God Almighty. This is how he wrote: "God Almighty, I have brought before Thee a wonderful thing which Thou hast bestowed on me Protector of All, accept this humble offer from me, and further chasten my power of thought and understanding Sustainer of All, set right the affairs of the Muslims and put them, under

Thy Light, on the right path, as Thou didst in the past, by giving a correct direction to their actions because, O God, they are a nation which itself possesses no knowledge.”

In *Tazkirah*, Mashriqi questioned at the very outset the authority on the basis of which followers of each religion claimed their Faith as the sole truth and all other Faiths false and untrue. What this religion was about which no decisive verdict was possible, and why did not the all-embracing nature of truth bring various religions on the same plane, and enforce a reconciliation as happens in the case of physical realities being uncovered by the scientists? Why was there a conflict and if there was a conflict what this claim of being truth meant? He termed these situations bewildering but declared that it was in the interest of mankind's collective survival that these issues should be scientifically examined and answered “because much of the bloodshed in the world, its most horrifying wars, its great conflicts and massacres were born out of *difference in 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 as its prophet and leader”.¹⁹ All this, he said, was the result of distortion of the concept and form of the message on which these religions took birth: they were the creation of man's own perverse thinking, and the stubborn folly of the followers of these religions.

Tazkirah was a new voice, probably the first attempt to study and project Religion as a science. The force and rhythm of its language reflected the power of the mind which conceived it. Many international scholars described it “as the most successful and universal law of nation building”, “exposition of the infallible and divine sociology”, “solitary oasis in the barren literature of religion”. Sahibzada Aftab Ahmed Khan, Vice Chancellor of the Aligarh University, formally “handed over” Mashriqi's name to the Nobel Committee as a claimant of Noble Prize for literature. *Tazkirah*, however, according to the opinion of relevant quarters, could not be considered for such an award unless it was rendered into a European language. That was beyond anybody.²⁰

Mashriqi seemed to be in a hurry and wanted forthwith to mobilise support for a world-wide movement, on the one hand to awaken the Muslims to the true features of the Quranic programme, and on the other to force the Western scientists

to scientifically examine the Quran which alone was available as text of what is claimed to be the Revealed Message. To act upon the Quranic programme was inevitable for the Muslims for their sheer survival; to critically examine the Quran was imperative for the scientists to carve out a new and a secure path for mankind. A close view of his two-way thrust reveals only one objective, the consolidation of humanity as a single community subservient to One God to be able to fulfil its assignment on the earth, that is to harness its forces and reach the highest stage of evolution. He wanted the Muslims to rise and act because they were in possession of the text of God's Last Word to man; he wanted the scientist to extend his field of scrutiny to the Word of God because he was in occupation of the arena of the Work of God. Two of his letters are reproduced here to give an idea of his restlessness; one to the Turkish ruler Ghazi Mustafa Kamal, and the other to Thomas Holland of the Royal Society of Arts, London. (Mashriqi had been elected Fellow of the Society in 1923). In his letter dated 4th November 1924 to Thomas Holland, he said:

“For the last many years I have been pondering over the mystery of Religion – what its initial purpose was, why it exists, what message the various prophets brought, was there anything of real value in their messages, did they come to unite or separate men from each other, were they also false i.e. in the scientific sense, how could false or ignorant people initiate and perpetuate such vast movements?

“These points have led me to a general study of the various Revealed Books for the purpose of getting at a scientific reality, if any, underlying the idea of Religion. Of course, I have come to the conclusion that underlying all these Revelations, there is running a common streak of perpetual and eternal truth immensely beneficial and novel to mankind in general, the general acceptance of which is vital to the very existence of the Human Race.

“I have taken the Koran – the Islamic Revealed Book – as the basis of my investigations for the reason that the Koran is the most preserved of all revealed books, as Sir William Muir and others have frankly acknowledged. Its words are practically and essentially the same as those given by the originator of Islam, and, therefore, in the Koran we have a surer and more scientific basis to go upon. Working on this book as basis

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comparing it with whatever is now left of other Revealed Books in translation and retranslation, I have come to the conclusion that all the various prophets of the world brought only One eternal truth with them, viz: The Law of Rise and Fall of Nations. This is the only thing they worked for throughout their lives, and the whole of their Revelation is, in essence, an exposition of that Law, in accordance with which nations perpetuate their existence on the surface of the Globe. Religion, as it is understood by mankind in these days, is an entirely disfigured and mutilated form of their teachings, brought about by sheer fanaticism and mutual hate. The message brought was, in fact, one and the same in its entirety and was meant to unite and reunite the Human Race into one homogeneous whole, rather than divide it into sections.

"This law I have brought out in all its nakedness in the present book. In other words, I have, for the first time, attempted to define completely, what 'Fitness' is in the Darwinian Principle of the Survival of the Fittest.

"I believe the results arrived at by the investigation and search of the Revealed Word are so infinitely important, so vitally necessary and so fundamentally true that it is imperative that the whole scientific world should, at least, impartially examine them. In this attempt, I believe, I have not only discovered a terrible truth for the world or solved the terrible problem of the Death of Nations, but I think I have struck a deeper note of the union of mankind into one ever-abiding and great fraternity, combined on one eternal truth, working for one eternal aim, and possessing one Rational, Natural and Eternal Religion, i.e. the Religion of Peace, Progress, Evolution and eventual extinction in the Godhead. When Religion is once proved to be a Scientific Truth and an active principle, free from Blind Belief or 'fanatic faith', it will automatically lose its sectarian force and bigoted aloofness, and unite mankind like what mathematical formula or a physical phenomenon does."²¹

In a letter to Ghazi Mustafa Kamal Pasha on 18th October, 1925, Mashriqi said:

"Last year in Zil Hajj, 1342 (July 1924) I had the honour of sending you, under registered and insured cover, a copy of my now world famous book *Tazkirah*, which I believe you may have studied by now.

QURAN AND EVOLUTION

"By this time, I have received so many sympathetic and warm messages of entire agreement with the message I have given in the book from some of the greatest men in the world, European, Asian, Egyptian and American, including Muslim rulers, ulema, erudites, men of science etc. that it is my intention now to effect a reform in Islam by a general rebuilding of its fabric on the lines laid down by the Holy Quran as in the time of our Great Prophet. An outline of what I propose to do, if the Muslim world helps me, is somewhat as follows:

1. A general proclamation by the entire world of Islam that there are no religious sects dividing them from one another and that Khilafat in Islam means nothing but political domination of its people.
2. Establishment of central League of Islamic Nations protecting the interests of every Muslim nation through effective political force.
3. Establishment of general Islamic Bait-ul-Mal, that is common Islamic Treasury, to which every Muslim, wherever he lives, will contribute.
4. Religious and moral adhesion of the entire Muslim world to the elected president of the Islamic League.

I have received enough encouragement from every quarter of the Globe to think that the above proposals are within the range of practical politics in spite of the present helpless situation in Islam. I have, therefore, resolved, as a preliminary measure, to visit all Islamic countries and meet rulers and great men there in person, as soon as possible next year, that is, 1926.

"I shall be grateful to your most Exalted Excellency if you let me know, as soon as possible, whether your government will be able to discuss the above proposals with me at Angora, (Ankara) somewhere in the month of Shaban A.H. 1344 (March 1926). I shall then lay before your government the details how far the scheme has a chance of success, how much has it advanced so far and what share exactly the Angora Government will have to contribute in order to make it a success."²²

Seven months later, Mashriqi attended the Motamar Khilafat held in Cairo from May 13 to 22, 1926 as his country's chief delegate. Sheikh-ul-Islam of Al-Azhar who had called the Motamar and a number of top Egyptians knew Mashriqi through *Tazkirah*. Soon after his arrival there on May 3, he

realised that the form and extent of the deterioration of the Muslims everywhere was the same. However, when he addressed the Motamar, he put the same proposals before it which he had sent to Mustafa Kamal the previous year. They were adopted unanimously and a number of subcommittees were set up to work out details. He stayed in Egypt for two months, contacting many 'stalwarts', but apart from a promise of 30,000 sterling pounds for the Bait-ul-Mal, nothing tangible happened. Mustafa Kamal did not seem to be interested, and Mashriqi's meeting with King Faisal of Iraq while journeying to Europe, and then with the King of Morocco and King of Tunis in Paris, evoked interest but no action followed. During this, he had also been corresponding with King Ibn Saud of Saudi Arabia on the same programme, but the Muslim world was fast asleep and had forgotten the Message which had lifted their ancestors as world leaders in a few decades.²³ While in Europe, he also met top scientists, including Einstein, and discussed with them how could the scientist, apart from his study of the dead matter, engage in the study of life to put mankind on the new path. He returned to India by the end of 1926, resuming duty in Peshawar in January 1927.²⁴

THE PLUNGE

After watching for another few years the course of events in the Muslim world and the outcome of the two Motamars, one held at Cairo and the other at Mekka, Mashriqi felt compelled himself to initiate the process and give a practical shape to his conception of the Quranic programme. He decided to withhold the publication of the remaining volumes of *Tazkirah*; instead, he brought out a smaller book, *Isharat*, which embodied his programme of reform and uplift of the Muslims of South Asia. The movement was started in the middle of 1931 under the name of Khaksar Tehrik — the movement of the humble — with a two-hour daily exercise comprising 15 minutes for the evening prayers, half an hour for military drill and an hour and a quarter for social service irrespective of caste, creed and colour, the whole exercise to be performed collectively under the command of a common leader known as *Salar*. *Akhuwwat* was their badge and *belcha* their 'weapon', the badge indicating universal brotherhood and *belcha* (spade) signifying humble-

ness, service and manual labour. In the political turmoil which swayed South Asia in those days, the concept of prayers, discipline and service was a novel thing, incomprehensible in the political sense. The first nine years of the movement were bewildering; during this period, it swept across the sub-continent constituting one of the most fascinating phenomena witnessed by the people of South Asia. However, it underwent a retreat after a bloody clash with the British-led police in Lahore in March 1940. What is important is that Mashriqi did not forget even for a moment his basic purpose in starting the movement, that of struggling to enforce his higher view of the Divine Law enunciated by him in *Tazkirah*. The first of the 14 Points of the movement issued in 1937 said: "We Khaksars are determined to establish, by uprooting all sectarian feelings and religious bigotry (but keeping religion in tact) an egalitarian, benevolent and non-partisan order which would ensure a fair deal to all nations and guarantee their rightful growth, and which will be based on virtue, struggle, action and supreme justice."²⁵ The following year while presiding over the All Faiths Conference in Indore he rebuffed the West for trying to completely discard religion, describing this attitude as "positively dangerous and ridiculously untrue". He said, "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". He doubted "if there are alternatives to Faith half as good in this world of flesh and blood".²⁶ Khaksar Movement was thus intended to produce a band of people, obviously 'Muslims', who could enforce his vision of the supremacy of the Divine Message and oneness of mankind, to enable it eventually to take up the real job assigned to it by the Providence, that of the capture of the Universe. He could not produce a large enough band of such people but his concept is still regarded as a highly fascinating and inspiring interpretation of the Quranic message and the forces and phenomena of Nature.

During the course of this struggle, he was put behind bars a number of times. His first imprisonment took place in October 1939 when he was arrested by the Congress Government of

the United Provinces (now called Uttar Pradesh) while trying to resolve the conflict between two leading sects of the Muslims, the Sunnis and the Shias. Soon after, he was confronted with a bigger opponent, the British Government, resulting in a clash in Lahore on March 19, 1940, in which Khaksars were mercilessly massacred. Allama who at that time was in Delhi was arrested and sent to the south to be lodged in solitary confinement for over two years. After the birth of Pakistan, he was imprisoned thrice, in 1950-51 for alleged attempt to overthrow Liaquat Ali Khan's government, in 1957-58 for alleged complicity in the murder of Dr. Khan Sahib, and later in 1962 for a brief period for conspiring against Ayub Khan's government; each time he was exonerated and declared innocent. During these imprisonments, Mashriqi produced some of the finest writings — a letter to the international community of scientists titled "Human Problem" and a treatise called *Hedith-ul-Quran* in 1951, and a book on the Holy Prophet titled *Takmillah* in 1957-58, restating his theorem about man's unity and his evolution to higher forms of existence in a simpler and more comprehensible manner.

In a brief preface to the *Hedith-ul-Quran*, Mashriqi said: "These are my mathematical conclusions about the ultimate end of the Universe which have been arrived at after deep study of the Quran and after taking a total view of Nature. I am convinced that, on them depends entirely mankind's future progress. Man cannot reach higher stages of progress and development without accepting the logic of these conclusions and igniting in him the passionate longing for *Face-to-Face Meeting* with the Creator. It is incumbent on man to receive guidance from the teachings of the Quran, and, while there is still time, to understand what role he is supposed to play in respect of this Universe.

"The present age of capitalism, animality, barbarism and mental perversion is a dark era of man's history. The situation in which man finds himself at the present moment leaves for him no way except to plunge headlong into the hell of misery and destruction; there appears no other course available to him. If this came about, there would then be the likelihood of mankind becoming extinct as a species, and God Almighty, because of man's inability to unravel the riddle of the Universe, bringing a new species to inhabit the earth which will be super-

ior to man, — wide awake, capable of greater comprehension and better able to understand what this Universe really is and what it is actually meant for." 27

After living a tempestuous life of 75 years, Mashriqi died of cancer in Lahore on August 27, 1963. He lies buried in the courtyard of his house from where he started his Khaksar movement 32 years before his death, spending all these years in simple Khaki clothes.

The present compilation is split into three sections. The first section deals with the general concept of Evolution and its operation in deciding the fate of communities and civilisations with particular reference to the Muslims, and an exhaustive study of the Darwinian Theory of Evolution. The second section relates to Mashriqi's view of the ultimate fate of the Universe, the role which the scientist is required to play in it along with his own spiritual evolution, and the concept of Man's Face-to-Face Meeting with the Almighty Creator. This section is sub-divided into three parts — the barrier of electronics, the ultimate shape, and the Quranic verdict. The last section comprises Mashriqi's impassioned pronouncements on the Revealed Word with special reference to Quran as the only secure and unimpaired Revealed Document available to man, and the scientist's responsibility to examine it critically to enforce it as the truest enunciation of the Law of Evolution or, if found 'faulty', to rid mankind of the 'fraud' of Religion.

A concept and the form of its expression are inexorably linked together, therefore translation seldom succeeds in conveying the fullness of the author's conception and his real purpose in its enunciation to mankind. It was precisely for this reason that Mashriqi did not accept translation as an effective device to convey the force and content of an idea. In fact, he went further and declared more than once in his writings that a sublime thought was adequately expressed only when it was acted upon, when it was enforced as a visible, operative reality, when proper atmosphere was created through proper actions. Otherwise, too, the rhythm of the language in which the thought is originally expressed serves as a robe of that thought, the robe having been tailored to the inner harmony of the writer. The force of expression flows from the vigour of the author's ideas and experience; the selection of words, their arrangement, even punctuation marks are not mere grammatical

manipulations, they perform a specific function relevant to the theme. The words must, and do, convey the ebb and flow, the life and beauty, the harmony as well as the force and fury of the thought. A translated version is obviously unable to transplant all this -- the gusto and tumult, the anguish and emotion, the courage and conviction which force a writer to produce a book.

In the case of Allama Mashriqi's writings, particularly *Tazkirah* with its grandiose style and newness of concepts and motivations, it is almost impossible to unfold precisely through translation the storm his philosophy intends to blow in the mind of the reader. This Editor has read *Tazkirah* several times during the past fifty years and each time has found himself confronted with new disclosures. Words and phrases which once appeared merely display of the force of pen were found to be pregnant with original and compact philosophy. It was with this realisation that I undertook to translate some of his writings, particularly relating to the Evolution of man as a species and the rise and fall of human societies. No effort has, however, been spared to convey as far as possible the core of his thought, though equally potent expressions have not been found for some of the words used by him in the sense in which they were intended when they occurred in the Revealed Message.

The Editor

NOTES

1. Professor Abdus Salam, *The Nucleus*, Vol. 4, No. 1, January-March, 1967, Islamabad.
2. Robert Briffault, *Making of Humanity*, p. 190, as quoted by Dr. Muhammad Iqbal in *Reconstruction of Religious Thought in Islam*, p. 130.
3. Professor Hamid Askari, *Prominent Muslim Scientists*, p. 488.
4. Dr. Mohammad Iqbal, *Reconstruction of Religious Thought in Islam*, p. 129.
5. Obituary by Professor Thomas Huxley quoted by James Bunting in *Charles Darwin's Biography* published by Bailey Brothers and Swinfent Ltd., Folkstone (U.K.) pp. 78-79.
6. *ibid*, p. 85.
7. Inayat Ullah Khan Al-Mashriqi, *Dah-al-Bab*, Lahore (1953), pp 255-56.
8. *The Cambridge Daily News*, 12 June, 1912.
9. *The daily Chronicle*, London 13 June, 1912.
10. *The Westminster Gazette*, London, 12 June, 1912.
11. *The Star*, London 12 June, 1912.
12. *Yorkshire Post*, York, 13 June, 1912.
13. *The Times*, London, 17 June, 1911.
14. *The daily Mirror*, London, 17 June, 1911.
15. *The Telegraph*, London, 17 June, 1911.
16. *God: Man and Universe*, Akhuwat Publications, Rawalpindi, 1980, p. 25.
17. Private Correspondence (unpublished).
18. Donald P. Little, *Essays in Islamic Civilisation*, Leiden, 1976 p. 212.
19. Inayat Ullah Khan Al-Mashriqi, *Tazkirah*, Vol. 1, Amritsar 1924, reprinted Allama Trust, Lahore, Deebacha p.3.
20. From unpublished record with Allama Trust.
21. *ibid*.
22. *ibid*.
23. Inayat Ullah Khan Al-Mashriqi, *Khitab-i-Misr*, Lahore, 1931, pp. 5, 6.
24. From unpublished record with Allama Trust.
25. *Sirat-ul-Mustaqueem*, Idara-i-Alliya, Lahore, Oct. 1937.
26. *Man's Destiny*, Mujahid Publications, Rawalpindi, p.65.
27. Inayat Ullah Khan Al-Mashriqi, *Hedith-ul-Quran*, Lahore, p. 7.

CONCEPT OF EUOLUTION

Allama Mashriqi defended the Darwinian Theory of Evolution which was enunciated in the middle of the nineteenth century, but he himself took a higher view of it. According to him, Evolution is inherent in Nature as a well thought out programme of the Almighty Creator; it has not merely been going on ever since creation, but it will continue for endless years till the fulfilment of the purpose of creation. It encompasses the entire process of life, covering also the rise and fall of human societies and civilisations. Dealing with all these aspects, he established a relationship among man's biological evolution from lower creatures, growth of man's culture and sense of evaluation after passing through many stages, including the stage of Revelation, interplay of various civilizations with the frequent domination of one over the other, and prospects of man's evolution to higher forms of existence, eventually becoming just a 'spirit'. He appears at variance with Darwin who was reluctant to accept God as an 'entity', and also differs with his somewhat 'limited' framework of 'fitness' which when applied to human societies is found inadequate, even false in certain cases. But in spite of these differences, he gave the entire credit to Darwin and other Western scientists for uncovering the great phenomenon of life and its evolution to higher forms of existence with man coming at the top. In a lengthy footnote in the Urdu text of the first volume of *Tazkirah* (published in 1924) he took a comprehensive view of this phenomenon with special reference to, and support of, Darwin in the context of what the Quran stated over 1300 years ago. But, while narrating the Evolution Theory, he somewhat rephrased what Darwin had said, making certain additions and offering elucidations, to provide a total view of Evolution as conceived and enforced-and being enforced-by the Creator of the heavens and the earth.

The footnote was necessitated (and written on the demand

of certain friends) by his enunciation of the law of life and death of human communities and the natural principle of inheritance in the earth as applied to the Muslims when they emerged on the stage of history and their subsequent fall to the depths of insignificance and helplessness. His elucidations of these concepts are reproduced in the pages that follow. We have split them in two parts; the *Inheritance in the Earth* and the *Theory of Evolution*, both translated from Urdu.....Ed.

Inheritance in the Earth

Translation from Urdu, Muqaddima, pages 1-41,

Tazkirah, Vol. I, published in 1924, by Idaratul

Ishayat-lil-Tazkirah, Amritsar.

FOR the past two centuries, Muslims all over the world have been caught in a vortex of continuing decline. As is dreadful the speed of this decline and the swiftness of degeneration, so is agonising the unconcern and lack of realisation with which they are dragging themselves to utter annihilation and certain death in a state of complete complacency. In each member of the community have become extinct visible capabilities and latent forces which constitute the cultural essence and life-blood of a civilization. The invigorating passions which activate every section of community have died down. Each and every member of the nation has become utterly useless, singly as well as collectively. The vitalising and creative view of what religion really is has been lost; with that has also become proverbial the failure of the Muslims in the field of worldly distinctions. Will power and courage for initiative, organisational capacity and work distribution, unity and centralism of creative faculties, culture of steadfastness and mutual assistance, the pervasive sense of discipline and obedience, and the leadership's far-sightedness and ability to guide without which not only nations but even individuals cannot perform the humblest

job have become mere words, signifying nothing. It would not be surprising, in this situation, that every effort that the Muslims make to attain their objective eventually comes to naught: every plan that they initiate for their betterment ends in futility: mental confusion and the dreadful monster of internal disruption and dissipation utterly undermines their power of action, and a deep sense of frustration overwhelms them, completely destroying their faith in their destiny.

I have been watching for quite some time this distressing spectacle in agony. Historical evidence and the painful story of political developments over the past one hundred years show that the present-day Muslim Ummah has touched such depths of moral degradation where none of its actions or programmes achieves its goal anywhere in the world. If, in spite of general lack of organised effort, an individual or a group of individuals has been able to evolve a programme, their organisational power is destroyed from within by adverse influences and deadly germs of despondency before any result takes shape. Take any national movement, and you will find the same phenomenon in operation. During the last century, the most important national movement of the Turks, which was somewhat well-organised and had been the result of the political philosophy of a prominent prime minister (Madhat Pasha), was the 30-year campaign for a constitutional government and its eventual establishment. It is, however, a known fact that the Anjuman Ittihad-o-Taraqqi could not even for a few moments profit from the 'continuing benefits' and 'endless blessings' of the amazing industrialization of Europe, and its formal enforcement turned out to be a declaration of defeat for the Turks.

*In my construction lie hidden conditions of destruction
The tiller's hot blood is the nebula of harvest-destroying lightning.*

Turn over the pages of history, and you will come across the same spectacle. Mehdi's awesome emergence in the Sudan, Mohammad Abdo's semi political preachings in Egypt, the mutinous upheaval in India, the painful end of the Balkan war, and the induction of Majlis-i-Shura in Iran, were important and all-embracing revolutions. However, if the real causes of their failure are carefully examined, there will be found underneath

every defeat and disruption the same death-amalgam of disorganized efforts and dismal lack of resources, mental confusion and absence of perseverance, chaotic actions and misdirected efforts, frightful conflict of opinions and agonising dispersal of forces. The same pattern is witnessed in the lesser activities of the nation. There is no national movement or local enterprise, collective association or political majlis, philanthropist spending or trading association, intellectual activity or organizational effort, which has not ended in smoke due to the shortish approach of the Muslims.

*O thou, who want brevity, in one cry do I state like
The wild rue the tormenting story of my heart!*

But the calamitous happenings faced by the Muslims in the beginning of the 14th century (Hijra) are unequalled even by the darkest pages of the last one thousand years of Islamic history. It appears that the centuries-long action of the chronic disease has weakened every limb of the patient; it has made painful every part of his body. The continuing fracturing of limbs and loss of energy have all of a sudden produced dreadful symptoms; the heart, the brain, the liver have all been engulfed by the disease; the last hours of existence are about to have a final encounter with the monster of death and destruction; the few temporary moments of borrowed life are about to take a plunge into the boundless eternity of non-existence. If this horrifying struggle between life and death is really the last encounter of unbelief and faith, disintegration and stability, falsehood and truth, then the outcome is inevitable. No false and disintegrating body can revive in face of the unfaltering reality of *Death*; it is bound to perish, and all attempts to put life into it at this last stage would prove ineffective. If, however, Islam is a total *Truth*, if it is *Fact* and fountainhead of *Reality*, if it is a *Law* among the universal laws of the Designer of the heavens and the earth, then Nature's sense of justice and equity cannot tolerate the enforcement of one reality with the sacrifice of another, or allow its own forces to engage in each other's destruction.

فَوَيْلٌ لِلنَّاسِ الَّذِي ظَنَرُوا عَلَىٰ رَبِّهِمْ نِيلًا يَعْلَمُ اللَّهُ ذَلِكَ الْيَوْمَ الْبَاقِي
أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ۝ (٣٠:٣٠)

The Religion of Islam is the Law of God on which has He created all human beings; none can escape it, and there is no possibility of any change in the God-created Nature. This alone is the True Programme and the Straight Path to be followed in the world, but most among mankind understand it not. (30:30)

وَلَنْ يَجِدَ يَسْتَوِيَّ اللَّهِ تَبَرُّدًا ۝ (٢٣-٢٤)

No change wilt thou find in the Law of God. (33:62)

On the basis of this irrefutable explanation, I arrive at a firm *conclusion* that no injurious reality of the Law of Nature can destroy Islam; the survival of the Muslims as a dominant factor in the world is inevitable, and as long as are in existence the heavens, the earth, and the entire Universe, this situation is bound to emerge. If the onrush of vicissitudes and the onslaught of adverse developments have caused an apparent departure from this general principle, it is an exception, and a temporary one; it is nothing save that the pressure of hostile influences has produced an unlikely situation which is bound to end. It is this foundation stone of Islam's universally creative philosophy which has, from the earliest, taken upon itself the responsibility for its survival and stability, and which, in spite of the 1300 years of dreadful happenings, makes its existence certain and its law eternally applicable. The Creator of the Universe has demonstrated this in every principle and behaviour of Nature. As long as truth remains truth, its domination is inevitable wherever and in whatever form it appears. If, in spite of countless disruptive influences of falsehood and fraudulence, perversion and pretension, and tyranny and deceit, Nature's principles are in operation in the world and God's Law remains supreme, it is precisely for this reason; if in spite of the temporary sway of lust and rapacity, and the transitory grip of animality, the world has not as a whole deviated from the balanced course, it is only because of this. The effect of an encounter of a false and disruptive element with a permanent reality is just like that of a pebble which when thrown into a deep sea generates a few momentary ripples but itself disappears for ever.

*The glow that the flame of a straw produces lives only for one moment,
What concern has lust for the honour of fidelity!*

If, after this short span of time, Islam's influence has now really disappeared, then there are two conclusions; the life of the Universe, too, is coming to an end; the order of Nature's immense edifice has also moved away from its foundation; the process of advent and end of various phenomena too is being rolled up; attraction and integration of particles, combination and cohesion of elements, interaction of situations, intermingling of consequences, constitution and behaviour of structures, are all departing at the conclusion of their life span, and after this awful destructive effects of the course of Nature the end of the Universe is at hand. If this is not the case, then in Islam itself, in fact in the Quranic purposes, is absolutely unavailable the essence of truth; Islam's power to influence and operate has left its abode and shifted to another body; its area of knowledge and action has shrunk, and the visional power of its mind has disappeared. After having been disgusted with the company of ill-mannered and unworthy Muslim, the meek bride of *meaning* has been the victim of such an indifference, neglect and callousness in the dark recesses of form and suffocating cells of words, that none today even admits its existence. Today's truth-honouring world is at war with the decomposed and useless bones of this very victim of neglect whose agonising story for centuries remained hidden under the veil of *Mohlat (Respite from Nature)*. Time's revealing but unforgiving hand is today consigning to dust this shamefully mutilated corpse whose age of glory had once been more dazzling a reality than the mid-day rays of the sun. Ah! Although the mind's resident has departed, and the restless soul of truth has moved to better and healthier bodies, the strange ways of time, rather the Divine sense of self-respect, has at least preserved this much honour of the body that even today, many centuries after its death, the form of its original features cannot remain hidden from men of understanding. In the pitch darkness of ignorance and oblivion, the Quran is still such a manifest and self-evident wisdom in the eyes of men of understanding that its brightness and lustre have become more heightened in the presence of blackness. As is becoming to the common people meaningless and unworthy of attention all that it contains because of the far-fetched interpretation and misrepresentation of its contents, in the same way is becoming its loftiness more manifest to the understanding heart. The revival of Islam will inevitably

begin when, in this bewildering suffocation of misdeeds, disbelief and falsehood and pervasive helplessness caused by world-wide disintegration, there will emerge from among the Muslims themselves a servant of God who, while seething in agony and maddening passion, would turn to the Quran, remove the thick veils of ignorance, misdeeds, falsehood and faithlessness from its mournful and depressed face and reveal the reality of *Faith (Eiman)*. On that day will be reconciled the angry bride, instantly bringing to life the deserted house of Islam.

For this very reason, Quran's august and final promise in verse 138 of Sura 3, ('And do not lose heart by relaxing, nor fall into despair, because ye must eventually gain victory if ye are true in Faith') has been linked to a condition which is imperative for uninterrupted perpetuation of collective domination. The life-nourishing Faith constitutes a sure tonic for the sustenance of every form of struggle for survival; it is a key to every success, and a prelude to every victory; it serves as a healer of broken hearts, and reviver of dead hopes; in its augmentation lies the secret of alleviation of every hardship and in its diminution are concealed the germs of failure. It generates a fresh spirit with every victory, and injects new life at the sight of every failure. It is the focal point of national unity, an orbit of discipline and orderliness, and the basis of supreme struggle. Its cohesive power arrests dissipating tendencies and by re-arranging the disruptive forces augments the power of resistance; its power of assimilation gathers the digressive and despondent elements and makes them capable of assuming the initiative. Anybody who, in this breath-taking voyage of life, has the company of such a guide, is bound to be greeted by victory at every step; a nation, which in this painful struggle for survival and security is equipped with such a weapon at once of defence and offence, is assured of victory over hostile forces; the *Inheritance of the Earth* is a settled thing for it.

entire credit for its investigation and formulation now goes to him. But those who gave a permanent shape to its clause on evolution were the philosophers of Islam. Ibn Khaldun has

Those amongst you who remained steadfast in their faith, and in addition persevered in good actions, have a promise from God Almighty that He will, of surety, grant them stability in the earth as He granted to those before them. He will establish firmly their religion--the one that He has chosen for them; and afterwards will also change their state of fear which they have from the enemy to the one of security and peace. Their course of action is that they remain subservient to Me and keep on acting on My Commandments (ya'bodinani) and do not associate aught with Me anything (la yushrequna bi shaun). And those who, after this stability and security, deviated from the Commandments, and through misdeeds failed to appreciate fully (kufr) this supreme favour, they are the rebellious (fasiq) (and entitled to collective death). (24:55)

'Ibadat', 'shirk', 'kufr' and 'fisiq' have been translated keeping in view their connection with the foregoing verses (24:48-54), and the one which follows (24:56). In the Quranic syntax, all the four terms, and words of like implications which will come later, are so comprehensive and conclusive that to offer their correct and irrefutable explanation amounts, in fact, to uncovering the entire philosophy and programme of the Quran. Here, the translation of the expression from *yabodunani* to *fasequn* is somewhat before time, but sufficient proof of it will be available in the later pages of the book. The inner harmony of the Quran, too, is not so manifest or open a thing as to be made clear at the initial stages of this book; for this are needed deep reflection and true knowledge.

At the end of Sura Ahqaf is said: "Can a people other than the 'fasiq' get annihilated?" In other words, annihilation of a 'fasiq' nation is certain; on the basis of this should become obvious why this explanation has been provided in the translation.

This clear promise made by the Administrator of the heavens and the earth is a decisive verdict not only on Islam but also on the life and death of all peoples of the world. The supreme logic and the decisive wisdom of the Quran had reached, over 1300 years ago, the natural conclusion about the struggle for existence and resistance for survival, which today is known as *Survival of the Fittest* in the terminology of the Theory of Evolution and Natural Selection, evolved by Farabi,

Haickle and Darwin. This verse has decided two things. first that *Faith* is a per-requisite for "inheritance of the earth, or what is called *Survival* and stay; God's promise for inheritance of the earth applies only to those who possess Faith; secondly, that Faith must be accompanied by Righteous Actions. The individuals of whichever community possess these two qualities that alone is 'Aslah' (Fit); for the protection and security of such a community has the Law of Nature taken the aforesaid responsibility; such a nation alone will, as did the developed nations of the past, hold authority and remain stable in the earth as long as its people possess 'Faith' and perform 'Righteous Actions', and have not been swayed by disruption and disbelief.

*He dies not whose heart is ignited by Ishq
(For this reason alone) is inscribed our perpetuation in the
annals of the world.*

Apart from aya *Istakhlaf*, the word *Istakhlaf* has occurred four times in the Quran. They are being reproduced to establish the correct meaning of this variantly interpreted expression. The first occasion is in Sura-i-Anam.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ، إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَنْ يَشَاءُ
كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّتِهِ قَوْمٍ آخَرِينَ (٦: ١٣٢)

And O. Prophet! As is your Creator Merciful so also is He free of needs. If He so desired, He would remove all of you from the earth, and in your place appoint whom He deems fit as your successor, even as He raised you from the posterity of other people after destroying them. (6: 134)

(We have translated *yasha* as deeming fit; its proof will be available under the title "The Philosophy of Action" in the second volume). The other occasion is in Sura A'raf.

قَالَ عَسَىٰ أَنْ يَكُونَ لَكُمْ عَذَابٌ كَثِيرٌ فَيَسْتَخْلِفْ فِي الْأَرْضِ مِمَّنْ يَشَاءُ وَيَكُونُوا قَوْمًا فَاسِقِينَ (١٧٩: ١٨٠)

At this said Moses. 'O. people, time is now near that your Lord destroys your enemy, and in his place makes you the inheritors in the earth and then see what efforts you make.' (7: 129)

The third occasion is in Sura Hud.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفْ رِجِّي قَوْمًا غَيْرَكُمْ
وَلَا تَعْلَمُونَ لَهُ شَيْئًا إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَافِظٌ (١١١: ٥٤)

At this said Hud, 'If you turned away from these Commandments, I at least have conveyed the Message with which I was sent to you. And the inevitable result of this turning away will be that my Lord will, after destroying you, make another people succeed you, and he is such a powerful enemy that you will not be able to harm him in the least. And remember that my Lord is watching the activities of every people.' (11: 57)

Another occasion where the word *Istakhlaf* has been used in a slightly different sense is in Sura Hadeed:

أَمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْقُضُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ، فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْقَضُوا إِلَهُمْ آخِرَ بَيْتِهِ (٥٤: ٥٤)

O people, Believe in God as God, and accept the Apostle as His Messenger and carry out his directions, and spend (in the Cause of Allah) out of the substance whereof He has made you inheritors after annihilating others. For those of you who obeyed the Commandments, and who spent (in charity), for them is a great Reward. (57: 7)

(The explanation of this meaning of *aminu* will come later; it is not under discussion here.)

It is clear from these examples that the Quranic meaning of '*Istakhlaf*' is to make a people inheritor of a country after destroying another, nothing more than this; nor is meant by this particularly the recognised Khilafat which today has Constantinople as its centre, although that too is included in it. Nor does it mean especially the inheritance of Arabia nor of Ajam, neither of east nor of west. A people which inherited the country and wealth of another people after its destruction is '*mustakhlaf*', whether it is of China or of Rome. This is '*baqa*' and '*istaqba*' (survival and stability) and for this reason have we given this meaning in the text.

This meaning of '*Istakhlaf*' is unequivocally supported by two other verses whose theme should be compared with the aforesaid verse of Sura Hud. (57: 11) It is said in Sura Tauba:

إِلَّا تَتُوبُوا يُعَذِّبْكُمْ بِكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَعْلَمُونَ شَيْئًا

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٣٩:١٩)

If (O, ye ease-loving people of Arabia) on this occasion you did not go forth for battle, God will punish you with a grievous penalty and put another, more active, people in your place. And they will be so powerful that you would not be able to harm them the least. And remember that God hath power over all things. (9:39)

Here synonymity of 'yastabdil' and 'yastakhli' is obvious. 'Yastabdil' occurs in Sura Mohammad in the same sense, that is,

وَأَن تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا خَيْرٌ كُمْ، ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (٣٨:٣٤)

If you turned back and disobeyed the Commandments, He will substitute in your stead another people; And then they would not be evil-doers, disobedient and self-seekers like you. (47:38)

It is obvious from these verses that 'Istakhlaf' of various nations is in fact their replacement by each other. A nation which loses the capability to have authority over the earth, and undermines its potential by deviating from the Law of Nature, is bound to be wiped out from the face of the earth. Whichever people is the inheritor of the earth, that alone is 'mustakhlaf', that alone is superior and more fit; that alone remains unharmed and powerful, and the survival of such a people alone is a foregone conclusion.

'Khalaf' has been used at various places in the sense of inheritance and survival; three occasions are worth mentioning here.

وَلَوْ نَفَادَ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَتْلُونَ (٤:٣٣)

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ (١٣:١٠)

وَمَا أَنْفَعْتُمْ مِّنْ شَيْءٍ قَوْمٍ يَخْلِفُكُمْ (٣٩:٣٣)

And if it were Our Will, We would have made you angels and put them on the earth as your heirs. (43:60). Then after their annihilation We made you inheritors in the earth so that We could see how you act. (10:14). And whatever you spend in His cause, God sustains and gives you its replacement. (34:39).

These examples illustrate that Khalaf and Istakhlaf have been actually used in the same sense and in the same verse is said, *Inni jailun fil ardh-i-khalifa*, that is "I am about to create a

viceregent on the earth". (2:30)

Another thing which is reflected in these verses, particularly in 7:129, 11:57 and 10:14, is that 'action' is a pre-requisite for attaining the status of inheritors of the earth and then sustaining it. The condition demanded in the aya Istakhlaf is 'fit' or 'righteous action'. What is this righteous action? The answer will be available in the length and breadth of this book; it is not easy to define what *slah* (righteousness) really is from the Quranic point of view.

The third thing which is worth considering in these verses is that the expression *al-Ardh* (the earth) has been used in (7:129), (43:60) and (2:30) in its absolute sense; it does not mean any specific area as some commentators have thought of the word 'al-Ardh' in *aya Istakhlaf*, and have taken it to mean the land of Mekka. This discussion will be conducted in the main text, but it is essential to state here that the word *al-Ardh* is absolute. There is a faint doubt in (7:129) that Moses meant the land of Egypt, but it is an historical fact that Bani Israel inherited the land of Egypt after a long time; before that, they had been the masters of Syria. The (10:14) also seems slightly to give the same indication, but the doubt is set aside when it is read in conjunction with the preceding verse (10:13). In any case, after taking deeper view of these verses, it becomes abundantly clear that the Quranic words *Istakhlaf fil-Ardh* mean the collective survival of various peoples on the earth; neither less nor more. The dogmatic or 'religious' environment which, with the passage of time, has developed around this term, is the creation of the people themselves; Quran has nothing to do with it.

Darwin's *Theory of Evolution* is the story of individual and collective struggle of every living creature, from the time of creation to the advent of man; it is an exposition of each species' unrelenting effort for self-preservation and propagation, a continuing record of domination of the strong and annihilation of the weak, and an unbroken tale of stability and steady evolution of the *Fit Species*. It has been made clear, as the basic fact of this intricate theory, that in the survival struggle of living creatures, physical force or aggressive power is not enough for the stability of a species; the real secret of its security and survival lies in its 'fitness' and 'capability', whichever species faced the obstacles of Nature with vigour and

perseverance, whichever put its visible and latent faculties to the best and the fullest use, and, by acting upon the fundamentals of self-preservation, adequately grappled with every opposing force, that alone is 'fit' in the Nature's terminology, that alone is the inheritor of the earth and the wielder of power, and that alone is progressive, stable and truly powerful. Had this not been the case, the huge mammoth and the enormous pythor which had so extensive a population in the prehistoric (Pliocene) ages, could have assumed full authority over the earth leaving not even an inch of land for man. From the ant to the elephant, and from the sparrow to man, whichever species is today in existence, it does possess, to a lesser or greater extent, fitness of action. If, after having been defeated in the struggle for survival, the mammoth of Africa has gradually become extinct, or the American Red Indian is about to be eliminated, then, according to the Theory of Evolution, their 'fitness' and power of resistance have been exhausted.

The Quran has, in *aya Istakhlaf*, enunciated that supreme law of survival and extinction of creations and rise and fall of human societies the reality of only the first clause of which has recently been comprehended by naturalists of Europe after long and continuing research and scrutiny of the earth's structure. Since there is no scope for human-type faith in non-human species, and action in their case is a natural compulsion, therefore in their case accord or discord of natural conditions with the needs of their life alone constitutes 'fitness' or unfitness; only that species will emerge stronger or fitter whose defensive resources (with which Nature has endowed it) are balanced with the external and the unrelenting forces of Nature. The position of human societies; where even the slightest need of an individual is not fulfilled without planning and effort, is entirely different. The question of their security and evolution is immensely difficult and highly complicated. And as in this race for development various nations are surpassing one another, the problem of individual well-being and collective survival is becoming increasingly insolvable. Today, in this bewildering contest for supremacy, countless requirements of culture and innumerable demands of civilization have become part of human life. The astonishing inventiveness of science and the bewildering pace of activation have made life's race ground well-nigh impassable. In spite of unbelievable expans-

ion of means, personal comfort is non-existent, and international peace an impossibility. Progress and provision of health-care facilities have caused a disturbing increase in population. Procurement of dreadful weapons of death and immense means of destruction constitute programme of every developed nation. The crumb of bread which at the initial stage of creation was available to man with the slightest effort and least planning is not obtainable without supreme effort. In addition to these difficulties, the sway of materialism has created in the developed nations a general aversion to spiritualism. Arrogant display of physical power and material authority, insistence on overlordship and reversion to animality have become their second nature. Deceit and untruth have become the hall-marks of world assemblies; international morality and mankind's unity have become figment of imagination and a mere dream. Bruteness and savagery of powerful nations have become so open and ostentatious that dreadfully destructive weapons are being increasingly piled up. In short, ingenuity's countless machinations and unwanted efforts have today given an highly intolerable turn to man's economic problem.

رَبَّنَا عَرَضْنَا الْإِمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ

مِنْهَا وَخَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (٢١:٣٣)

"We did offer the trust of understanding and knowledge to the Heavens and the Earth and the Mountains that they might accept it, but they were frightened at its immensity, and declined in silence to undertake this stupendous responsibility. At last Man accepted to shoulder it, but indeed he was very unjust and very foolish that unnecessarily he put himself in trouble." (33:77)

Perhaps the Knower of the Future had before Him the agonising picture of present civilization's tumultuousness and modern culture's lustful self-aggrandizement that He called man cruel and stupid when he accepted the Trust. But setting aside for a moment this dark side of the picture, the important question which arises today is what, according to the Theory of Evolution, that *Fitness* is and what, in conformity with the unfailing truth of the Quran, that *Faith* and those *Righteous Actions* are which have lifted the Western nations to the pinnacle of material progress, and enabled them to become dominant and entitled to the position of inheritors of the earth;

and what unrighteous actions have taken birth and what weakening of faith has occurred in the Muslims which have destroyed their thousand-year old glory and rendered them synonymous with degradation and unfit for world leadership.

Before this question is fully answered in a logical and undeniable manner in this book, it is necessary to settle how far *aya Istikhlaf's* casual and limited view taken by the commentators accords with its conditional and unambiguous syntax and conforms to its textual content. Firstly, the verse is addressed independent of time to the Muslims in general, but the promise is undoubtedly held out to only a section of them, though it can, in the presence of faith and righteous actions, be extended to every Muslim community. From this point of view, only that section of the Muslims of the world is entitled to the inheritance of the earth which possesses faith and fitness of actions. Secondly, the covenant of inheritance of the earth, in the sense of authority over Arabia or the custodianship of the Kaaba, could be made with an individual, or his descendants, or at the most with the Arab people; it was not necessarily meant for the entire Muslim people of the world. Thirdly, the words *kamas takhlafalla zeena min qablehim* have made everything clear because there was no 'istakhlaf' over Kaaba or Arabia in this particular sense before Islam, nor could the warring Arabian tribes have claim to faith and good actions.

In fact, the Designer of the Universe has in this verse unfolded before the international community of Muslims the supreme programme which could be fully effective in every situation and at every stage of their individual and collective, theoretical and practical, and spiritual and material life. In this code is guaranteed the fitness of character of individuals, correctness of their conduct, security of their beliefs, sustenance of their courage, balancing of power, and their religious betterment and worldly prosperity. In this system lies the secret of political supremacy of nations, their economic progress, collective authority, intellectual growth, and domination in the earth. "Inheritance in the earth," which was promised to the Muslims without restriction of time, is not synonymous with a weak and harmless governance of a country which sometimes back they had in Arabia, and even now is available to them in a few small portions of the earth; it means complete political authority, and

full and collective economic supremacy in the whole world or a major part of it; it signifies the supreme stage of national independence, active vigilance, scientific and literary resurgence, total solidarity and high moral character, which were the hall-marks of the Muslims for several hundred years during the early and middle ages, and are today held, in the special sense of the word, by some European nations; it means, in the West's political terminology, adoption of all national and international means for its betterment during peace-time, and employment, during war, of every fair and proper weapon for its security. The defence of Kaaba, complete political freedom of the Arabian Peninsula, and the establishment and stability of formal Khilafat constitute only parts, though essential, of the whole; in the words of '*aya Istakhlaf*', it denotes actual enforcement and real domination in the earth of God-made Shariah, of His own chosen programme, and His own path and religion. It is the pleasing stage of religious and worldly elevation of the Muslims, their national and individual superiority, and practical and intellectual advancement, where, through the invigorating power of faith and action, the conversion of every defeat into victory, every destruction into survival, and every dread into security is certain.

Just as every living being has a natural desire to ensure racial survival and preservation of its progeny, in the same way has been, ever since man's creation, the aim of every dynamic community to be in authority and ensure successive security. The Quran has used the word '*Istakhlaf*' to denote this reality, and has made it clear that even before Islam this natural instinct existed in various peoples. The Designer of man's Course of action made with Muslims the same promise of inheritance as had been made with the predecessor nations, and in the same way has He repeatedly described it as 'inheritance in the earth'.

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ مَوْلَىٰ لِلَّذِينَ يَتَّقُونَ

مِنْ عِبَادِهِ ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ (١٢٨:٤)

At this Moses said to his people: 'In this difficult situation pray to God for help and remain steadfast. The Earth is God's; it is He who gives it in inheritance to such of His servants as He deems fit; and eventually only those win who have the fear of God. (7:128)

وَأُولَٰئِكَ النُّعُومُ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا

فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ ۚ وَفِيهَا صَرْحٌ مُّبِينٌ ۝١٣٧

And ultimately We made inheritors of the east and the west of this blessed land those who were considered weak and of no consequence. And God's blissful promise with the Children of Israel was rightly fulfilled because they bore with resoluteness the hardships from the enemy. (7:137)

At another place, too, is repeated the subject-matter of *aya Istakhlaf*.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ مِن يَرثُهَا عِبَادِيَ الصَّالِحُونَ ۝

إِنَّ فِي هَٰذَا لَآيَةً لِّقَوْمٍ عَالِمِينَ ۝ (٢١: ١٠٥-١٠٦)

And We have, after fully explaining all the commandments, recorded in the Zabur that Our righteous servants alone are the inheritors of the earth. Verily in this is a great message for an obedient people. (21:105-106)

At the end of Sura Zumar is said:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَأَوْرَثَنَا الْأَرْضَ مِن تَبَوُّؤِهَا مِنَ الْجَنَّةِ

حَيْثُ نَشَاءُ ۚ فَمَن أَجْوَدُ الْعَمِلِينَ ۝ (٤٣: ٣٩)

And they will say, 'Gratitude be to God Who has fulfilled this promise, too, and before this also made us inheritors of the earth. Now we will dwell in the Garden wherever we wish'. And look what excellent reward is for those who struggle hard. (39:74)

It has now become clear that the Creator of the heavens and the earth had, in the *aya Istakhlaf*, made with the Muslims the specific promise of complete political domination which does not merely comprise sovereignty over Arabia or the establishment of a weak nominal khilafat which today is not allowed a moment's respite by the murderous peoples of Europe, but, in fact, its purpose is actual, effective, political and collective authority over a large part of the world. Neither can, without winning this exalted position of bliss, God's Religion be established throughout the world, nor can the sense of fear, which has today engulfed the Muslims from all sides, be converted into a state of peace and security.

This verse was revealed at a time when a handful of fearless devotees and true followers of the Divine Programme had been forced out of Mekka to take refuge in Madina. Repeated attacks

by the enemy had created a pervasive state of fear; the situation was so frightening and unhelpful that even for a moment was it not possible to remain unarmed; the mid-nightly cries of men and orphans, and the early-morning prayers of women and the aged were striking against the heavens. In these moments of dismay and distress surged forth God's Mercy and gave tidings to these handful of the Faithful that if they were so firm in their Faith and so righteous in their actions, then they should rest assured that no power on the earth could humiliate or overwhelm them. 'You are a helpless and humble band of devotees of the One God, but do not forget that your deeds and faith have real value in the eyes of the Lord. In your breasts billow the rivers of fidelity and the rising storms of truth; in your hearts swell the true passions of love for God and the real longing for obedience to the Prophet. You are without anything, and have no home or hearth, but you aim at the imperishable wealth of the Hereafter and the blissful abode of the other world. You have no resources, but your unrelenting efforts and united actions constitute the real basis for the continuation of the Divine support; you are small in number, but wherever you go, the angels of perseverance and the unseen forces of courage stand by your side. You are one but become ten because of the power of your faith and righteous actions; your resoluteness and true sense of sacrifice constitute for you the real signal of survival. The multitudes of enemy have for a moment overawed and made you helpless, but My promise with you is that if you held fast to these qualities, you will not only be the unquestioned custodians of the Kaaba and the real masters of Arabia, you will also be real claimants to Cyrus' ancient greatness, acknowledged successors to Alexander's world-wide empire, true sons of Bikarmajeet's Bharat and the ablest inheritors of Ceasre's pomp and glory.'

وَقَالَ الَّذِينَ كَفَرُوا لِلرَّسُولِ لَمَّا أُنذِرُوا لَنُفِخَ بِكُم مِّنْ أَرْضِنَا أَوْ لَنَعُودَنَّ فِيْ مِلَّةِنَا

فَأَوْفَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ۚ وَلَنُسَكِّتَنَّ الْأَرْضَ مِمَّنْ يَعْرِضُونَ

ذَٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَخَافَ دَجْرِي ۝ (١٣: ٣٠-٣١)

And the unbelievers said to their prophets, 'We will drive you out of our land, or, after getting frustrated, you will return to our religion'. At this God revealed to them the message:

'Keep on struggling as before. We will certainly annihilate these tyrants and after them will cause you to abide in this land. This is the reward of a people which feared Me, carried out My Commandments and struggled to save itself from My punishment.' (14:13-14).

II

Theory of Evolution

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THE Theory of Evolution is among those momentous theories the credit for whose initiation cannot possibly be given to a selected few. At various stages in the long history of mankind, thinkers did discuss this issue and each time some addition was made. During the Greek and Roman periods, we come across some traces of its affirmation, but except Hiraclase (died 475 B.C.) and the renowned poet Critese, no ancient philosopher provides any useful information. In the ancient Indian books some remote reference to it is indicated. During the Islamic period various philosophers examined this issue and conducted a good deal of research, prominent among them being Al-Farabi (d. 339 H., 950 A.D.), Ibn Sina (d. 429 H., 1037 A.D.), Ibn-i-Badja (d. 532 H., 1382 A.D.) and Ibn Maskwaih (d. 422 H., 1030 A.D.). During the period of European Renaissance, the most important names were those of Haickle (d. 1250 H., 1834 A.D.), Wallace (d. 1238 H., 1823 A.D.), Huxley (d. 1312 H., 1895 A.D.) and Darwin (d. 1299 H., 1882 A.D.). Darwin's book *The Origin of Species* published in 1275 H., 1859 A.D. has provided such an irrefutable proof of the Theory that the entire credit for its investigation and formulation now goes to him. But those who first gave a permanent shape to its clause on evolution were the philosophers of Islam. Ibn Khaldun has

also hinted at it in the Muqaddima of *Tarikh-ul-Ibar*. In the text, we have particularly mentioned the name of Abu Nasr Mohammad Al-Farabi not only because he had played a major part in the early stages of its research and formulation, but also because this great philosopher is held in special esteem in the Islamic world. In *Wafyat-ul-Ayan*, Ibn-i-Khalqan has called this venerated teacher of Bu Ali Sina as the greatest thinker of Islam.

The manner in which Muslims all over the world are trying, due to their ignorance and lack of knowledge, to belittle and disparage the *Theory of Evolution* at least shows how rapidly decadent communities forget the achievements of their ancestors. I have already mentioned the names of a few prominent Islamic philosophers who made a definite contribution in the formulation of this Theory, treated it as a vital part of philosophy, supported it by enlarging to a great extent the Knowledge of Nature, and stated the nature of evolution in clear and unequivocal terms. Since the Western scientists have today provided final proof of this Theory and by arriving, through it, at firm conclusions are engaged in finding avenues of security and stability, the Muslims have become totally averse to it, and, by indulging in its derogation, are providing the proof of their own ignorance. In the vast expanse of West's knowledge and research, the Theory of Evolution and Natural Selection is such an epoch-making disclosure that it is not possible to have a correct idea of its immensity and operative force without true knowledge of Nature. This Theory has really, and to a large extent, uncovered the great secret of Nature; by tearing apart the curtain of 'life', it has imparted to man the first and immensely valuable lesson of what he himself is; it has provided him permanent assistance in the *Acquaintance of God*; it has played a major role in proving the *Unity of the Creator* and the *Unity of Creation*, the *Unity of the Universe* and the *Unity of all that exists in it*; it has, by enlarging immensely the scope of man's knowledge, made him God's viceregent in the real sense. Nay, it has also, to some extent, uncovered the principles of the fall and rise of human societies which have not been available anywhere except in the Revealed Books, particularly the Quran. Those who are annoyed at it on the plea that its view of 'automatic evolutionary process' amounts to God's inactivation or an intolerable suspension of His power of creation, have a

very little estimate of God's Greatness, Power, and Eternity. The Quranic words *ma qadarullaha haqqa qadrehee* (22:74) testify to this. Most people judge the Supreme Creator in contrast to human powers and weaknesses and precisely for this reason fail to reach the endless stretch of truth. Briefly, the Theory claims:

1. "In this immense Universe and the vast expanse of the earth and the heavens is taking place, from the early days of creation till today, an evolutionary and constructive, a gradual and orderly revolution which is the immediate and direct cause of creation; motion and heat are the basic causes of this creation. The Supreme Cause is that Cause of causes Who has put everything on its course by endueing it with a nature of its own".

The Quranic verdict is evident from the words of Moses.

قَالَ فَمَنْ رَبُّكُمْ مَوْسَىٰ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ (١٥٠-١٤٩:٧٠)

"Pharaoh asked Moses, 'Who then, O Moses, is the Lord of you two brothers? Moses answered, 'Our Lord is He Who gave to each created thing in the Universe its form and nature and directed each on its course. (20:49-50)

2. "Every living being in the world, including plants and microscopic creatures, are linked in one single chain of creation and can be fitted into an evolutionary process according to the convenience and formation of their vital and other organs. All this happened at various stages of creation in accordance with a definite plan, and in graded continuity. The climax of this process is *Man* the arrangement of whose organs is, in all respects better than the lesser animals.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (١٥-١٤:٧٥)

"(O dwellers of the earth, every particle of this world is a witness that) We made man the noblest of creations, and created in his organs the best of fitness and capability. Then, on account of decline in this fitness, We brought him back to the (same) lowest of the low (which he once was)". (We have not adduced the evidence of the words *ateen-wazzaitun*; there is still time in their explanation, but it is evident from the words *radadna hu* that man was lowest of the low at the initial stages of his creation. The scientific explanation of '*asfal safeleen*' will be provided in subsequent pages.)

3. "The world is an immense trial house of struggle where every living individual is like a *Mujahid* (fighter). They are all engaged, within their own spheres, in an endless struggle and unceasing resistance; stability and survival are totally dependent on this struggle. Each species, as well as each individual, is arrayed, within the limits imposed by geography and its own potential, against a neighbouring creation; it is struggling against local and natural barriers; it is fighting the more fit and more powerful species, is planning to size up to the enemy, and is striving to subjugate the lesser and weaker species. In short, it is making every possible effort to ensure its welfare and safety, strength and stability. From this point of view, all existing communities of animals and plants are caught, due to the aggressiveness of stronger species, in a perpetual state of fear to escape which, and then convert it into a state of security, constitutes the sole objective of every living species."

The entire programme of the Quran is in complete support of this individual and collective struggle. Some instances have already been cited during discussion on the word *Istakhlaf*; but the fundamental principle of "Ye will get what ye strive for" (53:39) is written in bold letters on every page of the Quran. The theme of *aya Istakhlaf*, too, is a significant story of the conversion of this fear of the enemy into a state of security and peace. The secure position of stability is available to a people only when it assumes authority in the earth and it is impossible to establish this authority without effort and action.

In this abode of suffering and struggle, the aggressive plunder and tyranny of the stronger species is so manifest a reality that it does not need much investigation. Every species, from the lowest to the noblest of the creations, the man, is acting upon this rule. The strong is everywhere applying its power against the weak; the 'big fish' is nourishing itself by swallowing the 'small fish'; weak communities are in perpetual fear of the strong nations, and apparently everywhere is being observed the law of 'might is right'. God had in Sura 'Infaal, by reminding the early Muslims of this environment of the enemy's dread, made it clear to them that the attainment of a secure position by overpowering the enemy is what really is meant by Divine aid.

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ مِنْ خِيفَةِ الْعَدُوِّ أَنْ يَخَطَفَكُمْ الْإِنْسَانُ فَأَنْدَسْتُمْ

وَأَيَّدَكُمْ بِمُنْعَرٍ ذَرَّكُمْ مِنَ الظَّالِمِينَ لَعَلَّكُمْ تَشْكُرُونَ (٢٦:٨)

"And O Muslims! Call to mind when you were small in number in this land, and were despised and considered helpless, and were in a state of fright, every moment fearing that the enemy might despoil and kidnap you. Then God Almighty appreciated your efforts and took you in His safe custody, strengthened you with His aid, and by making you victorious over the enemy provided you good things of the world. And all this that you value these things from the core of your heart. (l'aallakum tashkarun)", (8:26). (The proof of this meaning of *shukr* will be provided in the subsequent pages; it is not under discussion here.)

4. "The emergence and survival of various species and their varieties occurred through the combined effects of external and local conditions and the inherent potential of these species for evolution. The species which could not cope with the external pressures of natural conditions became extinct; those which proved to be energetic by their full participation, continued to evolve. The entire process of existence and extinction of life is taking place on the basis of this overriding principle; *self-preservation* is the primary motive behind this struggle. Whichever plant or animal species has inheritance (*istakhlaf*) over any part of the earth, that species is 'fit'; whichever is losing this inheritance, that certainly is 'unfit'. A species which is most in authority, which is most 'valiant and most energetic', and has the largest population and evolutionary potential, that alone is '*aslah*' in its own sphere, that alone is assured survival. Nature renders it completely free from fear by itself selecting it."

The Quran has enunciated exactly the same unfaltering principles about the death and life of human communities which today constitute the nucleus of West's entire scientific investigation and material progress. It is said in Sura A'raf:

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ يَبْئُوتُ أَدْمًا أَوْ آفَاءً يَبْئُوتُكُمْ رَسُولٌ مِّنكُمْ يَفْقَهُونَ عَلَيْكُمْ آيَاتِي فَمَنْ أَتَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٢:٤٥-٢٥)

"And a term is fixed for every people to become extinct. Then, as the causes of its destruction are finalised,

not an hour can they cause delay, nor an hour can they advance it. If then anybody offered a plea, We would say, O, Ye Children of Adam, We had already told you whenever there came to you Our Messengers from amongst you, and rehearsed Our Commandments to you, then whichever people, by acting upon these Commandments, followed the course of survival (*ittaqa*), whichever avoided the path of destruction (*ittaqa*) and became righteous (*aslah*), on them shall be no fear in the world, nor shall they grieve." (7:34-35)

We will subsequently show in this very volume what the main features of *ittaqa* are; its full explanation will be given under the title "Action" (in the fourth volume). There is still time to define what '*slah*' means. The glorious *ayaat* which show that the law governing the destruction and survival of animal species is in accord with the law relating to human societies will be adduced much later. Here we have quoted a few supporting verses of the Quran; the purpose is not, as yet, to evolve from them any verdict. But an effectual and worthwhile conclusion which can be drawn from these verses at this initial stage of the book is how carefully the Divine Book has, at every step, declared struggle, trial and effort as pre-requisites of inheritance of the earth (*istakhlaf fil-ardh*), which constitutes the main plank of the Theory of Evolution. In this context, the Last verse of Sura Ana'm is very significant.

وَهُوَ الَّذِي جَعَلَ لَكُمُ خَلِيفَةً فِي الْأَرْضِ مِن دُونِكُمْ بَعْضُكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُم إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَأَنْتَ الْغَفُورُ الرَّحِيمُ (٦٦:٤١)

"O ye dwellers of the earth, God is that Almighty Who has made you His assistant and viceregent on the earth (that you take His administration and management in your hands) and He hath raised one people many stages over the others, so that He may test, in this struggle for survival, your capabilities and potential with which He endued you. Remember that if you did not acquit yourselves in this test and lagged behind, certainly God is quick in punishment: And if, on the basis of your efforts, you surpassed others, then there is no doubt that He is Oft-Forgiving and Most Merciful." (6:166)

5. "Man was created through the evolution of lesser creatures, but a very long time was consumed in the finalisation of this

immense revolution, so much so that even transformation of one species into the next took thousands of years. During this long period the earth also remained the scene of countless geographical and physical, chemical and structural changes — and still is. The process of evolution has not ended; in fact, it will continue as long as the earth and the heavens exist. It is very likely from this point of view, that man may, through the evolution of his powers, capabilities, knowledge and effort become even a better creation which may be closer to the Creator in respect of qualities. On this basis, the process of creation of the earth and the heavens is an endless process which has been continuing for thousands, in fact, millions of years, and will continue for millions of years more”.

The Quran provides such an amazing and irrefutable evidence about this clause that it is much too early to state it in full. At this stage are being quoted a few verses along with their coherent translation. The undeniable explanation about the correctness of their meanings, word by word, will be given at appropriate places in the main text.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
مَا لَكُمْ مِّنْ دُونِهِ مَن وَّيٍّ وَلَا سَفِيحٍ ؕ أَفَلَا تَتَذَكَّرُونَ ؕ يُدَبِّرُ الْأُمُورَ مِنَ السَّمَاءِ
إِلَى الْأَرْضِ مَن تَعْرِجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ؕ ذَلِكُمْ عِلْمُ
الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ؕ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن
طِينٍ ؕ ثُمَّ جَعَلَ نُسْلَهُ مِن نُّسْلِهِ مِمَّا يُرْمَى ؕ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٩٠-٩٤)

“O ye people! God is Great, Lord of all, Who created the wonderful complex of the heavens and the earth in six ‘Days’ of long durations, and, firmly established on the Throne of Authority (*al-Arsh*), is running this supreme administration. O ye human beings! Ye have none besides Him to protect or intercede for you. His authority is operative everywhere; His Law is extent to every place. Will ye not then receive admonition from this wonderful world and its supreme administration?

“He is that Supreme Creator and Doer of Great Deeds that He floats the idea of a Universe-wide law (*al-Amr*), an immense

plan (*al-Amr*), a supreme decision or an affair (*al-Amr*) from the heavens to the earth. Then this affair, on account of its immensity and vastness, slowly and quietly evolves (*ya'rojo*) towards (*ilahee*) His Will over a long period (*fi-yaum*) which may be more than a thousand years of human reckoning or even more, and on the basis of its own inevitable effectiveness reaches the climax. (In other words, His immense plans are completed in thousands of years; the enforcement of His universal law is felt after centuries; His will is fulfilled even after the lapse of generations). Such is He the Knower of thousands of years hence (*A'limul ghaib*), and the true Ascertainer of the present (*Washshahadat*), the Exalted in Power (*Al-Aziz*), the Merciful (*Al-Rahim*) God on Whose Beneficence, Forbearance and Supreme Knowledge and Action is functioning this immense universe.

“He is that Great Architect Who has made everything created by Him most good, and initiated (*bada'*) the noblest creation of man from as insignificant and inferior a thing as clay, then slowly and slowly He sustained the progeny of this first initiation, this lesser creature, this ancient creation, after thousands of years of planning and formation, from the sperm (of higher animals) of a nature of a fluid despised; then after crossing this immense stage of sperm seeding, He created, after further planning and execution for thousands of years, the best proportion (*summa sawwahu*) in the organs of this new creation. Then in that noblest of creations, He breathed small bits of His own incomparable qualities; by giving him from His side a little knowledge, a little authority, a little understanding He in a way breathed His spirit into him (*wa nafakha fihi minrruhehi*) And today, ye human beings, after passing you through all these stages He blessed you with those Supreme Divine favours, and endued you with those unique exhibits of God's qualities which are called the *Ears*, the *Eyes* and the *Brain* with which (notwithstanding the fake ears, eyes and minds of all the lesser creatures) you can truly listen, see and understand. **Alas!** you value them very little and put them to very little use (*qaleelum ma tashkarun*).” (32:4-9).

a) It is not easy to comprehend the real philosophy underlying these lofty verses. But, as a preliminary elucidation of the aforesaid meanings, the student of the Quran must keep in view

that verse of Sura Momin where man's creation has been described so great and momentous an achievement that it has been compared with the creation of the earth and the heavens.

"O ye people! If you reflect, you will inevitably reach the conclusion that creation of the heavens and the earth is a greater matter than even the creation of man. But most people understand it not". (40:57) In other words, man's creation was not a joke, that a clay structure was made and then, God forbid, a magician blew life into it, as the ignorant think; rather, it was a gigantic evolutionary process which was finalised after hundreds of thousands of years. This is what is indicated by the repetition of the word *summa* (32:8-9).

Otherwise, too, the initiation of the human race from the sperm and then giving it a proper shape would appear senseless.

The word *bada* which occurs in 22:7 indicates that the creation was initiated from clay and not that it ended with it. The amazing research by the modern science has also established that man, in fact every living creature, was created from this wet clay.

"We created man from the sticky clay" (37:110). In Sura Rahman is said: "He created man from the sounding clay like unto pottery". This sounding sticky clay is the first material for man's creation which is found in abundance at the bottoms of pools, tanks, mud or swamps or on the banks of lakes, within whose wet material the Western scientist finds, with the aid of his microscope, concealed millions of 'single' individuals of the Supreme Creator. All these 'creatures' are so minute that a single cell constitutes their entire universe wherein abides securely the universal embodiment of life. The European naturalist claims that all living creatures came into being through the assemblage and association of this single unit of life, and after passing, over long periods, from one abode to another and one station to the next on the basis of its evolutionary capability, reached the stage which culminated in the noblest of creations, man. The Quran enunciated this epoch-making truth 1200 years before the soul-stirring scientific research by Europe in such irrefutable and stir-creating words on knowing which the entire community of Western scientists would inevitably bow down before this supreme document. Sura Ana'm Says:

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ

يَمْمَعُونَ (٩٩:٦)

"O ye people! It is that Supreme Creator who initiated the creation of a being of your noblest status from a microscopic cell (*insha a kum*): Then He transferred that single cell from one sojourn to another till He brought it to the last station and the permanent abode which is the mind of the noblest creation, the man. We have explained these wonders of Our Power to a people which understands Our Actions and has true knowledge of them." (6:99)

(The word *nafs* is very significant; it means a single cell, an independent unit of life. The Quran has everywhere referred to *nafsin wahidatin*; there is nowhere any mention of *bashrin Wahidin*. This discussion will, however, be taken up at the appropriate place.)

There has been available no better and clearer evidence of the Quran being the Book of God than its verdict, as a Divine Document, on evolution and then its corroboration from the visible and scientific evidence.

B) The word *ya'rojo* which occurs in the aforesaid verse of sura Sajda, makes it evident, from grammatical point of view, that its subject should be God and the pronoun of 'Ilahee' should refer to *al-Amr* but the commentators have shown '*al-Amr*' as the subject of '*ya'rojo*' and have held, against the rules of grammar, that the pronoun refers to the Divine Book, thus making a hodge podge which need not be reproduced here. In the aforesaid translation, the commentators are generally followed from the grammatical point of view, though it was not necessary; and since *ya'rojo* here means evolving steadily, therefore from this point of view, the meaning becomes more obvious.

"God is that supreme Creator and Performer of Great Acts that He proposes a supreme project from the earth to the heavens, and then this great project turns to Him over a long period which may be a thousand years according to your reckoning." In other words the project is completed after thousands of years. From this clear translation is further upheld the process of evolution.

(c) Sura Sajda's verse of *yadabbir ul amr* has given a decisive explanation of the meaning of '*yaum*'. It is obvious that the earth and the heavens were not created in six days of our

reckoning which, in fact, did not exist then; rather it took place in thousands of years, or at least in six thousand years. But this fixation is also not correct, because this estimate of 'yaum' has been deleted in another verse and made limitless with the use of expression *ka alfe sanatim* in 22:47. "And these people ask thee to hasten on the Punishment, although God does not fail in His promise. And a day to God is like your one thousand years; why should then He be in a hurry." In Sura Ma'arij the duration of a day is even extended to 50,000 years. "The angels and the 'spirit' evolve unto Him in a Day the measure whereof is as fifty thousand years." There is still time to explain what *Malaiika* and *al-Ruh* signify, but these verses show that Day is a limitless period which can be equal to thousands, even hundreds of thousands of years, and that the creation of the earth and the heavens took place in hundreds of thousands of years. The ascendance of the 'angels' and the 'spirit' (whatever their reality) is another indication towards evolution, which is evident to every man of understanding. For the comprehension of the word 'six' in the aforesaid 'six days' more explanation is necessary which will be given in the subsequent pages.

(d) There is a slight indication in the Quran about the likelihood of man himself evolving to a better creation, which has already been mentioned during discussion on '*Istakhlaf*', and is being repeated here. 'If We had thought it fit, We would have converted you to be angels and made you your own inheritors on the earth'. Here the word *minkum* is very significant, but whether the 'angels' are in every respect superior to man or not is debatable; this will be explained at the appropriate place.

The other sections of the Theory of Evolution are as follows; 6:- "Various species were born through the association and multiplication of the 'single cell'; however, every new species was not only fitter and better equipped than the previous one, but in each form of association there remained also the potential for evolution within its own sphere, till that species itself reached the highest stage. In other words, Evolution is a tree from which sprang various branches, although the base is the same. These branches flourished on their own pattern; in fact, each branch released new branches. On them blossomed different flowers, which constitute varieties under this clause.

Some of the branches and leaves were shed off which could be likened to 'unfit' species. Man is the highest branch which itself has a number of offshoots; these offshoots are stronger and fitter than, and variant from, each other in respect of colour, race, and level of intelligence. Whichever people or race today holds sway over the earth apparently as well as in actuality is *saleh*; and it is her right to remain entrenched on the top of this gigantic tree."

(a) The Quran has stated this symbolism of tree in very profound and meaningful words, but their truth has since long been distorted by the unworthy Muslims. It is stated in Sura Nuh "And O ye dwellers of the earth, God produced ye human beings from the earth like a tree" (71:17). Since there is no visible form of man growing from the earth like a tree, this Revelation must have some other meaning for which God took the care of sending a complete verse. But what concern have the Muslims of today with what the Quran means, engaged as they are in procuring blessings for their dead by reciting the Quran several times in one night! When at the recitation of each word are automatically added to their credit hundreds of thousands of virtues, why should they bother what the real meanings are. In this Sura is also contained another great theme which has been enunciated in two complete verses.

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا وَقَدْ خَلَقَكُمْ أَطْوَارًا (13: 13-14)

"O ye people, what is the matter with you that you have no hope of mercy and exaltation from God; you do not expect, by acting upon His Law, to assume the best position, although it is He, the Real Benefactor, Who has created you in diverse ways and after passing you through many stages of creation. By evolving you from the lower to the higher species, and changing you from one nature to another, He bestowed on you the honour of being the Noblest Creation." (17:13-14).

Can the connection between the verses of *waqaar* and *atwaar* be understood in any other manner? And was that unfaltering Prophet, Noah, addressing his people without knowing what *waqaar* signified?

(b) Man's superiority over other species on the earth is manifest to everybody; so is obvious the supremacy of a people which has mastered the land, the sea, and the means of livelihood. But the Word of God does not accept man's superiority over

all creations in the Universe and gives a definite indication that there exists a better creation in the endless expanse of the space. But how many centuries will the West, winking presently at the Mercury, require for verification of this fact is not known. In Sura Bani Israel is said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَنَاءِ وَالْبَحْرِ وَرَفَعْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا (٢١:٧٠)

“And certainly, by making them the noblest creation We conferred a great honour on the Children of Adam; by making them masters of the vast stretches of the land and the sea, We made them real rulers of the earth. We gave them for sustenance things good and pure, and put them above a great majority of whatever We have created in the Universe.” (7:70)

(7): “Bones and skeletons buried many miles deep under the earth’s strata not only inform of the species which existed on the earth before man; they also constitute a continuing record of physical and geographical, local and creative revolutions which took place—and are continuously taking place—ever since creation. In other words, various regions of the earth lying one over the other form pages of the Book of Nature, and the bones as its indelible letters with which can be constructed a continuing story of the earth. The lower regions are certainly more ancient than the upper ones, and their fossils are true certification of the graded process of creation. The study of these fossils reveals that though the process of evolution started in the lowest region with the earliest creatures which were just microscopic particles of flesh, in the upper strata near the earth’s surface, evolution branched off with such intensity that very big and powerful animals (whose even skeletons are many times bigger than the present day’s largest animal) for long inhabited the earth. Their eventual extinction from the earth, and the survival of apparently weaker species for millions of years prove that mere physical force or aggressiveness does not suffice in the struggle for existence. Fitness to survive is something more; it means active countering of the formidable forces of Nature which stand in the way of evolution and which are confronting each creation in proportion to its capacity. If, in spite of

its physical weakness, the ant has been in existence on the earth for so long a time, and the mammoth, which was many times larger than the present elephant, has become extinct, the reason certainly is that the ant has fought the obstacles of Nature more energetically and more effectively.”

The entire programme of the Quran is such a complete and final, immutable and unique embodiment of this supreme and highly beneficial truth that the knowledge and achievements of Europe, its social concepts and collective wisdom, its scientific supremacy and development policies appear before the Quranic verdict nothing more than an alphabet. The correct and irrefutable definition of ‘fitness’ is the main theme of this book the proof of which will be available on every page; *aya Istakhlaf* itself provides its full endorsement. For the present only two significant verses are adduced as a formality in support of this clause. I fear, however, that some misunderstanding may arise while trying to derive conclusions from them at this early stage, though they will be repeated in the text at appropriate place for the elucidation of what they actually signify

وَسُورِيدُ أَنْ تَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَتَجْعَلَهُمْ أَئِمَّةً وَتَجْعَلَهُمُ
الْوَارِثِينَ ۚ سَمَكِنَ لَكُمْ فِي الْأَرْضِ وَنَبِيٍّ ذُرِّيَّتِي وَهَامَانَ دَجُنُودَهُمَا مِنْهُمْ
مَا كَانُوا بِحُدُودِ هَؤُلَاءِ (٢٨:٤٥-٤٦)

“On the one hand was Pharaoh busy in demonstrating his overlordship; he was pitting for this purpose various sections of the weak and depressed people against one another, and subjecting the helpless Israelites to tyranny (28:4); and on the other hand were We determined to take under protection the very people who were considered weak in the land, to turn them, by making them obedient to Our Law, leaders of the land, and eventually make them inheritors of the kingdom on the strength of which the Pharaoh was so arrogant towards them. Nay, We wanted to establish them firmly in the land and show to Pharaoh, the ruler of Egypt, and Haman his Chieftain, and their arrogant (British type) soldiers who strutted about insolently, the same destruction and degradation the fear of which haunted them (when they lashed the oppressed brick-makers on their naked bodies and unabashedly put to death their womenfolk and

وَأَوْثَرْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ذُكُورَ كُلِّ دَيْلَةٍ لِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ ۚ يَمُوتُونَ وَكَلَّمَ اللَّهُ مُوسَىٰ تِلْكَ اللَّيْلَ ۚ وَذَكَرْنَا لَكَ مَا كَانُوا يَغْرِبُونَ ۚ (١٣٧: ١٣٤)

"And at last We made inheritors of that blessed and fertile land in both east and west the same people who were considered weak. And the blissful promise of God Almighty with the Children of Israel was truly fulfilled because they bore with patience and constancy the tyrannies of the enemy, faced their oppression manfully, and had proceeded forth, under the leadership of Moses, to resist them (*bima sabaru*). Then We frustrated every plan of Pharaoh, demolished the grandeur of his nation, and in a short while levelled to the ground the great works and stately buildings which they had built with the forced labour of the Children of Israel." (7:137)

Would not today, after reading this Divine Law, this principle of the rise and fall of nations, this definition of 'unfitness' the Pharaohic and blood-thirsty nations of Europe feel tremors through their bodies? And would, after assimilating the true spirit of these verses, it be possible for the helpless and oppressed peoples of the East to define 'fitness' of action in any other way? The last clause of the Theory of Evolution is as follows:

8:- (a) "In the limitless extent of the heavens, the vastness of which is utterly immeasurable, are moving in their own orbits countless planets of enormous size scattered over horifying distances. The irrefutable evidence provided by this enchanting spectacle has today firmly established that in the formations of all these constellations are included the same common elements, gases and minerals which exist on the earth. No new element, no new mineral or gaseous compound has been found to have entered any part of them. This evidence inevitably leads to the conclusion that all these planets, near as well as far off, including the earth, constituted in the initial stages of creation a single common nebula whose various parts, after splitting apart (under the centrifugal force), solidified and started moving in new orbits. From the physicist's point of view, the Unity of the Universe is obvious on this very basis; it needs no other proof.

(b) "If then, apart from the celestial bodies, the attention is focussed on the state of life, the student of Nature would inevitably reach the conclusion that the secret of 'life' on the whole of the earth is the same; its condition and form is basically the same in every creation; its requirements and compulsions, reactions and feelings, all are the same. Water is that common and universal source of life without which it cannot sustain itself. This is what inevitably is found at every stage of life's creation, and thus, on the earth, too, the Unity of Life is an obvious fact.

(c) "The observation of heavens has testified that the 'space nebula' has not yet been entirely exhausted; in fact, it is circling in different forms around certain constellations in the space. On this basis, the process of creation, too, has not ended, but every now and then are coming into existence new planets, or the older ones are being destroyed and converted into space nebula. In short, all this construction and destruction is an endless process, which, according to the limited knowledge of short-visioned man, leads to only one conclusion, that the entire Universe is one, its Cause of causes is one, the form of its unity is one, the source of life is one, the secret of death is one, the Administration is one, and the Supreme Lord of all is One."

This amazing disclosure about the Unity of Creation has today become available to the Western scientist after life-consuming research and centuries of observation which surely no previous age can claim. But the declaration of this universal and truth-revealing Unity was made to the world 1300 years ago by the Ummi (unlettered) Prophet of the Arabian desert (peace be upon him) with such authority and vigour that the like of that earth-shaking faith could not be produced again. Though today the ritualistic upholders of this Tauheed (Unity of God) are being annihilated in accordance with the inevitable law of the same One God, the Divine Record is indelible. Only God knows what meaningful questions, and with what exclamations of admiration, are agitating the mind of the Western scientist who has become averse to Trinity and is also unaware of the Quran. Sura Anbiyaa says:-

أَوَلَمْ يَرِ الْكَافِرُونَ كَذِبًا أَنَّا السَّمَوَاتُ وَالْأَرْضُ مَن كَانَتْ أَرْثَاقًا فَفَتَنَّاهُمْ مَاءً وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۚ (٢١: ٣٠)

"O Prophet! Have not the Unbelievers, while rejecting the Divine Law, pondered over the reality that countless celestial bodies, including the earth, were, in the initial stages of creation, joined together (*kanata ratqan*), their material was mutually joined and integrated (*kanata ratqan*); their nebula was one (*kanta ratqan*)? Then We clove them apart and made the heavens and the earth with supreme fineness and amazing orderliness, and established everywhere visible and irrefutable, living and imperishable evidence of the Unity of Creation and the Unity of the Creator. Not only this; it were We, Who by making an ordinary and common thing like water as the source of life of every living being, provided to the entire world a clear proof of the Unity of Life and the Unity of its Creator. Will not even now these people believe in the Unity of God Almighty, in His Uniqueness, Unshared Administration, Universal Authority, Immense Creativity and Supreme Orderliness" (21:30).

Had not, 340 years ago, when there existed not even an iota of West's present-day scientific evidence, when the bewildering darkness of ignorance and superstition had engulfed every part of the world, an illiterate, orphan and oppressed *Individual* from amongst the world's most ignorant, unknowing, superstitious, and craftless people, through the force of his observation, God-given knowledge, and understanding heart, become such an incomparable knower that today even a thought of it is bewildering? And was he not, when these verses were revealed to him, sitting at *two yards*, or even closer, to God Almighty Who is the First Cause of all this Creation, and witnessing the Supreme Heavenly Administration? In Sura Najam, this orphan has received from the Lord of the Universe this very certification which, after this amazing disclosure in *aya Rataq*, will be spontaneously testified by each and every Western scientist

وَالنَّجْمِ إِذْ هُوَ ذُو مَاصِلٍ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنْطَبِعُ عَنِ الْهُوَىٰ ۚ إِنَّ هُوَ إِلَّا رَحْمَةٌ لِّرَبِّهِ ۚ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۖ ذُو مِرَّةٍ فَاسْتَوَىٰ ۖ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۚ ثُمَّ دَنَا فَتَدَلَّىٰ ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۚ فَأَوْخَىٰ إِلَىٰ الْعِصِيَّةِ مَا أُدْعِيَ ۚ مَكَادِبَ الْقَوَادِ

مَا ذَاكَ أَفْتَمَرُونَكَ عَلَىٰ مَا يَرَىٰ (١٧-١٥٣)

"O ye ignorant dwellers of the earth, and O ye who are unaware of God's Greatness, the star that shoots off the roof of the sky and after passing through the last stages of extinction has become much more aware of the Divine Law of Life and Death is a witness that your companion Mohammad is neither treading the wrong path nor has he gone astray. Whatever supreme facts of the earth and the heavens is he announcing to you, he is not doing aught of his own desire; they are all heavenly disclosures which are being made to him; it is the Divine Voice which is coming from the heights of the heavens; he has been imparted this knowledge and wisdom by the Mighty in Power and Supreme in Authority Himself. On the force of this knowledge has he today attained the highest perfection and is seated on the supreme horizon, and entrenched thus on the heights of the heavens, is witnessing the Administration of the Universe. Nay, he has even risen higher and reached the Throne of the First Teacher and through his devotion has moved forward and come closer to a distance of only two bow-lengths, in fact nearer. When he had reached this exalted state of knowledge and humility, observation and belief, ability and devotion, longing and passion, it was then that God Almighty revealed to His Servant what is before you. O ye who are ignorant and oblivious of the truth, Mohammad has not been beguiled by what he saw and understood. Are you, then, disputing with him about the overriding Quranic conclusions the truth of which he saw with his own eyes. (53: 112)

Has till today a better and a more permanent elevation of knowledge and awareness been possible even for the greatest of Western philosophers, greatest of thinkers, and greatest of naturalists? Could in that pervasive environment of ignorance, superstition and conjecture, the attainment of such a breadth of vision, so clear a view, such a loftiness, and such truth-unravelling heights be the work (God forbid) of an impostor, an ignorant, self-seeking and status-conscious person? Has the theme of *aya Rataq* (31:30), *aya Mastaudah* (99:6), *aya Nibat* (17:7) *aya Safileen* (95:5) etc. been mentioned by any other claimant of knowledge, any teacher of philosophy, by an Aristotle or a Plato of the time except, many centuries ago, by that Leader of the Universe, that Knower of Truth and the Acquaintance of God, the greatest benefactor and the greatest of the knowledgeable, the man Mohammad (may peace be

upon him)? Was not Europe's greatest philosopher, Aristotle, (d. 321 B.C.) of whose philosophy and farsightedness Europe is today, through bigotry and prejudice, so proud, and the attempts to cover up whose monstrous blunders in the field of science are being made through fantastic interpretations of what he said; yes, was not this Aristotle, by announcing, despite Pythagoras' correct pronouncement (d. 500 B.C.) two hundred years before him, the earth to be the centre of the Universe and stationary, with the sun and the moon moving around it, and by considering space a void with stars fixed in glassy globes, making such a fatal blunder, exhibiting such an awful ignorance, and indulging in such a vulgarity that under its influence, till the publication of the findings of Copernicus (936 H. 1532 A.D.), the world remained stranded for full 1800 years? And then was it not the awesome message of that Pride of creation, that Thinker from Arabia, that Mekkan and Medinite Teacher of mankind and the pupil of God, who by announcing 900 years before the acclaimed system of Copernicus (d. 949 H. 1543) A.D.) and in spite of the gross ignorance and lack of appreciative sense of the Muslims had demolished Aristotle's mischievous philosophy by declaring that not only the earth but all the heavenly bodies, without a single exception, are in motion?

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنَ الْحَقِّ. يَكُونُ اللَّيْلُ عَلَى النَّهَارِ وَيَكُونُ النَّهَارُ عَلَى اللَّيْلِ وَسَخَّرَ

الشَّمْسَ وَالْقَمَرَ كُلَّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ إِنَّ هُوَ الْعَزِيزُ الْغَفَّارُ (٥: ٣٩)

"O ye people! It is God who created the countless stars (*samawat*) of the heavens and the great planet of the earth. And now after this amazing arrangement of the heavenly bodies and fixed the time of the sun's rising and setting does He every day wrap the darkening blanket of night around the shining body of the day, and then slowly and slowly puts the bright curtain of the day on the dark body of the night. And the most amazing thing is that He has subjected the great planets like the sun and the moon to His Will, and made them subservient to His Command and obedient to His Directives. All these heavenly bodies, the sun and the moon, the stars and the earth, follow a course for an appointed term, and are fulfilling the Divine Will. O ye people, listen attentively that that Supreme Creator is very Exalted in Power, and is also Oft-Forgiving." (39:5)

Did he not, then, to completely silence the opponents and establish the immense superiority of Islam's universal philosophy over the Aristotelian system, pronounce, by offering an irrefutable elucidation of this very somewhat vague word (*yajri*) immediately after the 'aya Rataq' that the stars (*samawat*), the earth, the sun and the moon are all, without exception, moving in their respective '*falaks*' and orbits; and that '*assar u*' (apart from the Quranic meanings of '*assamawat*' and '*aflak*') means that 'secure', impenetrable, inaccessible and invisible 'roof' beneath which is taking place the immense activity of the Universe, and the security of which has today been accepted by the entire West?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْكُفْرَ وَالْكَافِرِينَ فَيَقْبَعُونَهُمْ وَأَنَّا نَسُوقُ السَّمَوَاتِ وَالْأَرْضَ مِن كَآتِبَةٍ ثَمَّتَةٍ فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ۚ وَجَعَلْنَا فِي الْأَرْضِ رِجَالًا بِأَسْمَاءٍ ۖ وَجَعَلْنَا فِيهَا جِبَالًا سَاجِدًا لِلْعَالَمِينَ ۚ وَجَعَلْنَا بَيْنَهُمُ الْفُجُورَ وَالْبِرَّ فَوَسَطْنَاهُ خُلُقًا ۚ وَجَعَلْنَا فِيهَا نَهَارًا وَلَيْلًا ۚ وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۚ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ۚ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٢١: ٣٠-٣٣)

"O Prophet, do not the Unbelievers see that countless heavenly bodies and the earth were, at the initial stage of creation, joined together? Then We tore the two apart, and We created every living thing from water. Will they not, even after this amazing disclosure, believe in the Unity of God? And We have set on the earth towering mountains standing firm at proper places lest the earth may (during its motion) bend with them on one side, and its centre of gravity gets disturbed. And We made therein broad highways for the people to pass through. And We made the sky as a canopy strong and safe, securing permanently every part of it against encroachment by man or any other creation. Yet, even after witnessing this amazingly strong construction and security-mindedness of God Almighty, people turn away from His safety-ensuring Commandments. And ye people, it is God Who brought into existence from non-existence the great realities of the night and the day, and created the immense planets of the sun and the moon, All these, the sun and the moon, the stars and the earth, the night and the day, are swimming along, each in its own orbit." (21:30-33)

Does not this awe-inspiring explanation of mountains on the earth fully correspond to the fundamental law underlying the prevalent view of the force of gravitation and the basic principle of integral calculus which makes it essential for a rotating body to have, for a uniform and stable motion, its centre of gravity within the orbit, and without which the perpetual wobbling of that body, in fact of each part of it, is inevitable? Is not the claim in itself a glaring proof of the fact that the Ptolemaic and Aristotelian system was a stupidity which was followed for centuries by human beings on wrong presumptions? And when every heavenly body has an orbit of its own, then certainly the earth too is moving in its orbit, and moving with uniform motion. Nay, was not in the Copernican system itself, by elucidating vital sections of which as facts Europe has today won all laurels in the search for Truth, and some of which were blindly accepted for about three hundred years, yes, did not the shameful blunder of accepting, in this very system, the sun as stationary persisted for many centuries which was corrected by Herschel (1237 H., 1822 A.D.) after his life-long observation only a century and a half ago (1197 H., 1783 A.D.) in the following epoch-making declaration?

"And the sun, along with the whole of its planetary system, is itself moving around a distant orbit, and its movement at present is directed towards a constellation of stars named Hercules."

Ah! Was not then this supreme reality and awesome truth clearly stated 1200 years earlier by the Quran brought by Muhammad (peace be upon him)—apart from the awe-inspiring words, *kullun fi falakin yasbahuna* (from which the motion of the sun around an orbit is quite evident)—in the same sublime and stunning words which Herschel, ignorant of Quran and unacquainted with Muhammad (peace be upon him), was obliged to repeat?

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٣٨: ٣٩)

وَالْقَمَرُ قَدَرُهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ لَا الشَّمْسُ يُمْسِكُ لَهَا

أَنْ تَدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٣٩: ٣٩-٣٩)

"And the sun is constantly moving towards a station of its own. O ye people, this is the course determined for it by Him, the Exalted in Might, the Almighty (from which it has no

power to deviate). And We have measured for moon's motion the mansions to traverse. And in such a manner that its lighted portion continues to diminish till it becomes crooked and thin like the old and the dried lower part of the date-stalk. Neither the sun has the power to leap forward and catch up the weaker moon, nor the night can outstep the day. And all these bodies, (including the earth which has been mentioned in 36:36) are swimming along, each in its own orbit." (36:38-40)

Yes! But what power poor Herschel had to compete in knowledge with that All-Powerful and All-Knowing Being in whose grip even the sun -- 1.3 million times bigger than the earth -- is utterly helpless?

The Quran provides such a decisive evidence about the third part (c) of the last section of the Theory of Evolution as makes utterly inapplicable the inactivation view about God Almighty (of which philosopher Ibn-i-Badja was so convinced). The Word *khalq* has been used in the Quran for every type of creation. In this very footnote the expression has been used for man (95:4), (37:11), (55:14), (71:14), for the heavens and the earth (32:4), (14:57), (39:25), for night and day, and the sun and the moon (21:33), in fact verse (20:50) pertains to creation of everything. From this point of view, all the pronouncements which are found scattered in the Quran about the initiation and repetition of creation by God are not confined to a particular type of creation (for example, man, animals, or plants), but they mean repeated creation of everything in which undoubtedly are included the birth of new 'samawat', new stars, and new planets. Here are mentioned a few instances. Sura Yunus says:

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ

ثُمَّ يُعِيدُهُ فَأَيُّ شُفَعَاءٍ لَّهُ يَشْفَعُونَ (١٠: ٣٢-٣٣)

"O Prophet! Ask these people, 'Is there anyone of your 'partners' and accepted gods who can originate creation, and then repeat it again and again?' Tell them that it is God who originates creation, and then keeps on repeating it. Whither are ye deluded away then?" (10:34)

This point has been made more clear in Sura Ankabut where has been given an invitation to actually witness the process of repeated creation, though here by 'creation' is meant only the creation on the earth.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۚ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٩: ١٩-٢٠)

"Have not the unbelievers seen how God creates from nothing and then keeps on repeating it? There is no doubt that all this (initiation and recreation) is most easy for God. Tell them to travel through the earth and see how did God originate creation; then the same God will annihilate them and initiate a new creation. Undoubtedly, God has power over all things." (29:19-20). (Verse 19:29 relates to the creation in this world, and verse 20 to the Hereafter).

In Sura Rum, creation has been further generalised by mentioning 'samawat' and the earth along with the repetitive process of creation.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٣٠: ٢٧)

"Ye people! It is that Almighty Who begins creation and then repeats it and for Him it is most easy. And in the heavens and the earth is established the Awe of His power. And He is Exalted in Might, Full of Wisdom that He can do this." (30:27)

The awe of power can be established in the heavens only when there also is taking place creation like the one on the earth. But apart from these evidences whose sense has been rendered doubtful by the twists given by various commentators, and whose correct and inter-connected meanings will be given in the text at appropriate places, there are other evidences too which clearly show that even after creating the heavens and the earth, the Supreme Creator is engaged in other gigantic programmes and is performing new tasks every day. In Sura Rahman is said:

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ (٥٥: ٢٩)

"Ye people, whatever is in the heavens and the earth seeks of Him its needs. He is not idle or inactive God but is busy in doing some stupendous task every day." (55:29)

'Yaum' has already been explained in the previous pages

which shows that the task, too, should be great. There is also an indication in Sura Qaf about God not being idle, from which it is not difficult to conclude that God is every moment busy bringing forth new creations, and the claim of His being inactive is utterly false.

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۚ وَمَا مَسَّنَا مِنْ لُغُوبٍ (٥٠: ٥)

"And ye people! Verily We created the wondrous workshop of the heavens and the earth and all the mighty planets and living creatures between them in six Days of very long durations. And in spite of the work being so immensely baffling, and the time so long that you cannot imagine it, no sense of weariness touched Us, and We are engaged in new tasks exactly in the same way." (50:38)

About the nature of creation is said in Sura Nahl (16:8): "And God is also creating those things of which ye have absolutely no knowledge", seemingly referring to the heavenly creations to know which is not possible for the short-visioned man. In any case, all these indications constitute a collective evidence of the fact that the Master of the earth and the heavens is not merely evolving new plans after the creation of the Universe, which has already been mentioned in verse *yadabbirul amr*, but is actually engaged in new ventures of every type of creation, including the creation of new heavenly bodies. This today is the faith of the Western physicists; and it indeed behoves the Ever Living God that He should keep on doing something every moment. Those who think of Him like the present-day pleasure-hunting type of an idler autocrat seated on the throne of authority know very little of that Supreme Master. And the first, in fact, the last stage of awareness of God is that there should be true and empirical knowledge of the Work of God, there should be correct estimate of His Greatness and Power, there should be full acquaintance with and adequate recognition of His Routine and Habits. But this discussion in itself constitutes a complete theme which need not be agitated here.

This, in brief, is Darwin's Theory of Evolution. The Quranic evidence adduced in its support, in fact, relates to the discussion of "Ilmul Quran" which is the last part of this book. To record them here is somewhat before time for a book whose aim is to guide, logically and stage by stage, towards knowledge and

belief, and, by eliminating the element of supposition and 'conviction', to establish the Quran as a universal truth and superior to all human knowledge. We have provided some space to these elevated discussions in the beginning of the book for the sole purpose of enabling the searchers of truth, who believe every verse of the Quran to be an embodiment of a permanent reality, to know, to some extent, the significance of the Theory of Evolution (which, in fact, is the highest stage of man's knowledge); at the same time to enable the scientists, who consider the Quran a futility and thus have become averse to it, to have at the very outset an idea of the profundity of the Quran and the depth of its vision; they should find themselves in the subsequent pages how much the Quran is in support of this great Theory, and how far its programme conforms to this immense truth; how its entire course of action guides to the sole objective of *preservation of the self*, how strongly it stands for *collective security*, and how forcefully it urges for *individual struggle and effort*; nay, as does expand their knowledge about the sublime truth of the Quran with the same speed should they ignore the present day ritualistic and wordy Islam and instead rivet their attention on the substance of that faith-inspiring 'Islam' which had brought about an earth-shaking revolution in the conduct and character of a whole world, which had generated in the hearts of human beings such a longing for action, such a sense of discipline and orderliness, and such a unity and harmony as constitute the hallmarks of every dynamic and evolving community ever since creation; they should themselves find in this amazing Divine Document the supreme principles of death and life which are in operation on the earth from the very first day, whose story is in evidence in the facts of history, by which are lifted human communities to the heights of progress or are pushed down to the harrowing depths of degradation. From this point of view, this footnote, about whose length the author had no idea at the time of writing the book and which was written subsequently on demand, is intended merely to serve as a caution; its connection with the theme in the forequoted pages cannot as yet become clear, nor is it our purpose to establish the truthfulness of the Quran by according acceptance to the Theory of Evolution. The chain of arguments in the main text is itself a thing of permanence which is independent of this footnote. However, if in

the course of these discussions the Quranic Science, by taking in its fold the Theory of Evolution, proves itself far superior to the European science which has lifted the West to the highest pinnacle, then this, in itself, is a clear and irrefutable proof of the Quran being the Book of God.

The debate on the Theory of Evolution started with the words *amel-us-salihah* in 'aya Istakhlaf'. To define the expression '*amal saleh*' is, in fact, to restate the entire programme of the Quran, and this '*slaheyet-i-amal*' alone constitutes the firm foundation of the Theory of Natural Selection on which depends entirely the survival and inheritance of various peoples. Thus, in the present age of knowledge and evidence, the Quran has a *natural connection* with this Theory, though the Western thinkers came to know of it many centuries after the Quranic revelation, or the great concepts denoted by the word *salehaat* underwent distortions over ages, and became extremely circumscribed or utterly disguised, thus completely losing their original impact. This is further uncovered when after deep meditation and reflection the student of the Divine Word inevitably reaches the conclusion that the Quran, in reality, is a complete story of the causes of survival and annihilation of human societies which the Administrator of the Universe has handed over to man as an admonition and guidance, and the adoption of whose course of action is, in fact, to prolong the period of survival on the earth. God Almighty has finally settled the question of life and death by fully stating this reality in Sura Mulk.

إِلَّا الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ يُبَلِّغُكُمْ أَيْكُمْ أَحْسَنَ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ (٢٠:٦٤)

"Ye people! God is that All-Powerful and Supreme Master Who has enforced the law of collective life and death that He may test which peoples amongst you perform good deeds, to bless them with stability as long as they are '*saleh*', and to wipe them out from the face of the earth when they turn '*ghair saleh*'. And ye people, do not forget that the Administrator of the Universe is immensely powerful and Exalted in Might, and is also great Forgiver of the collective sins of repentant peoples." (67:2)

Almost every department of human knowledge and belief has today testified to the Theory of Evolution in such a remarkable manner that it has become utterly impossible for

the Western world to reject it. The perfect arrangement and organisation of animals, plants and dead matter on the earth have made this reality still more manifest. The entire story of the earth's strata is totally in its support; continuous observation of the heavenly bodies also provide the same indication; all physical changes on the earth reveal the same story; the life history of animal species also has this message to give; same is the account provided by the ruins of cities and the same complexion has the tale of what has been happening on the earth. The process of the child's creation in the mother's womb proves the same thing; most of the sciences like physics, mathematics, chemistry, biology, physiology etc. fully back it. Man's own animality-oriented nature testifies that he is an extraction of an inferior creation, that he has been derived from lower animals. The general view that the ape gradually evolved to become man is an unjust explanation of the Theory given by ingorant people, and has as little a connection with it as apparently has the ape with man. There is, however, no doubt that the substance of the Theory, too, has been undergoing evolution. Man was probably conscious of stage by stage change on the earth (first clause) since a time which cannot be specifically stated. The ancient Hindu philosophy makes some queer assertions about the creation of the Universe which have only a very slight resemblance to the present Theory. The Greeks evolved the view about the agedness of matter but did not formulate any specific conclusions. The Islamic thinkers framed permanent views on the first, third and eighth clauses. But the fomulation and establishment of all other clauses (in fact, in a way the confirmation of the entire Theory) is wholly the achievement of the modern science. The Theory of Natural Selection (that is, fourth and seventh clauses) was first enunciated in 1228 H., 1813 A.D. and later in 1246 H., 1831 A.D. by some little known physicists of Europe, but by discovering it anew in 1274 H., 1858 A.D. Darwin and Wallace firmly established it on the basis of their intensive reasearch. Since then, every day new evidence is becoming available in its support, and a stage has arrived when the Western scientists would not object to its inclusion among the proven discoveries of modern science. The word 'theory' has been used in the main text but the title of 'theory' does not behove it though in

comparison to the definite and immutable truths of the Quran it is proper to describe this incomplete enunciation as a theory.

The sudden attack which has recently (1341 H., 1922 A.D.) been made on the fourth clause, the Natural Selection, by two insignificant scientists of the Cambridge University, Dr. Wills and Dr. Yule, is not worth formal refutation or elucidation in this book. Till now, no worthwhile section of scientists has given any importance to their claim, and to cast doubts on the fundamental principle of natural selection on the basis of a few vague and somewhat commonly deducible conclusions is much before time, rather highly unfair. These gentlemen claim that the ~~inheritance~~ of the existing species and varieties on the earth did not take place in accordance with the principle of 'survival of the fittest'; rather every species remained extent and stable in accordance with the duration of its advent and the period of its stay so much so that the extent of a surviving or an extinct species could be calculated with the aid of mathematical rules of multiplication and division. The progression of each species and each of its varieties also, in their opinion, took place on the basis of this criterion. It is possible that a chance relation was found between the figures of 'fitness' and 'duration' which might have made it easier to make certain calculations. But obviously the Administration of this immense Universe is totally independent of contrivances and rules framed by man. When in this Universe struggle and effort constitute the basis of every form of existence and survival, then the continuation of this struggle is true 'fitness', and in the same manner the very existence of this 'fitness' means stability and survival. From this point of view, the duration of survival period and fitness are synonymous, having the same root. This is what the Quran claims, and this is what fundamental principle of Thoery of Evólution is. If some apparent connection is found to have occured between the period of emergence and that of progression and durability on the earth, that too is on account of this inner connection, and not that some new disclosure about the law of life and death has been made which could not be appreciated by the earlier people.

THE ULTIMATE SHAPE

Mashriqi believed that evolution must result in Man's Face-to-Face Meeting with God Almighty. This, in his view, constituted the main purpose and programme of creation, and for the enactment of this programme was man endowed with the special organs of ears, eyes and brain. Before man becomes eligible for this honour, he would have to struggle hard to make full use of these organs to attain control of forces of Nature and effect conquest of the Universe. But all this has to be achieved, within a specified period, 'within the term appointed', a phrase often used by the Holy Quran, that is before the Day when God will unfold Himself and when the earth and the heavens and all that is between them will be rolled up. If man failed to perform this stupendous job, some other creation inhabiting another planet might emerge victorious and become entitled to Face-to-Face Meeting with the Lord Creator.

Such an eventuality would also necessitate a change in the process of man's birth, gradual elimination of organs which are not sustainable in other planets, and man's ability to traverse through the space at enormous speed. It was under this compelling conviction that Mashriqi formulated a communication to the community of scientists (described by him as Knowers of Nature) while in jail in 1950, and despatched it to some of the leading ones after release in 1951. What he wanted the scientists to do was to hold a world conference, refuse to obey the present conflict-crazy rulers of their countries who were engaged in utilising the knowledge of scientists for the destruction of mankind through conflicts and oppression, and assume control in every part of the world. Thus alone could the scientists fulfil the mission which underlay the generosity of Nature in unfolding secrets of power to them; thus alone could the scientists put mankind on the new course

of evolution to higher forms of existence. In fact, Mashriqi had agitated the idea of a world conference of scientists as far back as 1924 when he published his monumental work *Tazkirah*, and later in 1934 also prepared an essay in English for publication in Britain. But he had already started the Khaksar Movement and was left with little time for this type of effort. The essay came to light almost 17 years after his death while searching his papers at his humble residence in Lahore, and was published in a compilation by this editor under the title *Man's Role in Life*. Mashriqi has, in this essay discussed various aspects of his world theory as a scientist. Certain relevant portions are reproduced here.:Ed.

I

The Creative Personality

THE Divine All-Creator of the Universe existed as an established theory long before man made any pretensions to find 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 Supersonic Being who was evidently 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 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 large 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 creation.

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.

This 'electron theory' is now generally accepted in the

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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, characters, capacities etc., willed by the Creator. Such Personality is above the material and perceptual existences; 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 breathes 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 surely be in the same direction, and the new basis would probably be more ethereal and spiritual than the electron. But

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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 Author of the whole Cosmos, but we cannot at all conceive the nature of that 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 a lion lying in ambush behind some bushes by the roadside; please do not go further and turn back if you value your life'. The warning 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.

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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 human 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 human 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 possessions, 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 peoples 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 conditions 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 to be 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 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 degree 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 waltz. A mystic thinker would just be as much pleased and gratified with some of his 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 methods 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 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.

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 methods 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 spiri-

tual aspect of his nature which has the capacity for elevating him to angelic level, where he can perceive 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.

We observe that men differ as regards their degree 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 is called acquired. The inherent degree of such capacities, the natural conditions of their subsequent 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 chrysolosomes, 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 methods 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 forces 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 methods 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 of 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 to form 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, as the case may be, and of new theories, always tested and 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 methods 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 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 life, 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, they called it 'mysticism', and ignored it as not worthy of consideration for the purposes 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 a 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 spi-

rituality 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. The 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 invited human mind to profess the Unity of the Divine 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.

11

Purpose of Man's Creation

It was his communication to the scientists in 1951 in which Mashriqi envisioned the entire process of evolution to culminate in man's Face-to-Face Meeting with the Lord-Creator and called upon the scientists to instantly act to save mankind from defeat and complete annihilation. He did not merely enunciate the future course of mankind as a biological entity, but also took a higher view of politics in contrast to what was being practised in the world between the countries and within each one of them. At the very outset he declared that life did exist or had the possibility to emerge in other planets also which could, in some distant future, come in contact with man either on the earth or somewhere else in this vast Universe. Enunciating the "set purpose" of man's creation, he argued "If in this limitless expanse of Nature amenities for the existence

of life coupled with intelligence have so far been 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 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 point 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-Pervading Intelligence mentioned above) other forms, than man, of live and intelligent creations existing in the Universe independent of the flesh and blood of the 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". And what Mashriqi described as the set purpose? This, he said, "can only be the capture and conquest of the whole Universe, and this cannot be until man evolves into higher forms of creation independent of flesh and blood of this earth, or at least into forms adaptable to the circumstances of all heavenly bodies."

It was on the basis of these conclusions that he formulated his views on the current shape of things and future course of evolution. In this same communication to the scientists he also talked of the curse of Capital which constitutes the main motive power behind international politics and internal manipulations all over the world. He then analyses the basic defects in man's present knowledge, and envisions a new revolution to reach the final stage to evolution. This is how he stated this awesome theorem to envision before man an 'endless' and enchanting course; only a few essentially relevant excerpts are

reproduced here.....Ed.

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 even Nature 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.

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 practice 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 curtains after curtains 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 Maneuvre 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 possessions 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, 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.

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

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of the evil influences 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 utilization 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 measurements 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

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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 forces.

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 at leisure, or even the aesthetic nose, tongue or heart which were meant for the satisfaction of baser desires 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 "super-man" 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 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-Conquerers" 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 effort 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 'perfume' 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.

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. Investigations into the Mystery of Life alone can chalk out a new channel of knowledge of 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 transportion 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 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.

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-Conquerers 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 ENTERNITY!

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!

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 thousands, if not millions of years, from now, here 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 Watch-word 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 fulfil 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 unani-

mously 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!

III

The Quranic Verdict

All that Mashriqi stated in his essay 'Man's Role in Life' and his later communication to the scientists under the title 'Human Problem' was based on his evaluation of the Ouranic programme. This concept of his about the last of the revealed books was detailed in Hedith-ul-Quran where he described it as "God's First and the Last Scientific Word with Man". This treatise and his letter to the scientists were conceived almost simultaneously in jail, a marvelous exercise; while the authorities were persecuting him for alleged conspiracy to overthrow the government by force, he himself was immersed in the most heroic exposition of the ultimate form in which this Universe would be disposed of. Here are reproduced certain portions of his analysis of the Quranic programme as done in the Hedith-ul-Quran--translated from Urdu--which are relevant to the theme of the present compilation, that is, Quran and Evolution.....Ed.

AFTER all the explanation and elucidation provided by the Ouran with such amazing authority, consistency and coherence, the shape of a nation's highest stage of progress is abundantly clear: it means the attainment of knowledge, authority and then revelational power (*nabuwat*). The only way to achieve such a position is first of all to have extreme awareness about the Being of God, and then, after reaching the highest pinnacle of this awareness, to have face to face meeting with God. It is so evident in the Quran that no further elucidation is called for. In Sura Anaam is said:

اَوَلَمْ يَتَفَكَّرُوا فِي الْقُسِيِّهِمْ تَدَمَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا اِلَّا بِالْحَقِّ وَاجِلٍ مُّسْتَسِيءًا وَاَتَتْ كَثِيْرًا مِّنَ النَّاسِ يَلْعَنُوْا رَبَّهُمْ لَكُفْرُوْنَ هٓ ۝ ٨٠

'Do they not reflect in their minds that not but on Truth has God created the heavens and the earth and all between them (and in their investigation and search lies the road to the knowledge of the Divine plan, they alone can lift us to the high pinnacle of progress and cultural elevation, and that the very purpose of their creation is to make them available to man for his benefit and through them to rise to the higher rungs of development? Rather) these things have been created for a term appointed (so that within this period man attains the highest level of knowledge, authority and revelational awareness--*nabuwwat*--and becomes entitled to meeting with God Almighty). Yet, there are truly many among men who reject (the goal of) meeting with the Lord.' (30:8)

To term a vast majority of human beings rejectors of the prospects of meeting with God, and, as has been made clear in verse 179 of Sura A'raf (Many are the jinns and men We have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided; for they are heedless of the warning), God's ascribing them to Hell and giving reason thereof their failure to bring to use the faculties of ears, eyes and brain, testifies that even in that verse the reference was to non-attainment of knowledge of Nature. In this connection, the following verse would make things further clear

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ الْأُمُورَ يُفَصِّلُ
الآيَاتِ لَعَلَّكُمْ بِلِقَائِ رَبِّكُمْ تَوَقُّنَ ۚ ٢٠:١٣

'God is He Who raised the heavens without any pillars that ye can see with thy own eyes; then became firmly established on the Throne (of Authority) and subjected the sun and the moon to His Law (for your benefit). Each one runs (its course) for term appointed (so that during this appointed term you are able to have full comprehension of Nature and reach a stage where God would consider you fit for His meeting). (Keep in mind) that God doth plan the Law (of Nature) (and this plan is finalised after hundreds of thousands of years). He explains to thee His Signs in detail so that ye believe with certainty in the meeting with the Lord.' (3:2)

In both the foregoing verses reference to the Universe remaining in existence for a term appointed is very significant; in each case, the persuasion to undertake study of Nature further clarifies the ambiguity about the meeting with God Almighty. Such a reference is also found in Sura Yunus where the repetition of the dreadful expression of *Ghafil* (negligent) of verse 179 of Sura A'raf, and the reminder about the eventuality of Hell, particularly the emphasis that such nations having been submerged in worldly comforts are averse to struggle, is a proof of the fact that the road to the meeting with God is the road of utmost knowledge and action, and that this action is wholly related to the scrutiny of the Book of Nature; it has nothing to do with the sufiistic or mullaistic *tasbeeh*, *namaz* or verbal remembrance of God. The Muslims should ponder what havoc they have wrought with this priceless treasure of immense knowledge, the Quran.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُدَبِّرُ الْأُمُورَ مَا تَشْفَعُ إِلَّا مَنْ بَعْدَ إِذْنِهِ ۚ ذَالِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ
أَفَلَا تَذَكَّرُونَ ۚ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ
يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْفُسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ
شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ۚ هُوَ الَّذِي جَعَلَ
الشَّمْسُ مِيزَانًا ۚ وَالْقَمَرَ نُورًا ۚ وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ اللَّيْلِ وَالنَّجْمِ ۚ
مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۚ إِنَّ فِي اخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ۚ إِنَّ الَّذِينَ لَا
يَرْجِعُونَ لِقَاءَ رَبِّهِمْ وَأَنْتَ بِمَا كَانُوا يَعْمَلُونَ ۚ ١٠:٣٠-١١

'(O ye human beings, keep in mind) that certainly your Lord is the same God Who created the heavens and the earth in six Days (of long durations extending over hundreds of thousands of years) and is firmly established on the Throne of Authority (and is running this immense administration of the heavens and the earth). (and also keep in mind that) He plans

the Law (of Nature which is finalised in hundreds of thousands of years). (Understand it clearly that after deviating from this Law of Nature) there can be no intercessor for you but that God (in case of forgiveness) gives leave (for concession). This is God, your Lord Guardian; Him therefore serve ye (day and night and keep on acting on His Law). Will ye then not take guidance (from this awesome Administration which is before your eyes)? To Him will be (eventually) your return--of all of you (to account for your actions). This is God's firm promise. Undoubtedly, He beginneth the process of creation and He repeateth it that He may reward those who believe and act righteously (and struggle day and night in uncovering the mysteries of Nature), and give nothing but droughts of boiling water (as punishment) to those who do not believe (in the reality of this Nature) as greivous penalty for their disbelief. It is He Who made the sun to be a shining flame and the moon to be light, and then measured out stages for her that ye might know the number of years and the count (of time). Nowise did God create these things but in Truth (and for this very reason are entitled to utmost attention). (For this purpose) doth He explain His Signs (in Nature) in detail. (Keep in mind) that in the alternation of night and day and in all that God has created in the heavens and the earth are undoubtedly (countless) Signs for those who fear (the Law of) God (which can lead them to the stages of power and peace). Verily, those who rest not their hope on their (eventual) meeting with Us and have become content with (the pleasers of) this world and are satisfied with the (futile) life of this world (of mere eating, drinking and pleaser-hunting); and also those who (became *Ghafil* and) heeded not Our Signs (in the Book of Nature)--these are the people whose abode is Heli Fire because of the (evil) they earned.' (10:3-8)

It has thus been established by these verses that the purpose of repeated creation and the existence of whatever is there in the heavens and the earth is to bestow with justice the best of these things on each righteous nation which, with full faith in all that God has created, is engaged in investigating the reality of Nature and fears God in the true sense; and thus to lift the knowledgeable and God-fearing nations to the high pinnacle of power and authority. In these verses has also been

made abundantly clear that the nations which have lost hope or meeting God are such as have become idle and neglectful, as see no Signs (guidelines) in this Book of Nature. They are averse to effort and action and dislike hardships because they are immersed in personal lusts and pleasure hunting; they are afraid of hardships and consider it a torture to act upon the Commandments of God Almighty, and for this very reason can in no sense be described as servants (*abid*) of God. Such nations must have hell as their abode. This world is an arena of action; here good reward is available only to a nation which does well; no idler or heedless nation has any place here.

The Quran has referred to this final stage, that of meeting with God, at another place in the following few words.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَكَ ذَاتًا ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۖ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ۝ ٢٩-٢٠

'Those whose hopes are in the meeting with God (should realise that) the appointed term will (one day) expire. And God is All-Hearing and All-Knowing; so whichever (nation or) person strived (to make this meeting possible and to bring it nearer, which is not possible untill man attains complete knowledge about the Universe and reaches the highest pinnacle of progress), they do so for (the benefit of) their own souls. Undoubtedly, God is free of all needs from all creations (and no interest of His is involved in the meeting which is to take place).' (29:5-6)

In short, man's meeting one day with the Lord of the heavens and the earth in this Universe is an established fact, and the only means to this end is the blood-sucking struggle which has put hundreds of communities to remain absorbed in the breath-taking investigation of the reality of Nature for the last many centuries. Since the Creator of the heavens and the earth is Himself All-Hearing and All-Knowing, He expects man also to develop the extreme qualities of hearing and knowing, and with their aid, undertake search of God. This supreme struggle is for the good of man himself, because by becoming entitled to face to face meeting with his Creator, man would be able to become part of Him; he, in that case, would be endowed with Divine powers and become their exhibit; he would be a prototype of *nafakhto fihi minroohi* and

present a true picture of *inni jaelun fil ardhe khalifa*. In case he failed to undertake such supreme struggle, remained negligent and did not attain this high position due to his sluggishness, he would have hell as his abode; the fire of God's Wrath would utterly consume him, making him totally non-existent. God Almighty is closely watching the conduct of each community and each individual. The Signs of Nature are becoming manifest at a bewildering pace, and every step towards knowledge announces the disclosure of a new reality to the entire world; it is becoming increasingly evident that Nature alone is the Truth in this Universe, that the Creator of the heavens and the earth is the only Reality, that His Revealed Book alone is the true book. It is being announced that the communities which have stuck to Truth alone are emerging powerful, they alone possess authority, have knowledge and are treading the path of *nabuwat*; they alone are favourite of God. Muslims might make hundred and one claims to be an honoured and chosen nation, but what is actually before us cannot be denied; reality stands in need of no proof, it shines like the rays of sun and is its own proof. The fallacious attitude of the Muslims would not allow their condition to be improved till they take firm hold of the Quran and again become synonymous with *khurzil kitaba biqurwa*

This is what Sura Ha-Mim Sajda says:

سَنُرِيهِمْ آيَاتِنَا فِي الْأَوَّاقِ وَفِي الْآخِرَةِ لَهُمْ أَنَّهُ الْحَقُّ وَالْأَوَّلُ
يَكُنْ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۚ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ؕ أَلَا

إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ۝ ٥٣-٥٤

Time will soon come when We will show Our Signs in the furthest regions of earth and (not only across the world but) also in their own souls (to those who consider this world to be futile and idle away their time what tremendous achievements have been made in culture and civilization on account of them) till it becomes to them clear that this (Nature undoubtedly) is reality. Is it not enough that thy Lord doth witness everything (even the smallest part of man's effort and achievements)? Beware that these Unbelievers (who have taken this Universe as false and futile) entertain (strong) doubts concerning the Meeting with their Lord, and take caution that God Almighty doth encompass everything.' (41:53-54)

After this amazing inducement, the Quran offers many more indications of great significance as follows:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ لَّمَّا بِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ
وَجَعَلْنَا مِنْهُمْ إِبْرَاهِيمَ يَهْدَىٰ ذُنَّ بِأَمْرِنَا لِنُصَلِّبَهُ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ۝ ٣٢-٣٣

'We did indeed aforetime give The Book (Al-Kitab, that is the gist of the Book of Nature) to Moses. Be not then in doubt about Meeting with God. And We had made this Book a guide (shining candle) for the Children of Israel, and (by acting upon it they attained such a level of progress that) We produced from among them great leaders (of knowledge of Nature) who kept on guiding with Our Law (various communities) on the right course so long as they persevered with patience. And these people believed in Our Ayaat (Signs).' (32:23-24)

فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ إِنَّهُ كَانَ يُخَالِفُ

'So, whosoever has the hope of Meeting with God Almighty let him make (strenuous and) righteous efforts (to investigate the Law of Nature) and in his capacity as true servant of his Lord Guardian associate no one's (law) as partner.' (18:110)

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكُونُونَ لَكُمْ عَذَابًا أَلِيمًا ۝ ٢٩

'Those who reject the Signs of God (deduced from Nature) and the Meeting with Him—it is they who have despaired of My (boundless) mercies and rewards, and it is they who will suffer a most grievous penalty.' (29:23)

وَأَمَّا الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَائِ الْأٰخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ الْمُخْصَرُونَ ۝ ٣٠

'And those who denied falsely Our Signs (in the Book of Nature) and did not act upon them and (consequently) took as false Hereafter's Meeting (with God, that is they did not take it seriously that man's continuing struggle in this world would result in their Meeting with God)—such shall be brought forth to (grievous) punishment.' (30:16)

سَامِعِينَ عَنْ آيَاتِنَا الَّذِينَ يَتَّبِعُونَ فِي الْأَرْضِ مَن يُبْرِئُ الْوَدَانَ يَتَّبِعُوا عَلَىٰ آيَةٍ لَا يُؤْمِنُونَ

بِهَا وَإِن يَرَوْا سَبِيلَ الرَّشَادِ لَا يَتَّخِذُوهُ سَبِيلًا ۚ فَإِن تَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ

سَبِيلًا ۚ أُولَٰئِكَ بِآيَاتِنَا وَكَانُوا عَنْهَا مُعْرِضِينَ ۝ ١٧٦-١٧٧

'(And also keep this in view that) those who showed

arrogance on the earth in defiance of right (and considered My Signs in Nature unworthy of attention)-them will I (Myself) turn away from My Signs. And they will be in such a situation that even if they understood the reality of these Signs they will not believe in them, and if they found a way to right conduct and progress, they will certainly not adopt it. Rather, if they (happen to) see the way of error, that is the way they will adopt (instantly). For, they have in reality rejected Our Signs and reached the (dangerous) position of remaining oblivious of them.' (7:146)

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَسِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا يَعْمَلُونَ ۝ (١٣٤)

'And those who considered as false Our Signs (in Nature) and the eventual Meeting with Us--vain are their deeds. (Then see) are they being rewarded for anything except what they have wrought?' (7:147)

فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَارٍ فَطُفِعَتْ لَهُمْ نِعْمُهُمْ ۝ ١١٠

'And We will leave those who rest not their hope on their Meeting with Us in their (false) trespasses to wander in distress to and fro'. (10:11)

Today every community which is doubtful about Meeting with God--as the Muslims are--considers this immense Nature false and futile. It pays no attention to the Signs which are being disclosed by Nature to the progressive nations, or considers this investigation, at the most, the responsibility of these nations alone. A nation which cares not or has no hope of the mercies of God is groaning in slavery and hunger, is immersed in worldly pleasures; instead of God Almighty, has bound itself to lesser gods of lustfulness. Every effort of such a nation has proved wasteful and unavailing; such are the nations who find themselves in the lurch, and have gained absolutely nothing. When on a sudden will ring their death knell, they would be left with nothing except unavailing repentance--in what did they falter in the world, in what were they deficient.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَآيَاتِ رَسُولِهِ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْغَلَاءُ يُجْعَلُونَ
يُخَسَّرُ نَسْرًا عَلَى مَا قَرَرْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ

إِلَّا سَاءَ مَا يَحْكُمُونَ ۝ ٣١

'Lost indeed were those nations who treated it as falsehood that they would (eventually) meet God. (This latitude is only for a while during which they might move about in arrogance) until on a sudden the Hour is on them (to give account for being heedless about this Nature), and they would cry out : "Ah! woe onto us that we took no thought of it". And they would be bearing their (dreadful) burden, and lo, what evil indeed are the burdens that they bear.' (6:31)

وَيَوْمَ يُخْشَرُهُمْ كَانَتْهُمْ يُجِيبُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۝

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَآيَاتِ رَسُولِهِ ۝ ١٠ ۝

'And the day when we will gather them (to account for their negligence, and this respite during which they strut about comes to a sudden end) as if they had tarried but an hour of a day; (then) they will recognise each other (that they all were treading the same path, and will be convinced that) undoubtedly whichever people denied the meeting with God remained in loss; and they were not prone to come to right course.' (10:45)

The Quran went so far as to declare that nations which did not long for meeting with God and idled away their time would advance an argument that if this meeting with God was so essential as to make the fulfilment of the purpose of the Universe dependent on it, then why, instead of human prophets (who move about in bazars like common human beings, and eat and drink like them), were not sent to them angels so that they could instantly understand the significance of the message; if this could not happen, at least they could have a view of the Guardian Lord from a distance and His majesty and awesomeness could have inspired them to long for the meeting. The Quran repudiates this type of escapism with the argument that heedless idler communities which indulge in such lame excuses are extremely vain about themselves. They refuse to make effort and expect everything to come to them automatically because of what they consider their 'greatness'. They do not realise what immense stages are to be passed and what strenuous efforts are required before meeting with God Almighty becomes possible, and this is the reason of their

abject obsession with their arrogance, and extreme aversion to effort and action.

وَقَالِ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا نُولَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نُزَلْ رَبَّنَا وَلَقَدْ

اُنْزِلُوا فِي أَنْفُسِهِمْ وَخَتُوا خَتًّا كَبِيرًا ۝ ٢١:٢٥

'And such as have no longing for Meeting with Us advance an argument (in their vanity) that (if meeting with God was so essential) "why are not the angels sent down to us (so that we could realise its significance) or (at least) could have seen our Guardian Lord (from a distance)". Indeed, they have an arrogant conceit of themselves, and great is the insolence of their rebellion and impiety.' (25:21)

The Quran goes many steps ahead of this amazing inducement by declaring *la tudrikuhul absar* (that is man's present eyes cannot see God and some new eyes would be required to have a view of Him), in fact, by listing all the initial stages of man's creation (that is, from the clay material to the finalisation of man's ears, eyes and brain) provides an indication of there occurring, after this noblest of creations, man, a *new creation*. From this I suspect that after intensive use of his faculties of hearing, seeing and brain power, man's present form would undergo another revolution in which the present *sama*, *basr*, and *afaidah* will undergo a new transformation. Their new form would be such as will, after this new creation, make possible the solution of the issue of man's Face-to-Face Meeting with God. I reproduce here the entire Sura Sajda with its inter-connected translation. I am confident that every person of understanding will agree with this explanation of mine. Here is the Sura Sajda; I have divided it into seven sections so that its internal harmony becomes clear.

Sura Sajda

اَلَمْ تَنْزِيلُ الْكِتَابِ لَأَمَّا رَبِّهِ مِنْ رَبِّ الْعَالَمِينَ ۝ اَمْ يَقُولُونَ افْتَرَا

بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مِمَّا اسْتَمْتُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ

يَهْتَدُونَ ۝ اِنَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ مِنْ دُوْنِ مَا يَنْتَهِمُ فِيْ يَسْتَعْرِ اَيَّامٌ ثُمَّ

اَسْتَوٰى عَلَى الْعَرْشِ ۚ مَا لَكُمْ مِنْ دُوْنِهِ مِنْ وَّلِيٍّ وَّلَا شَفِيعٍ اَفَلَا تَتَذَكَّرُوْنَ ۝

يَذَكِّرُ الْاَمْرَ مِنَ السَّمَاءِ اِلَى الْاَرْضِ مِنْ ثُمَّ يُعْرِضُ بِالنَّفْسِ فِيْ يَوْمٍ كَانَ مِقْدَارُهُ اَلْفَ

سَنَةٍ يَّمَآتُ عَدُوْنَ ۝ ذٰلِكَ عَلِمَ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيْمِ ۝ الَّذِي اَخْسَنَ

كُلَّ شَيْءٍ خَلَقَهُ وَبَدَا خَلَقَ الْاِنْسَانَ مِنْ طِيْنٍ ۝ ثُمَّ جَعَلَ سُلٰلَةً مِنْ سُلٰلَةٍ مِنْ

مَّآءٍ مَّهِينٍ ۝ ثُمَّ سَوَّاهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ

وَالْاَفْئِدَةَ ۚ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝ وَقَالُوا اِذَا ضَلَلْنَا فِي الْاَرْضِ مِنْ غَايَاتِ الْغَىٰ فَاَيْنَ

جَدِيْدٍ ۚ بَلْ هُمْ يَلْقَآءُ رَبِّهِمْ كَغُرُوْدٍ ۝ قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ

الَّذِي وُكِّلَ بِكُمْ ثُمَّ اِلَىٰ رَبِّكُمْ تُرْجَعُوْنَ ۝ ٣٢: ١-١١

1: This Quran is the revealed form (sent down to man) of al-Kitab (that is the Science of the Book of Nature) about which there is no doubt (and which is a permanent truth) from the Lord of the Worlds (and the Nourisher of whatever is in them). O Prophet! do these people say (to thee in view of its extremely difficult programme) that he has forged it from his own side? Tell them that it is a truth from thy Lord that thou mayest admonish a people (against the penalty of annihilation) to whom no warner has come before thee; in order that they may receive guidance (and tread on the right course). (Then to comprehend this right course, consider that) God is He Who created the heavens and the earth, and all between them, in six Days (of long durations extending over millions of years). Then, He established Himself firmly on the Throne (of authority). (And when authority is with Him, then realise that) there can be none besides Him to protect or intercede (for you). Will ye not then receive admonition? He (the Supreme Ruler) floats a law from the heavens to the earth. Then that (law) evolves toward (God) (slowly and slowly, that is, is finalised) in a Day (that is, duration) the space whereof is a thousand years of your reckoning. Such is He, the Knower of the Future and the Ascertainer of the Present God Who bestows extreme exaltation (on nations) and showers countless mercies (on them for their prosperity and well-being). He is the same God Who has made everything which He has created most good, and Who initiated man's creation with clay, then made (and maintained) its progeny from a quintessence of the nature of a fluid despised. Then, He fashioned him in due proportion and breathed into him something of His Own Spirit (of Divine qualities), and gave you ears, eyes and brain. (But how sad that)

little value do ye accord (to these things). And those people say, "What when we go astray on this earth (in the way the Prophet wants us to do, and by acting upon the Book of Nature climbed to the high pinnacle of progress) shall we indeed be a new (and even better) creation (so that we become entitled to face to face meeting with God.?)" (To what new creation can they become entitled), nay, they deny the (very) meeting with their Lord. Tell them that "the angel of death put in charge of you will (itself) put an end to you. Then shall ye be brought back to your Lord (so that ye are retributed for what ye did.)" وَلَوْ تَرَىٰ إِذِ الْمُرْسَلُونَ سَأَلُوا رَبَّهُمْ عَنَّا رَحْمَةً وَاسْتَجَابَ لَهُمْ رَبُّنَا أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ فَارْجِعُوا وَاعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ فَارْجِعُوا إِلَيْهِ وَأَقْرِبُوا الصَّالَاتِ ۖ وَاسْمِعُوا وَالْأَصْنَافَ ۖ لَعَلَّكُمْ يَتَّقُونَ ۚ فَارْجِعُوا نَعْلَمَ مَا يَحْكُمُونَ ۚ وَلَوْ يَشَاءُ اللَّهُ لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَعْمَلُونَ ۚ ٣٢ : ١٢-١٣

(And alas!) If only thou couldst see the guilty ones who, with their heads bent low before their Lord (will be crying): "Our Lord! We have seen (the truth) and understand (the reality). Now then send us back (to the world) so that we perform the (same) best actions (which Thou hadst commanded us to do). Now, we indeed are convinced (and hence believe)". If We had so willed, We would have certainly brought every soul its true guidance. But the Word from Me will come true that "I will fill Hell with jinns and men all together" (because I am convinced that man is not prepared to understand the reality and ultimate purpose of the creation of the Universe on account of his self-will, concept and pride). Then (We will tell those people to) taste (this Hell) for committing the (sin) that ye forgot the meeting of this day. Verily, We, too, forgot you, and taste this perpetuating punishment for your (evil) of which you were aware!

أَتَمَّ يَوْمًا مِّنْ يَّأْتِيَنِ النَّاسَ إِذْ ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۚ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۚ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخِیَ لَهُمْ مِنْ قُرَّةِ

أَعْيُنٍ ۚ جَزَاءً مِّمَّا كَانُوا يَعْمَلُونَ ۚ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ۚ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ الْمَمَالِ ۖ إِنَّهُمْ كَانُوا يُعْمَلُونَ ۚ وَأَمَّا الَّذِينَ فَتَقُوا فَمَأْوَىٰ هُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا عَذَابَ النَّارِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ ۚ ٣٢ : ١٥-٢٠

(Remember that) only those believe in (the beneficence of guidance provided in) Our Signs (of Book of Nature) who, when these Signs (Ayaat) (by emerging before them as reality, awaken them, that is) admonish them, they fall down (shaken) in prostration. And (on witnessing the immensity of power of) their Lord sing His praises, and not are they vain (to consider this Nature as a useless thing, unworthy of attention). Nay their limbs (in their restless longing to understand the significance of Nature and then climb to the high rungs of progress) do forsake their beds of sleep. And out of fear (of punishment) and hope (of winning best things of the world) they keep on inviting themselves (to the Meeting). And (then) out of whatever bounties We bestow on them (in the form of new inventions) they pass them on to the people (for their betterment). Now, no person knows what delights of eyes (and continuing rewards) are lying concealed for such (men of knowledge and action) which will be bestowed on them as reward for their deeds. Is then the people which believed (in Nature) equal to the one which (does not believe and) is rebellious and wicked? Not equal are they. Thus, for those who believed and did righteous deeds will there be gardens (of inheritance in the earth) as home of security and as hospitality (from their Lord). As to those who (lacked in belief and) were rebellious and wicked, their abode will be the Fire; every time they wished to get away from that place (and condition of degradation, slavery, misery and deprivation), they will again and again be pushed into it, and it will be said to them: "Taste ye the penalty of Hell, the which ye were wont (to ridicule and) reject as false." (Ponder, how exactly this is the condition of slave nations.)

وَلَسَدُ يُقْتَلُونَ مِنَ الْعَذَابِ ۚ إِنَّ فِي ذَٰلِكَ لَعَذَابٍ لَّكَبِيرٍ لَّعَلَّهُمْ يَرْجِعُونَ ۚ وَمَن أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُحْضَرِينَ

سَنَقَرُّهُمْ ۝ ٣٢ : ٢١ - ٢٢

'And it is necessary that, apart from the Supreme Penalty of annihilation (which is Our major and irreversible punishment, We make these peoples taste small and temporal punishments in order that they may (repent and) refrain (from the sin of heedlessness and inaction). And who (which nation) does more wrong than the one who is alerted about the Signs of his Lord, and then he turns away therefrom? Verily, We shall exact (full) Retribution from (such) transgressors!'

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ تَقَابِهٖ وَجَعَلْنَا

صُدًى لِّبَنِي إِسْرَءِيلَ وَجَعَلْنَا مِنْهُمْ آيَةً يَّمُنُونَ بِأَمْرِنَا لِمَا صَبَرُوا

وَكَاثِبُوا بِآيَاتِنَا يُوقِنُونَ ۝ ٣٢ - ٢٣ - ٢٤

'And We did indeed aforetime give Moses (the same Law of Nature in the form of) *al-Kitab* (and his people climbed through this to the high pinnacle of progress). So, (O Prophet), ye, too, entertain no doubts about Meeting with the Lord. And We made this *al-Kitab* (an embodiment of) guidance for the Children of Israel, and (by following that guidance, they reached such high levels of civilisation that) We appointed, from among them, (great) leaders and Imams who guided in the light of Our Law so long as they persevered (in action and effort) with patience and continued to have (full) faith in Our Signs (manifest in Nature and communicated through Revelation)'.
 إِنَّ رَبَّكَ هُوَ يَحْكُمُ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۝ إِنَّ فِي ذَٰلِكَ لَآيَةً أَخْلَاصُ سَمْعُونَ ۝ ٣٢ : ٢٥ - ٢٦

(Then took birth differences in them over knowledge of *al-Kitab* and verses of the Revealed Message, resulting in their deterioration. So,) certainly, your Lord will judge between them on the Day of Judgement about the matter wherein they differed (among themselves as to who was responsible for this degradation.) Have not these people realised, how many generations We destroyed before them (for these very crimes)

فِي ذَٰلِكَ لَآيَةً أَخْلَاصُ سَمْعُونَ ۝ ٣٢ : ٢٥ - ٢٦

(Then took birth differences in them over knowledge of *al-Kitab* and verses of the Revealed Message, resulting in their deterioration. So,) certainly, your Lord will judge between them on the Day of Judgement about the matter wherein they differed (among themselves as to who was responsible for this degradation.) Have not these people realised, how many generations We destroyed before them (for these very crimes)

in whose dwellings they (now) move about? Verily, this is a Sign for them. Will they not then listen?'

أَوَلَمْ يَرَ أَنَّآ أَنزَلْنَاهُ إِلَى الْأَرْضِ الَّتِي هِيَ أَشَدُّ زُلْفًا وَيَخْرُجُ مِنْهَا زُرْعَاتُ كُلِّ شَيْءٍ وَأَنزَلْنَاهُمْ

وَالنَّجْمُ أَفَلَا تَتَنَبَّهُونَ ۝ وَيَقُولُونَ مَتَى هَٰذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ ۝ قُلْ

يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا وَإِنَّمَا أَنَّهُم يَنْتَظِرُونَ ۝ فَأَعْرِضْ

عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُّنتَظِرُونَ ۝ ٣٢ : ٢٤ - ٢٥

'And have they not seen that We do (always) drive the water (of Our Mercy) to the land which is level and low (and which is not uneven)? (In the same way does Our Mercy rain on communities which are even and obedient to Us.) Then with this water we grow crops and green trees producing food for their cattle and themselves (and in the same way We give bounties to such nations.) Then, do not these people see (it with their own eyes of understanding,) and (instead) ask thee: "When will that Day be, when (the glorious event of the disclosure of the Last Secret of the Creation of the Universe and Face-to-Face Meeting with God Almighty, that is) Victory (*al-Fath*) will occur if what you are telling is really the truth?" Tell them that on that Day of Victory and Triumph no profit will be to the Unbelievers of their belief, nor will they be granted a respite. So turn away from them, and wait (because) they, too, are waiting (for their punishment)'.
 Is it possible, after this coherent and logical translation of Sura Sajda, to conceive of Meeting with God Almighty without complete investigation of Nature and full utilisation of the faculties of ears, eyes and brain, or to think that the ultimate purpose of these immense organs is anything other than reaching the goal of this Meeting with God? The Glorious Quran is an immensely knowledge-laden and informative Divine document: its knowledge is so vast and profound that superficial viewers get bewildered at its seeming disorderliness. Actually, its logic is so decisive and irrefutable that it is not possible to fathom the meanings of its verses and to connect the argument of one verse with the other without God-given wisdom and knowledge. This explanation of Sura Sajda is being related to the explanation of Sura Jathiya to illustrate the logical conclusion that the ultimate object of creation of the

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Universe is Meeting with God Almighty; there is no other purpose.

Any person who looks at the Universe from this high plane will also arrive at these conclusions. He realises that *Nature* is the sole awesome Truth which is before man in this world, and everything in it is wonder-inspiring. He also understands that man alone is that being who could have full appreciation of Nature; God would Himself expect man to know Him or comprehend His boundless Wisdom. Nay, it is natural, one would think, that God might have created this Universe for the sole purpose of enabling this thinking and understanding creature, man, to attain, after struggling for millions of years, such a high position as would entitle him to Meeting with God. It would be considered stupid by every sane person to think of "reaching God Almighty" by turning away from the God-created Nature and adhering to *tasbeeh* and *namaaz*. Whatever achievements man has made in unravelling the mysteries of Nature, and whatever rewards he is receiving from God Almighty, are themselves a proof of the fact that to consider Nature futile and false is an extreme folly. "To reach God" is, in fact, to "shake hands" with God Almighty on equal footing after full comprehension and conquest of God-created Nature. God has made His Universe a puzzle and a labyrinth because He wants man to undertake its intensive investigation and fully uncover the Secret of Nature. This is the *Day of Triumph*; this constitutes the *Ultimate Purpose of Creation*. Ponder!

Sura Jathiya

The revelation in the *Hedith-ul-Quran* of this amazing inducement to man by the Quran might not be convincing for those who view the Divine Document in a superficial manner; the present day West-oriented and 'enlightened' Muslim does not consider worth attention any disclosure made by the East. Such a Muslim might think that the research undertaken in this book (the *Hedith-ul-Quran*) is a far-fetched attempt to establish the superiority of the Quran, otherwise a continuous reading of the Quran does not take a common man to these conclusions, and he does not feel obliged to accept what has been arrived at in the *Hedith-ul-Quran*. On the other hand, the

mullaistic Muslims have become so expert in taking the Quran as an 'other-worldly' book—entirely unrelated to this world—that whatever in the Quran is conceived as setting aright man's life on the earth, appears to them damaging for their faith, and they refuse to look at the Quran from any other angle. From this point of view, the logic and explanation offered in several volumes of *Tazkirah* cannot be fully projected in this small treatise. I have decided, to permanently silence the Westernised as well the Maulvi-ridden Muslims, to set as follows the connected translation of Sura Jathiya to let mankind know that neither the Maulvi nor the Westernised Muslim is left with any way to take the Quran differently, and that the purpose of the Quranic revelation is exactly what has been stated in the *Hedith-ul-Quran*.

This Sura has a speciality which is rare in other Suras. In the entire Sura which consists of four sections and 37 verses, there is no other theme except drawing man's attention to *phenomena of Nature*; and for anybody who believes in the elevated view of the Quran, the conclusions that have been drawn in the translation are inescapable.

حَمْدٌ

'Ha Mim.'

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝

'This Book is a Revelation to man from God Who is Exalted in Power and is Full of wisdom.'

إِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّمُؤْمِنِيْنَ ۝

'This is an established fact that there are (thousands of) Signs in the heavens and the earth for those who believe.'

وَفِيْ خَلْقِكُمْ وَاٰيٰتِكُمْ مِنْ دٰٓخِلٍ اٰيٰتٍ لِّعٰوْمٍ يُّوْقِنُوْنَ ۝

'And (ye people) in your own creation, and whatever animals God Almighty spreads (through the earth) are Signs for a people which believes (in the truthfulness of Nature).' (Reflect on the word *Ayaat* which is being repeatedly used.)

وَاٰخِرُ دَفِ الْبَيْلِ وَالنَّهَارِ وَمَا اَنْزَلَ اللّٰهُ مِنَ السَّمَاءِ مِنْ رِّزْقٍ فَاَحْيٰ بِهٖ

أَوَّلًا مِّن بَعْدِ مَوْتِهَا - وَتَصْرِيفِ الرِّيحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝

'And (ye people) in the alternation of Night and Day and in whatever Sustenance (that is, water) God sent down from the sky, and revived therewith the earth, and in the change of the winds—are Signs for a nation which possesses wisdom and understanding.'

تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِإِحْقَاقِ حَدِيثِ بَعْدِ اللَّهِ وَأَيُّهَا يُؤْمِنُونَ ۝

'(Ye Muhammad!) These (above-mentioned *Ayaat*) are such Signs as We are rehearsing to thee as Truth; Then (tell Us) in what greater Truth will these people believe after (what God has) stated and (what) His Signs (derived from the Book of Nature) denote.'

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ۝

يَتَّبِعُ آيَاتِ اللَّهِ تَتْلُو عَلَيْهِ ثُمَّ يُصِرُّ مُنكَرًا كَانَ لَمْ يَسْمَعْهَا فَيَشُورُهُ بَعْدَ إِهْلَامِهِ ۝

'Woe to each sinful dealer in Falsehood (who is committing the grievous crime of not looking at the Reality of Nature, ('And considering it futile, is arrogant towards it, Alas, that) he hears the Signs of God rehearsed to him, yet (on account of his ignorance) is he obstinate and haughty as if he had not heard them. Then (O Prophet!) announce to (such) a (stupid) fellow a Penalty Grievous. (The arrogant indifference of such persons to Nature will eventually destroy their community).'

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَ هَاهُ وَهَآهُ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝

'And (what is amusing is that) when he attains knowledge of some of Our Signs he takes them in jest (and as mere frivolity). For them, there will be an humiliating Penalty (in this world).'

وَمِنْ ذَرَارِهِمْ بَعْثٌ مِّنْهُمْ لَا يُغْنِي عَنْهُمْ تَاكِيهِمْ أَشْيَاءٌ وَلَا مَا اتَّخَذُوا مِنْ دُونِ

اللَّهِ أَوْلِيَاءَ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

'And (after this Penalty will be behind them) the Hell and of no profit will be to them what they would have been doing, nor this that they have taken as protectors others than God; and for them will be a terrible Penalty.'

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ قَرِيبٌ أَلِيمٌ ۝

'Remember, that whatever We have explained above that alone is true Guidance: And those who rejected the (Revealed) *Ayaat* (and refused to act upon their directives), for them is a Grievous Penalty of abomination.'

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِي فِيهِ الْفُلُكُ بِأَمْرِهِ وَتَبْتَغُوا مِنْ فَضْلِهِ ۚ

لَعَلَّكُمْ تَشْكُرُونَ ۝

'(Ye people, remember that) God is that (Powerful and Dominant) God Who has subjected the sea for your (benefit, that is, has bound it down) so that ships may sail through it under His Law (Command), and that ye may seek of His bounty, and that ye may correctly value (God-created Nature) and be grateful.'

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مِنْ جَمِيعًا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ

يَتَفَكَّرُونَ ۝

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

قُلْ لِلَّهِ الْإِسْلَامُ بَغْيٌ فَذَرْهُمْ لَا يَرْجِعُونَ آيَاتِ اللَّهِ لِيُجْزِيَ قَوْمًا بِمَا كَانُوا

يَكْسِبُونَ ۝

'(Ye Prophet!) Tell those who believe (in Nature) to ignore those (ignorant and pitiable people) who have no hope of the Days of God (that is, the Days during which God will have face to face meeting with them) so that God recompenses them for their evil deeds.'

مَنْ عَمِلْ مَّارَئَهَا فَلْيَنفُسِهِ ۚ وَمَنْ أَسَاءَ فَعَلَيْهَا ذُكِّرُوا إِلَىٰ رَبِّكُمْ تَرْجِعُونَ ۝

'Whichever people performed proper and good actions (in their search for Signs of Nature), it did it to ensure its own benefit, and if it does evil, it worked against itself. (But) then in the end you will be brought back to your Lord (and presented before Him to answer for your negligence).'

وَلَقَدْ آتَيْنَا بَنِي إِسْرَآءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَدَرَسْنَا عَنْهُمْ تَوَنُّ

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سَطَّيْتِ وَفَضَّلْنَهُمْ عَلَى الْعَالَمِينَ ۝

'We did aforetime grant to the Children of Israel *al-Kitab*, Power and Prophethood, and We gave them, for sustenance, things good and pure (in abundance), and favoured them above nations (in every sector of human progress and civilisation). (In other words, the Children of Israel became supreme and powerful only through their good deeds relating to the conquest of Nature).

وَأَتَيْنَهُم بَيِّنَاتٍ مِنَ الْأَمْرِ ۖ فَمَا خَتَلُوا إِلَّا قُلُوبَ بَعْضِهِمْ أَلَمَّا جَاءَهُمُ الْعِلْمُ
بِعِبَادِيهِمْ ۚ إِنَّ رَبَّكَ يَفْعَلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ۝

'And We also granted them the Open Truths (Signs) of the Law (of Nature): but it was only after knowledge had come to them that they fell into schisms through insolent envy among themselves (and they weakend their empire, otherwise their material superiority over the world would have certainly been sustained). Verily, thy Lord will judge between them about these (dreadful) differences of theirs (as to which section was at fault).'

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ تَتَّبِعُهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ
لَا يَعْلَمُونَ ۝

'Now (O, Prophet, after this destruction of power of Bani Israel) We have put thee on the way of the Divine Law (that is, on a branch of the Law of Nature) so that thou follow this Course (and take thy people to the unfaltering road to power and progress, and) follow not the desires of those who know not, (those who do not obtain any guidance nor draw any conclusions from Nature, and by splitting apart, drag their communities to the depths of degradation).'

إِنَّهُمْ لَنْ يَنْفَعُوا عَنَّاكَ مِنْ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
وَاللَّهُ وَفَىٰ الْمُنَافِقِينَ ۝١٨٥

'They will be of no benefit to you as against God, and there

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is no doubt about it that whatever the transgressors (of the bounds of Nature) do among themselves they do so with mutual consultation (because every criminal has a natural tendency towards a criminal). But the Creator of the heavens and the earth is Protector of (only) that people which is (wholly) fearful of the Law of God.'

هَذَا بَصِيرَةُ الْآخِرِينَ ۝ وَهَدَىٰ ذُرِّيَّتَهُ لِقَوْمٍ يُوقِنُونَ ۝

'These (points which have been made in this Sura) constitute wisdom and a permanent guidance (for human mind), rather (a complete fountain of) Mercy for a people of assured faith in them (and whatever truth is stated in them)!' (Just ponder, that whatever has been stated so far relates to reflection on Nature.)

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا الشَّيْءَ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا
الطَّالِحَاتِ سَوَاءً لَدُنَّا ۚ وَمَنْ يَكْفُرْ بِهِمَا لَعْنَةُ اللَّهِ ۚ

'What! Do these (peoples) who fell into degradation because of their evil deeds think that We shall hold them equal with those who after acquiring (the requisites of) Faith performed good deeds--that equal will be their lives and equal will be their death? (Remember that) utterly ill (and meaningless) is the judgement that they make.'

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَنْ فِيهِنَّ بِالْحَقِّ وَلَئِنْ جَزَىٰ كُلُّ نَفْسٍ لِّمَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ۝

'And now (after making it clear that there exist hundreds of guidelines in the heavens and the earth, and that whatever is there in the heavens and the earth has been subjected to man's use, the awe-inspiring disclosure which is presently being made is that) God created the heavens and the earth as Truth, and the purpose of this creation is that each soul may (individually) find the recompense of what it has done (in the investigation of Nature) and that no injustice is done to mankind.'

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ۚ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ
عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ

بِئْسَ الْبَعْدَ اللَّهِ ۚ أَفَلَا تَتَذَكَّرُونَ ۝

'Then seest thou not such a one as takes his gods his own vain desires, and in spite of knowing that none except God is the Authority in the world? God left him astray and sealed his ears and the heart and put a cover on his sight. Who, then, can guide such a one after God (has withdrawn His Guidance)? Will ye not then receive admonition from this?'

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْدِيَنَا إِلَّا الدَّهْرُ ۚ

وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ إِلَّا يَخُنُونَ ۝

'And these people think, "This personal life of ours in this world is all (that means anything). We live in it and then die, and time itself puts an end to us. (There is no motive power besides this; nor is involved in this destruction of ours a question of disobedience of any law, or questioning in the Hereafter, or accountability before God Almighty.)" These people have no knowledge of this, and merely indulge in conjecture (because of their ignorance of the Law of the Survival of the Fittest).'

وَادْعَايَ عَلَيْهِمْ أَمِيتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوَابَا بَارِئَاتٍ

إِنْ كُنْتُمْ حَادِقِينَ ۝

'And when Our clear Signs are rehearsed to them, their argument is nothing except that (if the Commandments of God are truly the Commandments of perpetuation of nations then) "bring back our forefathers if what ye say is true

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ

فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

'Tell them, "God will give you life, then will give you death, and then He will gather you together on the Day of Judgement (and obtain account of what ye did)". But most people do not know (that on that Day everybody will be individually asked to give account of his actions).'

وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْذِرُ حَسْرَةً

ٱلْمُبِطُونَ ۝

'And to God belongs the Dominion of the heavens and the earth, and when the Day the Hour arrived, all the falsifiers (of the Book of Nature) will find themselves in (utter) loss.'

وَتَرَى كُلَّ أُمَّةٍ جَابِيَةً تَدْعَىٰ كُلُّ أُمَّةٍ مُّدْعَىٰٓ إِلَىٰ كِتَابِهَا ٱلْيَوْمَ

تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝

'And thou wilt see that each community, with knees bowed, is being called to its Book (which was prepared for each of them and they will be told) "This Day shall ye be recompensed for all that ye did."

هَٰذَا كِتَابُنَا يُنطَوُّ عَلَيْكُمْ بِٱلْحَقِّ ۖ إِنَّا كُنَّا نَسْتَنسِجُ مَا كُنْتُمْ

تَعْمَلُونَ ۝

"This Book of Ours speaks the Truth, and We were wont to on record all that ye did."

فَٱلَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ فَيَدْخُلُهُمْ رَبُّهُمْ فِي

رَحْمَتِهِ ۖ ذَٰلِكَ هُوَ ٱلْفَوْزُ الْمُبِينُ ۝

'Then, as to the peoples which believed and did righteous deeds, God will admit them to His Mercy: and that will be the Achievement for all to see.

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِآيٰتِنَا فَسَوْفَ نَكْتُمُ ٱلْأَنفُسَ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِآيٰتِنَا

فَوَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِآيٰتِنَا فَسَوْفَ نَكْتُمُ ٱلْأَنفُسَ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِآيٰتِنَا

'And the nation which rejected God, (to them will be said) (as has been stated at the beginning of the Sura), "Were not Our Signs rehearsed to you, but you were disdainful and arrogant, and thus became a people given to sin."

وَإِذْ قِيلَ لِرَبِّ ٱلْعَالَمِينَ ٱلْأَنفُسَ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِآيٰتِنَا فَسَوْفَ نَكْتُمُ ٱلْأَنفُسَ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِآيٰتِنَا

إِنْ نُنَظِّرُ ٱلْأَنفُسَ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِآيٰتِنَا فَسَوْفَ نَكْتُمُ ٱلْأَنفُسَ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِآيٰتِنَا

'And when it was said (to you) that the Promise of God and Hour of destruction were both true and there was no doubt about their happening, you would say, "We know not what this

Hour is; we only consider it a doubtful idea, and we have no firm assurance of it."

وَبَدَأْتُمْ سَيِّئَاتٍ مَّا عَمِلُوا وَخَافُوا بِمَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

'Then will become apparent to them the consequences of evil deeds, and then will they be completely encircled by that which they used to mock at.'

وَقِيلَ أَلَيْسَ لَنَا بِقَادِرِينَ هَٰذَا وَمَا كُنْمُ النَّارُ وَمَا نَكُنْمُ

قَوْمٍ مُّصِرِينَ ۝

'Then it will be said to them: "This Day We forget thee as ye forgot the *Meeting with Us of this Day*, and thy abode is the Fire and no helpers have ye".'

إِلَيْكُمْ يَأْتِيَكُمُ اتِّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّبْتُمْ الْحَيٰوةَ الدُّنْيَا فَأَلْيَوْمَ

لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ۝

'This because ye used to take the Signs of God in jest, and the pleasures of worldly life and neglectfulness deceived thee. So ye shall not be taken out from the penalty of today, nor shall ye be received into Grace.'

وَلِلَّهِ الْعِزَّةُ مَرَاتِ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ مَرَاتِ الْعُلٰمِينَ ۝

'Then, there should only be Praise to God, Lord of the heavens and Lord of the earth--Lord and Cherisher of all the worlds.'

وَلَهُ الْكِبَرِيَّاتُ فِي السَّمٰوٰتِ وَالْاَرْضِ ۝ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

'Because, His is the Glory throughout the heavens and the earth, and He truly is Exalted in Power, Full of Wisdom.

What is required to be kept in view while trying to understand the meaning of this Sura is stated as follows. In the beginning of the Sura occur the words *al-Aziz-ul-Hakim*; the same words occur in the last verse. In the beginning of the Sura are mentioned *Ayaat* of *al-Samawat* and *al-Ardh* and of the terrible punishment for peoples who considered them futile and foolish; the same picture is drawn at the end of the Sura. In the second section comes a new disclosure--that all that exists in the heavens and the earth is meant for man: it has been

stated that their conquest and the study of the Book of Nature can alone lead to man's meeting with the Creator of the heavens and the earth, and this alone is aimed at in the Divine Will. Then is stated how Bani Israel perished by misreading the Directives in the Book of Nature, and how it was now the responsibility of the followers of Prophet Muhammad (peace be upon him) to adopt these Signs of Nature as their course of action, and to ensure that they do not get annihilated by following desires of ignorant people. The third stage of this knowledge comes in the beginning of the third Section when God Almighty makes the momentous disclosure that the heavens and the earth were created by Him on Truth, and that the only purpose of this creation is to reward each individual for his actions, and to punish those who do not take Nature as their sole guide: those who, by indulging in pleasurable pursuits, lose sight of the real purpose of life, and take death and life as a mere routine without any significance; such are the people as will receive Grievous Penalty. They will be confronted with the Book that was given to them, and questioned what their fate was after what they did in taking all this in jest; "Today We forget thee as ye forgot Us, and We meet those who had faith in Our Nature."

In short, every word of this Sura is in support of the claim made in the *Hedith-ul-Quran* about the Quranic programme, and about the entire meaning of Islam as explained in *Tazkirah* and *Dah-ul-Bab*. The expressions *Ayyam Allah* and *Liqa-i-yauma kum haza* confirm in entirety my afore mentioned themes--the Status of God, the position of man and man's 'return'--that eventual *Meeting with God* constitutes the *ultimate objective* of man's creation, and the only course to this is intensive and unceasing *investigation of the Book of Nature*.

THE REVEALED WORD

[Translated from Urdu, Preface, *Tazkirah*,
pages 16-61, published in 1924]

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, 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 Western nations 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 doubtful. They know very little of the

'science of Religions'; 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 human mind. They are sacrificing their inner divine powers at the lifeless altar of materialism and are being rapidly exterminated at the hands of merciless time. Germany's unparalleled *militarism*, much of which perished in the recent Great War, was the symbol of this very non-spiritual and hired force. And Britain's piratical *lust for land* and imperiousness, too, are, at a lesser scale, manifestations of the same desire which is undermining her national foundations.

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 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 opinion, a futile attempt to engrave some thing on the surface of water; they believe that turning away from this supreme work of God is tantamount to invoking His blessings; thus are they immersed in a pleasurable vision of lasting life in the 'hereafter'. Spiritualism in their view is a life of abstinence which results in inactivity and stagnation, sterilisation of natural faculties, ineffective rituals and vain 'struggles', or, at least, a purposeless 'piety' and 'worship', the influence of which does not extend even to ten paces. The mass-scale reformer, 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 this world of *cause and effect* and effort and action, and then to keep on suffering is the sum total 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*' for their adversaries, thus proving Religion a futile thing at least for this 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 Religion guest 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 vainly trying to discover survival in self-destruction.

I believe that both these manifestations of struggle and stagnation signify excessiveness and deficiency, destruction and annihilation; they 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*'. Whereas supreme force is certainly needed for stability, utmost *purification* of mind is the sole and the surest way to sustain this force. It is very likely that a group of hired persons or mercenaries may for a short while generate 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 network which gets demolished by a blast of wind after which not a trace of the captivating structure is left. Major part of the European civilization is based on this weakness and short-sightedness. For a nation to survive, 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 existence; it should not descend to the same lesser creations from which it evolved. Such a civilization is cutting its own roots, though presently it may be so intoxicated with power as to be unable to feel the drift towards self-annihilation.

I am convinced that some day the West will have to post-

pone the scrutiny of the Work of God and undertake the study of the Word of God. On that day will change into belief their entire perplexity and state of indecision; 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 several thousand years ago; they will be able to form correct idea of the knowledge of the Prophets; they will obtain precise and correct information about their own misguidedness and the divine and authoritative testimony of their rightmindedness. Then will also be rendered impossible their present pretended ignorance about 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 unhesitating belief in the Wisdom of the Supreme Knower, a scientific view of His Blessings, and a compelling desire to push ahead will fertilise this vast field of action. Then human beings, too, will display affection for each other; frequent massacres will no longer pollute the '*paradise*' of their social happiness. If the West and the East truly viewed Religion from this level of knowledge, and if Science, too, by receiving it with kindness and affection, proved anew the Words of God as the common path of man, his sole course, one more Unchangeable Message of the Sustainer of the Universe, one more Infallible Law of His, rather man's sole refuge and unique abode of his safety; and if the dwellers of the earth showed wisdom and prudence, instead of debating the persons of the Prophets attended to the Fundamental Directive of God Almighty revealed through them, and adopted as their course of action the real Law by ignoring offshoots and symbols then Hell will be totally closed to them, the busy Devil will have nothing to do in this 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 immense reality of Revelation can become manifest to man when his *knowledge* is rising to the highest plane, 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 the

petty-minded generations of the past could have of the Words of the Omniscient and 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 notions that the "square block of the earth is rotating on the horn of a bull, and the bull itself is supported on the back of fish"? What could they understand what the Master of the earth and the heavens had said, what purpose He had before Him in saying so, what supreme objective had He in view, why this insistence on Tauheed, 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 pilgrimages, why the inducement for self-purification, what is intended in alms, offerings, piety etc? It is in the present age of Science and Evidence that do's and don'ts of Religion can be exhibited in their true and original conception, that their goals can be correctly fixed, that permanent conclusions can be drawn from them, that the Divine Law and the Providential Proclamation can be comprehended. It is in this age of knowledge that the *servant* can understand the correct intention of the Master and the Master can cultivate true relationship with the servant; personality-cult, bigotry, distortion of Religion, and the state of excessiveness and deficiency can all be ended; it can be reliably established that in fact the Message was the same, only outward forms of its enforcement were different. The real purpose is the Fundamental 'Deen', the Law of Nature and awareness of the ways of God; mere symbols do not constitute the true 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, has deviated from the basic and the all-pervading reality. This is the age when the goal of mankind's unity can be reached more than ever before; when a world conference of knowers of Nature can put the entire mankind on one course; when the gossipy and verbose features of Religion can be completely eliminated; 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 influences; when stupid debates on 'loud amen' and

'low amen' can be forthwith stopped; when truth and falsehood, the proper and the improper can be sorted out in the twinkling of an eye. Only through knowledge can materialise real homage to Revelation; only thus can take birth true and unadulterated faith, ceaseless effort and unshakeable unity; an awareness can emerge that the course directly testified by the Revealed Message alone ensures survival and progress. The Last of the Revealed Books (the Holy Quran) gave a clear verdict on the present disintegrated state of mankind, and, in fact, on the nature of Religion on the grounds that customs and rituals are one thing and the Fundamental Directive another. "Ye human beings! We have appointed for each people an outward semblance of its worship of God and obedience to His Law which it is following, but the Fundamental Law (*al-Amr*) is the same for everybody (and it is unity). People, therefore, should not dispute with thee on the Fundamental (*al-Amr*). Ye 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 the world communities you are on the Right Course" (22:67). In other words, any conflict over the Law of God by disputing about rituals amounts to deviation from 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 runs through all the existing heavenly books even in their mutilated forms. They all point to the same goal, reflect the same point of view, and the same directive though forms of practice are in some cases different. If there has arisen any difference in the application of the supreme directive, it is merely a difference of view point, of the shades of the picture; it is certainly not the difference of the 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 Mohammed upheld all the Prophets, in fact, the Saviour 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; for fasting is used the same expression; the same words have been employed to denote 'hajj', 'jihad', 'hijra' which, having been linked with a particular Shariah, have become its conventions; for each is fixed the same reward, and punishment of the same magnitude, although it is a fact that they all had different *forms*; *namaz* had not the same number of *ruku*, 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 superficialities of a people. Even today, it accepts *al-Salat* only that which can generate the same attitude 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 Mohammedan 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 plane, it is not impossible to discover the truth of the Heavenly Message and enforce unanimity in the entire world. However, the leaders of mankind must look at the immense Divine Law with the aid of Science and Revelation; the short-sightedness of ignorance cannot decide what this Straight Path is.

I am convinced that for the full comprehension of the Divine Law and the Providential Programme, 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 texts of most of them have completely disappeared from the face of the earth; with the passage of time many of them have undergone changes which is openly confessed even by their custodians, but the grievous offence of textual change has not been committed in the case of this book. Although *interpretational* distortions have taken place in the *concepts* and *motives* of the Quran, its original and prophetic objectives have been lost in the combined dilutions undertaken both by the 'ulema' and the ignorant, many religious and jurisprudential masks have covered its inner meanings, the divine concept of its directive is no longer clear to the Muslims, belief in its do's and don'ts has been confined only to utterances and gossips, whatever is expressed is done merely in statements and words, 'whispers' and 'magical antics', but its *words* exist in their correct and original form. Now, even the greatest of forgeries cannot change them, cannot reshape them. The existence of such a book is a unique opportunity for the researcher because the words of the Quran and their verified meanings constitute, for the relative study of the Divine documents, a true guidance to the purpose of God underlying the Revelation. The Quran is in a position to give a final and heavenly verdict on an issue where none of the revealed books, in their present form, is in a position to do. Not only that, the Quran becomes a true *testifier* of all that today is 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 are found to have something common with what is said in the Quran, that book is testified to have been heavenly at the time of its revelation. In short, this rare book is extremely valuable in lifting Religion to the level of Science. The searcher of truth is very lucky that he has at his disposal at least *one* book which claims to have been directly revealed by God, and which itself 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.

These are the thoughts on the basis of which I am obliged

to present this book to the dwellers of the earth. I am convinced that in comprehensiveness and profundity, logic and wisdom, knowledge and revelation, the Quran is such a unique document that its Science 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, wordly 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 inirmity, total death. Its unequivocal directive guides only towards that *Straight Path* which ensures peace, survival and stability, *beneficence* and power. Its foremost objective is collective improvement of human societies, but in the context 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, and is warning against situations of fear and insecurity. 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, entertain misgivings, but the vastness of knowledge and breadth of vision again render these 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 the world opinion; they are the same as are putting mankind on a new course after having been

learnt from bitter experience, punishments for offences against nature, ill-effects of generations of neglect, fatal and self-annihilating consequences of excesses and deficiencies, and progress of knowledge. Mankind may remain caught in a 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 Immutable 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 tranquility it is only by accepting them. Islam, as explained in 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 belisneka*). 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 Mufasssalan*). 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

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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 many 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 "*allazina 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

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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.

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 disclosure, in the same proportion appears his message disjointed and unarranged in the eyes of the masses, 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 Torah 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 trait 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 (peace be upon him) 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 have remained scattered 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 heartrending 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 conflict, 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

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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 wonderful itself became god. Somewhere sun was worshipped as god, somewhere a river; somewhere fire became a symbol of godhood; and somewhere occurred a 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 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 proves 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 nonbelievers: "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)

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

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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. 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 salaah). 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 continuity, one course. This is why today almost hundred per cent Muslime 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 '*Lefusadata*' 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 of faculties, 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 mind in such a way that for centuries, continued the upsurge caused by this belief. 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)

It behoves a real law to have only one meaning, to embody coherent conceptions; each of its clauses must be understandable only in one sense, there should exist no scope for misinterpretation and distortion; from whatever angle is it 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

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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 facts, 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 explanation of the Divine Law no consensus is of any use; no personal view and conjecture, nor any twisting can help; nor the 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 in accord 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

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brought by a prophet to a people is Truth, then it cannot have sectarianism as its plan of action.

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 mufasselun* 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.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ مِّنْ أَمْرِ الْعِيشَةِ وَالْآخِرَةِ
مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ

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 a 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 *Mutshabihat* 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 *Mutshabihat* 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 view point 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 deduce the causes of natural phenomena; they consider the combined evidence of these causes a further proof of their theory; all of them, having reached unanimity, test it as a science. Then, as the theory conforms to actual happenings, as are solved, with the help of this theory, new problems or phenomena, in the same manner the theory itself becomes a *matter of fact* and a reality; otherwise they all 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. In fact, the mutually conducive approach of the scientists and their peace-

able 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 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.

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 clinging to his own 'idol' and idling away his time, and quivering like the dying flame of the 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 or 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, 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 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 straightaway 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 that 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 mistatements, fictional narration and concealment of reality, irrelevancies 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 when 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, 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 meaningless and inconclusive externally. Where harmony is quite obvious, there exists a childish display; where exists 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 ~~also~~ 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 nonexistent 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 sentence 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 shape of the Quranic objectives has been entirely blackened; 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 clouds; 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.

Have I, in the presence of this darkening illumination, 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 the electric candle of knowledge only, 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 alone do the nations become victorious on this life-consuming road of love and devotion; by becoming indifferent to it is today the world of Islam being overcast by the 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 entirely 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 the *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;